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The Office for the Promotion of Peace and Human Rights is the arm of the Catalan Government whose main mission is to develop public policies that promote peace and human rights.

The “Materials of Peace and Human Rights” series brings together working papers aimed at providing a new and original vision of fields, by publishing research carried out by specialised centres and experts.

Within the framework of the activities promoted by the Programme for the Creation of the Catalan International Peace Institute (ICIP), the panel of experts who advised the Minister of Home Affairs, Institutional Relations and Participation in the process of creating the ICIP proposed commissioning a series of complementary studies. The Office has decided to include them in the “Materials of Peace and Human Rights” collection, with the aim of recognising their worth and usefulness, and to show appreciation for the fact that the creation of the ICIP has led to this knowledge and these collaborations.

 Generalitat de Catalunya
Departament d'Interior,
Relacions Institucionals i Participació
**Oficina de Promoció de la Pau
i dels Drets Humans**

Happy is he who, like Ulysses,
has never left Ithaca
and, to the rhythm of months,
has watched his child grow.

Happy he who has seen woven—
and never unravelled—
the fabric of a life
rocked gently by love.

Happy he who is king of the world
encompassed by his gaze
and who sees the ancient father
at work in the vineyard.

Happy he who looks
into the tired eyes of his dog
and knows nothing of Troy
and has never spilt blood.

Happy is he who does not return
because he never fled
and who thus continues on
the most beautiful journey of all.

Joan Casas.

Illes

Tarragona, Ed. Arola, 2006, pág. 7.

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1. INTRODUCTION

“War is within us.

We are born with war.

The first cry.

The first roar.

Veins cannot contain the blood.”

– Ewa Lipska

The Polish poet Ewa Lipska says that war is inherent in us. And so it would almost seem, for much of humanity has pounded this sad nail, with ideas and actions, for millennia.

However, reality is not so deterministic. Neither war nor even everyday violence is inherent in us as human beings. Rather, people are simply predisposed, as we likewise are for empathy and altruism. It is the education we receive, the context in which we grow, that guides our actions. We can thus be optimistic about the future and place our hopes in the possibility of changing and replacing these ways of doing and thinking with other less painful and risky ones. Peace education is one of the tools we will need to achieve this goal.

This study was conducted in response to the request by the Programme for the ICIP [Catalan International Institute for Peace] for an overview of the state of peace education in Catalonia and the rest of Spain.¹ The goal was to determine what tools Catalan society has, and what it lacks, to give a major impetus to peace education. To fulfil this mission, we chose to conduct a survey, which was administered to 35 people who, in one way or another, work with peace education.

The first chapter explores three issues. It begins with a summary of the origins of peace education. It then discusses the conditions of violence and unsettling perspectives that surround us, which call for a major shift in the way relationships within and between human societies are conceived of. It ends a discussion of the version of peace education we consider appropriate in light of the current situation.

The second chapter reviews the different approaches and actions used in peace education in both Catalonia and the rest of Spain, according to the results of the aforementioned survey.

Finally, proposals based on the survey results are offered in relation to the launching of the ICIP, and a list of recommended reading on the issues addressed in the study is provided.

We hope the work performed is of use and offer our thanks to Xavier Badia, Paco Cascón, Rafael Grasa and Arcadi Oliveres for their support, as well as to all those who collaborated by answering the survey.

1. It is hoped that the state of peace education at the global level will be examined subsequently.

2. PEACE EDUCATION

The dual genesis of peace education

Peace education dates back almost one century. It first emerged at the end of World War I, the first long and serious conflict affecting almost all of Europe after more than a century of relative calm. The massive use of modern war material in combat of unprecedented intensity left millions dead and disabled, in addition to destabilising the general political and social order. It moreover spawned several nuclei of diverse forms of pacifism. The so-called “Great War” was to be the war to end all wars...

A group of educationalists, both male and female, inclined toward reform believed that education had played a crucial role in the lead-up to the war, which had left a deep mark on European societies. By then, schooling was already widespread in many of the warring countries and indeed it had contributed to educating the youth in obedience, militarism, bellicosity and chauvinism and had helped to “manufacture” the enemy, proof of which can be found in textbooks from the era, full of battle hymns, heroic figures who shed their blood for their homeland and an endless variety of insults addressed to the “traditional and hereditary enemy.”² According to the acclaimed historian Michael Howard, one of the explicit criteria of national education after 1870 in most Western European countries was to produce generations physically fit and psychologically suited for war.³

Educators such as Maria Montessori, John Dewey or Pere Rosselló, convinced that schooling with a different orientation would produce a different type of citizen, namely, a pacifistic one determined to reject war, proposed major changes to curricula and schoolwork methods. The approaches they promoted are still useful today: co-operation and comprehension among the different countries, contacts and exchanges among schools and the analysis and critical review of textbooks. For them, peace education was a crosscutting task that had to take all spheres of teaching and learning into account. As evidenced by the title of a 1927 congress held in Prague, “Peace through the Schools,” they were convinced that their mission would yield decisive results.

