

At its meeting in March 1999, the Executive Board of Education International decided to support the United Nations Year for a Culture of Peace and the ensuing decade. UNESCO has been given the responsibility of coordinating a programme of action for the year 2000 and for the decade that follows.

The first step in the EI campaign to promote Education for a Culture of Peace is the production of a kit of materials for use by EI member organisations. Materials in the kit explain why EI has decided to become involved in this project and why it sees education and the work of unions as being central to the promotion of a Culture of Peace.

Manifesto 2000, the appeal for the Year of a Culture of Peace, identifies the component parts of the work that governments, inter-governmental organisations, education establishments, unions, NGOs, religious bodies, artists and the media are called upon to support. Until recently, peace movements focused on appeals for disarmament and an end to armed conflicts. Obviously, these are still issues of deep concern, but the concept of a culture of peace is much broader than the absence of violence. A culture of peace goes to the heart of fundamental human rights. Issues of social justice, literacy, economic justice, health, sustainable environmental development, equality and non-discrimination are key components outlined in Manifesto 2000.

EI's daily work focuses on all the central issues identified in Manifesto 2000. Putting a special focus on the work that must be done in education to teach the principles that underlie a culture of peace requires that the curricula at all levels include active listening, dialogue, mediation skills and cooperative learning. It requires a dynamic, long-term process that provides both children and adults with an understanding of and respect for universal values and rights.

Changing thinking from a culture of war, violence and discrimination to a culture of peace, non-violence and tolerance will not be done by words alone. The transition will be difficult but it is possible. One lesson we should all learn from the last century is that

a culture of violence does not bring lasting change which benefits all human beings. Lasting peace requires respect for human rights, democratic governance based on fair legislation that is monitored closely by social partners and strong institutions in civil society, social and economic justice and freedom of speech. It also includes the right to an education that prepares pupils and students for participation in such a society.

Education International invites all member organisations to join in the promotion of Education for a Culture of Peace. The information provided in the kit will focus on two aspects of the work of education unions. EI's ongoing commitment, with the support of its member organisations, to human rights and a culture of peace from an education and from a union perspective will be highlighted. Topics are suggested for classroom activities and discussion. Of particular interest to classroom teachers will be information and suggestions on the Olympic Truce campaign. This is a follow-up to the resolution adopted at the EI Washington Congress, which committed EI to promoting world peace during the period of the Sydney Olympic Games in September 2000. We have chosen this as the focus for our campaign and urge member organisations to get students at all levels involved.

In the best of union traditions, we know that, alone, we cannot change a great deal but 23.7 million education personnel, working together as part of a campaign to provide Education for a Culture of Peace, can make a difference. ♦

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Sheena Hanley
Deputy General Secretary

Manifesto 2000: from theory to practice

The Year 2000 is the UN year for a Culture of Peace and Non-Violence. 2001 will usher in the decade for the continuation of the work begun to promote a Culture of Peace. A group of Nobel Laureates has drafted the 'Manifesto 2000' that outlines the six key principles that underlie a Culture of Peace. When examined closely, these principles relate directly to the work of Education International and its members. There are also interesting parallels to be drawn with the efforts of educators to promote values of social justice and democracy as the basis of education.

Many will know the amusing book *All I Ever Needed to Know I Learned in Kindergarten*. The rules referred to were about sharing, keeping clean, playing with others and helping friends. If we have as the fundamental principles of education and as the basis for our work in our unions Respect all life. Reject violence, Share with others, Listen to understand, Preserve the planet and Rediscover solidarity we will help provide the essential components of education for a culture of peace.

The first principle in Manifesto 2000 is **respect for the life** and dignity of each human being without discrimination or prejudice. EI is constitutionally committed to combatting all forms of racism, bias or discrimination in education and in society due to gender, marital status, sexual orientation, age, religion, political opinion, social or economic status. In other words, we promote respect for the rights of all human beings. Much of our work in this area requires EI support for colleagues in regions where inter-ethnic hatred abounds. Their needs, as victims of attempted genocide, ethnic cleansing, racism and the accompanying violence these atrocities entail, must remain central to our work. Only the total lack of respect for other human beings allows people to be turned against each other to the point where they can commit such atrocities with impunity.

In schools too, we find actions that show lack of respect for the dignity of people, working and learning together. This lack of respect is sometimes shown for teachers and education personnel, sometimes for students. Bullying, an unacceptable form of lack of respect for an individual, adult, child or adolescent, is all too common in educational institutions. Actions speak louder than words: there must therefore be a clear commitment in all education establishments, from early childhood centres to tertiary institutions, that all who work or study are treated with, and treat each other with, respect.

We must also pay close attention to what we teach. Pedagogical materials and presentations should support respect for different cultures, traditions and points of view. Gender equality must also be clearly dealt with in materials and in practice. The treatment and portrayal of indigenous peoples and of minority groups must promote understanding of and support for their rights as guaranteed by international standards and norms.

