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“Promote Peace Education around the World”



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Editorial

This report documents the outcomes of the international conference "Promote Peace Education around the world", organised by the Education Division of InWEnt in cooperation with the Institute for Peace Education in Tübingen from 9 to 11 February in InWEnt's Conference Center in Feldafing, near Munich. The conference was an extraordinary event, in which sixty participants from around seventeen countries shared a wealth of experience, dedication and enthusiasm for Peace Education.

While the main aim of the report is to present the results of the conference, this document also seeks to provide an introduction to some of the central topics and questions of Peace Education in the context of development cooperation. In this sense, it inscribes itself within the efforts that the organisations of German development cooperation have undertaken to reflect on the all-important relationship between peace and development. As was continuously stressed throughout the conference, violent conflict and wars pose an enormous threat to development cooperation, as they can, within days, destroy the fruits of years of development work. By the same token, no sustainable development can be attained in the absence of peace. In this context, crisis prevention and peace-building become constitutive parts of development cooperation itself.

With this backdrop the conference set out to examine the contribution that Peace Education can make to crisis prevention and peace building. More concretely, it sought to reflect on and map out its essentials, possibilities and challenges in the context of development cooperation.

As the various contributions during the conference made clear, Peace Education projects are based on a broad understanding of the subject that includes work on individual attitudes to conflict, human rights, gender, intercultural communication

and conflict resolution skills, among others. These themes are often considered separate approaches and as a result are often implemented separately. Nevertheless, as it became evident throughout the conference, Peace Education demands integral implementation.

Equally crucial to conceptual clarity and the consideration of the specific characteristics of the area of intervention is the issue of monitoring and evaluation. An improvement and systematisation of evaluation instruments of Peace Education programmes is essential to the professionalisation of Peace Education work. In this context networking and open channels of communication are important to facilitate the sharing of good practices and lessons learned.

During the conference, several participants expressed their interest and committed to form a loose network of peace educators. With their help InWEnt is looking forward to keeping the great spirit from this conference alive and taking it further.

We are very pleased to present to the reader this conference report, which is the product of the committed and professional work of many remarkable people. Our most sincere thanks go to all the speakers, facilitators, participants and all those colleagues who took part in the logistical organisation of the conference for their enthusiasm and dedication. Without their engagement and support the conference wouldn't have been more than a well-intended idea.

Nicola Pape (InWEnt)

Günther Gugel, Uli Jäger (IFT)

Essentials of Peace Education

Working Paper of InWEnt and IFT

The following discussion paper lines out the basic elements, deficits and necessary steps to improve Peace Education within the framework of development work. However, it does not constitute a final position, but rather represents a work in progress, which will realize further improvement through collective discussions. The first discussion has taken place in February this year at the international expert meeting "Promote Peace Education around the world" in Feldafing. Comments and amendments of the meeting find consideration in the version at hand. We would like to thank the following persons for their valuable suggestions, comments and help: Christine Merkel, Stefanie Schell-Faucon, Nicola Pape, Ingrid Jung and Werner Wintersteiner.

"Education is fundamental to peace-building. Education for peace, human rights and democracy is inseparable from a style of teaching that imparts to the young, and the not so young, attitudes of dialogue and non-violence – in other words, the values of tolerance, openness to others and sharing."

With these words the UNESCO Director-General, Mr. Koichoro Matsuura, stresses the significance of Peace Education to the process of establishing a civil and peaceful society.

Peace Education plays a decisive role not only in dealing with the violent potential present within societies, but also in containing violence within the international framework of development cooperation.

The term "Peace Education" is equally diverse as the expectations attached to it: It consists of theoretical deliberations as well as didactic models and practical approaches that are based upon peace as fundamental value. Overlaps occur with models of global and inter-cultural learning, as well as with

human rights education and democratic education. International concepts such as "disarmament and non-proliferation education", "global education" or "tolerance learning" resort to basic approaches and methods of Peace Education but are viewed as independent learning and education programs. In the context of development cooperation it is particularly important to clarify the relationship between Peace Education and concepts of basic education. A basic education that is understood as qualitative education and which links normative questions about values, "democratic citizenship" and "life skills", proves necessary yet does not suffice to (always) cause peace-furthering effects. Many Peace Educational approaches are based on basic education. Additionally, several successful Peace Educational approaches were developed, which, due to their rich methodology, prove effective in situations where comprehensive literacy or comprehensive schooling are hard or impossible to come about. UNESCO (1994) and the International Conference of the Ministers and Secretaries of Education (2001) passed a number of framework action plans crucial to the advancement of this area. Yet, it will be necessary to deal with the matter on an academic level as well to better determine commonalities, connecting points as well as differences.

That raises the question of what exactly constitutes the distinct character of peace educational deliberations and actions.

There is no uniform definition of Peace Education. Albeit, diverse challenges and problems, differing individual and social settings as well as general politico-structural conditions, undeniable commonalities and similarities exist. One of these commonalities is the realisation that Peace Education is indispensable to constructively deal with conflicts and that it furthers the capability to resolve them peacefully. These concerns are realised in most different contexts and situations.



The importance and variety of peace educational approaches to action increases the necessity for a transparent presentation of underlying premises and objectives. That includes the underlying concept of conflict, violence, war and peace. It is these key terms of Peace Education and their definition which determine the respective understanding of Peace Education. For instance, it makes a significant difference whether conflicts are exclusively perceived as destructive forces or as opportunities of change.

As significant as dealing with different concepts of conflict and violence maybe, it seems equally important in development cooperation (especially in post-conflict regions) to agree on similarities and commonalities. That way, differences won't be overrated and it will be possible to experience being part (with all rights and duties) of a society. However, this does not translate into hasty appraisals of society but rather into an integration that is based on the idea that we are equal, because we are different."

1. Basics of Peace Education

Peace Education is based on the presumption, that conflicts do not necessarily have to escalate violently, that there is no innate readiness for violence, and that war is not a natural phenomenon. Well documented social science research proves this point.

As a professional concept for action, Peace Education combines the strengthening of conflict resolution capabilities, dealing with the downsides of

human nature, lust for the ill, and the fascination of violence. This is the very reason why refraining from the use of force is an essential prerequisite for successful Peace Education and an essential condition for successful human coexistence. There seems to be widespread agreement that violence mustn't be a means to conflict resolution. Yet, there are diverging standards in the individual, social and international realm as to tolerating, accepting and approving the use of violence. Peace Education rejects the threat and the use of force on all levels and is committed to comprehensive means of civil conflict management. Based on that a second premise follows: If violence is dispensable, it will be possible through learning tools to transcend a constructive management of conflicts, and the capability to refrain from using force. These deliberations constitute the fundamentals of Peace Education.

