

Peace Education

Irene Andersson, Helle Hinge
and Claudia Messina

CiCe
Guidelines

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This Guide has been written and prepared by a CiCe Network Working Group
Irene Andersson, University of Malmo, Sweden
Helle Hinge, Professionshøjskolen UCC, Zahle, Denmark
Claudia Messina, Universidad Autónoma de Madrid, Spain

Series editor (2008-11): **Peter Cunningham**, Coordinator, CiCe Erasmus Academic Network

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Irene Andersson
Helle Hinge
Claudia Messina

Contents

| | |
|--|-----------|
| 1. Historical and Current Perspectives on Peace Education | 1 |
| 1.1. Introduction – A changing field | 1 |
| 1.2. Peace Education as a contested vision | 3 |
| 1.3. Current challenges and visions of today | 4 |
| 2. Social competences in Peace Education | 5 |
| 2.1. Communication Competencies | 5 |
| 3. Living with conflict | 7 |
| 3.1. The Phases of Conflict | 8 |
| 3.2. Conflict resolution processes | 10 |
| 4. Examples of good practice in Peace Education | 12 |
| 4.1. Example of good practice – History | 12 |
| 4.2. Example of good practice: Peer helping at school | 12 |
| 4.3. Example of good practice: Communication competencies | 14 |
| 4.4. Example of good practice: Conflict resolution | 15 |
| 4.5. Example of good practice: Cultivation of virtues as a means to avoiding conflicts | 16 |
| 5. References | 17 |

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1. Historical and Current Perspectives on Peace Education

1.1. Introduction - A changing field

Peace Education, its contexts, actors, and interpretations have a long and changing history. As a field it consists of several multidisciplinary sub-fields, each with different perspectives and approaches. The concept Peace Education has, both in history and today, been interpreted as an ethic, moral, religious and philosophical matter. In connection to war and peace disciplines like history, political and social sciences have discussed roads to a peaceful society, whilst the development of peace education as skills and competencies for conflict handling has roots in psychological and pedagogical theories.

Even if peace education has seemed unfashionable in recent times there are examples of a resurgence of interest in the field. For instance, the first scientific publication, *Journal of Peace Education*, started in 2004. Four years later the *Encyclopedia of Peace Education*, 2008, by Monisha Bajaj, was published in both a shorter printed version and in an extended Internet version. The *Handbook on Peace Education*, arrived in 2010 and can be seen as a dialogue with book of the same title produced by the International Peace Research Association in 1974 (Wulf), during the Cold War. A shift in emphasis is evident in that now the aim is to advocate psychological and philosophical perspectives, and not for example disarmament education. At last, an issue of *Peace and Change*, the academic journal of The Peace History Society, was in 2009 dedicated to peace education practices in classrooms. Since a great number of people have been engaged in thinking and teaching for and about peace in different ways in past times, it is important to go further back in history to identify a variety of what could be called peace discourses.

When did peace education start?

Verdiana Grossi and Max Lawson, give two views of the historical departure point before World War II. Lawson starts with Comenius in the seventeenth century and his belief in a unity based knowledge that aimed to bring people together (1989). Grossi starts in the early nineteenth century when the peace movement began to form organizations. Children should be thought moral, ethics and religion in Sunday schools. But it was not until the end of the century that the peace movement, nationally and internationally, discussed the general school system and the possibility to write a textbook in peace education. The narratives of war in history was seen as something that needed to be changed. Grossi writes: "Between 1889 and 1939, 33 universal peace congresses take place, most of which address peace education." (2000:6). In 1912 the American School Peace League was founded and a lot of teachers in different countries became members and an annual School Peace Day (May 18) which was celebrated in schools (Lawson 1989).

How to classify Peace Education, contexts and purposes?