Reject Violence – EI Congresses have adopted no fewer than 22 resolutions identifying and rejecting the various forms of violence perpetrated against education personnel and children. In violence, we include physical, sexual, psychological, economic and social forms of violence. A common form of violence in

education, which still exists despite being illegal in many countries, is corporal punishment. Many other countries, however, still condone such actions. Education centres, whether for early childhood or in schools, colleges or universities, must be free of violence.

While recognised as a crime in many societies, sexual violence is still treated in others as something that must remain hidden and is not dealt with openly. The victims of sexual violence are most often women and children who are made to feel responsible and are blamed for encouraging violent acts. Education unions must speak out against sexual violence and must work to ensure that all schools and educational institutions are safe places for children and young adults.

Share with Others – The work of unions in promoting economic and social justice forms an essential element in promoting a culture of peace. This work has several facets, not least being the work to promote free, public education for all children and to ensure that this is a right for the most marginalised children and young people currently working in abominable conditions throughout the world. Child labourers are either denied the right to education or are forced to work long hours in soul-destroying conditions and are then expected to be grateful for a few hours of schooling a week. This must never be accepted as good enough. Free, publicly-funded education is a right of all children and adolescents, a right that we at EI must put back on to the agenda of governments who have abdicated their responsibility to others.

Economic justice is also promoted through our work to ensure respect for international norms and standards. It is through the exercise of our right to unionise, and to bargain collectively that we can address questions of economic rights but also questions of discrimination and equality. The ILO Declaration of Fundamental Principles of Rights at Work provides a framework for our efforts.

It should come as no surprise that unions that have been at the forefront of demands for economic and social justice and have taken on board issues such as environmental concerns and the struggle to put an end



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to exclusion and injustice as well as to end political and economic oppression. Through its work at the ILO and in discussions with the World Bank and the International Monetary Fund, EI has defended the concerns of colleagues whose economic survival has been jeopardised through the non-payment of salaries. The growing gap between industrialised and developing countries fueled by globalisation, is a cause of increased economic oppression, not only for our colleagues but for millions who live below the poverty line and for whom economic justice is still a dream. EI's support of publicly-funded services, at a time of increasing promotion of trade liberalisation or ill thought out adjustment policies that require the removal of public services, results from our desire for social and economic justice for all.

Civil and political rights are also essential components of a culture of peace. Without these rights, participation in a democratic society is impossible. It is for this reason that EI defends those who work to ensure such rights. Our urgent action appeals to member organisations generally deal with violations of the rights of leaders of affiliates who are persecuted for demanding rights guaranteed in the UN Charter of Human Rights. All too often, education personnel are the targets of violence, intimidation and discrimination when they exercise their rights. This critical part of our work is also a key component in the promotion of a culture of peace.

Listen to Understand – In education, listening is a skill that must be taught and practised. In the multicultural, pluri-ethnic societies of today's world, the learning environment must encourage understanding and respect among ethnic groups. Education must contribute to the reduction of social, racial and cultural prejudices. The defence of freedom of expression,

another critical element of a culture of peace, also requires us to teach that this right does not mean the right to defame, to engage in fanaticism or to promote hatred and rejection. Education institutions, like society in general, are enriched by cultural diversity and those who are deprived of this element of multi-ethnicity live much poorer lives.

Preserve the Planet – Sustainable development, ensuring that the planet's resources are used to the benefit of all and are preserved for future generations, is the fifth element of Manifesto 2000. In preparing young people for their future, responsible consumerism must be high on the agenda, a difficult task when current, fashionable economic policies and practice promote the opposite. However, it is young people themselves who have worked to place this issue on the international agenda. They understand that resources are not infinite and that their wise use is essential in ensuring sustainable development. Education must therefore raise awareness of the implications of climate change, of the impact on the lives of millions of the world's poorest people of the creation of new deserts, the loss of forests and unregulated industrial development that results from unfettered market economics.

The final theme of the Manifesto 2000 is **Rediscover Solidarity**. This theme calls on all of us to contribute to the development of the community, with full participation of women and respect for democratic principles, in order to create new forms of solidarity together. It is only when the needs of our neighbour - whether that neighbour is next door, in a neighbouring community or classroom, or is one of the groups in society whose struggle for respect and dignity is threatened - are as important as our own that we will achieve true solidarity. ♦

As the Nobel Laureates have clearly shown in Manifesto 2000, a Culture of Peace is more than an end to violence, it requires economic and social justice as the foundation of true peace.