2. Peace as a process: Peace Education as a contribution to developing a culture of peace

Peace Education is based upon a positive and procedural concept of peace that is characterized by a decrease in violence and an increase of fairness. Hence, Peace Education aims at developing a comprehensive culture of peace and serves as the foundation for a peaceful coexistence.

A culture of peace encourages and furthers values, attitudes, traditions, behaviors and lifestyles that rest on principles of human rights, tolerance and non-violence. This has to be transcended

Violence

Any comprehensive analysis of violence should begin by defining the various forms of violence in such a way as to facilitate their scientific measurement. There are many possible ways to define violence. The World Health Organization defines violence as:

"The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a big likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation."

The definition used by the World Health Organization associates intentionality with the committing of the act itself, irrespective of the outcome it produces. Excluded from the definition are unintentional incidents – such as most road traffic injuries and burns. (...)

No single factor explains why some individuals behave violently towards others or why violence is more prevalent in some communities than in others. Violence is the result of the complex interplay of individuals, relationship, social, cultural and environmental factors. Understanding how these factors are related to violence is one of the important steps in the public health approach to preventing violence.

World Health Organization: World report on violence and health. Geneva 2002, p. 5, 12

"Peace Education has in itself to exclude not only direct violence, but also structural violence. Only rarely is education nowadays sold with direct violence. (...) But the structural violence is there, and it takes the usual forms: a highly vertical division of labor which in this case expresses itself in one-way communication; fragmentation of the receivers of that communication so that they cannot develop horizontal interaction and organize and eventually turn the communication flow the other way."

Johan Galtung (1993)



Discussion: the role of violence

"In the 70's, when we created critical peace education, the focus was on social and societal structures.

We were interested in analyzing the social structures in terms of violence. And we thought that if we change the social structure, we could have a peaceful society. In the meantime I have done a lot of anthropological studies and consequently my view has changed.

I don't think that it is possible to get rid of violence. Every individual, every group, every society has to try to manage the challenges related to violent situations.

The homo sapiens sapiens is also a homo demens. As such he has a crazy and a violent side.

Of course, there are societies which are more violent than others. You have to make an effort to control and balance violence and the issues related to violence. You will never be able to solve the problem of violence once forever."

Christoph Wulf, FU-Berlin, Germany

not only through explanations but also through personal, social and political actions. According to the General Secretary of the United Nations, Kofi Annan, the reach of such universal values is not determined by their universal adherence and application.

An ethic code always constitutes an ideal vision of the future that serves as an orientation for taking action.

A culture of peace is also a culture of observance and intervention, requiring diverse social skills that Peace Education wants to convey. Not adjustment but the courage to stand up for one's beliefs must be honoured and encouraged. Discrimination, racism and anti-Semitism mustn't be tolerated. Peace cannot be achieved and maintained in the absence of social justice, the presence of misery, fear and non-freedom in the local and global realm.

Peace Education enables us to become aware of our own situation and offers options to take action in order to deal with it and to find (together with others) possibilities for positive change.

That also includes an education aimed at obtaining a global perspective of the world and a perspective of "one-world" that are necessary to counter national egotisms. Complementing "global learning" approaches, Peace Education offers holistic perspectives, open mindedness and cooperation to counterbalance uncontrolled globalization strategies and their destructive national effects. In practice this can cause conflicting goals between (authoritarian) ideas of an adapted and loyal citizen, on the one hand, and peace educational efforts aiming at the capability of political action critical of society and authority on the other hand. Peace Education can contribute to peacefully resolve conflicts arising under such circumstances.

3. Peace Competence, Peace Capacity, Peace Action: Peace Education as a comprehensive learning concept

Peace Education perceives itself as an holistic and

comprehensive learning concept that does not scale down or question the sense of individual procedures. Such a learning concept comprises three basic elements:

Peace competence is essential to grasping interrelations, categorizing developments, to carrying out analyses and to developing strategies in dealing with conflicts, violence and war. Peace competence primarily translates into know-how, which includes knowledge of the escalation mechanisms of conflicts, the causes of war and of violence. It also comprises the knowledge of people's peace capabilities and the social and international requirements. Furthermore, the ability to assess one's own possibilities, capabilities and limits is an important aspect of Peace competence as well. Peace capacity can be described as social competence that comprises self-strength, empathy, and the ability to change perspectives as well as communication and cooperation skills.

Peace action is the motivation and ability to take social and political action related to developing democracy, implementing human rights and overcoming violence. It aims at influencing political decisions and developments on the community, national and international level and can take diverse forms. Within this context, however, it is vital to take on responsibilities and to resist conformity forces.

Peace Competence, Peace Capacity and Peace Action belong together, build upon each other and are mutually dependent.

4. Interconnected diversity: The Central topics and approaches of Peace Education

Practical approaches of Peace Education are diverse and vary significantly. The following areas are part of core topics and approaches:

4.1. Dealing with violence and approaches to overcoming violence:

Comprises the task of raising people's awareness for all forms of violence (direct, structural and

cultural violence) and a systematic search for alternatives to the use of force. Different models of violence prevention open up new perspectives and offer non-violent alternatives of action.

4.2. Dealing with military, armament and war:

This topic critically deals with legitimizing mechanisms of armament and military, their social and political function as well as their effects. The range of approaches includes (national) myths justifying the military and traumata related activities as a way of dealing with violence and the effects of (civil-)war.

4.3. To enable and facilitate constructive conflict management and non-violent action:

One of the most important but also one of the most difficult approaches of Peace Education is transcending conflict capabilities. There is a wide range of training concepts available (reaching from peer-mediation to training in conflict management), directed at different target groups.

4.4. Overcoming prejudices and foe-images, developing tolerance and intercultural competence:

Dealing with foe-images (for a long time related to the cold war) and prejudices belongs to the central topics of Peace Education. However, dealing with foe-images takes on special characteristics in differing historic, social and cultural contexts.

The focus rests on dealing with prejudices and foe-images within the context of ethno-political conflicts. That begs the question of how differences can be expressed without any discriminating connotation or without attributing a devaluating meaning to them.

4.5. Facilitating democratic participation and/or mediating Democratic capabilities:

Comprises the training of different forms of political participation and forms of civil disobedience.

4.6. Gender related aspects

Practicing and accepting violence plays an important role in the (social and cultural) construction process of gender roles. Boys and girls, women and men, play different roles within society and within

the family. This is particularly the case in situations involving violence as well as in the context of conflict resolution, which is why gender specific approaches of Peace Education are crucial. An essential field of action is the abolishment and overcoming of any kind of disadvantages or of discrimination against women and girls in the global and the social realm.