Ian Harris, who has written a lot on the history of peace education (Harris 2003, 2004), categorises chronologically. He points out five theoretical approaches, and International education, from 1912 is the first one. The following three are Human Rights education, from 1948, Development education, from 1960s and Environmental education, from 1980s. The fifth approach is Conflict resolution education, from 1974 when Maria Montessori published her book *Education for a new world* (original work 1946), (Harris 2004). One point could be made here, while it is easy to pinpoint Human rights, Development and Environmental education as manifesting shifting political actions, events and processes in society, both International education and Conflict resolution education seem to have a longer history than Harris suggests. If they are understood in a broad terms they could be identified long ago in different texts and practices. Another researcher, Betty A Reardon, classifies the field in a different way. She separates education *for peace* from education *about peace*. There must be education to lay the ground and to require peace, for peace, and therefore she includes International, Multicultural and Environmental education in this category. It concerns consciousness on global issues, human differences, social and economic justice. Education about peace is, on the other hand, she explains is based on knowledge of what peace is, human rights education, conflict resolution and something she calls traditional peace education, which is connected to broader peace processes (Reardon 1999). However, Salomon and Cairns (2010) propose a different way of thinking to compose the field. For example, they make useful distinction between three different contexts, namely: "belligerent ethnopolitical" conflicts (such as in Kosovo and Sri Lanka); "nonviolent intergroup tensions" (as for instance France); and, of "relative tranquility" (such as the Northern countries) (Salomon & Cairns 2010:3).

What happened after World War II?

"Since war begins in the minds of men, it is in the minds of men that the defense of peace must be constructed", UNESCO stated when it was founded 1945. The Human Rights manifesto was launched three years later by the United Nations. In the 1950s and 1960s UNESCO started school projects based on international understanding. Pupils in different countries, even crossing the "iron-curtain border" between east and west, were involved in projects to find out more about their home countries. In the Cold War this was a questionable project, and some nations left the cooperation (Pikas 1987). An important decree concerning education and international education were elaborated by UNESCO in 1974. During the following years some conferences were held where education on human rights (1978) and disarmament (1980) were central issues. These events had great impact on the development of peace education for instance in schools in Sweden, supported by the Swedish National Board of Education (Bjerstedt 1985). International Peace Research Association, from 1964, started a

Peace Education Commission, PEC, in 1974. Ten years later Teachers for Peace were founded, as national and international organizations. Peace education in the 1980s was in the West supposed to create children and youth who were able to combine knowledge, feelings and agency. During this decade feminist and gender perspective were introduced on peace and peace education (Brook-Utne 1989).

Shortly before the end of the Cold War the Environmental education movement influenced peace education. Just before the millennium there was another shift with concern over such matters as bullying in schools resulted in the development of conflict resolution courses and programs, providing useful skills on conflict handling both for teachers, students and younger pupils, but also useful for fostering in a disciplinary way (Synott 2005).

1.2. Peace Education as a contested vision

Arguments that peace education is an old fashioned concept rooted in the Cold War, and isn't relevant today are often heard. One answer is provided by the historical overview above, which briefly maps the landscape of peace education to show shifts in interpretations and to remind the reader that there is recent and ongoing development in the field. The Cold War was only one context. The usefulness depends on the context and the purpose that are at stake in a certain educational situation and this is for the educator to identify.

Another argument against peace education is that the context must include a violent conflict or threat of violence - if peace education at all would be valuable. One answer is if the field of peace education interpreted in a narrow way, like living together after a violent conflict or war, then educators will miss a lot of opportunities to see different approaches to the issue of peace. Danesh argues that peace education has forgotten the original task, to "study the nature of peace and the dynamics of peace building" (2008:147). How often do students and pupils study peace processes when peace is a part of everyday life? A quick glance on the headlines of the articles in *Journal of Peace Education since 2004*, confirms that conflicts often are related to peace education. There are the Greek-Cypriot and the Israeli-Palestinian conflict, as well as educational practices in Afghanistan, Canada, Dominican Republic, Northern Ireland, South Africa, Sri Lanka, Turkey, Ukraina, and post-Yugoslav among others. Examples of peace education and multi-religious groups in Midwest USA, Islamic approach and Bedouin and Jewish children are visibly. Connected are words like attitudes, forgiveness, reconciliation, compassion, suffering, aggression and empathy, but the reader can also learn about practices such as drama, poetry, storytelling, literature, arts and history (2004-2011).

Another interesting question is who the target for peace education should be. Is it young children, youth or adults? The focus of children is embedded in the educational discourse. By exposing coming generations to the "right thinking" older generations build a hope of the future society. Is this a reasonable goal and is it possibly to conduct?