Sheena Hanley
Deputy General Secretary



Education institutions as democracy builders

by Mary Hatwood Futrell

President of Education International

The forthcoming birth of a new millennium gives us cause to stop and reflect on one of the major political evolutions that occurred during the 20th century: the spread of democratic forms of government. In fewer than 100 years, especially during the last quarter of this century, we have seen the proliferation of democracy as the most desired form of government in the world. We all hailed countries in Africa, Central and Eastern Europe, Latin America, and Asia as they struggled to establish democracies. Struggling for and saying a country is democratic does not, however, necessarily mean that it is so. Nor does being democratic mean that this way of life will be the case forever. Democracy is a form of government that is constantly evolving and can only be sustained by responsible citizens who can make sound choices about their future and the future of their society. So, the question becomes "Do governments really want to be democratic; do people want democracy?" The question centres on the capacity of a people to govern itself well. People who govern themselves well reflect several characteristics. First, they are free to self-govern because they have the insight to value and the power to exercise freedom. Second, the people know their rights in a democratic society and their implications. Third, the people have the ability to make thoughtful decisions, which will affect them personally and the public to which they belong.

And, where do people learn to govern themselves well? They learn, for example, through customs, laws, traditions, and values that are handed down from one generation to another. They learn through experiences that enable them to participate or share in decision-making processes. They also learn through the institutions in their society: family, schools, and communities.

However, no institution has a greater responsibility for building and sustaining democratic societies than our educational institutions. In particular, our schools, colleges, and universities have a civic responsibility to educate the people and to also help them become one "public", one nation. Through education, each person learns about his/her rights and responsibilities as a member of a democratic society.

Educational institutions must cultivate in all citizens the skills, knowledge, and understanding that both arm them with the intellectual ability of free thought



and lead them to embrace the values undergirding democracy. Values such as freedom, justice, tolerance for intellectual and human differences, diversity and pluralism, respect for individual dignity, and a sense of responsibility for the common good. Education enables citizens to understand the civic, economic, moral, social, and political functions they must fulfil if democracy is to grow. It provides a vehicle for citizens, regardless of wealth or circumstances of birth, to aspire to the rights and benefits of their democratic society and to create a community with a shared purpose. Education for democracy must educate us not only for economic fitness or for the ability to make decisions in a voting booth, but also for a shared social life and the pursuit of human potential.

Democratic education means teaching and learning that enables people to find out who they are and how they can make contributions to each other and to the world. "It is an education", as John Dewey suggested, "that enables a person not just to be good but to 'be good for something'. . . a democracy is more than a form of government; it is primarily a mode of associated living."

Thus, education for democracy requires not only experiences that develop serious thinking, but also civic responsibility.

Throughout history, citizens in democratic societies have understood the inextricable linkage between education and democracy. Thus, they understood that education is central to the promise of democracy. Today and in the future, education will be increasingly central to the establishment and growth of democracies. Nowhere is this understanding more evident than in the education reform movement that is sweeping the globe. As we near the end of the 20th century, we recognise that these are especially critical times for democratic education. For instance, as the 21st century nears, most nations around the world are seeking to transform their education systems to respond to changing economic, demographic, political, and social imperatives. Nearly all countries are engaged in school reform aimed at much higher levels of education for much greater numbers of citizens—a demand created by a new information age, technology, major economic shifts, and a resurgence of democracy around the globe.

Members of Education International are actively engaged in these reform efforts because we understand the critical role of education in shaping and sustaining democratic societies. We recognise that democratic education means more than simply teach-

ing about the roles and responsibilities of citizens in a democracy. It means educational institutions providing each citizen with the knowledge, skills, and training to become self-sufficient members within their society. But educational institutions also have a moral and a professional responsibility to prepare people for duties of citizenship and to educate them to be good human beings. In other words, people are not born with knowledge and traits to be members of democratic societies; they acquire them through education.

Current education reforms are supporting a growing number of educational institutions in reshaping their curricula, organisation patterns, and governance to focus on learning for understanding, developing collaborative learning and work communities, and ensuring participatory citizenship in a democracy. However, we also recognise that democratic education reforms are likely to last and spread only if they are built on a foundation of knowledge achieved by the creation of a profession of teaching that models the principles of democracy. While there is no one best model to follow, the profession of teaching must be one that commits to structural rather than merely symbolic change and which embraces democratic principles of shared governance. In other words, there must be a political and educational reformation of the decision-making process to guarantee the inclusive vital voice of professional opinion, whether individually or through their union, in the governance of educational institutions. Whatever model we choose should have as key components the cultivation of a democratic setting and the creation of learning opportunities that embrace all students. It should be a model that advocates diversity and pluralism of ideas and of persons within all segments of the profession.

Education makes citizens; however, only citizens can forge freedom, justice, and liberty. Democracy allows people to govern themselves; indeed, it insists that they do so. Education teaches liberty that makes self-government possible. Education can and will indeed build and sustain democracies. Because, as Benjamin Barber said, "we need to understand that there will be no liberty, equality, or social justice without democracy, and there will be no democracy without citizens and the educational institutions that forge civic identity and democratic responsibility." ♦



Mary Hatwood Futrell
President of Education International



What does democracy mean save that the individual is to have a share in determining the conditions and the aims of his own work; and that on the whole, through the free and mutual harmonising of different individuals, the work of the world is better done than when planned, arranged, and directed by a few, no matter how wise or of how good intent that few. How can we justify our belief in the democratic principle elsewhere, and then go back entirely upon it when we come to education?

