

# Peace Education In UNICEF



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## **Peace Education in UNICEF**

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This paper is intended to further discussion on the evolving practice of peace education. Therefore, suggestions for improvements to the content of the paper are welcome.

The Peace Education Working Group is collecting case studies of peace education evaluation projects that are planned, or have been carried out, and would like to hear from country offices that can provide examples.

## **PREFACE**

This working paper is produced to describe Peace Education programmes in UNICEF. Peace education programmes have been developed in a number of UNICEF country offices and National Committees for UNICEF over the past decade. Ideas are continually evolving about how to use the full range of children's educational experiences to promote commitment to principles of peace and social justice.

The purpose of this working paper is to stimulate further discussion and networking among UNICEF colleagues, to move towards a clearer articulation of good practice in Peace Education, and to pave the way for further exploration of how best to evaluate the impact and effectiveness of this area of UNICEF activity. As the need to evaluate Peace Education programmes becomes greater, so too does the need for a common framework within which to examine their content and methods.

We look forward to hearing from interested parties about further examples of Peace Education so that we can disseminate them amongst colleagues and further promote this essential aspect of quality primary education.

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## Executive summary

Peace education is an essential component of quality basic education. This paper defines peace education as the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.

In this paper, issues pertaining to peace education are considered from the perspective of the Convention on the Rights of the Child and the Jomtien Declaration on Education for All. The relationship between peace education and other educational initiatives (children's rights/human rights education, education for development, gender training, global education, life skills education, landmine awareness, and psychosocial rehabilitation) is examined. The aims of peace education as they appear in programmes around the world are then summarized, followed by a brief survey of the types of approaches that have been used in a variety of educational environments. A number of 'windows of opportunity' for peace education are described. A rationale for the use of interactive, learner-centred methods in peace education is presented, along with elements of effective peace education programmes selected from current research. The paper concludes with an overview of methods for evaluating peace education programmes, sample behavioural indicators, and suggestions for setting up an evaluation.

Peace education programmes have been developed in a number of UNICEF country offices and National Committees for UNICEF over the past decade. Ideas are continually evolving about how to use the full range of children's educational experiences to promote commitment to principles of peace and social justice. Therefore, this paper should be seen as a working document, rather than a statement of policy. Its purpose is to stimulate further discussion and networking among UNICEF colleagues, to move towards a clearer articulation of good practice in peace education, and to pave the way for further exploration of how best to evaluate the impact and effectiveness of this area of UNICEF activity. As the need to evaluate peace education programmes becomes greater, so too does the need for a common framework within which to examine their content and methods.

## Résumé analytique

L'éducation pour la paix est un élément essentiel d'une éducation de base de qualité. Le document définit l'éducation pour la paix comme le processus de promotion des connaissances, compétences, attitudes et valeurs nécessaires pour induire des changements de comportement qui permettront aux enfants, aux jeunes et aux adultes de prévenir les conflits et la violence, tant ouverts que structurels; de régler les conflits de façon pacifique; et de créer les conditions favorables à l'instauration de la paix, que ce soit au niveau intrapersonnel, interpersonnel, national ou international, ou encore entre groupes.

Dans le document, les questions ayant trait à l'éducation pour la paix sont étudiées dans la perspective de la Convention relative aux droits de l'enfant et de la Déclaration mondiale (de Jomtien) sur l'éducation pour tous. Est étudiée aussi la relation entre l'éducation pour la paix et d'autres initiatives en matière d'éducation (l'éducation dans le domaine des droits de l'enfant et des droits de l'homme, l'éducation pour le développement, la formation à la prise en compte des sexes, l'éducation mondiale, la préparation à la vie active, la sensibilisation aux mines, et la réadaptation psychosociale). On trouve ensuite un récapitulatif des objectifs de l'éducation pour la paix tels qu'ils ressortent des programmes dans le monde entier, suivi par une enquête succincte sur les types d'approches qui ont été utilisées dans différents milieux d'enseignement. Suit une description d'un certain nombre de moments propices à l'éducation pour la paix. Les principes de base de l'utilisation de méthodes interactives centrées sur l'apprenant en matière d'éducation pour la paix sont présentés, ainsi que des éléments de programme d'éducation pour la paix tirés des recherches récentes, qui ont été choisis pour leur efficacité. Le document s'achève par un aperçu des méthodes d'évaluation des programmes, des exemples d'indicateurs de comportement, et des suggestions concernant les préparatifs d'une évaluation.

Des programmes d'éducation pour la paix ont été élaborés par un certain nombre de bureaux de pays de l'UNICEF et de Comités nationaux pour l'UNICEF au cours de la décennie écoulée. Les idées ne cessent d'évoluer concernant la façon dont il convient de tirer parti du large éventail des expériences éducatives des enfants pour promouvoir les engagements en faveur des principes de la paix et de la justice sociale. En conséquence, le document devrait être considéré comme un document de travail plutôt que comme une déclaration de politique générale. Son objectif est de stimuler des discussions plus approfondies et des échanges entre collègues de l'UNICEF sur cette question, en vue de définir plus clairement la bonne pratique en matière d'éducation pour la paix, et de permettre de poursuivre l'examen des meilleurs moyens d'évaluer les incidences et l'efficacité de ce domaine d'activité de l'UNICEF. Il convient d'accorder une attention plus soutenue à l'évaluation des programmes d'éducation pour la paix, mais aussi à l'élaboration d'un cadre commun dans lequel examiner leur contenu et leurs méthodes.

## Resumen ejecutivo

La educación para la paz es un componente esencial de la educación básica de calidad. El presente trabajo define la educación para la paz como el proceso a través del cual se promueven los conocimientos, las destrezas, las actitudes y los valores necesarios para lograr cambios de comportamiento que habrán de permitir a los niños, los jóvenes y los adultos lo siguiente: prevenir el conflicto y la violencia tanto en su manifestación externa como en su forma estructural; resolver los conflictos de forma pacífica; y crear las condiciones que conduzcan hacia la paz, ya sea a nivel intrapersonal, interpersonal, intergrupala, nacional o internacional.

En este documento los aspectos concernientes a la educación para la paz son considerados desde la perspectiva de la Convención sobre los Derechos del Niño y de la Declaración Jomtien sobre la Educación para Todos. Se examina la relación entre la educación para la paz y otras iniciativas educativas (los derechos de los niños/la educación sobre los derechos humanos, educación para el desarrollo, capacitación en los géneros; educación global, educación en las destrezas para la vida, toma de conciencia de las minas terrestres o antipersonales y rehabilitación psicosocial). Se resumen luego las metas de la educación para la paz, según aparecen en los programas alrededor del mundo, a lo cual sigue un breve repaso de los tipos de enfoques que han sido utilizados en una variedad de medios educacionales. Se describen asimismo una serie de ‘oportunidades’ para la puesta en práctica de la educación para la paz. Se presentan luego los argumentos en favor del uso de métodos interactivos centrados en el alumno en la educación para la paz, así como una selección de los elementos que conforman aquellos programas efectivos de educación para la paz, de acuerdo con la investigación actual. El documento concluye con la presentación de una visión global de los métodos utilizados para evaluar los programas de educación para la paz, ejemplos de indicadores de comportamiento, y sugerencias para establecer un programa de evaluación.

En los últimos diez años una serie de oficinas del UNICEF en diversos países, así como diversos Comités Nacionales para el UNICEF, han elaborado una serie de programas de educación para la paz. Obviamente las ideas generadas se encuentran en constante evolución, ideas sobre cómo utilizar la gran variedad de experiencias educativas de los niños a fin de promover el compromiso con los principios de paz y justicia social. Por lo tanto, el presente documento debería ser visto como un documento de trabajo y no como una declaración definitiva de políticas adoptadas. El propósito es estimular una mayor discusión entre los colegas funcionarios del UNICEF, a fin de lograr una articulación más precisa y clara de lo que constituye una buena práctica de educación para la paz y de preparar el camino para una mayor exploración sobre cómo evaluar de la mejor manera posible el impacto y la efectividad de este campo de actividad del UNICEF. A medida que la necesidad de evaluar los programas de educación para la paz se vuelve mayor, así también existe una mayor necesidad de un marco o plan común dentro del cual se puedan examinar sus métodos y contenidos.

# 1. A definition of peace education

Peace education in UNICEF refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.

This definition represents a convergence of ideas that have been developed through the practical experiences of UNICEF peace education programmes in developing countries. It is also reflective of the thinking of a number of theorists in this field (see Annex 1, 'Peace Education: Theoretical Background'), and of much peace education work that has been carried out in industrialised countries.

It is UNICEF's position that peace education has a place in all societies – not only in countries undergoing armed conflict or emergencies. Because lasting behaviour change in children and adults only occurs over time, effective peace education is necessarily a long-term process, not a short-term intervention. While often based in schools and other learning environments, peace education should ideally involve the entire community.

## **Peace education: An essential component of quality basic education**

Peace education is an integral part of the UNICEF vision of quality basic education. The 1990 World Declaration on Education for All (the Jomtien Declaration) clearly states that basic learning needs comprise not only essential tools such as literacy and numeracy, but also the knowledge, skills, attitudes and values required to live and work in dignity and to participate in development. It further states that the satisfaction of those needs implies a responsibility to promote social justice, acceptance of differences, and peace (Inter-Agency Commission, WCEFA, 1990).

Since 1990, a number of UNICEF documents have confirmed this vision of basic education as a process that encompasses the knowledge, skills attitudes and values needed to live peacefully in an interdependent world. 'The Future Global Agenda for Children – Imperatives for the Twenty-First Century' (UNICEF 1999, E/ICEF/1999/10) makes a commitment to "... ensure that education and learning processes help to form both human capital for economic growth and social capital for tolerance, respect for others and the right of each individual to participate with equality within family, community and economic life; ... and to challenge the culture of violence that threatens to destroy family and community life in so many countries."