Salomon and Cairns argue that "... the decision to focus on children ignores the fact that power is in the hands of adults, and it is how this power is used that will determinate the type of society children will inherit." (2010:2). For this reason adults must be involved, the education must also take place in the family, in media, in museums and so on. In EU the concept of lifelong learning is important. What practices are produced in connection with peace education and lifelong learning? How can the concept of generations be used?

1.3. Current challenges and visions of today

Is peace education a subject of its own or should it influence all other subjects in education? From the nineteenth century it has been a question of moral, ethics, religion and history. Together with social sciences and teaching of values in different forms, these subjects are still important in peace education in schools. Teachers have tried to form cross disciplinary projects now and then. Very often activities outside schools with the purpose to make impact in the local society have been included. Active citizenship has been performed. The Internet is a possibility for all generations to engage in global citizenship activities and performances. Oravec reports from a practice on letting her students read and construct peace-blogs and war-blogs, in a day-to day-perspective. They train critical thinking which they use in on-line discussions (2004).

The concept 'Culture of Peace' includes many different perspectives and approaches. How can it then be a sharp tool in peace education? It was introduced in the 1990s and UN dedicated a decade to Culture of Peace in the beginning of the 2000s. Reardon strongly advocates Culture of Peace in the meaning that it has capacity of challenging institutions and norms, and can be important to human enhancement because of its transformational character. She identifies five capacities. Those are Ecological awareness, Cultural proficiency, Global agency, Conflict competency and Gender sensitivity (1999). Ten years later Monisha Bajaj and Belinda Chiu published a text in *Peace and Change* in which they discuss peace education and environmental education in an intersectional perspective (2009). The field of Peace Education is not a static and isolated field, theoretical influences from cultural studies for example, with concepts such as 'intersection' are deepening the practical and analytical tools of peace education. We may say that what are sometimes mapped and described as different perspectives and approaches, are other times used to transform areas and fields into human capacities or to examine them as crossroads of empowerment.

For the future Bajaj argues for a critical peace education, which draws from the work Paulo Freire. She wants to reclaim, from the 1970s, local agency with regard to human rights. She is critical that refugees and minorities are targets of peace education and wants to challenge the field to study the roots of asymmetric power relations in the "normal" society (2008).

2. Social competences in Peace Education

Interpersonal relationships are always difficult for we are different not only in the way we think but also in the way we feel and how we express what we think and feel. For all this, it is noticeable, from the very beginning of the socialization process to learn to relate to each other positively. It is then necessary to have some social competences that enable us to treat others in a good way.

We can define social competences or abilities as *"the amount of behaviors done/performed for an individual, within an interpersonal context that expresses the feelings, attitudes, wishes, opinions or rights of this individual in a way according to the situation, respecting those behaviors in others and, normally, solve the immediate problems of the situation while minimize at the same time the probability of future coming problems"* (Caballo, 1987). This is the *developmental perspective* of social competences training. Among these social competences are those related to emotional control, actively listening, giving "I-messages", and communication abilities. But schools also need to prepare students to participate in a democratic, complex, and multicultural society which can be better acquired on a *citizenship perspective* of social competences education (Zwaans, van der Veen, Volman, ten Dam, 2008). Under this perspective the focus is on "social tasks" (Rychen, Salganik, 2003). These tasks refer to functioning in a group and are tasks that are inherently social, such as participating in society and dealing with social differences. It is also expected that socially competent citizens are able to make their own critical contribution to society (ten Dam, Volman, 2003). Reflection then is seen as an essential aspect of social competence for it increases the quality of participation and communication among people (Zwaans et al., 2008).

2.1. Communication Competencies

Philosophy can be looked upon as a means to develop critical, independent thinking and peaceful dialogues. Philosophical dialogues focus on listening, posing genuine questions, and giving concrete answers to *genuine questions*. A genuine question is a question you do not have an answer for yourself. Moreover, you are sincerely interested in finding an answer. Thus, you pose the question to another person in order to find out, what answer the other person has to your question. You do not have a hidden agenda such as a possible answer to the question. A genuine question is clear, unequivocal, and relevant to the context. An important aspect of a philosophical dialogue is to raise the learners' consciousness to a meta-level where all participants together form a peaceful, inquiring community who wish to explore concepts by means of questions and arguments. If you use a *trick argument* you are referring to authorities outside your self, e.g. a politician or a religious authority. This would not be a fruitful way to develop ones' own skills in developing arguments and should be avoided.