4.7. Dealing with the media

Dealing with the media increasingly becomes a central topic, since it affects social and political behavior. Because of the dominating presence and reflection of violence in media, violence is presented as an acceptable option in daily life. This tendency must be counteracted. Yet, dealing with the new media also has to show the opportunities of alternatives for human interaction. New media is an important tool for peace-educational work that should be used more frequently. It can particularly contribute in regions lacking basic educational structures to develop basics in human rights and democracy as well as Peace Education. Educational reality often deals with the mentioned topics and approaches in an isolated manner. However, from a Peace Education point of view it seems desirable to exercise an interconnected approach which takes all aspects into consideration.

5. Places of Peace Education within and outside the schooling system

Aside from pre-school education, extracurricular education and adult education, schools offer a suitable framework for peace educational approaches. The crucial (but often restricted) prerequisite for practicing Peace Education in a formal area is the opportunity to participate in educational processes and to obtain basic and general education.

Peace educational approaches and programs, however, mustn't be restricted to the "formal area" of state-run educational institutions. In many countries in the southern hemisphere, less than half of

the children visit formal educational institutions. However, Peace Education has to focus on these children as well, which illustrates the necessity for different approaches and procedures. Here, Peace Education also follows the concept of life-long-learning and offers respective models for all age groups.

In both areas, facilitating but not preaching self-organized and self-determined learning processes rest at the center of Peace Education. Because of its methodological richness, its orientation and interdisciplinary approaches modern Peace Education is a model for new ways of learning and educating in the future. Learn situations have to be developed as social spaces, where children, youth and adults have opportunities to co-determine and to actively shape that space and where personal development and episodes of achievement are possible.

6. Cultural and regional distinction: contextual reference of Peace Education

To implement the mentioned topics and approaches cultural and regional distinctions have to be made: Peace Education can also be perceived as a situational learning process. Much depends on the respective conditions on site. In states and regions with strong tensions, conflicts, crises or wars, Peace Education must be conceptualized differently than in states and regions where human rights and democratic principles are widely realised and guaranteed. These are considerable challenges for any attempt to initiate peace-educational learning processes within the field of development cooperation. Development cooperation often takes place in regions that are torn by crises and conflict. In this particular context, it has to struggle with the individual and social effects of the collective use of force. In these cases peace-educational approaches are indispensable which focus on management, reconciliation and educational prerequisites to developing democracy. In this context, Peace Educa-

tion has to primarily deal with collective processes, attitudes and changes. Here, Peace Education believes in the rule of law and aims at furthering the rule of law through participatory strategies.

7. Peace Education between theory and practice

Peace Education has a rather strong connection with praxis, which often lacks an equally comprehensive theoretical base. Yet, Peace Education is more than the linear implementation of the findings of reference sciences into the educational practice. Peace Education requires an independent theoretical foundation and reflection. At the same time findings in peace and conflict studies and other social sciences have to be recognized and/or adopted into the application of Peace Education. Recent research in the social sciences shows that inhuman attitudes are most likely to be reduced through empathy, that is the capacity to emotionally identify with others. A higher educational qualification as a possible precondition to social prestige can, under specific circumstances, lead to reducing inhuman attitudes. Hence, developing social competence and cognitive capabilities are important tasks of Peace Education. These scientific findings are applicable on modern industrialized societies but not necessarily on agriculturally structured states or developing countries. Obviously, Peace Education has to develop differentiated analyses, models and approaches in this context. Peace Education depends not only on good will but also on knowledge and professionalism, which can be guaranteed through providing vocational training and possibilities for continuing education. Often Peace Education has to operate with insufficient structures and funding. States have to recognize Peace Education as an independent field and it will be necessary to assign adequate means to it, according to its relevance for living together peacefully.

8. Peace Education and development cooperation – problems and challenges

Peace Education becomes increasingly important as a specific approach of development cooperation. To date, long term and, increasingly also contemporary practical experience with peace educational approaches has become available.

At the international expert meeting "Promote Peace Education around the world" first steps were taken towards a systematic analysis and evaluation of these experiences. Still, there is a lack of verifiable criteria to determine which project areas and which partners are suitable to initiate and develop peace educational processes or to determine the limits of cooperation and advancement. Do we have to enlarge cooperation with NGOs and grass roots initiatives, because they are less restrained than government-sponsored or government affiliated initiatives? Or, can projects with governmental cooperation partners offer better continuity and reliability, because they can be integrated into formal education?

The review, application and advancement of existing standards of conditions for successful peace work and for peace educational learning processes can and has to contribute to the development of applicable instruments.

Peace Education in the field of development cooperation is on its way to becoming more qualified and professional. Therefore it will be necessary to develop differentiated concepts, corresponding educational standards and evaluation procedures. Yet, it has to be considered that the implementation of peace educational programs in development cooperation, represents an external interference. With regard to the authorization of "humanitarian intervention", we have to remember that conflicts in partner countries belong to the affected persons and can only be solved by them. What is asked for are possibilities of manageable and external ways of accompanying the process. The process of developing and pro-

moting solutions takes time and can be supported through a well directed exchange of regional resources. Although this point is important to internal conflicts, the increasing international interdependence and mutual impact must be considered as well and calls for global action.

9. Limits and Opportunities: Reflecting on Theory and Praxis of Peace Education

Field reports and comprehensive evaluation measures are necessary in order to realistically estimate and assess the possibilities and results of Peace Education and to further develop both theory and praxis. Yet, up to now, their availability is insufficient.

Peace Education also has to realise, how little its possibilities of influence are and that counter interests and goals are diverse and widespread. People are affected by educated behavior, but more importantly by their daily experiences, the way in which social coexistence is organized and how problems are being handled. Peace Education cannot solve such basic social problems as insufficient resources or their unjust distribution. To the contrary: Peace Education requires favorable political conditions, which support its institutionalization and guarantee its operation. Only then, Peace Education will have a real opportunity to develop its comprehensive effectiveness. Otherwise, Peace Education cannot do much more than to continuously point out threatening situations or developments, to maintain their profile, to name those responsible, make alternative suggestions and to work contribute tiny bits to great changes.

Günther Gugel / Uli Jäger

Institute for Peace Education Tübingen e. V.