This initial and optimistic educational proposal, which had not managed to eliminate the bellicose role played by schools, soon collided with the outbreak of World War II. Its ideas, however, lived on in many spheres. Proof of this can be found in the Georg Eckert Institute in Braunschweig (Germany), founded in the 1950s to collect textbooks from around the world to provide students with a window onto other countries’ versions of history and thereby facilitate critical readings and the ability to put oneself in another’s place rather than seeing him or her as the enemy.

In the years following World War II, under the influence of the existence of nuclear arsenals, a second version of peace education was forged, which, unlike its predecessor, was not promoted by movements for educational reform, but rather by peace movements and peace research, a new line of scientific inquiry that emerged in the late 1950s.

Peace movements took a variety of forms and, over time, new forms were added, such as those promoting Gandhian nonviolence or those undertaken by the American Quakers and Mennonites, including John Paul Lederach. Lederach was an important reference for the development of peace education in both Catalonia and the rest of Spain and, more specifically, for the core members of the *Seminario Permanente de Educación para la Paz* [Ongoing Seminar on Peace Education], which would incorporate the *Asociación pro Derechos Humanos de Madrid* [Madrid Pro-Human Rights Association] or APDH⁴; Italian educators such as Lorenzo Milani, of the interesting Barbi-

2. Cf., for example, Edmondo DE AMICIS: *Corazón*, Madrid, Alianza, 1984; “L’Instruction primaire”, *Journal d’éducation pratique pour les instituteurs, les institutrices et les directrices d’écoles maternelles*, 30 December 1883; Gustav VENDT: *Didaktik und Methodik des deutschen Unterrichts*, Munich, 1905; etc.

3. *Las causas de las guerras y otros ensayos*, Madrid, Ed. Ejército, 1987, p. 54.

4. See: *El abecé de la paz y los conflictos. Educar para la paz*. Madrid, La Catarata, 2000. The first Spanish-language edition is from 1986.

na School; anti-nuclear organisations such as the Greenham Common Women's Peace Camp, which, in 1981, launched a camp-in around a North American base in Great Britain where nuclear warheads had been installed. The organisation remained active until 1999, by which time the missiles had already been removed, and, over the years, they protested against the danger of nuclear war. Their actions served as a reference for the many European anti-nuclear movements of the 1980s.⁵

Closer to home, during the dictatorship and the period of transition, several types of pacifist movements could be found, from pioneering Christian movements to specific anti-militarist and conscientious objector movements and, later, movements opposing Spain's adherence to NATO, in favour of war tax resistance, against specific wars, etc.

Although peace research began in the United States, the most well-known centres today are European: the PRIO, founded in Oslo in 1959 by Johan Galtung, and the SIPRI in Stockholm, which recently celebrated its fortieth anniversary. Their aim was and remains to discover the causes of violence and war in order to delegitimise them as political tools and to promote conditions of peace. It is "non-neutral" research geared toward action.

Peace education as influenced by peace movements and peace research is characterised by active methodologies geared toward committed social engagement. Although it has adopted the ideas of some educationalists, especially Paulo Freire, its preferred sphere of action is not the school but rather informal education.

Much more closely related to the scholastic world are the peace education initiatives the UNESCO has carried since its founding, which take on specific form through the Associated Schools Project Network. These schools work on peace issues in a broad sense (international understanding, human rights, the environment, interculturalism, etc.).⁶

That fact that the first and second generations of peace education share few ties and are based on different sets of premises has given rise to the concept of peace education's "dual genesis".⁷ The interpretations of peace education and related activities found in the responses to the survey that is the subject of this study are rooted in both trends.

The state of world violence

Despite the optimistic outlook at the end of the Cold War, the current state of the world is certainly not peaceful and the prospects for the future may be said to inspire more fear than pleasure.

What follows is a brief overview based on a scheme taken from Johan Galtung that divides violence into three types: direct, structural and cultural.

Direct violence

This type of violence is that which is normally understood as such: harm is done to someone as an end in itself. Needless to say, war falls into this category.

With regard to current armed conflicts, it is true that they have been in sustained decline since 1999 and that, according to the SIPRI, the figure of 17 major armed conflicts, all intrastate, is the lowest since the end of the Cold War. However, there are also a large number of minor conflicts, many of which are longstanding, and the immediate future may be further complicated by the

5. See: Carmen MAGALLÓN: *Mujeres en pie de paz*. Madrid, Siglo XXI, 2006, pp. 60-65.

6. See the interview conducted with Onno Serro by UNESCOCAT, included in the Appendix.

7. See: SEMINARIO PERMANENTE DE EDUCACIÓN PARA LA PAZ: *Educación para la paz. Una propuesta posible*. Madrid, La Catarata, 1994 (2nd ed.; the 1st is from 1989); X.R. JARES: *Educación para la paz. Su teoría y su práctica*. Madrid, Ed. Popular, 1991, 1999; Rafael GRASA: "Evolución de la Educación para la Paz", *Cuadernos de Pedagogía*, No. 287, January 2000, pp. 52-56; Paco CASCÓN: *Educación para la paz*, Barcelona, City Hall, 2002.