The Middle Works of John Dewey, 1998

Towards a Global Movement for a Culture of Peace

by David Adams

Director Unit International Year for the Culture of Peace

UNESCO

Education - in the broad sense of the term - is the principal means of building a culture of peace. Learning and practising the skills of active non-violence, of dialogue, of tolerance and solidarity, respect for human rights and the constant struggle for justice - these are the keys. Hence, the teacher and the teacher's union are privileged partners, and it is most appropriate that Education International has adopted this as a priority.

The nations of the world, gathered at the General Conference of UNESCO in 1995, declared that the major challenge at the close of the twentieth century is to begin the transition from a culture of war to a culture of peace defined as:

- a culture of social interaction and sharing, based on the principles of freedom, justice and democracy, tolerance and solidarity,
- a culture that rejects violence, endeavours to prevent conflicts by tackling their roots and to solve problems through dialogue and negotiation,
- a culture which guarantees everyone the full exercise of all rights and the means to participate fully in the development of their society.

The United Nations General Assembly took up this challenge by declaring the Year 2000 as the International Year for the Culture of Peace and the Years 2001-2010 as the International Decade for a Culture of Peace and Non-violence for the Children of the World.

Putting this message into the language that everyone can understand, the Nobel Peace Laureates have written the Manifesto 2000 through which each individual in the world is invited to make a commitment to follow the principles of a culture of peace in everyday life. It has been said that these principles - presented here in abbreviated form - correspond to the basic rules of the school classroom:

- Respect all life
- Reject violence
- Share with others
- Listen to understand
- Preserve the planet
- Rediscover solidarity

The full text, along with a signature form, may be found on the Internet at

<http://www.unesco.org/manifesto2000>



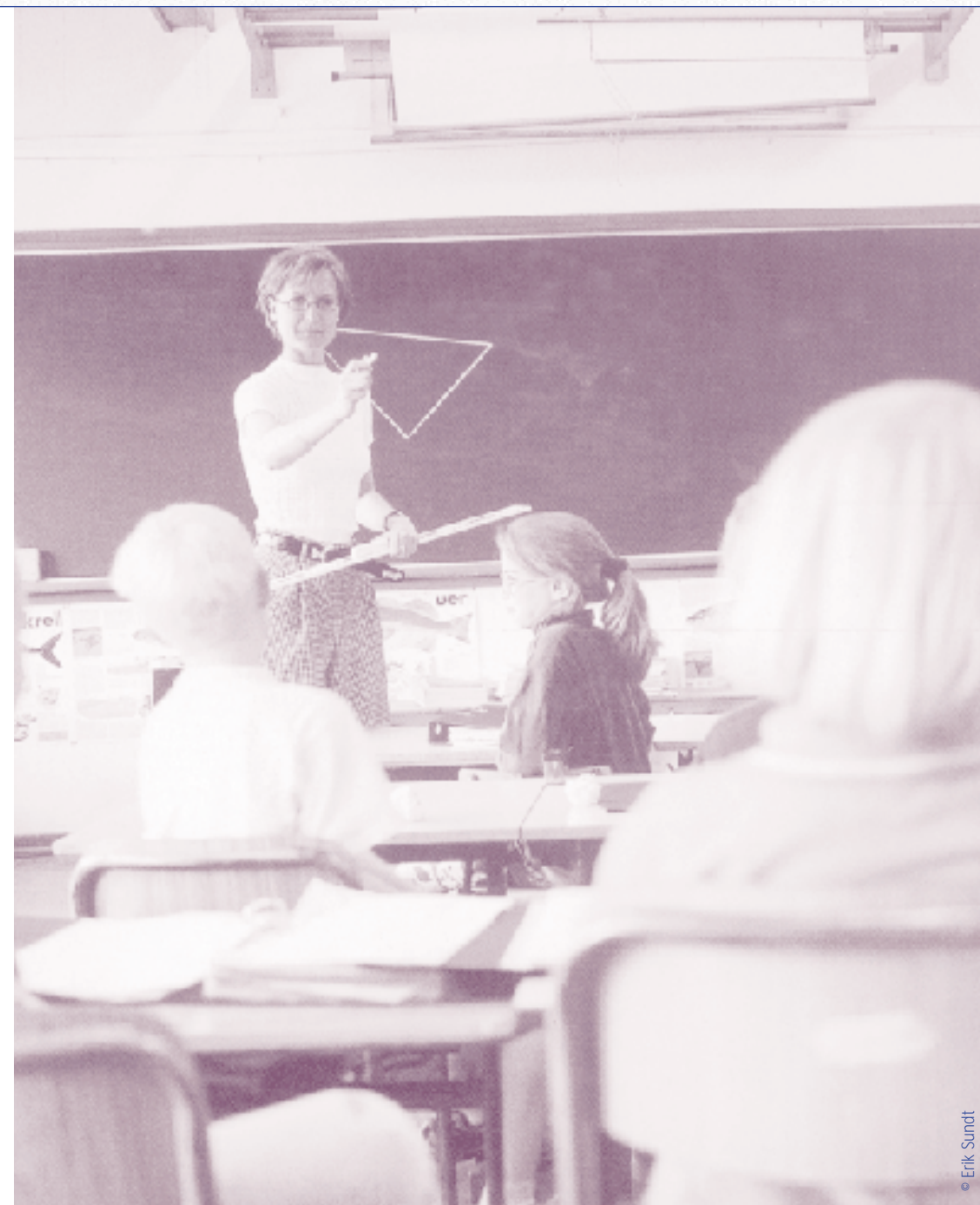
The General Assembly of the United Nations has now gone further and, in adopting a Declaration and Programme of Action on a Culture of Peace on 13 September 1999 (resolution 53/243), has called for a global movement for a culture of peace, based upon partnerships among states and the various actors of the civil society, including parents and teachers.