No Peace Education without "education for all"

Basic education and more, even an equal access to basic education for all, is often mentioned as a self-understood prerequisite for Peace Education. When we look at the situation in many developing and conflict-torn countries or divided societies we have to acknowledge that this basis cannot be taken for granted:

In Sri Lanka, for example, the war affected areas in the North and East are lacking thousands of teachers to ensure the basic education of mainly tamil speaking children. In post-apartheid South Africa on the other hand, it is still a fact that the more money a family can afford to spend for the education of its children, the better their basic education will be.

In the long-run, Peace Education will only be credible if a basic education for all is provided. The old motto of development work "whatever is done for more education and equality in access to education (including all the social, ethnic and religious groups as well as both genders) is suitable for promoting peace and democracy", still holds value even though it would be too simplistic to rely on this motto only.

Therefore we – all the representatives working in the field of Peace Education – have to see it as our particular responsibility to take a stand for the need of basic education. This is especially necessary at times when the importance of civic conflict resolution is stressed by more and more states in the context of international and development cooperation. Currently, Peace Education seems to be en vogue and more "catchy" than the discussion about a "basic education for all". Hence, I would suggest that at least two questions should be constantly raised when we talk about Peace Education in the context of international and development cooperation:

- In how far do our approaches on the grass root level provide opportunities and space to offer basic education as well? Is there potential to combine these goals?

- How can we as representatives of Peace Education approaches most efficiently lobby on a policy level for the importance of basic education for all? (...)

The following aspects have to be kept in mind when we work in conflict prone and/ or development countries:

Besides the well-known fact that a lot of the educational work in development countries is conducted under rather difficult learning conditions (huge classes, no proper school buildings, lack of learning material, no access to electricity etc.), it also needs to be seen that the style of teaching in some cases tends to be a rather authoritarian style (e.g. including the use of sticks). This is on the one hand often due to the mental stress of teachers that often undergo hard living conditions themselves on the other hand it is also due to a lack of appropriate teacher training.

Furthermore, we have to consider the role expectations that are attributed to adults and children or youth in a particular society. What does it imply to introduce participatory approaches in an educational context where adults are seen as major role models and supposed to be greatly respected and not questioned? For various reasons adults often cannot fulfil these role expectations in conflict situations and suffer as much as the youth for not performing their roles. Here it might be very important for the society that adults are given the opportunity to reassume their responsibility as a role model.

Stephanie Schell-Faucon, GTZ, Sri Lanka.
Full text on inclosed CD-ROM.





The context of Peace Education

To understand Peace Education programs you have to distinguish between the political contexts in which they take place. We can speak of three kinds of context. One is a context where things are peaceful. You can teach Peace Education with the particular purpose of helping people to avoid being passive bystanders. When a conflict takes place in Rwanda, Sweden should not just be indifferent. And people in Sweden should care about it. That's one. The second kind of context which is more relevant to the situation in Western Europe today, is a context of tension, usually between a majority and a minority, between indigenous people, the Germans, the Dutch, the French, the Norwegians and immigrants into these countries. These immigrants very often come from different cultures, they are of a different skin colour and with different habits. There is tension between these immigrants and the societies that try to assimilate them as is the case between the Moroccans and the Dutch today in Holland. The third context, the one that is of greatest interest to me, is where you have a real - what we call - intractable conflict: A conflict that is bloody, is central and total in a society's life, and that does not reach resolution despite the many years of efforts.

I'm making a distinction between these three contexts because my claim is that Peace Education in the three is very different. Let's take the third context, the context of real conflict. Peace

Education there has to do with making peace with a real enemy, with somebody you really hate, who really threatens you. Cases in point the conflict between Palestinians and Israelis, Catholics and Protestants in Northern Ireland, Albanians and Serbs in Kosovo and the like. In these cases there is somebody to make peace with. In the second context, it's not really making peace, but still you have a tension, you have two sides. I put these two contexts together. On the other hand, in the first context of peace and tranquility, harmony and love, which I have mentioned, Peace Education is entirely different for a simple reason: There's nobody to make peace with. It is about the whales and the environment and nuclear power. These are important things, but it is not the same as stretching out a hand and try to make peace with the people who killed your brother. I'm talking about Peace Education mainly in the context of tension or in context of conflict.

In these contexts you have a basic problem: The deligitimization of the other side's perspective. One side perceives the other side as having illegitimate goals, an illegitimate narrative, illegitimate aspirations and experiences. "Our" beliefs are legitimate, "our" goals are the correct ones, God is on "our" side, not on "their" side. The purpose of Peace Education therefore, the ultimate purpose, is to make people give legitimacy to the other side's perspective. I didn't say to agree with it, that would be impossible, but to give it legitimacy. Giving legitimacy to the other side means, among other things, admitting what my share, our share, to the conflict was. Not only were we victims, we were also perpetrators, aggressors. What is our contribution to the conflict? That includes empathy to the other side, that includes coming to believe that the conflict can be solved in nonviolent means.

Gavriel Salomon, University of Haifa, Israel

Handling difference

Exploring creative ways of handling "difference" in groups, societies and people can be clearly inscribed as a central assumption in Peace Education. It should be recalled that the International Conference of Education Ministers of the World came to very much the same conclusions after having examined contents and learning strategies for an "Education for all for learning to live together"*: While both formal and non-formal education are essential tools for launching and promoting sustainable processes of constructing peace, democracy and human rights, they cannot alone provide solutions to the complexity, the tensions and even the contradictions of the present world. Learning to live together comprises the challenging discovery that other human beings are talking, feeling, thinking and acting, "differently", not because they are living in different cultures but because they have exactly the same needs for wellbeing, justice and beauty. In this perspective, learning to live together implies the right of others to stay different.

In conclusion, tolerance cannot be prescribed from above, the overcoming of prejudices and foe-images cannot be "recommended". Dealing with difference can be built over time through a real person-to-person encounter between "enemies" resp. people of different cultures, through a combination of research-action-reflection and practice, not to find out similarities in the first place, but in order to acknowledge "cultural" differences and negative attitudes, in order to open communication channels about the significance of those attitudes (e.g. regarding fears - possible reasons - possible consequences). Over time, this will construct a mirror image of how one's own culture is perceived (taking-the-perspective-of-the-other-learning) and will ideally lead to some type of functional co-operation. In case of heavy asymmetries, balance can be improved through the support of a third party.



Otherwise, introducing Peace Education in development cooperation might be guided by good intentions, but producing weak results instead of best intentions and strong results!

Christine M. Merkel, German Commission for UNESCO

* UNESCO-ICE 46th Session, Geneva, 5-8 September 2001, Conclusions and proposals for action, see <http://www.ibe.unesco.org/International/ICE/46english/46conclue.htm>

Extract of: Christine M. Merkel, Towards a Culture of Peace – Direction for future action. February 2004. Full text on inclosed CD-ROM.