“War on Terror” or “Long War” undertaken by the United States for the express reason of acting anywhere in the world according to only its own criteria. America’s decision to exercise power based on military pre-eminence– to the detriment of “soft power”– is a bad omen. U.S. military spending rose 80% in 2005 and accounts for almost half of all such spending worldwide. What’s more, it is foreseeable that the future will bring additional conflicts for control over increasingly scarce natural resources, such as water.⁸

The danger of the worldwide nuclear war feared during the Cold War now seems unlikely. However, certain circumstances do exist that dampen hopes to reduce nuclear power to a minimum. True, the number of nuclear warheads in existence is the lowest it has been in 45 years. However, despite the fact that five countries have renounced their nuclear arsenals, the number of States with them has risen to 9, and, in light of the general context, this figure can be expected to rise still further. In total, some 27,000 warheads exist, 12,500 of which are operative. 97% of these belong to the United States and Russia.

Furthermore, the United States, France, Great Britain and China are modernising their atomic arsenals, and the Americans have introduced a new weapon, the “bunker buster”, able to perforate the ground before exploding in order to destroy underground facilities. Additionally, recent years have witnessed a relatively extensive use of depleted uranium, the impact of which can already be seen in Iraq, where the number of people with cancer has risen sharply, especially among children. It goes without saying that the capacity for destruction and overkill remains and that governments show little respect for the 1970 Non-Proliferation Treaty.⁹

Finally, the category of direct violence also includes so-called “social” violence, which takes place in personal spheres, such as the school, family (especially against women), neighbourhood or town, and which often receives attention in the media.

Structural violence

The second type of violence is that practiced through socio-economic and political mechanisms that prevents people from realising their potential. The rising social and economic inequality we are witnessing today around the world, both among different countries and within single ones, can be attributed to structural violence. This polarisation leads, among other things, to widespread malnutrition and famine, which, according to the data, are responsible for a vast number of deaths. Generally speaking, nobody expressly wanted these people to die; however, since their deaths were wholly avoidable, they must be considered the result of violence.

This category likewise includes most ecological threats, which result from human activities that continue with complete disregard for the impact they have on the environment. Some of these effects are long-term and will likely affect our offspring. However, many others are already affecting the lives of many people, for example, by poisoning the soil, water or air. One need only remember the (foreseeable) disasters at Bhopal and Chernobyl, the poisoning of the Niger River delta and, more recently, of the port of Abidjan, or the fumigation of Latin American coca crops, not to mention, of course, the by-products of military activity, which damage both soil and water and deprive farmers and fishermen of their livelihoods for long periods of time (the minefields of Angola or Afghanistan, the unexploded bombs in Lebanon, the nuclear waste in French Polynesia, etc.).

8. *SIPRI Yearbook 2006* and Paul ROGERS, *Open Democracy*, June 2006.

9. *Bulletin of the Atomic Scientists, Nuclear Notebook*, Jul.-Aug. 2006, http://www.thebulletin.org/article_nn.php?art_ofn=ja06norris

Cultural violence

This type of violence is much less tangible than the first two; however, in the subject at hand, special attention should be drawn to it in that it provides the basis for them.

This type of violence consists of the set of ideas and values rooted in a given society that justify and promote violent attitudes, or, if you will, it is the training apparatus that helps the people who form a part of it develop the capacity to engage in and/or approve of violence rather than promoting other inherent potentials, such as those for benevolence and altruism.

With regard to our societies—regularly referred to as “the West”—many such ideas and values can be identified. The two that strike us as most fundamental are the ideas that war and interpersonal violence are inevitable and the association of force with security. At times, these beliefs are used to justify and legitimate violent individual and group behaviour, such that the use of violence, armed or otherwise, has become an accepted and regular means of managing conflicts and achieving different types of goals.

The firmness with which these convictions are held is grounded in an acceptance of millenary tradition and in a series of socialisation mechanisms of proven effectiveness, including, among others:

- The practice of dehumanising the group of human beings one wishes to make the enemy. This entails distancing and separation through the attribution of specific characteristics that make such people seem “inhuman”, thereby facilitating acceptance of the decision to eliminate them without remorse. Such practices are relatively prominent in school textbooks— as noted above— and, needless to say, in the media.
- The identification of masculinity with violence: as the saying goes, a man unable to act violently “when needed” is not much of a man at all. So we are taught by thousands of films and videogames, sport teams and, obviously, armies. This notwithstanding, this latter example deserves its own category.
- Training of combatants (soldiers or warriors, mercenaries or guerrilla fighters, adults or children, men or women), which aims to introduce and hammer home values that stand in radical opposition to those required for peaceful coexistence, as well as to maximise capacities for violence. The classic sentence the novelist Gustav Hasford placed in the mouth of a drill sergeant in the American marines— “our rifle is only a tool; it is a hard heart that kills”— sums it up eloquently.
- The idealisation of wartime heroism— male and, eventually, female, too— in literature, cinema, teachers’ discourses, chaplains’ sermons, street names and the statues that decorate squares.

The manifold agents who, over the centuries, have promoted these ideas and ways of doing things have done a good job underpinned by a series of practical and tangible foundations. First and foremost is the fact that war and violence are useful. Obviously, they are not useful to humanity as a whole; however, they do have a certain selective utility, namely, they reinforce the power of the winners. Moreover, they do this so well that it is accepted as fact that whoever has the most military might will commend and receive respect. Second is the fact that war is pleasing and attractive to many people, who are drawn either by the extreme risk it entails or by the possibilities it offers (at least superficially) to transform a bleak and monotonous existence into a life filled with adventure and heroism.