## A RATIONALE FOR PEACE EDUCATION IN UNICEF

**Article 29 of the Convention on the Rights of the Child (1989) states:**

“...the education of the child shall be directed to...the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples...”

**The 1990 World Declaration on Education for All says that:**

“Every person – child, youth and adult – shall be able to benefit from educational opportunities designed to meet their basic learning needs. These needs comprise both essential learning tools (such as literacy, oral expression, numeracy, and problem solving) and the basic learning content (such as knowledge, skills, values, and attitudes) required by human beings to be able to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning ...The satisfaction of these needs empowers individuals in any society and confers upon them a responsibility to ... further the cause of social justice, ... to be tolerant towards social political and religious systems which differ from their own, ensuring that commonly accepted humanistic values and human rights are upheld, and to work for international peace and solidarity in an interdependent world.”

**The 1996 study by Graça Machel on *The Impact of Armed Conflict on Children* reaffirmed the importance of education in shaping a peaceful future:**

“...Both the content and the process of education should promote peace, social justice, respect for human rights and the acceptance of responsibility. Children need to learn skills of negotiation, problem solving, critical thinking and communication that will enable them to resolve conflicts without resorting to violence.”

**The UNICEF ‘Anti-War Agenda’, set out in *The State of the World’s Children 1996*, declares:**

“...Disputes may be inevitable, but violence is not. To prevent continued cycles of conflict, education must seek to promote peace and tolerance, not fuel hatred and suspicion.”

The Education Section, Programme Division’s paper tabled at the Executive Board, June 1999 session, also asserts that “UNICEF is committed to ensuring access to basic education of good quality—where children can acquire the

essential learning tools needed to gain the knowledge, skills, values and attitudes critical to their own lives, the well-being of their families and their constructive participation in society.” (UNICEF 1999, E/ICEF/1999/14). Peace education, then, is best thought of not as a distinct ‘subject’ in the curriculum, nor as an initiative separate from basic education, but as process to be mainstreamed into all quality educational experiences (although the actual approach used to introduce peace education will be determined by local circumstances).

The term ‘education’ in this context refers to any process – whether in schools, or in informal or non-formal educational contexts – that develops in children or adults the knowledge, skills, attitudes and values leading to behaviour change.

The term ‘peace’ does not merely imply the absence of overt violence (sometimes referred to as ‘negative peace’). It also encompasses the presence of social, economic and political justice which are essential to the notion of ‘positive peace’ (Hicks, 1985). ‘Structural violence’ is a term that is used to refer to injustices such as poverty, discrimination and unequal access to opportunities, which are at the root of much conflict. Structural violence is perhaps the most basic obstacle to peace, which by definition cannot exist in a society in which fundamental human rights are violated. The Convention on the Rights of the Child, like other major human rights treaties, calls for the elimination of all forms of both overt and structural violence, and the creation of a society based on the principles of justice and peace.

Peace education must address the prevention and resolution of all forms of conflict and violence, whether overt or structural, from the interpersonal level to the societal and global level.

It is significant that the framers of the CRC viewed the promotion of understanding, peace and tolerance through education as a fundamental right of all children, not an optional extra-curricular activity.

### **An underlying value assumption**

The definition of peace education, and the development of peace education programmes in UNICEF, makes a basic assumption: that the peaceful resolution of conflict and prevention of violence, whether interpersonal or societal, overt or structural, is a positive value to be promoted on a global level through education.

It is recognised that this value may not be universally shared by all individuals and groups, and in all circumstances. Forms of violence that may be considered unjustified by some may be seen as appropriate, or even righteous, by others. An inherent risk in the promotion of a values-oriented activity such as peace education lies in the possibility that it will be seen as culturally biased, or as an imposition of one culture’s values upon those of another. And in some contexts, the word ‘peace’ itself may carry political connotations.

While acknowledging that different value systems exist, UNICEF continues to support the development of peace education programmes, and the values of

non-violent conflict resolution and peace-building. The rationale for such programmes is that peace is essential for children's survival, development, protection, and participation in society. Violence and armed conflict are major barriers to the realisation of children's rights on all levels. The promotion of peace, and of peace education, is therefore an essential component of UNICEF's mandate to work for the rights and well-being of children. Developing a peace education initiative with community involvement from the outset may help keep the focus on the creation of a harmonious and rights-respectful society, allay concerns about any politically motivated aims, and help to clarify the values of all stakeholders.

#### QUESTIONS OF TERMINOLOGY

It is important to note that a variety of terms are used by different UNICEF country and regional offices to describe the various initiatives referred to in this paper as 'peace education'. Some of these terms include 'peace-building in schools' (ESARO), 'education for peace' (Rwanda), 'global education' (MENA), 'education for conflict resolution' (Sri Lanka) and 'values for life' (Egypt).

This is indicative of the range of connotations attached to key terms used in peace education. The word 'peace' may mean 'the absence of war' to some, 'the presence of social justice' to others, or may even imply 'capitulation' in some contexts. The term 'conflict' in some societies refers to physical violence, while in others it indicates a clash of ideas or perspectives. 'Resolution' for some describes a creative problem-solving process, while for others it carries the implication that conflict is always undesirable and must be eliminated (UNICEF ESARO, 1996). Alternatives to the term 'conflict resolution' are sometimes used. For example, 'conflict management' may imply a process of learning to live peacefully with differences that may not be resolvable at a given point in time; 'conflict transformation' may emphasise the potential of conflict as an impetus for constructive personal and systemic change (Lederach, 1995).

The choice of language used to describe peace education programmes in UNICEF is determined by local cultural and political sensitivities, as well as by the scope and objectives of the programme. While the term 'peace education' is used in this paper to encompass a range of initiatives, discussion as to the most appropriate terminology is ongoing within UNICEF.

#### **A focus on behavioural change**

The focus on behavioural change in the UNICEF definition of peace education reflects the fact that behaviour does not occur in a vacuum; it is nested within the context of the family, peer group, the community and the larger society. Behaviour development is intrinsically linked to and interdependent with

the values and norms of those groups. Existing values and norms can either contribute to or hinder behaviour that promotes peace. Peace education in UNICEF promotes the development of values as the basis for behavioural change, and views behaviour as an indicator of an individual's or group's values. The effectiveness of peace education is increased when strategies are used that address the values of the entire community.

The process of changing behaviour proceeds through a sequence of stages (adapted from Fishbein, 1992; and HealthCom, 1995) in which an individual:

1. becomes aware of the issue (peace and conflict);
2. becomes concerned about the issue;
3. acquires knowledge and skills pertaining to the issue;
4. becomes motivated, based on new attitudes and values;
5. intends to act;
6. tries out a new behaviour (for example, peaceful conflict resolution);
7. evaluates the trial; and
8. practices the recommended behaviour.

These stages may vary in order, or take place simultaneously, depending on the social and cultural context in which the behavioural change is taking place. A comprehensive approach to peace education should address all of these stages.

The eight-step process of behaviour change with respect to peace and conflict issues might look like this: a young person may 1) become aware that most conflicts between people of her/his age are dealt with through fighting; 2) become concerned about the damage that is being caused by physical and emotional violence; 3) learn about alternative ways of handling conflict and realize that there are non-violent alternatives in conflict situations; 4) become motivated to try out these skills in a real situation; 5) make a decision to try skills of non-violence the next time she/he is involved in a conflict; 6) try out new behaviour such as negotiating in a cooperative manner in a conflict with a peer; 7) reflect on the experience and realize that the outcome was less physically or emotionally harmful than the behaviours used in previous conflict situations; and 8) make a commitment to continuing to use and learn about non-violent methods of handling conflict.

### **Peace education in practice**

Schooling and other educational experiences that reflect UNICEF's approach to peace education should:

- Function as 'zones of peace', where children are safe from conflict in the community;
- Uphold children's basic rights as enumerated in the CRC;

- Develop a climate, within the school or other learning environment, that models peaceful and rights-respectful behaviour in the relationships between all members of the school community: teachers, administrators, other staff, parents, and children;
- Demonstrate the principles of equality and non-discrimination in administrative policies and practices;
- Draw on the knowledge of peace-building that already exists in the community, including means of dealing with conflict that are effective, non-violent, and rooted in the local culture.
- Handle conflicts—whether between children, or between children and adults—in a non-violent manner that respects the rights and dignity of all involved;
- Integrate an understanding of peace, human rights, social justice and global issues throughout the curriculum whenever possible;
- Provide a forum for the explicit discussion of values of peace and social justice;
- Use teaching and learning methods that promote participation, cooperation, problem-solving and respect for differences;
- Allow opportunities for children to put peace-making into practice, both in the educational setting and in the wider community;
- Provide opportunities for continuous reflection and professional development of all educators in relation to issues of peace, justice and rights.

This vision of peace education is consistent with the UNICEF concept of rights-based, child-friendly learning environments (UNICEF 1999, E/ICEF/1999/14). This concept includes (among others) elements such as the realisation of the rights of every child, gender sensitivity, responsiveness to diversity, the promotion of quality learning outcomes such as life skills and successful problem solving, and the enhancement of teacher capacity.

## **2. Initiatives related to peace education**

A number of educational initiatives have areas of overlap with peace education, and with each other. These include children's rights/human rights education, education for development, gender training, global education, life skills education, landmine awareness, and psychosocial rehabilitation. Each can be thought of as providing another lens or perspective through which to examine how peace can be 'mainstreamed' in basic education.