This movement, different from the others of the past, does not set itself up in opposition to any state or institution, but seeks to transform their behaviour through democratic means. This grand mobilisation will not end by achieving victory against an opponent, but can only continue to gain momentum with each step forward. It is not based on a negation but upon a positive and universally shared vision of the future.

Indeed, the global movement for a culture of peace is based on the vision of a future world of justice, solidarity, liberty, dignity, harmony and prosperity for all. It seeks to transform values, attitudes and behaviour of individuals, groups and institutions so as to put into practice the full range of the Universal Declaration of Human Rights - political, economic, and social.

The Manifesto 2000 is based upon human responsibility as the complement to human rights, beginning at the level of each individual. Each person is asked to sign "because I am aware of my responsibility for the future of humanity, in particular to the children of today and tomorrow". Each person is committed to action - "active non-violence" - in defence of human rights. The pledge is "to put an end to exclusion, injustice and political and economic oppression".

To launch this movement, UNESCO invites institutions and organisations of the civil society to join in a global network of partnerships for the International Year for the Culture of Peace and the Decade that follows. This is based, as a first step, on the circulation and collection of signatures on the Manifesto 2000, with a goal of presenting 100 million signatures to the Millennium Assembly of the United Nations in September 2000. International non-governmental organisations, such as Education International, are being invited to sign specific partnership agreements with UNESCO for the Year. Focal points are being established for the Year in each country in order to establish partnerships for the Year with national non-governmental organisations, schools and universities, city governments, etc. And in



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each case, partners are invited to begin now to consider how they can extend their activities into the Decade that follows.

Support is also building at the level of national governments. Already over 40 heads of state have expressed their support for the Manifesto. Most of the major regional organisations of the world have joined with the United Nations to express their support for the Culture of Peace. And a growing number of national parliaments have established commissions and focal points for the culture of peace.

Like all social movements, this will gain its greatest strength from local and individual creativity and initiative. Hence, the goal of the institutional and organisational partnerships is to mobilise people to take action in their homes, schools, workplaces and communities based on the principles of the Manifesto 2000. Rather than trying to direct these activities from above, UNESCO and its partners are committed to developing communication systems, such as Internet Websites, where the myriad activities at local level can find expression and be shared globally. ♦

MANIFESTO
2000

For a culture
of peace
and non-violence



2000 - INTERNATIONAL YEAR
FOR THE CULTURE OF PEACE



David Adams
Director Unit International Year
for the Culture of Peace
UNESCO



Putting principles of peace into practice

Imagine a time and place where human rights violations and all manifestations of violence would be inconceivable. Does this conjure up a vision of Utopia?
It need not.

Contrary to popular belief, a peaceful world does not have to equate to lofty (i.e. unrealistic) aspirations. It can indeed become reality just as a culture of violence can become a reality, for both notions begin in the minds of people. It is a matter of building societies of cooperation, of educating for a peaceful world, and of learning values, attitudes, and knowledge that allow people to live with one another in a world of dignity.

How can this be done? While there is no short answer to this question, one way to promote peace in practical terms is to teach people and our children to resolve conflicts non-violently. Conflict, or a state of disharmony between incompatible, opposing persons, ideas, or interests, which has as its fundamental source "incompatibility of goals", does not have to end in violence. When it does, it causes harm to everyone involved, and begets further violence². Herein lies the difference between destructive and constructive conflict.