Whilst this set of beliefs has not been regularly questioned, it has had to deal, throughout the ages, with the presence of a variety of pacific and pacifistic “islands” that have sought to limit or even eradicate violence and war. Of the many voices that have been lifted to this end, mention should be made of the words of Erasmus of Rotterdam, a trans-European traveller in the era of

imperialist wars who explicitly rejected the two basic convictions referred to above. For him, neither war nor violence is inevitable and security is not linked to force:

“...Whence it happens, that war is now considered so much a thing of course, that the wonder is, how any man can disapprove of it; so much sanctioned by authority and custom, that it is deemed impious, I had almost said heretical, to have borne testimony against a practice in its principle most profligate and in its effects pregnant with every kind of calamity.

How much more justly might it be matter of wonder, what evil genius, what accursed fiend, what hell-born fury first suggested to the mind of man, a propensity so brutal, such as instigates a gentle animal, formed by nature for peace and good-will, formed to promote the welfare of all around him, to rush with mad ferocity on the destruction of himself and his fellow creatures!

(...) nature, or rather the God of nature, created the human animal not for war, but for love and friendship; not for mutual destruction, but for mutual service and safety; not to commit injuries, but for acts of reciprocal beneficence.”¹⁰

Later, under the heading “On How War Became Custom”, Erasmus writes:

“Fail to trust your kin, and you yourself give credence to the armed legion! How much safer you would be with peace!”¹¹

Peace education in times of the “Long War” and infinite injustice

From the preceding section, it is clear that we are currently immersed in a situation of intense violence. One might think that history is full of similar moments; however, the dangers we face today are graver than those of past eras. In addition to the numerous armed conflicts and socio-economic injustice that can lead to direct violence—two phenomena notoriously present throughout history—two more recent factors must also be taken into account, namely: nuclear arsenals and the prospects of their evolution and the environmental threats caused by human activity. All of this is compounded by the weapons-oriented and bellicose option chosen by the American “hyper power”, whose actions devastate other countries, and by the absence of any international institution able to act as an effective stopper and transform the situation.

In light of these circumstances, the need for peace education as a means of defusing threats that are by no means negligible is clear. However, it is first necessary to clarify what we mean by peace.

The most common and practiced definition of peace in our cultural context is, simply put, the absence of war. This is yet another legacy of Roman culture, from which we have also inherited the rather irrational advice to prepare ourselves for war if we are looking for peace, that is, *si vis pacem, para bellum*. However, this concept of peace, which has accompanied us along the long road we have travelled, has brought us to a disadvantageous point. Consequently, we must aspire to a different version of peace, a broader view that encompasses more aspects of life and human activity, whose practice will help ensure a safer and better existence for all.

What would such a broad conception of peace look like? According to the proposals put forward by the peace movements of recent decades, it would be a situation with a minimum of violence (in terms of all three types discussed above) and a maximum of justice, that is, where everyone has at least what is required to meet his or her basic needs. In other words, in order for there to

10. *Antipolemus; or, the Plea of Reason, Religion, and Humanity, against War. A Fragment; Translated from the Latin of Erasmus*. From the translation included in Vol. 5 of *The Works of Vicesimus Knox*. London: J. Mawman, 1824, p. 432. Available at: <http://oll.libertyfund.org/Home3/Book.php?recordID=0320>.

11. Translated from *Adagios del poder y de la guerra y teoría del adagio*. Valencia, Pre-Textos/Biblioteca valenciana, 2000, p. 209.

be peace, several prior cultural, political, economic, environmental, etc., conditions must be met, the attainment of which, under current circumstances, is by no means easy. Whilst this could be considered a sort of utopia, that does not mean we should not do everything in our power to achieve it.

The fact that this broad view of peace is both imperative and rare is what necessitates the presence of a specific education— likewise understood in the broadest sense and not just in terms of school— that lays it out and makes it operational in our societies. As noted some time ago, peace education alone cannot bring peace about, but it can help us to acquire the capacity and decision-taking skills required to act in favour of peace, both in our immediate social environments and the wider spheres of citizen participation, helping us to unlearn and delegitimise violence and war and to substitute them with peaceful and pacifistic convictions, understandings and ways of doing.

In our discussion of the things we believe peace education must include, we will use the terminology of formal education. This is not, however, meant to imply that peace education should be limited to schools. On the contrary, it must address society as a whole and do so by all possible means.

We will now set out what we believe should be the objectives of peace education broken down into three categories: knowledge; aptitudes, attitudes and behaviour; and the methodology and attitudes of teachers.

Knowledge

Ignorance of the keys to understanding the social situations in which we live prevents us from choosing the appropriate actions to avoid things that can do us harm. Knowledge of these keys, on the other hand, allows us to form opinions and affords us a certain degree of power, all of which is crucial to a democratic society. Consequently, we believe that the objectives of peace education must include attainment of the knowledge required to be able to:

- Identify the actors with power and the mechanisms through which they act;
- Be familiar with and understand the manifestations of violence in the world (inequality and oppression, armed conflicts and arms build-ups, control of information, environmental aggression, etc., as well as the reasons and/or pretexts used to explain these phenomena, the effects they have and who suffers from them);
- Understand the existing proposals for peaceful alternatives.