As a philosophical dialogue aims at opening you mind towards other people and their opinions in a peaceful way, the method is a useful tool for peace education as well as for the development of citizens in democracy. Each democracy needs active citizens who are able to think critically and independently. Philosophical dialogues can provide the participants with these kinds of thinking skills and make them more anti-authoritative, which is also important in a democracy. Many methodologies contribute to these aims, but within the areas of thinking skills and philosophical enquiry we find significant approaches supporting the promotion of active citizens who are interested in partaking in society's organizations or decision-making bodies.

How do we establish create settings in which pupils are trained in active listening, arguing, thematicising, judging, and sometimes changing their mind if an argument is better than their own. Philosophy is a tool that can be used in order to help learners to think as clear as possible for themselves as well as make decisions for others, which is essential in democracy. Citizens who have never become acquainted with their own abilities to think and reason can easily be manipulated by demagogues. As society becomes more complex, democracy has become increasingly representative and in some cases may have turned into oligarchy, there is a growing need for citizens who pose critical questions to authorities and thereby shed new light on issues of importance to many people. At the same time there is also a growing need for citizens who are able to do all this in a peaceful way, which is through dialogue.

All this is supposed to be the outcome of philosophical training by means of dialogue. A dialogue is a process in which two people or groups explore a topic in order to learn more and find solutions. In this kind of dialogue you keep your cool unlike a discussion which is often a heated power play with participants striving to win points by persuading others. An important part of peace education consists of promoting genuine dialogues instead of discussions, as discussions may lead to arguments or even conflicts. The model below (model 1) illustrates the difference between a dialogue and a discussion:

Model 1

| Discussion | Dialogue |
|---|---|
| A discussion is here defined as a power play with these characteristics | A dialogue is here defined as a mutual learning process with these characteristics: |
| You strive to win | You seek an enrichment of all participants |
| The others should obtain the same opinion as you | You can respect the differences in opinion between the participants |
| You want to be right, convince, pinpoint errors, attack, defend, persuade | You want to understand, be inspired, listen, explain, explore |
| You are beside yourself | You are yourself |

3. Living with conflict:

As we saw before, talking about Peace Education may lead us to mention "conflict". As Davies (2005) says "*Paradoxically, peace education comes from exposure to conflict, learning from people who disagree with you rather than those who agree*" (page 637).

It is a common idea among people that Peace would only be possible when any kind of conflict stops which is very close to the core idea of the positive-technocratic paradigm in education (Apple, 1986, p. 125). But conflict is something we cannot avoid; it occurs between individuals in small and large groups, every day, every moment (Jenkins et al, 2008; Scott, 2008). There is not a unique definition of conflict, but there is a common acceptance on the field to recognize a conflict as "*perceived differences of interests, or the belief that the current aspirations of the parties cannot be reached simultaneously*" (Rubin, Pruitt y Kim, 1994).

Conflict has different expressions (Vinyamata, 2007). When the conflict is a *personal conflict*, that means, a person has a conflict with him/herself, we normally say that this person has a 'dilemma'. Conflict among members of groups can be also of different kinds. Among the interpersonal conflicts the most common are *couple conflicts*. Conflicts exist also between friends or with colleagues at work. These types of conflicts can be called *conflicts within and between groups*. There are also conflicts *between different kinds of organizations*, for example, among the industry, groups of interests and government institutions, and, of course between countries, and many of these conflicts, unfortunately, derive in wars.