Since the two main arenas in which children learn how to live within communities are the family and formal schooling institutions, both places must teach and be exemplary of non-violent conflict resolution. This article speaks to what can and is happening in schools to this end, citing one example of conflict management instruction in some of Belgium's schools.

Central elements to conflict resolution

The basis of conflict resolution is skillful communication, an activity which necessarily implies dialogue, that is speaking to be heard and listening to understand. In all social relations, whether they take place at home, in school, or at the workplace, interpersonal conflict is rarely resolved without dialogue. Yet the most common way of dealing with conflict is avoidance. To facilitate dialogue between two disputants, teachers may mediate or teach their students to mediate between disputants. The role of mediator is merely to create an environment in which opponents can find their own solutions to a given problem by talking it out. In this way it is a self-actualising technique, in that those in conflict sort out their own problems.

Another method of conflict management instruction is teaching the principal communication techniques to students, so they can work through their interpersonal problems independent of a mediator's intervention. This is even more of a challenge in that both parties need to demonstrate an interest in finding a suitable solution for all involved.

In navigating one's way through a conflict without resorting to violence - verbal or physical -, collaborative communication can help move the conflict from opposing positions and can then uncover underlying needs of the various parties.

Take this simple example: two students are reading in a library, and one wants the nearby window open while the other wants it closed. The librarian comes in and hears the two arguing and asks the two what the problem is. They explain, and then she asks why they want what they do. One answers she wants fresh air and the other answers he does not want a draft. The librarian quickly resolves the issue by opening a more remote window, allowing the air to circulate without creating a direct draft.

While the above example does not illustrate people coming to their own solutions, and thereby having a transformative experience of becoming a responsible actor, it does depict the difference between positions and needs. At the point where disputants are successful in disclosing their respective needs, they can begin to offer solutions which need not jeopardize their respective needs.

Paving the way to important learning

Perhaps one of the most valuable contributions of the trade union movement, the field of dispute mediation and resolution born of labor management negotiations is now increasingly becoming part of several curricula in many countries. US Director of Teachers College program for Peace Education, Professor Betty Reardon notes that *"conflict resolution is probably the most widely practiced approach to peace education in American elementary and secondary schools. It can help address immediate issues and can be used to meet longer-ranging goals, such as paving the way to cooperative learning environments."*³

In Belgium, Université de Paix has, for some twenty years⁴, been actively promoting education for peace in the country's schools. Through 'cooperative' group games and other awareness-raising forms of training, the students are taught how to manage conflicts in a positive manner. For several years now, the association has been proposing courses in 'peer group mediation'. Targeted specifically towards primary and secondary school students, but also to the global educational community, these courses aim to provide young people with the necessary tools and techniques for managing conflicts themselves, using dialogue instead of violence. *"The children learn not only how to listen to others, but*



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also how to assert themselves without necessarily resorting to an act of violence", explains Mireille Jacquet, General Secretary of the Université de Paix.

Conflict resolution also opens the door to a myriad of learning possibilities regarding the normative ethical principles since conflict resolution principles necessitate dialogue which often discloses underlying social issues. If and when social issues such as racism, sexism, and xenophobia are present in classroom conflict, a teacher could develop lesson plans around these causes of interpersonal strife. Professor Reardon notes that *"were this [conflict resolution] skills training ... to use principles of human rights as the criteria of fairness, it could offer a more integrated and comprehensive approach to peace education."*

Beyond being a problem-focused approach to peace education, conflict resolution could be seen as a means of instilling notions of democracy, in that it requires the participation and responsibility of those in conflict. It also helps create a community environment that can

CONFLICT RESOLUTION



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ultimately transform people's win-lose mindset to a win-win perception. (See box for other possible outcomes of conflict resolution)

In the Université de Paix youth programme, a series of thirteen hour-long sessions are designed to teach *"children to consider alternative tools for the resolution of conflicts to the ones which they would normally use. They learn that it is possible to resolve conflicts by using a different approach from that of 'winner/loser', and that mutually acceptable solutions can be found by working together,"* explains Sonja Léonard, trainer at the association.

Ms Léonard is careful to remind us that there are no miracle solutions to the conflict management, but that there are ways of working on self-perceptions and perceptions of others around us, in the way we listen and express ourselves that can help us see conflict in another light. While little systematic research has been done on the effects of conflict management school programs, there is considerable evidence to suggest that many student mediators have benefited enormously and that incidents of school violence have decreased⁵. It is one way of preventing conflict escalation and teaching constructive ways of building peace.