### **Children's rights/human rights education**

Children's rights/human rights education and peace education are closely linked activities that complement and support each other. Peace is a fundamental pre-condition without which rights cannot be realised, while at the same time, the ensuring of basic rights is essential to bringing about peace. Rights education usually includes the component of learning about the provisions of international documents such as the Universal Declaration of Human Rights or the Convention on the Rights of the Child. Children are encouraged to understand the impact of rights violations, both at home and abroad, and to develop empathy and solidarity with those whose rights have been denied. Rights education encourages the development of skills that will enable children to act in ways that uphold and promote rights, both their own and others'. It also addresses the responsibilities that come with rights.

## CHILDREN'S RIGHTS/HUMAN RIGHTS EDUCATION: TEACHING ABOUT CHILDREN'S RIGHTS IN CANADA

The Canadian National Committee for UNICEF has played a leading role promoting education about children's rights throughout the country. 'In Our Own Backyard' (Biggs, 1995), is a teaching guide for grades 1-8 that demonstrates how rights education can be integrated into the curriculum through the use of arts and literature and other subjects. It suggests activities under rights categories such as mental and physical wellbeing, identity and expression, family and community, knowledge and culture, and law and protection. Children may draw a time line of diseases and other health hazards that can affect them from birth to age 18, noting steps that can be taken to prevent them. They may role play dangerous situations, such as peer pressure to buy drugs, and discuss responses and solutions. Or they may interview classmates and parents about how they define their identity. The Committee has also supported the publication of a book of poetry on children's rights (Fitch, 1997)—a popular way for parents and children to open discussion of rights issues together.

## Education for Development

Education for Development is the term used in UNICEF to describe an approach to teaching and learning which builds a commitment to global solidarity, peace, acceptance of differences, social justice and environmental awareness in young people (Fountain, 1995). Its aim is to empower children and youth to participate in bringing about constructive change, both locally and globally. Five basic concepts of Education for Development are interdependence, images and perceptions, social justice, conflict and conflict resolution, and change and the future. These concepts are approached as interdisciplinary perspectives that can be incorporated into the teaching of a wide range of subject matter, rather than as specific subjects in themselves. Interactive, participatory, cooperatively-structured teaching methods are as important as the content of Education for Development. These methods allow learners to better grasp complex concepts, build problem-solving abilities and develop social skills. These approaches have been used in both formal and non-formal educational activities, and provide a human development-oriented framework for educating about peace and social justice issues.

## EDUCATION FOR DEVELOPMENT: PARTICIPATORY LEARNING IN MAURITIUS

In Mauritius, an Education for Development pilot project was initiated in 1995 in

primary and secondary schools. Teachers from the schools designed their own curriculum activities on education for development themes. In one activity, for example, students role play a mock 'court' in which plaintiffs have a conflict over a rights issue. Students play the roles of lawyers who present the rights issues on both sides of the case, and a 'jury' who must make a decision as to how the conflict can be resolved. Sample cases include: a child who is being marginalised and excluded at school by a minority group that will only speak in their mother tongue; and a child who feels it is more important to earn money than to go to school, despite the mother's belief that the child's education is important even if it means having less to eat.

The teachers created a newsletter so that they could share information about new methods and materials and promote research on their effectiveness. A training programme for teachers at the Mauritius Institute of Education has been established with the assistance of UNICEF. The programme uses an Education for Development framework to introduce participatory methods of teaching and learning, and classroom and administrative practices that model respect for children's rights.

## **Gender training**

Gender conflict is found in societies around the globe, and gender discrimination and conflict is a leading cause of violence (UNICEF ROSA, 1998). A number of gender training initiatives have begun to address the prevention of violence against women, and alternative ways in which gender conflict may be handled. These initiatives promote attitudes and values that emphasise the rights of girls and women to safety, respect, non-discrimination, and empowerment. Some programmes focus specifically on boys, helping them better understand their relationship to girls, their roles and responsibilities in family life, stereotypes about masculinity, and communication skills for dealing with conflict. Gender training initiatives have an essential perspective to add to peace education activities, which have sometimes tended to overlook the gender component in violence and conflict resolution.

### **GENDER TRAINING: AN NGO EXPERIENCE FROM INDIA**

In India, an NGO called 'Sakshi' is dedicated to working with youth to end gender violence. The experience of Sakshi demonstrates the importance of reaching girls and boys early, preferably in the 8-10 year old age group. Using interactive methods, children and youth are encouraged to express themselves and to discuss issues of gender roles and relations, sexuality, gender violence and abuse. A domestic violence awareness programme designed specifically for boys has been initiated, with male facilitators helping to create a climate in which boys can discuss these issues openly.

Sakshi has also developed training manuals for teachers, students and facilitators. Access on a regular basis to school and colleges is essential to the effectiveness of this type of work, and yet resistance by school authorities is common. Nonetheless, Sakshi continues to work to bring gender issues into the mainstream of the regular curriculum.

## **Global education**

Global education, a term coined in the 1970s, has been adopted in the UNICEF MENA region. It incorporates themes such as the environment and ecology, peace, tolerance, conflict avoidance, personal health, cooperative skills, multiculturalism, comparative views on human values, and human and child rights. It is based on a four-dimensional conceptual model. The model is comprised of the temporal dimension (linking the past, present and future), the spatial dimension (creating awareness of the interdependent nature of the world), the issues dimension (demonstrating how contemporary issues are interlocking),

and the inner dimension (enhancing understanding that resolving world issues is inseparable from developing self awareness and spiritual awareness). Global education gives priority to active, learner-based teaching methods, peer-learning, problem solving, community participation, and conflict resolution skills. It is values-based and future-oriented (Selby, 1997). Global education provides another broad curricular framework for peace education activities.

#### GLOBAL EDUCATION: CURRICULUM CHANGE IN LEBANON

A global education project begun in Lebanon has stimulated the production of activity-based teaching modules and encouraged a more learner-centred approach to education. A core group was trained in 1993 in the basic principles of global education. The group was made up of representatives of the Ministry of Education's curriculum development unit, an NGO involved in education, private schools and higher education institutions. This group went on to carry out teacher training and curriculum development.

The group produced activity modules that could be incorporated into the teaching of Arabic languages, social studies, science, and mathematics. These activities addressed the overarching themes of 'learning to live together', 'images of ourselves/images of others', and 'futures'. A sample civics activity involves having children brainstorm and list of rights they feel all children should have, and comparing and contrasting this list with the United Nations Declaration on the Rights of the Child. A science activity uses cooperative learning, having groups of students with flashlights play the role of the sun, while others represent the earth and the moon. Moving together as groups, they develop an understanding of the earth's rotation and revolution, the formation of seasons, and day and night.

#### **Life skills education**

Life skills education enables children and young people to translate knowledge, attitudes and values into action. It promotes the development of a wide range of skills that help children and young people cope effectively with the challenges of everyday life, enabling them to become socially and psychologically competent. Life skills can include cooperation, negotiation, communication, decision-making, problem-solving, coping with emotions, self-awareness, empathy, critical and creative thinking, dealing with peer pressure, awareness of risk, assertiveness, and preparation for the world of work (Baldo and Furniss, 1998).

Not all life skills—such as knowing how to carry out a job interview or being able to assess the risk of contracting HIV/AIDS—are a part of peace education. But conflict resolution skills, which are a component of many peace education programmes, are an important category of life skills.

Many life skills are ‘generic’, in that they can be applied to a number of specific contexts. For example, negotiation skills may be used in resolving a conflict between peers; they may also be used in discussing wages or working conditions during a job interview. Decision-making skills can be used in arriving at a mutually agreeable solution to a dispute between two people, or in making health-related choices such as deciding whether to smoke or engage in a sexual relationship.

The emphasis of life skills education on developing attitudes and values, and translating those changes into observable behaviours, is an important perspective to incorporate into peace education programmes.

#### LIFE SKILLS EDUCATION: ZIMBABWE’S AIDS ACTION PROGRAMME

The Ministry of Education and UNICEF have collaborated on a holistic approach to AIDS education that focuses on learning a range of life skills, rather than only medical information about preventing transmission of HIV. The programme is planned around the actual needs and suggestions of Zimbabwean young people themselves.

Activities explore issues such as self-esteem, coping with stress, gender roles, communication skills, decision-making, and dealing with peer pressure through the use of role play and small group discussion. For example, in a section on preventing rape and sexual abuse, groups of students act out ways of coping with potentially dangerous situations: “A stranger knocks on your door saying he is hungry and is in need of help. You are alone at home”; “You are doing very badly in Geography. Your unmarried teacher offers to give you extra lessons in his house in the afternoons after school”. Throughout the course, students are encouraged to put their skills to use doing action projects such as carrying out surveys and interviews on the needs of people with HIV/AIDS, their families, and young people at risk in their own community.

#### **Landmine awareness**

In a number of countries that have undergone, or are undergoing armed conflict, UNICEF supports landmine awareness campaigns and educational

programmes. These are often considered part of a country's peace education initiatives. It would perhaps be more accurate to describe landmine awareness as an aspect of life skills education relating to issues of personal health and safety, rather than issues relating to the resolution and prevention of conflict. Landmine awareness develops skills and promotes behavioural changes that are essential in helping children cope safely with situations of armed conflict, and are a critical educational intervention to help children deal with the impact of armed conflict.

**LANDMINE AWARENESS:  
ANGOLA'S 'SNAKES AND LADDERS IN A MINEFIELD' PROGRAMME**

A new programme in Angola aims to reach children in schools with critical life-saving messages about landmines through a combination of cartoons, colouring-in exercises, cartoons, lessons and an innovative board game similar to 'Snakes and Ladders' in which children navigate their way through a mine-infested area. They are called on to make decisions at critical points. Their decisions can determine whether they proceed on the path, or whether they have to go back several steps. While dealing with a subject of deadly seriousness, the programme helps children learn how to identify mines and danger areas, and how to act if they see something dangerous. The materials are presented in a colourful kit, with a teachers' guide, and with posters and materials for the games and activities.