To analyze what causes conflict, we can follow the "circle of conflict" pointed out by Moore (1995). According to this, there are *conflicts of relationship*, due to strong emotions, false perceptions or stereotypes, little or wrong communication and negative receptive behaviors related to information. These conflicts for the author lead to situations of "unnecessary conflicts" or "unreal conflicts" (Coser, 1956), that is to say, conflicts in which the objective conditions - such as limited resources or opposite interests - to provoke conflicts are not really present. *Conflicts of Information*, on the other hand, are when people lack of or wrong information of any kind to make a decision; they may interpret in different ways this information or the estimation processes are completely different. While the last one, different estimation style process could lead to real conflicts, the previous ones are not necessary or not really conflicts. *Conflicts of interests* due to the competition between non compatible interests or at least perceived non compatible occur about fundamental things (money, resources, time, etc.), about procedures (the way in which the dispute should be solved), or psychological (confidence perceptions, wish of participation, respect, etc.). These are genuine conflicts. *Conflicts of values* are caused for different or non compatible belief systems, or at least - again- perceived

as non compatible. But different values or beliefs do not automatically imply conflicts. People could be able to live together. The problems come when one group/party has the intention to impose its values. And finally, there are *structural conflicts* caused by oppressive human being relationships structures (Galtung, 1975). Most of the times these oppressions are shaped by external forces to the people involved in the conflicts. For example the lack of resources or authority, geographical conditions (distance or proximity), time (too much or too little), role definitions, etc. may provoke genuine conflicts.

Regarding the last type of conflicts, it is not easy to clarify the interdependent and complex antecedents of them, but it is useful to follow the 3 roots or areas described by Davies (2005), mainly when conflict will be seen within the context of education. The first area is economics or class relations. As the author says, *"Real and perceived economic injustices can generate conflict; and those conflicts that appear to have a religious or cultural base can often be traced back to an economic root, such as unequal access to power, employment, housing or water"* (p. 634). The second area is that of gender relations. Here the author points out the different unfair and non equal situations that women all around the world live: poverty and human rights violations; she also remarks that in this world masculine control is dominant and women –with few exceptions – have not taken part in the management of international security. And the third antecedent is pluralism or diversity in terms of ethnicity, religion, tribalism and nationalism.

3.1. The Phases of Conflict

Conflicts are disagreements that lead to tensions between people. Each conflict is at the same time different and similar. They are different because no conflicts are identical, and similar because there are common and recognizable patterns in all conflicts. These patterns can be described in different ways. A popular way of doing this is by means of the so-called "conflict staircase" model. This model (model 2) outlines the basic and typical course of a conflict: what happens between people, when a conflict runs off track. The model is commonly used in literature on conflict resolution (e.g. by The Danish Centre for Conflict Resolution: www.konfliktloesning.dk/files/Simple_and_difficult.pdf). It consists of seven steps:

1. Disagreement

There is a disagreement about something which leads to discomfort.

2. Personalizing the problem

It is the other's fault. The other is stupid, and the other is the problem

3. Escalation

More problems occur, and old issues are brought into the conflict. At this level conflict is a reality

4. Forming alliances

Each part of the conflict gathers around and seeks alliances among friends. Each part talks about rather than with the other. At this level dialogue is usually abandoned, there is no communication between the conflicting parts, instead there may be taken actions

5. Enemy imaging

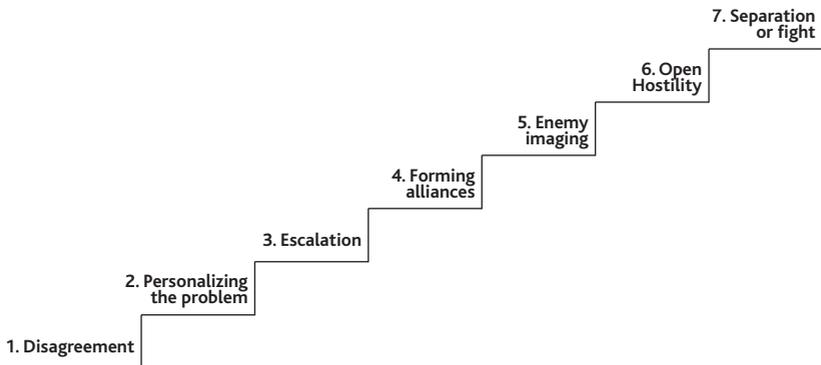
The counter part is described in negative ways (often as a non-human being: an animal or a monster). At this stage the parts often focus on how they have been and feel offended

6. Open hostility

Now there is one aim which is to hurt the counterpart. If anybody tries to use diplomacy or tone down the conflict, he/she will be looked upon as a traitor

7. Separation or fight

The viewpoint at this stage is that there is not enough space for both of us at the same territory. A physical separation, maybe even by violent means such as war, is necessary.