Abilities, attitudes and behaviour

This refers to those abilities that must be acquired and put into practice through attitudes and ways of doing. As noted above, peace education aims to foster specific actions. One of its traditions maintains that its objectives must be met through appropriate means, that is, that the means themselves must also be peaceful.

The abilities proposed here are considered basic to many of the people who work in the field and share several traits: they are governed by peaceful values, help us learn to act peacefully and counteract certain negative values firmly rooted in our society, such as individualism or competitiveness.

In this sphere, the objectives include accepting or assuming, understanding and practicing:

- anger control
- dialogue and negotiation
- respect for others and for differences

- co-operation
- empathy
- solidarity
- critical judgement
- contribution of constructive ideas and proposing alternatives to reality
- participation in the relevant social spheres
- peaceful and fair conflict management/resolution to the benefit of all.

Appropriate methodology and attitudes for educators

As with the preceding point, here it must be borne in mind that those who would educate others to act do so, in part, through their own actions. This means that consistency and explicitness are required to ensure credibility and, this, effectiveness. Bertrand Russell used to say that a teacher who does not explain his or her opinions clearly will tend to be considered stupid by his or her students. In this sense, it is necessary to explain why the convictions are held and why there are people who hold others.

Needless to say, the objectives and means must also be consistent, that is, one cannot educate others to participate by being authoritarian. On the contrary, one must know how to exercise exactly the right degree of authority, setting limits where needed, but also valuing students' qualities and encouraging their potential, all of which can foster self esteem. This is quite important for children and young people in terms of learning to control their aggressiveness and to choose dialogue over confrontation.

Participative organisational structures, active and participative group work methods, role games and representations and a socio-affective focus are all approaches conducive to building skills and promoting the aforementioned attitudes and behaviours.

3. PEACE EDUCATION IN CATALONIA AND THE REST OF SPAIN

Many of the ideas set out in the preceding chapter are the result of years of contact and joint work with people involved in peace education who agreed to respond to the survey.

This chapter aims to explain the questionnaire used and to systematise the results.

The survey

The questionnaire

The content of the survey was designed based on the objectives of the study commissioned by the Programme for the ICIP, including "approaches, problems, groups and people". This notwithstanding, the questionnaire that was ultimately distributed to survey participants did not directly address the concept of "problems", but rather included a positive version thereof in the form of results.

The most interesting objectives were to determine:

- How each person defines peace education, so as to identify the different points of view;
- Which people or groups of people were considered the targets of each person's activities (specific or general, wide-ranging or narrow, etc.);

- What specific activities they carried out and in what conditions, with special emphasis on publications;
- And, finally, more specific data concerning where and when: where the participant works, since when, how much time he or she devotes to the issue, what institutional aid or assistance he or she receives, etc.

The resulting questionnaire was as follows:

1. How do you define peace education?
2. What are your objectives?
3. Whom do you target?
4. What do you offer them?
5. Do you produce any materials?
6. When did you begin working in this field?
7. What results would you say you have achieved?
8. Institutions with which you collaborate
9. Which people or institutions do you think should be taken into account for this study?
10. Is there anything else you would like to add that was not specifically asked in this questionnaire?

As can be seen, the last two questions were ultimately omitted from the responses that make up the bulk of this paper. The ninth was omitted as it was only useful for drafting the paper itself; the tenth, because most respondents left it blank.

The surveys were conducted either in interviews or by e-mail. In the case of the former, responses were transcribed practically verbatim from the notes taken during the interview; in the case of the latter, the survey takers' responses were included as received. In both cases, it was decided to include, to the extent possible, all information provided, despite certain formal inconveniences, in order to take full advantage of the nuances.¹²

Choosing information sources

The selection of people or organisations in some way involved with peace education was made, first and as noted above, through existing acquaintances. Later, new contacts were established based on these acquaintances' suggestions. The following tables show the full list of respondents:

12. See: Appendix 1.

PEOPLE AND INSTITUTIONS SURVEYED

CATALONIA

Jordi ARMADANS, Director of *Fundació per la Pau* [Foundation for Peace], Barcelona

Joan BADIA (Deputy Director General), **Dolors FREIXENET** (Citizenship Programme) and **Pilar QUERA** (Co-existence and Mediation Programme), Department of Education, Office of Curricula and Educational Innovation, Government of Catalonia

Anna BASTIDA, Department of Social Science Teaching, University of Barcelona (UB); member of the former *Seminario Permanente de Educación para la Paz (APDH)* [Ongoing Seminar on Peace Education (Pro-Human Rights Association)]

Paco CASCÓN, *Edualter* and professional peace educator, Barcelona; member of the former *Seminario Permanente de Educación para la Paz (APDH)*

Fundació Catalana de l'Esplai [Catalan Foundation for Educational Leisure Time] (anonymous contact)

Núria GONZÁLEZ, Project PAULA, *Fundació Solidaritat UB* [UB Solidarity Foundation], UB