### **Psychosocial rehabilitation**

UNICEF supports programmes for the psychosocial rehabilitation of children affected by war and violence in a number of countries that have undergone – or are undergoing – armed conflict. Most of these programmes are therapeutic in focus, aiming to promote self-expression, coping skills and psychological healing. Peace education is not a form of individual or group therapy. However, psychosocial rehabilitation programmes complement and support peace education when, in promoting recovery from post-traumatic stress, they help children learn new skills for dealing with conflict.

**PSYCHOSOCIAL REHABILITATION:  
CROATIA'S SCHOOL-BASED PROGRAMME FOR PSYCHOSOCIAL HEALING**

Croatia offers a good example of an initiative designed to help children in schools deal with the psychosocial consequences of conflict. The project, jointly run by UNICEF and CARE with the Croatian Ministry of Education and Sports, was called 'School based trauma healing and problem solving program' and was run in the Croatian Danubian region in 1996 and 1997. The programme involved training of teacher trainers, psychologists and teachers to become trainers of the teachers to run the programme in schools. It combined psychosocial

rehabilitation with problem solving, and was supported by a manual that suggested a range of activities to help bring about healing and promote conflict resolution.

An evaluation reveals that the programme had a positive effect on decreasing post-traumatic stress symptoms. The impact of the programme on children's self-esteem was mixed, influenced strongly by the trainers' personal variables and gender. The programme was shown to have reinforced children's abilities to resolve conflicts without resorting to violence.

### 3. Aims of peace education

The following list summarises aims found in UNICEF peace education programmes. These are commonly expressed as knowledge, skill and attitudinal aims. Within these categories, there may be considerable overlap.

#### Knowledge

Awareness of own needs, self awareness	<i>Federal Republic of Yugoslavia, 1996b, Rwanda, 1997</i>
Understanding nature of conflict and peace	<i>Liberia, 1993</i>
Ability to identify causes of conflict, and non-violent means of resolution	<i>Burundi, 1994</i>
Conflict analysis	<i>Sri Lanka, undated, a,b</i>
Enhancing knowledge of community mechanisms for building peace and resolving conflict	<i>Tanzania, 1997</i>
Mediation process	<i>Liberia, 1993, Sri Lanka, undated, a,b</i>
Understanding of rights and responsibilities	<i>Burundi, 1994, Lebanon, 1993, Rwanda, 1997</i>
Understanding interdependence between individuals and societies	<i>Lebanon, 1993</i>
Awareness of cultural heritage	<i>Lebanon, 1993</i>
Recognition of prejudice	<i>Burundi, 1994</i>

<b>Skills</b>	
Communication: active listening, self-expression, paraphrasing, reframing	<i>Burundi, 1994, Croatia, 1997, Federal Republic of Yugoslavia, 1996a, Lebanon, 1993, Liberia, 1993, Rwanda, 1997, Sri Lanka, undated, a, Tanzania, 1997</i>
Assertiveness	<i>Egypt, 1995, Sri Lanka, undated, a</i>
Ability to cooperate	<i>Croatia, 1997, Egypt, 1995, Lebanon, 1993, Rwanda, 1997, Sri Lanka, undated, a, b, Tanzania, 1997.</i>
Affirmation	<i>Croatia, 1997, Sri Lanka, undated, b</i>
Critical thinking	<i>Egypt, 1995</i>
Ability to think critically about prejudice	<i>Burundi, 1994, Tanzania, 1997</i>
Ability to deal with stereotypes	<i>Tanzania, 1997</i>
Dealing with emotions	<i>Rwanda, 1997</i>
Problem-solving	<i>Liberia, 1993</i>
Ability to generate alternative solutions	<i>Sri Lanka, undated, b</i>
Constructive conflict resolution	<i>Croatia, 1997, Federal Republic of Yugoslavia, 1996a, Lebanon, 1993, Rwanda, 1997, Sri Lanka, undated, a,b, Tanzania, 1997</i>
Conflict prevention	<i>Federal Republic of Yugoslavia, 1996b</i>
Participation in society on behalf of peace	<i>Colombia, 1997</i>
Ability to live with change	<i>Gambia, 1997</i>

<b>Attitudes</b>	
Self respect, positive self image, strong self-concept	<i>Burundi, 1994, Egypt, 1995, Lebanon, 1993</i>
Tolerance, acceptance of others, respect for	<i>Burundi, 1994, Egypt, 1995,</i>

differences	<i>Federal Republic of Yugoslavia, 1996b, Lebanon, 1993, Tanzania, 1997</i>
Respect for rights and responsibilities of children and parents	<i>Tanzania, 1997</i>
Bias awareness	<i>Croatia, 1997</i>
Gender equity	<i>Egypt, 1995</i>
Empathy	<i>Egypt, 1995, Lebanon, 1993</i>
Reconciliation	<i>Croatia, 1997, Liberia, 1993</i>
Solidarity	<i>Burundi, 1994, Lebanon, 1993</i>
Social responsibility	<i>Federal Republic of Yugoslavia, 1996b, Lebanon, 1993</i>
Sense of justice and equality	<i>Burundi, 1994</i>
Joy in living	<i>Burundi, 1994</i>

## **4. Approaches to peace education: A survey of current practice in UNICEF**

An overview of approaches to peace education in UNICEF illustrates the fact that programmes are highly responsive to local circumstances, and that no one approach is universally used. Examples have been grouped below according to whether they take place within schools or outside of schools. Many programmes combine elements of both.

### **WITHIN SCHOOLS:**

UNICEF country offices with school-based peace education programmes carry out activities in the areas of improving the school environment, curriculum development (including the production of materials for teachers and children), pre-service teacher education, and in-service teacher education.

#### **Improving the school environment**

Peace education is most effective when the skills of peace and conflict resolution are learned actively and are modeled by the school environment in

which they are taught (Baldo and Furniss, 1998). In a number of countries, emphasis is placed on improving the school environment so that it becomes a microcosm of the more peaceful and just society that is the objective of peace education. This creates a consistency between the messages of the curriculum and the school setting, between the overt and the 'hidden' curriculum. Interventions on the level of the school environment tend to address how children's rights are either upheld or denied in school, discipline methods, how the classroom and school day is organized, and how decisions are made. Training of teachers and administrators is critical to enabling teachers to examine these issues from the perspective of peace education. The programme in the Federal Republic of Yugoslavia contains elements of this approach. Peer mediation programmes have been set up in countries such as Liberia, where youth leaders are trained to be 'conflict managers'.

### **Curriculum development**

A number of countries have developed peace education curricula, usually consisting of activities around themes such as communication, cooperation, and problem solving. Manuals have been produced to guide teachers in using these curricula with children in Burundi (1994), Croatia, and Liberia (1993). In the Federal Republic of Yugoslavia, a series of workshops on peace education themes has been created for primary school children (1996). Teachers' manuals in Sri Lanka demonstrate ways of integrating peace education into the traditional subjects of the existing curriculum (National Institute of Education, Sri Lanka, undated, a, b, c). A series of readers has been developed in Rwanda for primary school children and adult literacy classes with stories and poems on peace themes. Sport and physical education have also been used in Rwandan schools as a vehicle for developing skills and attitudes of peace. Operation Lifeline Sudan has developed activity kits for schools that build cooperation and respect for differences through sports, art and science projects. Community service that is facilitated by the school is another feature of some programmes. The United Kingdom Committee for UNICEF has produced a pack of teaching materials entitled 'Children Working for Peace' (United Kingdom Committee for UNICEF, 1995) introducing children to conflict resolution efforts through activities developed in Lebanon, Liberia, Northern Ireland and Sri Lanka.

#### **SAMPLE PEACE EDUCATION ACTIVITY FROM THE FEDERAL REPUBLIC OF YUGOSLAVIA**

##### **If it happened to me...**

Level: Primary School (ages 5-10)

Objective: To give empathy to oneself and others; to understand the connection between needs and feelings (feelings depend on whether our needs are met or not).

Activity:

1. Divide the children into three groups. They imagine themselves in assigned situations.

2. Group drawing:

Group 1: Imagine you had a quarrel with your friend and he/she says:  
"It is only your fault."

Group 2: Imagine you are sad and crying and a friend comes over and says: "You're crying just like a baby."

Group 3: Imagine that your friend asks you for the toy you don't want to give him/her and he says: "I don't want to be friends with you any longer."

Each child draws himself in an assigned imaginary situation. He draws a small cloud above himself and his friend. In that cloud he expresses either with colour or words how each of them feels in that situation (for the children who are not able to write, the leader asks for a verbal expression of his feeling, and writes it down in the cloud).

Looking at the drawings: In a big circle, the first group shows and explains their drawings.

4. Leader's comment: The leader draws the children's attention to the fact that all of them didn't feel the same in the same situation. At the same time, the leader connects the feelings that often repeat with children's needs. And he gives empathy to both characters in the drawing. For example, this child feels guilty because he thinks he has made a mistake (he was wrong) and he is sad because he wants to be accepted. Another child is angry because he thinks he is right. (The second and third groups show their drawings and comment on them.)

5. Leader's comment: For example: This child is sad because he would like to be accepted. Another child is discontented because he would like to play with cheerful friends. When we try to guess how the other person feels, it doesn't mean we will always guess correctly. To be sure, we ask him.

6. Exchange about feelings: How are you feeling right now?

*Source: Ignjatovic-Savic, N., et. al., 1996a. Words are walls or they're windows, Vol. 1. Belgrade: Ministry of Education and UNICEF Belgrade*

SAMPLE PEACE EDUCATION ACTIVITY FROM SRI LANKA

### **Tolerance of Differences**

Level: Secondary School

Objective: To help children to understand and tolerate differences in people in

terms of their religions, cultures, personal values and belief systems.