Model 2

During the initial phases an increase of the discomfort could be prevented by active listening (to the other person in order to obtain more information about the other's perception of the situation) and by expressing one's own interests in a positive way. When doing so, it is possible to avoid provocations, which usually lead to self-defense and expression of wounding statements. In that case the conflicting parts start building mutual, negative images of one another. At this point it is however still possible for the parts to find solutions. Suggesting a resolution process could be an idea. If it is not possible for the parts to solve the problem, they should ask for a third party help (mediator) to facilitate the resolution process. This should be done as soon as possible - in order to avoid that one of the parts go for a confrontation instead of a solution. Emotions at this point may be intense.

3.2. Conflict resolution processes

When talking about conflict resolution, we have to take into account that each person tends to respond to conflict with a particular style that is more or less predominant; each style shows different behaviors. In order to describe the styles we should take into account two main aspects: the goal each party has and the relationship between parties. Depending what is more important for the person, either the goal or the relationship, both or none, he will show one of these most common styles (Scott, 2005):

- *Avoidance*: it is the non-negotiation of one's position. This strategy implies that the worry for the relation and the goals is low so the person avoids conflict that means he denies that conflict exists. This position could be characterized by "I lose – You lose"
- *Accommodation*: Here the relation is very important and the worry for goal is low. The person does not want to spoil the relationship and prefers to compromise. It is another way of avoiding conflict. This is the position "I lose – You win"
- *Competition*: The result is the most important aspect. A person that follows this strategy sees conflict as "one is wrong and the other one is right". It is the typical "I win – You lose"
- *Solution*: With this strategy both aspects are important: keeping the relationship and reaching goals for both parties. They both try to reach the best result as possible for all. They are not focus on who is right/wrong but on trying to find a satisfactory solution for both parties. It is the position "I win – You win"

The most common conflict resolution intervention processes at educational centers are peer tutoring, mediation and negotiation.

Peer tutoring has its origin in the United Kingdom schools. It is based on the creation of a corpus within the school where communication and negotiation of conflicts are promoted. The main aspect is the creation and training of a group of students/pupils that are able to listen and accompany those peers that have a conflict to solve. It implies to introduce in schools the philosophy of the management of the living together by their own members, based on the development of negotiation and mutual respect competences, among others that at the same time promote empathy and improve interpersonal relationships (Fernández, Villaoslada, Funes, 2002)

Mediation is a voluntary process and it is necessary when the parties involved in the conflict are not able to solve it alone. The third party is an impartial expert and tries to help the parties to find the best solution as possible. The impartial party *doesn't give* a solution; only tries to make the parties to find it themselves.

Negotiation is a process that allows parties to solve a conflict from the perspective of "I win – You win". The difference with mediation is that here there is no third party. Both parties involved in the conflict

collaborate in the process following different guidelines: identification of needs and interests, keeping a respectful communication, looking for many possible solutions, choosing the best solution for both, making a plan of action to decide who does what and when.

It is important to remark that there are some conflicts that cannot have an immediate solution, or maybe they will never disappear, so we should try to learn how to live with conflicts. But there are many others, fortunately, that we think can be solved. Conflict can be considered as an unavoidable aspect of social relationships, and it is not negative itself. The difficult is that any conflict can adopt a constructive or a destructive way. So the point it is not to eliminate or prevent conflict but to confront to conflict in a positive way. The key point is that we don't look for winners or losers but to build up a culture based on collaboration and agreement (Chica Jiménez, 2007)

4. Examples of good practice in Peace Education

What is Good Practice?