Rafael GRASA, Autonomous University of Barcelona (UAB); member of the former *Seminario Permanente de Educación para la Paz (APDH)*

Raquel LEÓN, Department of Education, *IntermónOxfam*, Barcelona

Laia MARTÍNEZ, *Fundació Josep Carol* [Josep Carol Foundation], *Escoltes catalans* [Catalan Scouts], Barcelona

Elvira MASSIÀ, *Justícia i Pau* [Justice and Peace], Terres de Ponent Chapter, secondary school teacher, Torre-Serona

Clara MASSIP, co-ordinator of *Edualter* (Alternative Education), Barcelona

Àngels MATARÓ, *ANUE* (United Nations Association for Spain)

Arcadi OLIVERES, president of *Justícia i Pau*, Barcelona, **Tica FONT** and **Pere ORTEGA**, *Centre d'Estudis per la Pau Josep M^a Delàs* [Josep M^a Delàs Peace Studies Centre], *Justícia i Pau*, Barcelona

Carme ROMIA, *Seminari Permanent d'Educació per a la Pau (SPEP)* [Ongoing Seminar on Peace Education], UB

Onno SEROO, *UNESCOCAT* programme co-ordinator, Barcelona

Gabriela SERRA, *Àgora Nord-Sud* [North-South Agora]

Neus SOTOMAYOR, *Universitat Internacional de la Pau* [International University of Peace], Sant Cugat

Anna VICENTE, *Seminari d'Educació per a la Pau de Badalona* [Badalona Peace Education Seminar]

Carles VIDAL and **Cécile BARBEITO**, *Escola de Cultura de Pau* [School for a Culture of Peace], UAB, Cerdanyola del Vallès

Quim VILAR, *Agenda Llatinoamericana* [Latin American Agenda] - Girona Committee.

Empar ESCAIOLA (Barcelona Municipal Education Institute), **José PALOS** (Institute of Education Sciences, UB) and **Dolors QUINQUÉ** (Institute of Education Sciences, UAB) reported that their institutions do not specifically deal with peace education issues, although both education science institutes do collaborate with other organisations that are active in the field (*Fundació Solidaritat UB* and *Escola de Cultura de Pau*, respectively).

The NGO **Sodepau** likewise reported that it does not work in this field.

PEOPLE AND INSTITUTIONS SURVEYED

REST OF SPAIN

José Antonio ANTON, secondary school teacher, *Entrepobles*, Valencia

Emilio ARRANZ, primary school teacher, Madrid

Gema CELORIO, *Hegoa*, University of the Basque Country, Vitoria-Gasteiz/Bilbao

Calo IGLESIAS, *Seminario Galego de Educación para a paz-Fundación Cultura de Paz* [Galician Peace Education Seminar-Culture of Peace Foundation], Santiago de Compostela

Xesús R. JARES, *Educadores/as pola Paz-Nova Escola Galega* [Educators for Peace-Galician New School], A Corunha

Anna LEON, *Gernika Gogoratuz*, Gernika

Carmen MAGALLÓN, *Seminario de Investigación para la Paz* [Peace Research Seminar], Saragossa

Vicent MARTÍNEZ GUZMÁN, UNESCO Chair on Peace Philosophy, Jaume I University of Castelló de la Plana

Manuela MESA, *Centro de Investigación para la Paz* [Peace Research Centre], Madrid

Pedro SÁEZ, secondary school teacher, Móstoles

Josu UGARTE, *Bakeaz*, Bilbao

The organisation **Fundación Cultura de Paz** [Culture of Peace Foundation] appears to be inactive; the **Instituto de la Paz y los Conflictos** [Peace and Conflicts Institute] at the University of Granada and the co-ordinating body **Asociación Española de Investigación para la Paz (AIPAZ)** [Spanish Association for Peace Research] could not be contacted. Information was obtained by e-mail from the **Government of Andalusia**, the **Vivim plegats** [We Live Together] programme sponsored by the Department of Education of the Balearic Islands and *Bakeaz* in Bilbao.

Results of the survey in Catalonia

Despite the pre-eminence granted to the first questions on the questionnaire, the answers will be discussed in the opposite order here, as we believe it is important to determine the context in which respondents act before attempting to understand the specific concept of peace education promoted by each one.

As a (reasonable) exception, we will not discuss the issue of collaboration with other organisations, as the vast majority of survey takers responded in the affirmative and the different cross-relationships can be checked in the appendix. Most such relationships were forged at the intrastate level, although there were some examples of international relationships, which we assume will increase over time.

We have likewise chosen not to discuss the results for the rest of Spain in great detail. To this end, we would simply note, first, that the issues of the different concepts of peace education and the results obtained have been included in sections b) and d) below, and, second, that the rest of the results were quite similar to those obtained in Catalonia.¹³

We will thus begin with the data on the place of work, continue with the way in which peace education is conceived and the groups targeted by the activities and conclude with an assessment of the results obtained.

13. Appendix 2 includes a very brief summary in list format of the remaining data on the rest of Spain.

- a) With regard to the data on the place of work, time devoted to peace education and years of experience in the field, just over half of all people surveyed in Catalonia work with peace education at NGOs or similar organisations. Many respondents do not work exclusively with peace education, but rather collaborate with these organisations separately from their regular occupation (in some cases, education). One person works primarily with the conflict resolution and management aspect of peace education in the educational sphere.