Peace is not only the absence of conflict, but it requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation. (From the UN Declaration and Programme of Action on a Culture of Peace). ♦

PRACTICING PEACEFUL CONFLICT RESOLUTION IN THE SCHOOLROOM CAN

- **CREATE POSITIVE INTERDEPENDENCE**
Students perceive that they need each other in order to establish classroom harmony, which is conducive to a healthy learning environment
- **PROMOTE ONE-ON-ONE POSITIVE INTERACTION**
Students promote each other's well being by cooperating, sharing, and learning together
- **INSTILL INDIVIDUAL ACCOUNTABILITY**
Each student's performance in managing conflict constructively can be assessed and results can be given to individuals as well as groups
- **FOSTER INTERPERSONAL AND SMALL GROUP SKILLS**
Conflict resolution cannot function effectively without necessary cooperative communication skills; collaborative skills include leadership, decision-making, trust-building, and listening skills
- **ESTABLISH A SENSE OF COMMUNITY**
The classroom community can benefit from students working together to create constructive and peaceful relationships among its members.

Adapted from Johnson and Johnson's "Basic Elements of Cooperative Learning" 1989

IF THE NOTION OF A PEACEFUL WORLD STRIKES YOU AS UNREALISTIC, THEN CONSIDER THIS: being unable to conceive of or believe in global peace is a direct result of knowing no other experience than living in a world of violence, where one person's benefit is to another's disadvantage.

RELATED WEB SITES:

- Peacenet:
<http://www.igc.org/igc/peacenet>
- Conflictnet:
<http://www.igc.org/igc/conflictnet>
- Université de Paix:
<http://www.universitedepaix.org>



Alice de Rémond du Chélas

¹ Roger Fisher, 1990 "The Social Psychology of Intergroup and International Conflict Resolution".
² Morton Deutsch, 1993 "Educating for a Peaceful World".
³ Betty Reardon, 1999 "Human Rights as Education for Peace". See her article on page 18.
⁴ "University of Peace". The non-profit association was founded in 1960 by Dominique Pire, winner of Nobel Peace Prize.

⁵ Morton Deutsch, ibid.



The role of teachers in the Global Campaign for Peace education

by Betty A. Reardon

Director, Peace Education Program
Teachers College, Columbia University

No single profession has a greater opportunity or responsibility to enhance the opportunities for the achievement of a culture of peace than that of the teacher. Their voice must therefore be heard clearly by the policy makers, says Professor Betty Reardon from Columbia University.

"A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflict constructively; and struggle for justice non-violently; know and live by international standards of human rights; gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth. Such learning can not be achieved without intentional, sustained and systematic education for peace." Teachers are the primary agents of this learning and thus the most essential element in education for a culture of peace.

"The urgency and necessity of such education was acknowledged by the member states of UNESCO in 1974 and reaffirmed in the Integrated Framework of Action on Education for Peace, Human Rights and Democracy in 1994. Yet few educational institutions have undertaken such action. It is time to call upon ministries of education, educational institutions, and policy makers to fulfill the commitments." The voices of teachers, who are among the most capable of making judgements on educational needs and priorities, must be heard clearly among those who call upon the policy makers. Theirs is the key role in the Global Campaign for Peace Education, a long term, world-wide movement that complements and extends the current campaign of Education International.

"[This] campaign to facilitate the introduction of peace and human rights education into all educational institutions was called for by the Hague Appeal for Peace Conference. An initiative of education NGOs committed to peace, it is conducted through a global network of education associations, and regional, national and local task forces of citizens and educators who will lobby and educate ministries and institutions about the UNESCO Framework and the multiplicities of methods and materials that now exist to practice peace education in all learning environments. The goal of the campaign is to ensure that all educational systems throughout the world will educate for a culture of peace."

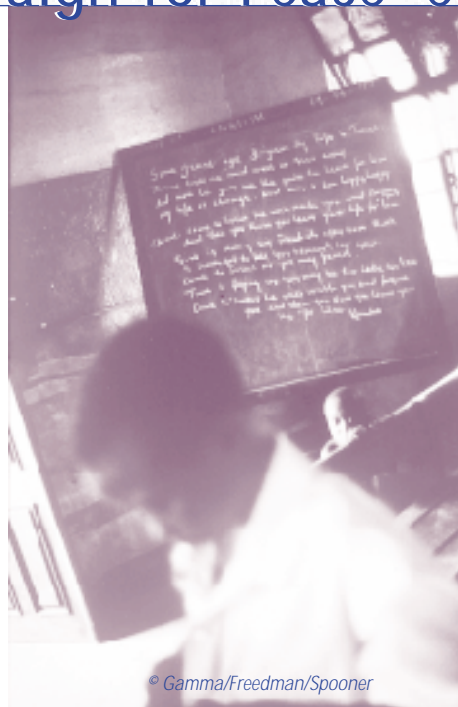
Both of these campaigns recognize the particular potential of teachers in their capacities as professionals and as citizens to be significant agents and advocates for the transformation of global society required to realize a culture of peace. The Hague Appeal Conference also called for the abolition of war, the fundamental institutional change without which there can be no culture of peace. Institutional transformation, indeed all social change, depends upon educating society to the nature of and need for the change. A change of the dimensions involved in the evolution of a culture of peace cannot be achieved without the commitment and widescale involvement of the world's teachers

and the organizations they have formed to facilitate the development and defend the integrity of their profession. Such involvement would be but an extension of the contributions teachers have already made to the education for global citizenship.