This activity is effective when done as a follow-up to a detailed study of selected human differences. This can be used as an activity connected with religious education or social studies, or it may be done as a separate activity on its own.

Preparation:

1. Select a type of difference you want the children to study; e.g., religious differences, racial differences, national differences, occupational differences, intellectual differences, personal and attitudinal differences.
2. Assign children to study these differences by analyzing their foundations, sources, historical developments, etc. This may take the form of a formal lesson, self-learning, reading, home assignments, bringing outside speakers, etc.

Activity:

1. All the children in the class should form pairs, choosing one person to be A and one person to be B. In each pair, one assumes the role of one belief or race or whatever the difference that has been selected. The other assumes a different belief, race, etc. Then A speaks out one script, e.g., as a Christian, for 5 minutes, and B listens caringly. B can ask questions for further clarification. No argument is allowed. Once A's turn is over, B speaks out a different script, e.g., as a Buddhist. Then A takes the role of the patient listener.

Reflection: Suggested questions to lead the discussion:

1. What were the feelings you had when listening to someone who was different from you?
2. Did you find it difficult to listen? What made it difficult inside you?
3. How do you think you can overcome this difficulty?

*Source: National Institute of Education and UNICEF Colombo (undated, c). 'Peace education activities from Sri Lanka.'*

## **Pre-service teacher education**

In a number of countries, efforts are underway to upgrade the quality of pre-service teacher education. Training may include a focus on such skills as the use of interactive and participatory teaching methods, organising cooperative group work, and facilitating group discussions. The use of these types of teaching methods is essential to quality basic education, and enables teachers to convey values of cooperation, respect for the opinions of the child, and appreciation of differences. Participatory teaching and learning strategies can be used throughout the curriculum, and are an essential component of efforts to promote peace through education. Examples of interactive approaches to pre-service teacher

education come from Burundi and are a recurring theme in workshop reports from the ESAR region (1997).

Pre-service teacher education in peace education is an important feature of the programme in Sri Lanka, with one national teacher training college designated as the focal point for the development of pre-service training programmes in peace education, integrated into each of the traditional subject areas. Pre-service teacher training in education for development is being developed in Croatia.

### **In-service teacher education**

In-service teacher education has been carried out in Burundi, the Federal Republic of Yugoslavia, Rwanda, and Tanzania. As is the case with pre-service teacher education, in-service teacher education may focus on participatory teaching and learning methods, as well as content areas such as children's rights or conflict resolution skills.

A teacher training college in Sri Lanka trains school principals in conflict resolution methods before students are placed in the schools to do their practice teaching. This helps to ensure administrative support for new teachers who are attempting to introduce peace education.

#### **PEACE-BUILDING THROUGH SCHOOLS IN EASTERN AND SOUTHERN AFRICA**

'Peace-building through schools' is a concept around which UNICEF ESARO organises its work in peace education (1997). The focus is on using the activities of daily school life, rather than a curriculum, to promote peace.

The school as an institution plays a role in peace-building through inviting the school community – the children (class by class), the teachers, and the parents through the PTA – to contribute to peace-building in the community. The school develops a peace plan with all these stakeholders, the aim of which is to assist the community in some way. Peace plans have included such elements as organizing games and sports in which out-of-school children join in with children enrolled in the school; clearing a market space in the village; having rotating groups of students assist families in need with their chores, work, or child-minding; using some Saturdays to work with or play with out-of-school children; making improvements to the school environment; helping children in younger classes with doing their sums, listening to them practise reading, or teaching them new games.

An important element of this approach is that the school as an institution reaches out to another school, giving children the opportunity of mixing with a 'different' community. This increases the feeling of belonging to the same neighbourhood or district, and encourages children to communicate with others, accept differences, and value the qualities of the children in the neighbouring

school. The collaborative partnerships that are formed between schools help to promote peace in the wider society.

The programme is initiated by a facilitator who organises sensitisation and conflict resolution workshops for the adult leaders of the school, the parents and teachers together. Teachers are also trained in pedagogical approaches which encourage planning and decision-making on the part of children and parents, to enable them to be more actively involved in school outreach activities. This process addresses the hidden curriculum of the school, while sensitizing parents, teachers and administrators to issues of peace and conflict.

The 'peace-building through schools' approach may be used instead of a curricular approach to peace education or, as in the case of Burundi, serve as a complement to an existing peace education curriculum.

### OUTSIDE OF SCHOOLS:

Peace education in UNICEF is distinguished by the fact that it is not limited to activities that take place in schools. A number of UNICEF offices have developed after-school programmes and summer programmes with a peace education focus. Workshops, training programmes, and activities for out-of school youth have been created, along with initiatives that focus on the media, publications for youth, and community-based arts programmes. Taken together, such approaches demonstrate that learning takes place in many different contexts, all of which can promote messages of peace.

**Camps** for youth include the year-round 'Solidarity Camps' in Rwanda that bring together young people of different ethnic groups for recreational and community service activities. Brick-making and house-building projects have been undertaken by youth in these camps. The 'Peace Camps' in Lebanon focused on bringing together young people from different ethnic groups, and engaging them in recreational activities, vocational training, and study of the history and geography of the country. Summer school camps in Egypt have focused on the theme 'dealing with differences', and have brought together children from different socio-economic and cultural groups. A Mediterranean group of National Committees for UNICEF also brings together children of different cultural groups in the region for summer camps that focus on building mutual understanding. The Swiss Committee for UNICEF has a similar programme for children of different cultural groups within Switzerland.

**Sports and recreation programmes** that focus on building teamwork, cooperation, sportsmanship, and decision-making skills are part of the peace education programme in Burundi and Rwanda.

**Youth groups and clubs** are among the audiences targeted in the Egyptian ‘Values for Life’ programme. Training packages have been developed for youth group leaders in Egypt, Lebanon and Mozambique. The Korean Committee for UNICEF sponsors after-school ‘Global Village Clubs’ that introduce young people to conflict resolution and children’s rights.

**Training for community leaders** has been carried out in refugee camps – first for Rwandan refugees and later for Burundian and Congolese refugees -- in Tanzania for people who were frequently in community peacemaking roles, such as religious leaders, social workers, and political leaders. Somalia has developed peace training for women’s groups.

**Workshops for parents** on peace education have been held in Croatia.

**Librarians** have been recruited in Croatia to receive training on education for development, and how to use library activities such as storytelling and discussions to promote tolerance and understanding. They also provide workshops for parents on education for development and tolerance.

**Media training** is one way to influence media producers to reduce violence and to increase peaceful content of radio and television programmes for children. Media training has been carried out in Sri Lanka and is planned in Egypt. Egypt is also planning to create a violence rating system for television and movies and a child-centred ‘media watch’ group. Media awareness training for parents and children may be one way to help to lessen the impact of violent media programming.

### **Other channels of communication**

UNICEF programmes also employ other channels of communication in order to reach children, youth and adults who may not be served by the training, workshops and programmes in schools or out-of-school. There are a number of initiatives that use informal communication methods to address awareness-raising on peace and conflict issues, build grassroots support for peaceful processes of conflict resolution, and promote behaviour change.

**Magazines for young people** with a focus on peace themes have been used successfully in Sri Lanka.

**Travelling theatre** has been used in Burundi, Mozambique and Rwanda. Liberia (1993) has used art, drama, song and dance in the *Kukatnon* programme, enabling young people to express themselves and serve as community educators.

**Puppetry** is an ideal medium for discussing sensitive issues. Puppets draw viewers into the drama without causing them to feel threatened by the actions in the drama. Puppets have been used in peace education in Mozambique. The Philippine Children's Television Workshop puppet programme, *Batibot*, is designed to nurture child development and promote values such as fairness, non-violence, and working together to deal with problems. The 'Kids on the Block' puppet troupe includes racially diverse puppets and disabled puppets to allow children to develop sensitivity and understanding towards others. 'Kids on the Block' performs in the United States and 25 other countries.

**Television and radio spots** have been used in Burundi to raise public awareness of peace and conflict issues. A 'Radio for Development' initiative has been tried in Mozambique.

**Animation** is another medium that can make complex concepts about peace and conflict readily accessible to a range of audiences. The National Film Board of Canada has successfully used animated cartoon films on topics such as dealing with differences and peaceful problem-solving.

**Peace campaigns** can take many forms, and can be a powerful way to create a broad base of support for peaceful social change. Public opinion surveys on the peace process have taken place in Somalia. In Colombia, the 'Vote for Peace' project invited citizens to express a mandate for an end to violence. Children were also invited to express their opinions on peace and conflict issues. In Tanzania, a peace week, culminating in a Peace Day, was held in refugee camps. Activities included song, dance and poetry competitions on peace themes, and community discussion forums on peace issues. This initiative will be continued on a yearly basis.

**Contests and exhibitions** can build awareness of peace and conflict issues. Rwanda conducted a national contest to develop an 'education for peace' logo, and a nation-wide play-writing competition on themes of peace-building and tolerance. Liberia used exhibitions of children's drawings about the effects of armed conflict to encourage public discussion about the need for peace. Burundi has developed a calendar depicting children's rights. Colombia has held art competitions on the theme of peace as a right.

**Revitalizing traditional modes of peacemaking** has been of interest particularly in a number of Eastern and Southern African countries where efforts are underway to document traditional peace-making processes that are in danger of being lost during times of rapid social change.

## PEACE AND CONFLICT RESOLUTION ACTIVITIES IN REFUGEE CAMPS IN WESTERN TANZANIA

A community-based peace education programme for refugees has been carried out in Ngara, Tanzania, since April 1996. The programme was initiated with a workshop for Rwandan refugees, based on a draft version of the UNICEF manual *Education for conflict resolution: a training for trainers manual* (Fountain, 1997). As a community-based approach was considered preferable to a school-based approach in this context, participants included many groups from the refugee community religious leaders, camp leaders, and representatives of women's groups, as well as teachers.