The remaining respondents primarily work in the university context, some directly out of university institutes, others as professors who work with peace education issues independently.

Finally, a small number of respondents were non-university education professionals. Except for one person, who works at a secondary school, at the time of the survey, the members of this group belonged to different Catalan educational authorities.

With regard to the survey population as a whole, the vast majority has been working in the field for quite some time (approximately twenty years) and only a minority of younger respondents claimed to be novices.

- b) As for how peace education is conceived of, we chose to analyse this question by pooling the responses to questions 1 and 2 from the country as a whole. It should be noted that the concept was quite consistent across the board and involved a broad focus, which, whilst set out with greater or lesser detail in each case, was generally closely tied to other crosscutting issues, including development, the environment, interculturalism, etc. This was true to such an extent that, on multiple occasions, all of these facets were grouped under the single heading “Education for Citizenship”.

Most definitions included the idea of educating in/for a culture of peace, the exact nature of which was not always clearly defined. Regardless, the different definitions offer a wealth of details and, when read together, seem both to complement each other and be geared toward achieving very similar goals.

In the majority of answers, it was clear that educating for peace means educating to transform the social reality, even though this was only explicitly stated in some cases. Peace education would thus consist of transmitting the culture of peace, and, indeed, this was explicitly stated in many responses, even though the concept of a “culture of peace” itself was not defined, perhaps because it was considered common knowledge.

This option reveals a positive version of peace education. Though the exact components differed from case to case, they can nevertheless be considered perfectly complementary. When taken together, they included¹⁴: facilitating a situation of active peace by raising awareness, providing tools for transformation and educating about concepts and values, among which specific mention was made of disarmament, development, human rights, social justice, protection of the environment, nonviolence, dialogue for the constructive resolution of conflicts, co-operation, negotiation, mediation, solidarity, interculturalism and gender equality.

Other common objectives addressed the need to provide rigorous and clarifying information, stimulate reflection, create opinion, produce knowledge and meaning, generate attitudes and help recipients become aware of the interpretive keys to the world we live in, taking into account factors such as the role of women, religion, migratory trends, etc.

A negative version of the culture of peace was also mentioned, consisting of discrediting, delegitimising and reducing violence of all kinds or seeking to eradicate its causes, in a word, to combat it.

As for the methods required for peace education to be implemented— an aspect not all respondents addressed— preference was given to those of a socio-affective and interactive bent. This is both unsurprising and, above all, quite positive.

A more intimate and personal concept of peace education could also be seen, focussed on preparing the development of a person’s full potential. This was set out on limited occasions and is not incompatible with the more general interpretation.

14. Although no quotation marks are used, the phrases included here were taken verbatim from the completed surveys.

c) A relatively small number of the people surveyed affirmed that their objective is to reach the maximum number of people, that is, society as a whole, including government authorities and schoolchildren. Most of these people work with peace education in the sphere of NGOs and produce educational and general awareness-raising material— although two produce only the latter variety— including articles and/or press releases or even specific material, such as maps, posters, agendas, etc., whilst at the same time conducting and holding campaigns, symposia, workshops, conferences and round tables.

By contrast, the largest group of respondents deals specifically with the educational sphere, both formal and/or informal. Some of these people work in formal education or in the Catalan educational authority, but most belong to NGO-style organisations.

The activities that characterise this group are: teaching, including the inclusion of peace education in regular formal, compulsory and post-compulsory education classes, as well as graduate courses at universities, and offering workshops and specific courses for teaching staff and leisure time monitors or highly specific groups, such as law enforcement officers or women immigrants (in the case of UNESCOCAT) or theatre groups (in the case of the UAB's *Escola de Cultura de Pau*).

Additionally, a large body of teaching materials is produced, spanning a wide range of types and degrees of distribution. Many of these materials include sections aimed at teachers and professors, in addition to activity ideas for students.

Irrespective of the group to which they belong— that is, whether their activities target society as a whole or only schools— some of the survey takers' organisations operate libraries and/or documentation centres, often online, publish stories, hold exhibitions and engage in other wide-ranging actions.

d) With regard to the results of the peace education work performed, many responses note that it is hard to say: education tends to leave a mark that does not always manifest itself immediately, and this prevents educators from being able to verify the fruits of their labour. This notwithstanding, the responses included a fairly large number of specific observations, both positive and negative. However, whilst the positive results tended to refer to achievements of a limited scope, the negative ones referred to structural aspects of society.

The good results mentioned range from heavy traffic to an organisation's website or high attendance of its events to positive assessments of the material it produces and proposals it submits or being present in the media. In short, results offering proof of the interest and appreciation of the target population.

Other positive results are more difficult to verify. Nevertheless, the responses reflected conviction with regard to the influence exerted on citizens, as seen, for example, in the many large peace protests that have been held or the fact that civil society has assumed many of the ideas proposed as its own, and even the different public authorities have accepted some of them. Another positive aspect was the observation that new currents of opinion must have been introduced if today people are discussing subjects such as foreign debt, with which they would have been wholly unacquainted in the past.