The pedagogy of peace education aims particularly at cooperative learning, which is learning how to work together in teams and find solutions in peaceful (non-violent) ways, first of all through dialogue. This is the reason why some examples of good practice in this booklet consist of exercises aiming at making the pupils/students think critically and work together. Critical thinking is the opposite of seeing things in black and white, in either-or instead of recognizing a variety of possible understanding. By critical thinking we weigh the influences of motives and bias, and recognize our own assumptions, prejudices, biases, point of view – including emotional impulses, and selfish motives (www.criticalreading.com). This way of thinking helps us understanding ourselves as well as others in a better and positive way.

Peace education abandons hierarchical procedures in return for procedures that emphasize equality, mutual respect, and active participation. Teaching methods that rely on such anti-authoritative and empowering procedures, will not only teach pupils/students information about peace. They will provide them with ways to cooperate in peaceful, non-violent ways. Moreover, peace education should take in family life, and media and government policies, as pupils/students in some cases are presented with negative images of other people from these sources. Peace education is not only a school matter.

4.1. Example of good practice – History

History is and has been a core subject in peace education. The example of good practice will be a task based on official narratives of the past. Peace Museums have capacity to challenge the concept of Nationality. Exhibitions in historical museums are full of national messages included in explanations of historical processes. Examine narratives and visions in an exhibition and discuss it from a peace education perspective. What story is told? Whose stories are told? Who is included, who is excluded? Deconstruct the messages the exhibitions produce. Tell the story in a different way. How do peace education perspectives change the exhibition?

4.2. Example of good practice: Peer helping at school

The secondary Public School “Pradolongo” in Madrid participated in the project “Improving the living together through Conflict Resolution strategies”, framed within the Socrates, Comenius 1 Program of the European Union. Two other secondary schools, one in Lucca, Italy and another one in Braga, Portugal, also participated. Thank to this participation, the institution has developed a program of educational intervention for solving conflicts at school following the model of “Peer helping” with a strong emphasis on “the helping pupil”.

This program shares the philosophy of an integrated model to cope with conflicts at school that tries to organize the life within school by

including the application of the rules as well as by giving attention to the person involved in the conflict (Torrego, 2001).

The "helping pupil" is based on some results (Defensor del Pueblo, 1999; Ortega, 1998) that show that a significant percentage of students feel satisfied with the relation among their peers at school. This system is based then on the creation and training of a group of students that is able to listen and accompany other students. This system creates learning situation in which students hear to, worry about and help each other (Fernández, Villaoslada, Funes, 2002).

The implementation of this program in a school requires following some steps, among others:

1. Approval for a competent organism at school
2. Approval from, at least, half of the teachers of the center
3. Name a responsible of the program
4. Creation of a team of teachers that directly work on the program
5. Introduction of the program to the families
6. Motivation of students

These students are selected by their own mates in two sessions with their tutors. Then the students chosen are trained as "helping pupils" in 6 sessions:

1. Get to know each other, reflect on empathy and think of possible areas of help.
2. Reflect on the functions, principles and values of the task. Learn to use non-verbal communicative abilities
3. Learn to use verbal communicative abilities, including active hearing.
4. Recognize different elements in a conflict. Identify goals and means to reach possible solutions.
5. Agree the principles and attitudes of the helping student. Plan the dissemination campaign of the program at school.
6. Practice interpersonal abilities and attitudes

The duration of each session is approximately of 3 hours and is based on active participation. They work through activities and specific techniques.

This model facilitates confidence and closeness due to the symmetric relationships among peers, which also contributes to improve communication skills. Peers share a close level of language and perception of interests which enable then other students to feel more confident and talk about their problems more easily than with teachers. This role of "helping pupil" also helps in improving the relationships among mates and the environment of the school.

4.3. Example of good practice: Communication competencies

What is peace?