After the workshop, a few participants began to develop manuals for community groups to use with adults and children, based on the stories, songs and poems of the refugees, and existing peace education materials. However, production delays and the lack of follow up activities led to suspicion of the programme and the individuals developing the materials, some of whom were accused of promoting repatriation. The manuals were not finalised before the Rwandans were repatriated at the end of 1996.

In 1997, Burundian refugees who had heard about the programme in Ngara initiated a continuation of the peace programme. This phase of the programme, which included Congolese refugees, incorporated lessons learned from the Rwandan experience, particularly the idea of involving the community from the outset. This was essential given that, in the refugee camps, the promotion of peace can be seen by many as a political issue.

The first workshop, held in August 1997, aimed to elicit from participants their own perceptions of conflict and peace, and to explore their own approaches to peace-building. Stereotypes and their impact on perceptions of others, and the role of cooperation in peace-building were also examined. Cooperative strategies already used by the refugees were identified, and enhanced with activities that highlighted benefits of cooperation and the drawbacks of antagonism. Rights issues and specific conflict resolution techniques were introduced later, when acceptance and ownership of the programme was high.

Trainers returned to their communities and conducted similar workshops with different groups. In June 1998, the groups trained held a peace week, which led up to a Peace Day (linked to UNHCR Africa Refugee Day), on the theme of

Building Peace Together. Competitions were held for drawing, singing, dancing, and poetry. A similar event is planned for 1999, with drama groups and a video of the best play to be shown around the country. Materials will be collected to form a 'Book of Peace' to commemorate the occasion. It is hoped that the tradition of a peace week and Peace Day will become a yearly activity for all camps.

Most camps have now formed peace committees, which both promote peace activities in their 'zones' and assist in the resolution of conflicts within the camps. As an outcome of the community-based programme, the refugees decided that children should also be involved, to promote behaviour change in the entire community.

The school-based peace and conflict resolution programme began with a team of refugees who wrote a draft teachers' manual based on their experiences and existing materials. The programme, called Peace and Conflict Resolution Programme (PCRP) is for children of all grades. The refugees debated as to whether PCRP should be introduced as a separate subject, or through other subjects such as Civics or Morale. Ultimately, they decided that PCRP would be lost and given little importance if it was taught through other subjects, and opted to include it as a separate subject once per week. While UNICEF questioned this approach, it was felt that respecting the refugees' ownership of the programme was the greater priority.

Two schools in each camp have piloted the manual to evaluate its effectiveness. Production of a final draft is expected in September 1999. The manual will include resources for teachers such as songs, poems, drawings, plays, and games, most of them contributed by the refugees and children.

The Tanzanian experience in refugee camps highlights the potentially political nature of promoting peace, and the importance of community input at all stages of development of a peace education programme. When ideas for the content of the programme come from the community, the sense of ownership and dedication to promoting peace is higher. The introduction of the peace programme in the wider community is essential prior to its introduction into the education system. While schools can be catalysts for transformation, children are unlikely to assimilate new attitudes unless their parents are willing to do so as well.

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## **5. 'Windows of opportunity' for peace education**

There are a number of creative avenues that can be used to introduce peace education concepts, skills and attitudes, whether in or out of the school context.

### **The Internet**

New technologies provide children and youth around the world with the opportunity to discuss issues of common concern. One of the best Web sites to take advantage of the power of the Internet is UNICEF's own Web site for children, Voices of Youth ([www.unicef.org/voy/](http://www.unicef.org/voy/)). The site provides information (photos, captions, drawings, case studies) on children's rights issues, including children and war, the girl child, child labour, and children and cities. Each of these sections offers a discussion forum where children can write about their concerns, read what others have written and respond. 'Chats' allow children and youth from around the world to discuss such issues as rights and religious tolerance. And through the presence of Voices of Youth at international conferences, young people can express their opinions directly to delegates and world leaders. Both the content of the site, and the process of linking children around the world, promote the aims of peace education.

EXCERPTS FROM VOICES OF YOUTH  
DISCUSSION ON 'CHILDREN AND WAR'

Discussions in March-April 1999 demonstrate how youth-to-youth dialog can heighten awareness of issues of peace and social justice. In these excerpts, young people express their opinions on the NATO bombing of Kosovo:

Although I couldn't understand the everyday news about Kosovo, I could feel the fearful eyes of the affected children and women and I could read in their faces how much cruel and evil is what happened to them. I want to wipe the hot tears rushing out of their sleepless eyes, but how? I want to give my sandwich to the small children feeling lost in a hateful world, but how? I want to give my cover to those dying because of cold, but how? I want to calm the veiled women sitting with extreme fear, but how? If you all do feel the same and have the same opinion, we may do something for the right just peace. Let's negotiate, friends. We can do something, can't we?!?????!!! *An 18 year old from Jordan*

I believe that we can help the Kosovo children by having a food donation. Such as cans, packages, etc. We can also donate clothing. Also we can raise the tax a little so we can give the extras to them. *A 16 year old from Viet Nam*

Here's something to think about:. In Sudan (Africa) war and ethnic cleansing has claimed more lives than those in Kosovo, Bosnia and Rwanda put together. And it still does as we chat. Kids like us are ... separated from their loved ones, or sometimes even killed. We saw them for a while on TV, but we did not react as emotionally as we did with Kosovo. WHY? We are ready to go and bomb the heck off Yugoslavia but not that ready to do the same for those African kids. Kids are all the same, aren't we?? My mother thinks it's because Kosovo is in Europe and they are white like us, that's why... But please, let's do something too for the kids in Sudan. When you think of Kosovo, think about Sudan too. Kids are all the same. *A 17 year old from the Netherlands*

In Greece, the best slogan against the war is "I was apathetic, and a war happened."  
*A 13 year old from Greece*

**'My City' CD-ROM** (I Choose Me Productions, 1997)

This CD-ROM, developed with the support of UNICEF, gives the user the opportunity to become mayor of an imaginary city. The mayor is presented with a series of problems relating to education, the environment, legal matters, health, and social and cultural issues. The users, either acting as individuals or as a group, must create solutions to the various problems, and then receive feedback on those

solutions. The game builds problem-solving skills and the ability to consider the diverse needs of members of a social system.

### **Children's books**

Contemporary children's literature can be used to raise discussion about issues of peace and conflict, even with very young children. Encouraging children to come up with their own solutions to conflicts or problems presented in story books helps develop skills of problem solving and anticipating consequences of actions. Books such as *Sadako and the Thousand Paper Cranes* (Coerr, 1977), the story of a young girl who fell ill due to radiation after the bombing of Hiroshima in World War II, has inspired hundreds of school groups to take action for peace. *I Dream of Peace* (UNICEF, 1994), a collection of children's artwork from the former Yugoslavia, can prompt children to discuss their own visions of war and peace and to express them through art work. Where books are in short supply, children can be encouraged to produce books of their own. These may contain real life stories of how they have dealt with conflict, fictional stories, and children's own poems, songs and drawings on themes of peace.

### **Traditional folk stories**

Peace education concepts and messages can be found in the traditional stories of many cultures. For example, the Chinese story *Heaven and Hell* (Chang, 1969) demonstrates the benefits of cooperation in problem solving. The story *Dividing Camels* (Shah, 1971) from the Middle East shows the need for creative thinking in problem solving and suggests the possibility of win-win solutions to conflicts. Drawing on messages relating to peace in traditional literature helps to ensure that a peace education programme is culturally relevant, reduces the need to produce a new body of teaching materials, and reinforces positive cultural values. (It should be noted that some traditional folk stories tell of violent resolutions to conflict; all traditional literature is not appropriate for a peace education programme.)

### **Proverbs**

Proverbs play an important part in transmitting traditional wisdom in some cultures and can be incorporated into a peace education programme. For example, a proverb of the Rendille in Kenya says, "The rope shows us how peace is made." The strands of plant fibres and animal skins, when braided together, are stronger than any of these materials are individually – a message of strength through unity. Children can be encouraged to discuss the meaning of such proverbs; they can also be the basis for practical activities such as rope-making, which reinforce the message of the proverb.

### **Art work and artifacts**

Visual means can be used to help children understand abstract notions of conflict and peace. Traditional art motifs, such as the black and white designs

used by the Maasai, convey a sense of social order and of the way that opposites are intertwined. In some traditional societies, artifacts are central to peace-making ceremonies – a bow without a string, for example, or a milking container that represents health and nourishment. Children can learn about these traditional art forms and artifacts in a peace education programme; they can also be encouraged to create new art forms and artifacts that relate to their contemporary realities.

## **Teaching about the CRC**

Nearly every country in the world has ratified the Convention on the Rights of the Child, and many are developing teaching materials that will make this treaty more widely known among children. Teaching about the CRC provides a number of opportunities to reinforce concepts central to peace education. Armed conflict creates conditions in which every right upheld by the CRC may be violated – a powerful argument for creating a culture of peace within communities and nations. Many of the rights contained in the Convention relate directly to issues that can be either sources of conflict or solutions, such as the right to protection from discrimination; the right to freedom of expression; and the right to freedom of thought, conscience and religion. The types of conflicts that may arise between different rights – and how to deal with them – can be fertile topics for discussions, writing, drama and art work. So too can discussions of the responsibilities towards others that rights entail.

## **Textbook analysis**

Many teachers who want to implement peace education programmes despair at the lack of up-to-date teaching materials related to these issues. Yet even outdated and poor quality textbooks can be used as teaching tools. Illustrations in textbooks can be analyzed for bias and stereotypes, for example. Children can learn to detect gender, racial and ethnic biases through illustrations and passages of text, thereby developing critical thinking skills. This is sometimes referred to as ‘reading against the text’. Children can also express their views on what they discover through textbook analysis by writing a letter to the editor of the local newspaper, to the textbook publishers, or to the appropriate staff of the Ministry of Education.