Tolerance

Tolerance cannot be taken for granted. Its practice is difficult, and the lack of tolerance is the problem. What do we understand by tolerance? Apparently, we almost all have something different in mind. A closer look at the diversity of tolerance concepts reveals different degrees of progressing tolerance:

1. the pragmatic calculating tolerance,
2. the rights-based tolerance,
3. the active interfering tolerance.

1. One reason for tolerance is of a pragmatic calculating kind, since social and economic advantages and benefits gained out of practicing tolerance seemed to be higher than the costs of intolerance. Where tolerance is absent, or lacking, and intolerance is predominant, the result is that hate, violence and victims flourish and proliferate. Tolerance matters for the individual and for the society. Tolerance is, therefore, never an end in itself but a powerful means towards a number of important ends, such as:

- conflict resolution and the making of peace;
- the promotion of democracy;
- the development of wealth; and
- the formation of an international reputation for tolerance.

Such pragmatic calculation could also be decisive at the end of a violent conflict between two almost equally strong enemies, who were aware that they had rather endured the enemy's rights, since the price of intolerance would have been too high.

2. It was already during the Enlightenment that a stronger argument for tolerance gained acceptance – even though without replacing the old pragmatic calculating one: All people must be tolerated because everybody has a right to it. Every person must be granted the freedom of being different, for it is a human right. And it is people's task to



tolerate the outcome of the others' freedom.

3. A third concept reflects the concept of positive tolerance as understood by UNESCO. Tolerance is more than the mere absence of intolerance.

It implies our involvement in creating an environment in which tolerance is possible.

We can conclude from this short overview that the question is not only whether somebody is tolerant, but also how tolerant he/she is.

K. Peter Fritzsche, University of Magdeburg, Germany.

Full text on inclosed CD-ROM.

Article 1 – Meaning of tolerance

1.1 Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.

UNESCO, Declaration of Principles on Tolerance,
November 16th, 1995



Peace Education in the context of emergency

Looking at the available programs in Peace Education of the time, UNHCR/INEE took a very pragmatic approach to the development of a program for Peace Education. It was a direct result of needs in the pilot communities. Refugees (the original recipients of the program) have, by definition, fled from conflict and persecution but, as human beings, carry the seeds of potential conflict with them. As a result, refugee communities are not usually much more peaceful than the situation from which they left. My task was to create a package that would enable the refugees to live peacefully and constructively together. Most of the peace programmes at that time (1997) concentrated on awareness and public advocacy but this did not seem relevant in situations where there was a phenomenal amount of gratuitous violence especially in the schools and this was often labeled "culture" or blamed on the fact that child soldiers, now in school, only responded to "military discipline".

So a program of skills was developed. This came from asking the research groups what they thought was peace and what was conflict and then what they felt that they wanted their children to know about it in order to be peaceful. This by itself took several sessions lasting two to three hours and was done through activities and discussions. Through working with a skills-based approach, values and attitudes are also examined and constructive behaviours are identified and consolidated.

Pamela Baxter, UNHCR, Switzerland



The benefits of Peace Education

There's research coming out of the US that shows that these programs – when carried out in a sustainable way, over time, with institutional support – do make changes in students: reduction of aggressive behavior, improved communication skills, decreases in violence, decreases in suspensions for violent behavior in school. In my country we're very, perhaps too focused on standardized testing right now, tests of reading and maths, but the interesting thing is that there's actually a positive benefit on academic achievement when Peace Education and conflict resolution programs are used in a sustainable way, and I think that's something interesting to look at: children actually learn better when they're feeling safe, when they're not feeling threatened to come into school. It's an argument for linking basic education and Peace Education. I think there's also real transformation on the part of the teachers, and I think that's something that should be highlighted as well, particularly when their learning about Peace Education includes a focus on themselves: their own conflicts, their own needs, understanding their own behavior first as a prerequisite to thinking about what they are going to teach children. There's actually behavior change on the part of teachers, and that spills over into looking at the entire climate of the school, how we handle discipline, how we handle decision making in a more democratic way. So I think, there are a lot of benefits.

Susan Fountain, USA

Dealing with the past

There is no future without past. What does the past tell us, and why does democracy need a culture of memory and a dialogical reconstruction of history? In the past, story telling, the memory of historical events through myths, the oral history of social movements have been always contributing towards the perception of history from below.

Many representatives of the official history or the scientific historical research have neglected or even destroyed the sources of 'the other' history. What really does make history that dangerous?

Since the coming up of the Nation State the governing forces had striven for the clear determination of belonging, of within or without the frontier, of who was friend or enemy. As the friend and the enemy belong both to the same system of values, to the same system of order, the true threat of modernity was the foreigner, those who did not belong to the one or the other side, whose status was not clearly defined, like the Jew for example, he/she had to be incorporated or to be extinguished.

With the upcoming of totalitarianism, this system of order and delimitation was abolished. In Auschwitz there was no clear distinction anymore between life or death (represented in the "Muselmen" in the concentration camps, as far as Giorgio Agamben), the indiscriminated terror in the "night and fog-actions" of the Nazis created fear and trauma within the society, the "bodies in pain" (Ellaine Scarry) were not anymore able to act as autonomous subjects, but became objects of bio-politics (Foucault) of that exercising power. Undiscriminated terror inscribed in the bodies of people is not only a pattern within everyday life behaviour of individuals, but defines the relationship between people. A person tortured or traumatized by whatever violence is restricted in its behaviour. The fear overwhelms and dominates the emotional system of a person, so that she or he



is fully absorbed by preventing the repeating of the suffering.

With the destruction of the self-esteem and identity of a person within the torture, goes along the creation of the omnipotence of the victimizer. While he/she is the dominating, acting person the victim is losing its voice screaming, losing its identity, its being a person of social relationships. The victim becomes passive, only reacting. As pain is not transferable, only describable by metaphors, it can only be signified by relating it to the activity of the victimizer ... destroying this way the social existence of the victim. It becomes a being without the world, without past, without relations. As it can be described as the depersonalized representation of pain, it constitutes the omnipotence of the victimizer. His way of acting structures the reality, and that is the reason why there exists a structural interdependency: the impotence of the victim becomes the source of the omnipotence of the victimizer. Representing violence unconsciously from the perspective of the

"A society's collective narrative, the story it tells about itself, about its adversary and about the conflict, is a major threat to Peace Education. In particular, its three components – shared historical memories, shared sense of identity, and sets of shared beliefs – function alone and in combination very demanding challenges to Peace Education."