The following example of good practice consists of an outline of a method for philosophical dialogue with a focus on defining peace. The method aims at defining the word peace. The participants are not supposed to find out what peace is in general, but to find the most accurate definition of the word itself. This strict focus on word definition makes the exercise useful in any language training. Thus, the exercise opens to making this basic part of peace education a cross-curricular topic. Before embarking, some rules for the dialogue should be introduced to the participants:

- We do not interrupt each other
- We listen carefully
- We stick to the topic
- We pose genuine questions
- We do not use trick arguments

Procedure

The pupils/students and the teacher sit in a half circle with an opening to a board, whereupon the teacher can write. The teacher is facilitator who starts by asking the pupils how to define the word peace. Moreover, there are other questions which may be useful:

- How can we define peace? The teacher writes the answers on the board.
- What is the opposite of peace? The teacher writes the answers on the board.
- What substantives and adjectives can be combined with word peace? E.g. peaceful, peace maker, peace pipe, peace movement, peace process, peace time, peace of mind, inner peace, outer peace, un-peaceful. In other languages more/other words with other connotations will pop up. The teacher writes the answers on the board.
- What verbs can be used with the word? E.g. bring, keep, maintain, make, preserve, promote, restore, or secure peace, disturb (somebody's) peace, keep your peace, hold your peace. In other languages more/other words with other connotations will pop up. The teacher writes the answers on the board.
- Have a look at the words written on the board. What information do these words give us about our perception of peace?
- Now the pupils/students have to agree upon four of the written words that would be the most important ones. Why would these words be more important than the others? They should reach an agreement upon this by listening to each other's arguments and

pose questions to the arguments if they are unclear. If an argument or a question is unclear, ask the others to help the pupil make it clear and understandable. Each pupil/student who wants to give an answer to a question has to make an answer, which is a solid argument and consists of one sentence (main clause) with no more than one subordinate clause (otherwise the answer may become too unclear and complicated to work with).

- Which one of the four words is the most suitable equivalent? Why would this word be more suitable than the others?
- What have we learned about peace from this exercise?

4.4. Example of good practice: Conflict resolution

What is a conflict and how do we resolve conflicts?

The teacher gives a short introduction to the seven steps of the conflict staircase (model 2).

Procedure

- Each pupil/student picks a conflict he/she has been part of
- He/she writes a short description of the conflict and explains why this is a conflict
- He/she writes a short outline of the conflict by using the steps of the conflict staircase
- He/she writes a short description of his/her role in the conflict
- He/she writes how he/she contributed (or could have contributed) to solving the conflict
- The teacher divides the pupils/students into groups of four. Each group member gives a short presentation of "his/her" conflict to the other group members
- The four group members agree upon which one of the four conflicts they want to present in plenum. They should also have a solid argument for why they have chosen that conflict instead of one of the others'.

The other pupils/students in plenum give their comments to the presented conflict: Do they have suggestions to other ways of resolving the conflict?

- Regarding the way of communicating in a conflict: The teacher may hand out model 1 as sheets (or show it to the pupils/students in another way) and ask the pupils/students if the communication during the conflict was based upon dialogue or discussion, how/when the communication may have changed and in what way.

4.5. Example of good practice: Cultivation of virtues as a means to avoiding conflicts

Education system often promote conflict resolution skills as a way of addressing (violent) conflicts in and outside classrooms, from local to global levels. Although the model 2 is a useful tool when we want to learn about the nature of conflict, this is however not sufficient in peace education. Conflict resolution skills neither deal with nor eradicate the roots of conflicts. Teachers should therefore also cultivate virtues and thereby cultivate peace within themselves, and with others. Self-cultivation is a crucial aspect of peace education, as true peace is created from within. An important virtue in peace education is respect. When we relate to others in a non-conflicting way, we will treat them with respect and look for their good qualities (virtues). Respecting others is equivalent to respecting ourselves.

Mutual respect will break down divisive walls supported by social class, race, gender, cultural background, or political ambitions. According to Confucius, we will, if we are capable of meeting others in a respectful way, be able to build peaceful relations, so that conflicts do not even arise. Confucius' teaching is stressing that interpersonal relationships and harmony should be chosen over conflict and cooperation over destructive competition and domination. Moreover, Confucius says that when we relate to others, if we always look for some good quality in others from which we can learn, we will naturally treat them with respect (Lin, J. & Y. Wang 2010:12-14).

Essay-writing on a virtue

- The essay(1-2 pages) is written by the pupils/students in pairs
- The virtue respect should be the theme of this essay
- Here are some helping questions: How can we define respect? What is the difference between respect and disrespect? How do we show and practice respect?
- Each pair presents its concluding remarks in plenum
- Give time for comparisons and comments in plenum

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