## **Language teaching**

Any of the subject areas traditionally taught in the school curriculum can be a vehicle for peace education, but the teaching of different languages can play a special role. Language has enormous real and symbolic significance, especially for minority groups and refugees. Linguistic differences, and issues around what language should be used in schools in multi-lingual societies, are often sources of conflict. Through learning another language, young people have the opportunity to build understanding of those who live in other countries, as well as people in their own country or community who may be part of a different linguistic group.

Language teachers can actively challenge stereotypes about people who are members of different linguistic groups.

## **6. A rationale for the use of participatory learning methods in peace education**

According to the 1990 Jomtien Declaration, “Active and participatory approaches are particularly valuable in assuring learning acquisition and allowing learner to reach their fullest potential.” Encouraging the use of interactive, learner-centred methods is a priority in the promotion of quality basic education.

These methods should be used deliberately to support learning aims that relate to the knowledge, skills, and attitudes of peace education. Research supports the idea that cooperative and interactive learning methods promote values and behaviours that are conducive to peace.

For example, cooperatively-structured small group work can build group cohesion and reduce biases between group members who differ in terms of race, ethnicity, gender and disability (Johnson et. al., 1983). Cooperative group work also improves understanding of complex concepts (Johnson, et. al., 1981). It increases problem-solving skills, enabling participants to devise more solutions that demonstrate greater creativity and practicality (Cohen, 1986). All of these outcomes are consistent with the aims of peace education.

Typical methods used in UNICEF peace education programmes include cooperative group work, peer teaching, discussion in pairs and small groups, collaborative games, brainstorming, priority-setting exercises, decision-making and consensus-building exercises, negotiations, role plays and simulations. Wherever possible, it is desirable to encourage the participation of youth themselves in developing activities and methods for peace education. This has been done successfully by the Peace Camps in Lebanon, by the Student *Palava* Managers Project in Liberia, and by such non-governmental organizations as the Woodcraft Folk in the UK.

Other methods that build a sense of community while developing a range of social skills include service projects such as repairing damaged homes (Rwanda) or cultural sites (Lebanon), removing racist graffiti, or carrying out an environmental clean-up. Peer mediation programmes are used to empower children to help their peers find solutions to conflicts. School visits or joint school projects with children from different ethnic groups are used to break down prejudices. Facilitated discussions on peace and conflict themes following a street theatre or puppet performance are another context in which to promote peace education.

## **7. Elements of effective peace education programmes**

Reviews of research on effective school-based, skill-oriented conflict resolution programmes (which have been, to date, carried out primarily in western countries) suggest that important elements may include:

- Conducting a situation analysis prior to designing the programme, and planning for monitoring and evaluation prior to beginning any intervention (WHO, 1998);
- Allowing ample time to train staff/teachers, so that they can both internalize concepts and skills of peace education themselves, and be adequately prepared to convey those concepts and skills to others (Metis, 1990);
- Using cooperative and interactive methods that allow for active student participation and practice (Stevahn, et. al., 1996);
- Teaching generic problem-solving skills through the use of real-life situations (Tolan and Guerra, 1994);
- Consistent reinforcing of conflict resolution skills learned at school in non-school contexts, for example, through educating parents and community groups in the same skills taught in the school (Metis, 1990);
- Ensuring gender and cultural sensitivity in programme design and implementation, as well as appropriateness for the age group (Blakeway, 1997);
- Incorporating analysis of conflicts in the community and/or the wider society, as well as of interpersonal conflict, in the programme (Institute for Conflict Analysis and Resolution, 1994);
- Providing young people with the opportunity to engage in constructive, peace-building activities in their school and community (Tolan and Guerra, 1994);
- Enlisting broad-based community support for the programme from the outset, among politicians, educators, community leaders, public health professionals, religious groups and business leaders (WHO, 1998).

The experiences of UNICEF-supported peace education programmes tend to be consistent with these research findings. However, there is a clear need for more systematic research and evaluation of peace education programmes in UNICEF, in order to provide more information on factors that contribute to effectiveness in the wide range of social and cultural contexts in which UNICEF operates.

## **8. Evaluation of peace education programmes**

Relatively few systematic attempts to evaluate peace education programmes have been carried out by UNICEF offices thus far. Sri Lanka examined several aspects of its Education for Conflict Resolution Programme—specifically training, materials production, and integration into the primary school curriculum—and found favourable results in terms of service delivery, sustainability, capacity building, and cost effectiveness (Herath, 1995; UNICEF Sri Lanka, 1996). Positive changes were found in the attitudes of teachers trained; the author of the report felt that it was too early to assess attitude changes in the children.

In the Federal Republic of Yugoslavia, evaluations of the impact on children have been carried out in the ‘Goodwill Classroom’ project (Kovac-Cerovic, 1996b) and the ‘Words are Walls or They’re Windows’ (non-violent communication) (Ignjatovic-Savic, 1996a) projects. Preliminary results indicate highly positive reactions on the part of both students and teachers.

An evaluation of a school-based trauma healing and peaceful problem solving programme was carried out in Croatia (UNICEF Croatia, 1997). Evaluators noted a positive effect on decreasing post-traumatic stress, and improved self-esteem in female students. The programme seemed to have potential to affect attitudes towards conflict and violence, but no behaviour changes were noted. The programme appeared to promote a good psychosocial climate in the classrooms involved. A reduction in negative attitudes towards Serbs was also noted.

A systematic evaluation of the ‘Values for Life’ programme is being carried out by UNICEF Egypt (1995). The first phase of this evaluation is a study of the impact of the ‘Dealing with Differences’ activity kit on children in both formal and non-formal educational settings. For each of the kit’s objectives, measurable behavioural indicators have been developed, along with appropriate instruments for assessing the extent to which children demonstrate those behaviours, both before and after exposure to the programme.

BEHAVIOURAL INDICATORS FROM EGYPT'S  
'VALUES FOR LIFE' PROJECT: SELECTED EXAMPLES

**Knowledge objective:** Knowledge of prevailing gender norms/stereotypes

Indicators

Children label the concept of 'stereotype' when presented with biased statements.

Children give an example of a prejudice or stereotype.

**Skill objective:** Development of communication skills

Indicators

Children listen with attention while a story is being told.

Children restate the events of the story accurately.

Children refrain from adding information that was not in the story.

**Attitude objective:** Willingness to take action

Indicators

Children express belief in having control over things in one's environment (personal environment and larger environment).

Children choose to take constructive action in a situation in which there is a choice.

Children attempt to convince others to join in taking action.

Children express satisfaction in having taken action.

## Evaluation methods

Evaluations of peace education programmes are most commonly carried out in non-experimental contexts. There are a number of different types of evaluation methods that are widely used (Fountain, 1998):

1. **Surveys/questionnaires/rating scales:** These tend to be used both before and after a peace education/conflict resolution programme has been implemented, with conclusions being drawn from a comparison of results. They are used by students to assess their own learning, by teachers to assess student learning, by teachers to assess their own learning and by parents to assess their children's behaviour. Surveys, questionnaires and rating scales have been used to assess knowledge of conflict resolution concepts, ways of handling a hypothetical conflict, self-image and school climate, to name but a few possibilities.
2. **Interviews:** These appear to be used primarily after a peace education

- programme has been implemented, though they could also be used in a pre-intervention situation. Interviews may be carried out with students, teachers or parents to assess the impact of the programme. Many different kinds of knowledge, skills and attitudes can be assessed through interviews, for example: self-confidence, methods used to resolve conflict, communication skills, and reactions to a programme.
3. **Focus groups:** Focus groups are similar to interviews, but are carried out with groups of five to ten people, rather than on an individual basis (Debus, 1988). They are run by a moderator who develops a discussion guideline appropriate to the group, and ensures that each person has the chance to speak. The interaction between the participants can stimulate rich discussion and insights, yielding qualitative data on the impact and effectiveness of a programme. Focus groups can usually be carried out more quickly than in-depth interviews. They have been used to examine the types of concepts and values that children and adults have about peace, ideas about how to deal with violence, and suggestions for how best to promote peace in schools and communities (Fateem, 1993).
  4. **Observation:** Observations tend to focus on changes in the behaviour of children and young people, and are usually carried out both before and after a programme is implemented, with conclusions being drawn from a comparison of the frequency of observed behaviour. Many different types of behaviour can be the subjects of observation, for example: ability to cooperate, methods used to resolve a conflict, incidence of name-calling or other biased behaviour, and use of mediation skills.
  5. **Reviews of school records:** School records provide quantitative information on variables that may relate to the effects of a peace education programme such as student grades, attendance, drop-out rates, number of student conflicts referred to the school administration, or numbers of school suspensions for fighting. When reviews of school records are used to provide data on student behaviour, they are generally carried out before and after any intervention, to allow for comparison.
  6. **Experimental procedures** are sometimes, although less commonly, used to evaluate peace education programmes. They are primarily used in academic settings where focused educational research is being carried out. An experimental approach to evaluation might involve, for example, placing children in a situation of simulated conflict, recording their behaviour before exposure to a peace education programme, and repeating this procedure after the peace education intervention. The pre- and post-intervention results would be compared and contrasted with results obtained from a control group that did not receive the intervention. An experimental procedure may incorporate any of the evaluation methods described above as a way of gathering additional data on the effectiveness of the programme.