Gavriel Salomon



victimizer, we are reproducing violence. On the background of this analysis, it is very complex to rewrite the history of totalitarian violence and to overcome it. The dealing with the past cannot just be an oral history approach of story telling, it can neither be just the analysis of historical facts. It has to take into account the destroying of the social world of the victim and its ability to be reintegrated. His/her pain can only be healed if the world creates voices in the silence of him/her dehumanized world. It is the responsibility of the whole society to develop a discourse in which the world is not defined in black and white categories, but as a dual, ambiguous system.

The school as a public place has to assure that memory and the critical approach towards history can take place.

Ilse Schimpf-Herken, Paulo Freire Institute, Berlin, Germany.
Full text on inclosed CD-ROM.

I grew up in a family that struggled for more social equality. Throughout the time of the dictatorship I lived in silence and fear, which still shows in my profession. I'm a teacher of disabled people. I fight for democracy. The democracy we have could not be the democracy that I have expected, but little things have changed, and because of that I continue to work for Peace Education. And I think this has to be at the governmental side.

Elisabeth Chávez Bravo, Chile

Workshop: dealing with the past

All the participants were asked to choose one sentence that represented a subject they wanted to discuss in the workshop.

- The silence helps the oppressor.
- The past is not dead.
- There is no future without past.
- From history to memory.
- Peace Education has to deal with the reestablishing of the "social self" of the victim.
- The victim does not need revenge, he/she needs narration.
- After Auschwitz history cannot be taught without past and memory.
- We all have different versions of the past (written by a participant).

Comments of the working group:

- "Victims are segregated from social relations and are separated from their social identity. To enable them to open up again, it is necessary to create a space in society for the expression of internal feelings in order to re-establish personal and interpersonal confidence."
- "The oppressor is not only a person. The oppressor is in us and he is speaking with the body. It is important to release the internal oppressor and to provide the space to be heard, as silence only helps the oppressor, whereas release enables the victim to gain back control"
- "There was an agreement that the past influences today's actions. Therefore past and present are mixed and sometimes the glorification of the past helps us to neglect our feelings of guilt."
- "The different versions of the past are often a source for the creation of conflict. There is an asymmetry of power and the crucial question arises on the decision on who has the control of the definition of what happened in the past."



ation was implemented in Anglo-Saxon countries. In Germany, we have adjusted these programs and approaches to our educational system and the needs of students, teachers, administrators and parents here.

Jamie Walker, Berlin, Germany. Full text on inclosed CD-ROM.

Peer mediation

Implementing a successful school mediation program is a long-term process, usually taking three to five years. Initially, mediation is introduced to the whole staff, then usually a small group of at least two teachers attend an out-of-school training course. With the support of their colleagues and sometimes outside institutes, they train the first generation of peer mediators. At the same time, they must set up the new program by winning over teachers, students and parents, i.e. convincing them to try out this new and different form of conflict resolution.

Essentially, school mediation is a practical means of teaching Peace Education at an individual level. Our hope is that if students learn to solve personal conflicts successfully at an early age, they will later be empowered to get involved in conflict resolution issues at a social level, examining issues such as social injustice, racism, sexism, xenophobia and violent conflict within and between nations. In the end, every region and every country must examine the relevance of such programs for their particular situation. Initially, school and peer medi-

Practical experiences

- Effect of mediation: if the external factors of violence (outside school) are too strong, mediation cannot change the society's situation, but:
- create a safe place in school
- help to talk about experiences
- teach how to deal with conflicts in general
- create a feeling of hope.
- The best age of pupils to start with mediation is between 11 and 12, because the younger ones still do not have the necessary awareness. But the possibility should be given to all through a social learning program!
- Students should give their feedback: how do they feel as mediators?
- The team of mediators should consist of two persons, a girl and a boy
- Peer mediators introduce themselves in class, offer their service asking the pupils and the teachers if there are conflicts.

Liliam Sorto Gonzales, El Salvador

Violence prevention long-term effect

General violence prevention:
get students and parents identify with the school.
Specific violence prevention:
social learning programs for all students (e.g. learning conflict resolution skills).

- Effect on mediation and vice versa

Intervention short-term effect

When?
How?
When conflicts become or threaten to become violent, intervention is needed!

- When to intervene?
- How to intervene? Practiced in courses.
- Does not solve the conflict!

Mediation medium-term effect

In case of a specific conflict:
mediation by:

- Students
- Teachers
- Outside mediators (high costs!)

Effect on violence prevention and vice-versa



Mother Tongue Project

South Africa

I come from Cape Town, South Africa, and I'm involved in a women's arts collective called "The Mother Tongue Project". We're a collective of female theatre makers, artists and musicians. We would identify a broad issue, go into a community – working specifically with women – and within the process the participants will explore and identify their own issues, related to the broader issue. Now, I believe that intrinsic to all of these issues we're dealing with, in processes of peace building, we're dealing with inculcating a culture of tolerance. If we look at the history of South Africa, ten years ago we came out of forty years of apartheid. Prior to that, we had colonialism, which was another form of apartheid. We may have made an incredible transition from apartheid into democracy. But I believe that a lot of conflict still exists in people's psyches, it exists in people's bodies. They may not speak about it because now we are meant to be projecting this rainbow nation that is happily living together. But at the base, there still is a lot of conflict. So, whether we're dealing with the issue of rape, the issue of incest, peace building comes into it, although we may not name it as such.

I think if one looks at the truth in reconciliation commission and what that stands for, one can be quite critical about the process. But on the other hand, I think that it has impacted on the ways in which people are working in different communities and specifically in the area of theatre for development, or the use of arts in development. And I would say that a lot of people in South Africa are now working with these personal stories, with the personal voice, providing a safe space for it. The conflicts may now also be more personal conflicts. But they are always related to the broader historical conflict, they always can be traced back to that.

We use processes that open up the possibility for communication. And that's why I talk about us using an integrated arts-based approach. Often we work without words in the beginning. I believe that people's personal stories are often blocked or locked in their bodies. So we explore ways of accessing those stories and then finding ways of



I grew up as a white South African in South Africa in apartheid and the apartheid system. I had a mother who was politically active. So I was aware of what was happening in the country. From a very early age I knew it was wrong. And I think from very young and little I've been motivated to work in this area and to get people communicating, to get people talking.

Sara Matchett

expressing them. It may be through movement, it may be through creating images without words in the first instance. It could be building, or sculpting, or painting or writing something, a poem or a song. So it's not necessarily sitting down and discussing the issue, it's finding other ways of approaching the issue, other ways of exploring it. We usually don't work with more than 25 to 30 people. because the processes we're using are very personal and we need to create a safe space to enable people to open up and tell their stories.