Teachers committed to preparing their students to be active, constructively critical citizens have been in the forefront of the development and dissemination of peace education. They have devised pedagogies and curricula. They have joined in organizations and initiatives to cooperate on these developments and introduce their colleagues to the need for peace education and the possibilities it offers for achieving a range of educational goals from the development of critical capacities, problem solving and conflict resolution skills to encouraging responsible citizenship.

It is they who have identified and devised the multiple concerns which comprise the broad definition of peace education embraced by the Global Campaign. It is teachers who have designated such core concepts as environmental sustainability, cultural diversity, human solidarity, social responsibility and gender equality as the bases for a comprehensive, yet integrated approach to peace education that is reflected in UNESCO's Integrated Framework of Action on Education for Peace, Human Rights and Democracy.

Teachers have been more the originators than the final receivers of the educational policy statements that have supported peace education. Often, in collaboration with community organizations, parents' associations and other NGOs, teachers, teacher organizations and unions have initiated some versions of peace education in the schools. In so doing, these teachers have been at the forefront of their profession and initiators of significant actions pursued by global civil society. *The Global Campaign for Peace Education* seeks to enhance and extend the collaboration of teachers, teachers unions and other components of civil society in an effort now supported by a broad range of professional and citizens' organizations. Teachers and their



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unions will play a most crucial role in these efforts. Teachers were among the NGOs who gathered in the Netherlands in May 1999 at the Hague Appeal for Peace Civil Society Conference, where ten thousand global citizens called for and pledged themselves to educate for the abolition of war. More than most others, teachers understood the learning tasks involved in responding to that call.

Because of their experience in formal peace education, which has been the most active area of the field to date (the Campaign also pursues non-formal education), teachers can be primary initiators of educator-NGO partnerships to further develop peace education, prepare teachers to bring it into their classrooms, and persuade governments to devote the necessary resources to assuring that all schools will educate for a culture of peace, and that learners of all ages will receive the forms of peace education most suited to their stage of development.

One such partnership between educators and an NGO has recently been undertaken by Peace Links, a women's organization which has conducted adult non-formal education about nuclear weapons for over a decade. Peace Links, in collaboration with early childhood educators, is developing educational materials and methods for conflict management for young children. The project involves educators and women's organizations in the U.S., China, and Japan. It is but one model of collaboration between civil society organizations and professional educators, which will be essential to the success of the Campaign.

The Campaign is encouraging the formation of national and community networks and consortia to develop their own approaches to the goals of the Campaign. In this first phase, the goals are to broadly publicize and gain support for the educational objectives advocated in UNESCO's Integrated Framework of Action on Education for Peace, Human Rights and Democracy and to ensure that teachers are adequately prepared to pursue these objectives through both pre-service and in-service training. National networks are now being formed in Norway and the Philippines. Others will soon follow. A conference on teacher education for a Culture of Peace will be held in Norway in May 2000 and a youth conference on a culture of peace is being

organized by the network in the Philippines to take place in August. A global teacher education event on the same themes, the International Institute on Peace Education, will be held in India in July. Several other such events are also being planned.

These events will be posted on a Campaign website. Those now working in the Campaign hope for broad-scale teacher involvement in these events and all phases of this campaign. Among the specific actions teachers and their unions can undertake during this first phase of the Global Campaign for Peace Education are:

- Lobbying ministries of education to take action toward the implementation of UNESCO's Integrated Framework of Action on Education for Peace, Human Rights and Democracy;
- Cooperating with other civil society organizations to set up national and local task forces on education for a culture of peace;
- Sponsoring in-service education based on the Campaign Kit prepared by Education International, and other peace education materials;
- Requesting teacher education institutions to introduce peace education as a component of the foundation courses taken by all student teachers.

To facilitate such action, a website will be established by the International Peace Bureau (Geneva) and electronic network lists are being set up by the Hague Appeal for Peace Office in New York. All teachers associated with Education International are invited to join the networks and contribute to the website. Those wishing to participate in an electronic network organized according to geographic areas, education levels and subject matter are invited to contact the Hague Appeal for Peace Office. Please inform HAP of what you

teach, your other educational activities, especially as related to peace education, and the teacher organizations and NGOs to which you belong.

The success and effectiveness of the Campaign will depend primarily on the active support and involvement of teachers. The Hague Appeal for Peace invites your participation. ♦



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A change of the dimensions involved in the evolution of a culture of peace cannot be achieved without the commitment and widescale involvement of the world's teachers and the organizations they have formed.

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¹ Statement of the Hague Appeal for Peace Global Campaign for Peace Education, May 1999.

² Ibid.

³ Ibid.