## ACTION RESEARCH

Action research is distinguished from conventional scientific research by its goal of improving a social situation through an understanding of it (Hart, 1997). Rather than confine research to the activities of experts, action research involves the subjects of a study in investigating themselves, looking critically at their social conditions in order to change them. It is an approach that is thus uniquely well-suited to research and evaluation processes in peace education. Teachers and other facilitators can carry out action research as a way of reflecting on their own personal and professional development with respect to peace education. Children and young people can also be involved in researching the development of their knowledge, skills and attitudes in their own social contexts.

Action research proceeds through a series of phases, beginning with the involvement of the teachers or children in problem identification, and followed by analysis and planning. The action or intervention planned by the teachers or children is then carried out, followed by a phase of evaluation and reflection. The evaluation may lead them to a new course of action, or a new problem definition, thus continuing the action research cycle.

### Outcomes and indicators

The **aims** of peace education (see Section 3) describe the over-arching goals of a programme; there appears to be a great deal of commonality and overlapping in the aims of peace education programmes in UNICEF.

The **outcomes** of a peace education programme, however, are distinguished from its aims in that they are expressed in terms of observable behaviours that can be assessed (Manoncourt, 1998). Each aim may have more than one outcome. These behaviours should be described when the programme is initially designed, and should be directly related to the aims of the programme, whether those take the form of knowledge, skills, attitudes, or all three. As outcomes of a peace education programme are dependent on the social and cultural context, they may vary more widely from programme to programme than do the aims.

There may be even greater variability between programmes in terms of **indicators**. Indicators are the specific, measurable behaviours that enable one to determine whether or not the outcomes of a programme have been successfully achieved. These will be culturally specific. In a complex area such as peace education, which deals with the development of attitudes and the affective domain, it is necessary to have more than one indicator for each outcome.

Below are examples of possible aims, outcomes and indicators for peace education. These are presented for the purpose of demonstrating the relationship between aims, outcomes and indicators; they should not be interpreted as

prescriptive for all programmes. Examples are given for knowledge, skill and attitude aims. It should be noted that since it is impossible to measure attitudes directly, evaluation of changes in attitudes must rely on inference and on the words and actions that are indicative of particular attitudes (Henerson et. al., 1987).

Example 1

**Knowledge Aim:**

Understanding the causes of conflict

Possible Outcome:

Students will be able to describe likely causes of typical conflicts in their lives.

Possible Indicators:

- Students will be able to list various causes of conflict including: conflicts over resources, conflicts over feelings, conflicts over values or beliefs.
- When presented with a description of a typical conflict in their school or community, students will be able to identify a likely cause, and explain their reasoning.
- Students will be able to identify conflicts in which there may be more than one cause.

Example 2

**Skill Aim:**

Improved communication skills

Possible Outcome:

Students will demonstrate effective listening.

Possible Indicators:

- After listening to another, students will show that they can accurately restate the speaker's ideas.
- After listening to another, students will show that they can accurately reflect the speaker's feelings.
- Students will demonstrate an ability to ask open-ended questions.
- Students will demonstrate that they can listen without re-directing the conversation to another topic.
- Students will remain silent while listening to another, when appropriate.
- Students will demonstrate body language that conveys respect to the speaker.

Example 3

**Attitude Aim:**

Development of tolerance

Possible Outcome:

Students will demonstrate attitudes of acceptance and respect for persons who are different from themselves in terms of race or ethnicity.

Possible Indicators:

- When asked to work together to complete a task in group composed of peers of varying racial or ethnic groups, students will cooperate effectively.
- Students will demonstrate that they can refrain from using racial or ethnic stereotypes in their speech.
- In situations where others express racial or ethnic stereotypes, students will respond by countering the stereotype in some way, such as correcting misinformation, or providing examples of individuals who do not fit the stereotype.
- Students will be able to list the contributions of the different racial and ethnic groups in their community or country to the society as a whole.
- Students will be able to give at least one reason why racial and ethnic stereotypes can be harmful.

## **Steps to setting up an evaluation**

Planning for evaluation should precede implementation of a peace education programme. Ideally, planning for evaluation should be included in the initial process of planning and designing the programme. The following guidelines may assist in planning to carry out an evaluation.

1. Develop a clear statement of aims for the peace education programme.
2. For each aim, decide on the desired outcomes, and write these in behavioural terms.
3. For each outcome, develop several indicators, which should also be expressed in behavioural terms.
4. Collect baseline data (prior to the intervention) on the group to be studied for each indicator. Data may be collected through the use of focus groups, surveys, questionnaires, rating scales, interviews, observations, and reviews of school records. The significance of any results of research and evaluation depends on the collection of baseline data.
5. At the same time, collect baseline at a control group site. Plan on making this group part of the project in the following year.
6. Carry out the programme or intervention.
7. After the programme implementation (and during it, if this is appropriate), collect data relative to each indicator. Compare this with the baseline data.
8. During and/or after the programme implementation, collect information that could be used to write case studies on the project. Case studies are a way of bringing data to life and giving it a human face. Examples of material that might be the basis of a case study: an account of an action project to create greater inter-group understanding undertaken by youth in a peace education programme; a description from a classroom teacher of how involvement in a peace education programme changed other aspects of his/her teaching style; a story of a positive change in the relationship between two young people of different ethnic groups who were brought together during the programme. Focus group discussions are one way of collecting data for case studies.
9. Collect data relative to the indicators a year later, to see whether the outcomes of the programme have been sustained over time.
10. Once the intervention is completed with the first group, repeat the collection of baseline data with the control group. Carry out the programme and again collect data relative to each indicator. If possible, gather case study information, and collect data on the control group again after a year.

## 9. Conclusion

This working paper has put forward a definition of peace education in UNICEF, based on what has been learned from experiences in the field. Peace education is an essential component of quality basic education that aims to build the knowledge, skills, attitudes and values that will enable young people to prevent violence, resolve conflict peacefully, and promote social conditions conducive to peace and justice. Peace education is firmly grounded in the vision of education set forth in the 1990 Jomtien Declaration. It also is based on the articles of the Convention on the Rights of the Child, which aim to eliminate all forms of violence against children, both overt and structural, and to promote an environment of rights in which peace can flourish.

Peace education is a right of all children, not only those living in situations of armed conflict. It is a long-term process that can take place in any learning environment.

It is hoped that this paper will provide greater clarity as to the meaning of peace education in UNICEF. It should be used to focus efforts in programme development, as well as to give a sense of the wide range of activities that can promote peace through many different learning contexts.

Greater agreement as to the nature of peace education should lead to a continued productive discussion between country offices on how best to evaluate this field of endeavour.

## Annex 1

### Peace education: Theoretical background

A number of approaches to 'peace education' have been put forth by leading authors in this field. The approaches are distinguished by their assumptions that peace education is primarily either a) a knowledge-based subject that can be directly taught in the school curriculum; b) a set of skills and attitudes that can be explicitly taught or more subtly infused in a variety of educational contexts; or c) some combination of the two.

**A) The knowledge-based subject approach:** The US-based Consortium on Peace Research, Education and Development emphasizes the knowledge component of peace education, defining peace as a “multi-disciplinary academic and moral quest for solutions to the problems of war and injustice with the consequential development of institutions and movements that will contribute to a peace that is based on justice and reconciliation.” (1986, COPRED)

**B) The skills and attitudes approach:** Cremin (1993) places a greater emphasis on skills and attitudes, defining peace education as “a global term applying to all educational endeavours and activities which take as their focus the promotion of a knowledge of peace and of peace-building and which promote, in the learner, attitudes of tolerance and empathy as well as skills in cooperation, conflict avoidance and conflict resolution so that learners will have the capacity and motivation, individually and collectively, to live in peace with others. ”

**C) Combining knowledge, skills, and attitudes:** The assumption that peace education must combine knowledge, skills and attitudes is perhaps the dominant one in the field at this time. For example, Reardon (1988) sees peace education as a process that prepares young people for global responsibility; enables them to understand the nature and implications of global interdependence; and helps them to accept responsibility to work for a just, peaceful and viable global community. Central themes for Reardon are stewardship, citizenship and inter-group relationships, with the ultimate aim of addressing both overt and structural violence in society. Classroom practice and the instructional process are also essential for Reardon, who sees cooperative learning as fundamental to peace education (1993).

Hicks (1985) defines peace education as activities that develop the knowledge, skills and attitudes needed to explore concepts of peace, enquire into the obstacles to peace (both in individuals and societies), to resolve conflicts in a just and non-violent way, and to study ways of constructing just and sustainable alternative futures.

Galtung (1995) sees 'peace studies' as evolving from a focus on research and building knowledge to an emphasis on skill-building. Insight into the roots of violence must be balanced with work on devising ways to overcome, reduce and

prevent violence. For Galtung, the reforming of cultures and social structures that are antithetical to peace is the essential challenge.

Regan (1993) distinguishes between peace studies, peace education, and peace campaigning. For Regan, 'peace studies' covers the content areas of peace education, including values underlying peace, violence and war, non-violence, economic and social justice, environmental protection, and participation. 'Peace education' in this definition is more concerned with methodology and attitude formation. It involves presenting differing views of the causes and possible solutions for conflict, enabling debate about controversial issues. 'Peace campaigning' has to do with encouraging students to take part in grassroots social change processes, and sees taking action as essential to the learning process. These three approaches, taken together, integrate the development of knowledge, skills and attitudes with an orientation towards active participation.

Many of these themes appear in UNICEF 'peace education' programmes.

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Teachers, Guidance Counselors, Peace Education Consultants, Curriculum Developers in public and private school systems. Program and Project Coordinators in various international agencies such as UNESCO, UNICEF, UNFPA, UNDP, and NGOs such as Teachers without Borders, Save the Children, Amnesty International, Project Ploughshares, Peace Brigades International, and many more. Pursuing doctoral studies. Similar programs

Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment. There are numerous United Nations declarations on the importance of peace

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