Sara Matchett, Cape Town, South Africa

Amani Peoples Theatre

Kenya

Amani Peoples Theatre is an association of young African artists who are committed to using their talents and skills in drama and theatre to transform structures of conflict within the communities they work with and concomitantly build stories of peace.

Initiated ten years ago, APT's theatre for peace approach integrates education, entertainment and research in exploring context specific conflict issues and enhancing the search for creative non-violent responses to conflict. We have been guided by the desire to provide space and skills for individuals and communities to respond to conflict, in all its forms and in all levels of society.

Our African culture provides resources upon which we can build sustainable peace in Africa. In our work we seek to validate peace traditions thus validating the story of peace in our culture.

The educational, therapeutic and meditative elements of African indigenous theatre as well as the theories of the Brazilian educator Paulo Freire and Augusto Boal continue to inspire the work of the group.

Core Programmes:

- Theatre for peace: workshops cum performances done with grassroots communities.
- Basic Training Program: trainings that focus largely on leadership, theories of conflict transformation and community approaches to peace building.
- Drama therapy: therapeutic sessions that utilize drama as a tool for healing and has targeted internally displaced people, children in difficult circumstances and refugees.

Awino E. Okech, Kenya

Football as an example of good practice in Peace Education

Football is one example of universal language as well as a universe of action and relation. Talked of, consumed and played endlessly, football is an element, and at times the only one, that generates meaning for millions of lives. Youth, in particular, find football a respite from the many social pressures and it is there where the possible and impossible structures of power, ethical codes, and negotiated standards are resolved. Knowing how to channel it, football becomes highly profitable for each and every one of us.

Focusing community football, not associated, informal, this potential of football inspires us to put on stage social realities of urban context that require a minimum of consensus and sponsors a maximum of freedom (of expression). It facilitates the massive participation of society and beholds key characteristics for the construction of a conscientious and responsible urban identity.



streetfootballworld is a project of the Youth Football Foundation. The foundation started in 2000 founded by a group of former German World and European Champions, chaired by Jürgen Klinsmann. The project is supported by the German Federal Ministry Affairs, Senior Citizens, Woman and Youth (BMFSJ), as well as by the German Federal Ministry for Economic Cooperation and Development (BMZ).

streetfootballworld recognises and celebrates the role of grassroots football in society. Therefore, **streetfootballworld** develops a facilitating and coordinating body for the world of grassroots football on a global scale, based on the principles of inclusiveness and diversity. Grassroots football is all kind of football in a local community (e.g. street football, street soccer, urban soccer or community football) focusing on social inclusion, violence prevention and non-formal education as specific goals. Almost all over the world football enthusiasts are running programs and projects for young people, based in the local community scheme and focused on the social development of the participants.

Juergen Griesbeck, streetfootballworld, Germany

Peace and Disarmament

Education Project, Cambodia

The increase in number of weapons and anarchic use of weapons without strict control is blocking progress towards development in several fields such as strengthening of the respect of law, building peace, and enhancing healthy society. The Working Group for Weapons Reduction (WGWR) is a Cambodian nongovernmental Organization working to promote peace and safety for all people at all levels of society by removing weapons as an option of problem solving. WGWR is concerned with the current number of weapons in circulation, the level of violence permeating society and the continued suffering of the population well after the peace accord and cease-fires have been signed. WGWR is committed to finding Cambodian solutions to Cambodian issues while recognizing that the global dimension of this problem calls for globally coordinated responses. The overall goal of the project is to change from a culture of violence where the use of weapons to solve problems prevails, to one where problems are solved peacefully. The target groups should be able to consider the negative effects of small arms—light weapons possession and should use and indicate a commitment to nonviolent problem solving and conflict resolution.

Project strategies are to develop materials, seminars and training to strengthen understanding of small arms and, in the long-term, build community relations and peace. The project will seek to continue cooperating with national and local government e.g. ministry of education, provincial education department and schools.



Project outputs:

- A variety of materials and tools on small arms reduction and peace are created.
- Small arms and Peace Education seminar and training for teachers.
- Community small arms and peace awareness events are implemented.
- Non-formal Peace Education program is provided for students and youth.
- Peace and small arms media campaign is developed.

Working Group for Weapons Reduction (WGWR), Cambodia

IPCRI

Israel/Palestine Center for Research and Information, Peace Education Department

IPCRI is a joint Israeli-Palestinian organization founded in Jerusalem in 1988 to promote co-understanding, cooperation, and conflict resolution in peaceful ways, while setting an alternative model through joint action on a daily basis.

These values find expression in IPCRI's Peace Education Department (PED) which perceives peace in a wide context that contains and promotes values of social justice.

IPCRI's PED was established in 1996 and consists of ongoing programs that are implemented in the Israeli and Palestinian formal education systems, among the three communities: the Jewish and Palestinian communities in Israel, and the Palestinian in Palestine. Teachers, perceived as agents of change, are our major target population.

In the school year of 2003-2004, 32 schools in Israel –12 Palestinian and 20 Jewish – and 27 schools in Palestine are participating in our programs.

Our goal is to bring about change, social change, a change in awareness and patterns of thought which will bring forth a change in the behavior patterns of all those who are involved in the educational process (students, teachers, school principals, the program's staff etc.); a structural change in which the vision of an equal, just society, that contains and accepts the other within, will be actualized; a society that regards peace as a state of mind, a chosen value and a way of life. Education for peace is an ongoing and continuous process, which first and foremost transfers the way of coping with a conflict from a violent to a non-violent track.

The success of Peace Education is to be evaluated, therefore, by the degree of direct action taken by the participants in order to change their environment and the context of their life; to change their



attitudes and behaviors which are related to and derive from the conflict, on the basis of a deeper and better understanding of its causes, dynamic development, and the parties involved.

Due to our holistic perception, the program includes cognitive components (curriculum) and emotional experiential activities (workshops and encounters). To enable a change our programs focus on values and stands, knowledge and acquisition of skills in negotiation and conflict transformation. This is done through joint work on different levels (school principals, teachers, facilitators, steering teams, curriculum development teams, educators and all participants in the educational process). The process takes place in both uni-national and bi-national groups.

"Peace for me is a state of mind, a chosen value and a way of life. And education for peace will be the empowerment of the participants to choose their state of mind, this value and way of life and to act towards change of the situation, of the context of our lives."

Anat Reisman-Levy, IPCRI, Israel

Reinforcing the culture of peace in schools

Training in teaching methods, Rwanda

Some years after the war and the genocide, Rwanda finds itself in a situation where reconciliation and national reconstruction constitute a priority. The policy of the Government of Rwanda, through the creation of NURC, the Gacaca process and other specific activities, aim at installing mechanisms to achieve these objectives.

Civil society organizations, in turn, have undertaken activities aimed to contribute to overcoming trauma and to develop attitudes and competences of positive conflict management among the population.

Taking into account the objectives of MINEDUC, as presented in its strategic plan for 2003–2008, as well as efforts made by MINEDUC with regard to civic and Peace Education, the project suggests to introduce active pedagogy as an approach, which will turn the school into a place where the democratic values of mutual acceptance, dialogue, participation prevail. A pedagogy which, while contributing to creating a person who is able to express himself/herself and set up true communication with others with mutual respect and to work in a team, would be complementary to the teaching of civic education as a course and would constitute a cross-cutting teaching approach. In this manner, the educational process would be complete by including the 4 types of learning: knowledge, learning to do, learning to be, and learning to live together.

Therefore, this pedagogy would enable the teacher:

- to respect the dignity of students
- to be free and creative
- to be able to create rooms for expression and opening up for his/her pupils
- to share professional competences with his/her colleagues, students, parents and other actors

- to live in harmony with himself/herself and his/her class
- to dare to doubt about his/her capacities and coherently participate in trainings
- to understand better his/her social role in the society and in the life of his/her students.

the student:

- to know himself/herself better and to accept himself/herself
- to recognize the other and respect the difference.
- to be autonomous and creative
- to communicate in a constructive way with everyone
- to develop self-awareness and analytical skills.

In addition, within the context of reinforcing the competences developed thanks to the use of active pedagogy, the project aims to train teachers in conflict management techniques.

The aims of the project

To contribute to the construction of a democratic society, able to manage and solve its conflicts in a peaceful and non-violent manner and to overcome traumatism from war, genocide and violence.

Strategy of intervention

Based on its experiences as a training organization, InWEnt has concluded that the traditional sessions of teacher training during which one provides theoretical courses without testing the recipients of the training in real situations, do not have durable and significant impacts. Under such conditions the trained people are not always able, after the departure of the "experts", to apply the lessons learned, even less to adapt themselves to the changing and sometimes specific conditions of their environment and of their target groups. It is for these reasons that we propose in this project an approach of active and participative formation in cascade for the various beneficiaries.

Beatriz Zepeda-Rast, InWEnt, Division of Education, Germany



Good Practices – Projects around the world

Amani Peoples Theatre, Kenya

www.aptkenya.org

Basic Education Sector Programme, Sri Lanka

Dr. Gerhard Huck, GTZ,

huck@sltnet.lk

D@dalos – International UNESCO Education

Server, Sarajevo

www.dadalos.org

Education for Peace, Bosnia and Herzegovina

www.efpinternational.org

Education in Non-Violent Conflict Management,
Niger

www.eirene.org

From history to memory: a socio-constructivistic
approach towards history, Chile

Ministry of Education of the Republic of Chile, City
of Concepción

www.inwent.org

IPCRI's Peace Education Department (PED),
Israel / Palestine

www.ipcri.org

Peace and Disarmament Education Project,
Cambodia

wgwr.peproject@online.com.kh

www.ded.de

Peace and Reconciliation Work, Uganda

jyak@africaonline.co.ug

www.brot-fuer-die-welt.de

Peace Counts project

www.peace-counts.org

Mediation between Classmates–Conflicts in
School, Chile

www.inwent.org

School mediation as an alternative to deepening
peace from the base of society, El Salvador

www.inwent.org

Streetfootballworld

www.streetfootballworld.org

The Mother tongue Project, South Africa

www.mothersong.co.za

sabisa-performing change e. V.

www.sabisa.de

Trainings in Conflict Management in Flores,
Indonesia

pbi-jkt@indo.net.id

www.peacebrigades.org

Training in teaching methods in order to rein-
force the culture of peace in schools, Rwanda

www.inwent.org

Vacations from war

ubihedi@t-online.de

www.grundrechtekomitee.de

Youth for Peace, Cambodia

youthforpeace@online.com.kh

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Links

- EURED "Education for Europe as peace Education"
http://boltzmann-inst.uni-klu.ac.at/html/site_in_english.html
- <http://www.aspr.ac.at/eured.htm>
- FriEnt Working group on Development & Peace
<http://www.frient.de>
- International Development Research Center
<http://www.idrc.ca/>
- Institute for Peace Education
<http://www.friedenspaedagogik.de/>
- UN Cyberschoolbus Peace Education
<http://www.un.org/cyberschoolbus/peace/index.asp>
- Peace Education Network – Peace Pledge Union
http://www.peacenow.org.uk/ed/ppu_online.html
- Peace Education Network
<http://www.peacenow.org.uk/ed/allwho.html>
- Transnational Foundation for Peace and Future Research
<http://www.transnational.org/forum/meet/2000/TFF-trainpartners.html>
- Adam Institute for Democracy & Peace
<http://www.adaminstitute.org.il/english/index.html>
- Peace Education International
<http://www.peaceeducationintl.com/>
- Hague Appeal for Peace
<http://www.haguepeace.org/>
- African Centres for Peace Education and Training
<http://www.peace.ca/africa.htm>
- International Institute on Peace Education
<http://www.teacherscollege.edu/PeaceEd/htmls/iipe.htm>

CD-ROM

The CD-ROM features a complete documentation of the international expert meeting from February 9th –11th, in Feldafing.

The CD content can also be found on the internet at: hyperlink „<http://www.peace-education.net>“ (Update April 1st, 2004).

Start

An internet-browser is required to read the CD content. Please open your browser and click on the file „index.htm“.

Sixty experts from around the world met early February 2004 in Feldafing, in order to explore and discuss the opportunities and prospects of peace education in the field of development cooperation. Annually more than thirty wars and armed conflicts are emerging worldwide. Direct or indirect violence as well as discrimination and prosecution are part of everyday life and a bitter reality in many countries around the world.

What difference can peace education make in this context? What are its prospects? The extraordinary significance of knowledge and education to managing the problems of the 21st century has been recognized ever more in recent years. Peace Education plays a decisive role in dealing with violence and conflict. Peace Educational approaches are gaining more and more significance to development cooperation. This is particularly true, when development cooperation takes place in regions of crises and conflict. Here, Peace Education is relevant in all phases of the conflict cycle, particularly in conflict prevention and post-conflict management. The demands on Peace Education vary in relation to the historical, cultural and geographical conditions and circumstances. Still, there are common similarities which peace educational measures have to consider in the field of development cooperation.



Internationale Weiterbildung
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