Also noted were the facts that peace education has been integrated into the school system as a crosscutting issue and forms a part of different PhD programmes; that it is increasingly present in academic papers, including doctoral theses; and that many schools work on the issue and that this work has a real effect on the way problems such as linguistic or religious diversity are handled.

In terms of drawbacks, there is a (repeated) sensation of a need to re-disseminate the ideas spread years ago, in order to bring them into line with the changing times; mention is made of the problems arising from the fact that society's current values are diametrically opposed to those promoted by peace education; a certain unwillingness is noted among target teachers to change their work system and incorporate the activities they have been shown— slightly more complex and active than their own— even though they claim to like them; etc.

4. FUTURE OUTLOOK

Assessment of the state of the question

The following paragraphs contain those conclusions drawn from the responses to the questionnaire that we thought it might be useful to discuss.

- a) Although the research conducted was not exhaustive, it did identify a relatively large number of people interested, “visible” and active in peace education. When this group is viewed in conjunction with the public– teachers or otherwise– that participates in one way or another in the activities offered, it can be said that interest in peace education in Catalonia is hardly negligible.

We moreover know that there are many teachers, professors, monitors, etc., interested in different types of “Education for...” (interculturalism, sustainability, etc.), who must also be taken into account and who could most likely be enticed to join the peace education effort if offered an appropriate proposal. In other words: offer them a larger framework, a broader space, that allows them to address, from their own area of expertise, a series of objectives that go beyond it. For example, individuals working with environmental problems and sustainability goals could also address the impact these problems have on conflict and the peace-building assistance required to solve them.

It is also quite positive that most of the organisations and people surveyed have contacts and collaborative relationships with counterparts in Catalonia, the rest of Spain and other, usually European, countries.

- b) With regard to the more or less visible results of peace education practices, we have already seen that the effects are largely positive, such as the fact that society has accepted and now takes into account certain concepts or the relative increase in the presence of peace education in the academic sphere. This notwithstanding, it goes without saying that society’s basic values with regard to the issues at hand have considerably sway and challenging them is not easy. In this sense, the surveys reveal how hard it is to penetrate these attitudes, as well as the impression of a student body largely unaware– and uninterested in– the basic tenets of peace education and a teaching staff wary of making major changes in its ways of teaching.

Obviously, with regard to the latter group, the relatively uncomfortable position in which teachers now find themselves, especially those working in secondary education, where numerous conflicts have given rise to a demand for proposals able to meet this challenge, cannot be ignored. It is thus curious that the crosscutting issues introduced by the education reform of the late 1980s and early 1990s¹⁵ have, since then, morphed into what teachers call a “gut course”, that is, something that neither teachers nor the academic authorities have devoted sufficient time and energy toward establishing. Consequently, the peace education provided for in the reform has not played its intended role. By contrast, the subject of mediation– much more limited in focus– has frequently been used to deal with conflicts at schools.

Aside from the aforementioned problems at schools, others can be identified related to war and peace and a basic understanding of what they mean. One example would be the demonstrations held to protest the US-led aggression against Iraq in 2003, which included posters made at secondary schools that treated the war as an act of futile idiocy resulting from a president’s imbecility, as if war had no purpose...¹⁶

To conclude this point, it is important to bear in mind that the many high-quality peace education publications available do not have easy access to classrooms, either due to problems in their distribution or to inflexibility on the part of schools, which tend to prioritise the use of traditional textbooks.

15. Crosscutting issues are sets of knowledge/values/procedures that address basic social issues and that, in theory, should be present in all educational content; hence, their name.

16. We hope to receive considerable clarification on this point in the paper for the research project *El món en què ens agradaria viure* (The world we would like to live in), conducted by the University of Barcelona Department of Social Science Teaching.

- c) It is likewise of interest to note the retreat and even disappearance of organisations specifically devoted to peace education, as well as the role of substitute played by NGOs and similar bodies, with the ensuing wider-ranging approaches, as discussed above. Organisations such as *Edualter*– a “network of educational resources for peace, interculturalism, values and development”– are helpful online tools for educational tasks when the teachers responsible for them do not belong to any organisation and must determine how to teach the issues that interest them alone.

“Education” in the media

Obviously, we did not administer surveys or conduct interviews in this field. However, it is necessary to acknowledge the powerful influence exerted by the media. This influence is so strong that, as the educationalist Fabrizio Calvano said years ago in reference, specifically, to television, any teacher who goes head-to-head with it will soon find him or herself “conquered and disarmed”. Indeed, everyone knows who will “lose” the battle between a teacher’s words and those heard on TV.¹⁷

Put briefly, the media’s impact on the worldview of society– whose most powerful sectors, at least, it reflects– must be taken into account. Likewise to be borne in mind is the fact that the media are currently prioritising entertainment over information and that this ultimately chips away at the possibility of offering clear and founded explanations of important events such as armed conflicts. And, of course, we are all familiar with the impact that political propaganda– engaged in intensely in the media by improper means– can have on coexistence within a single country.

Proposals for the launching of the ICIP in the sphere of peace education

In conclusion, we have found many people available and willing to work in peace education, as well as tradition, experience, positive results– albeit on a small scale– and a more or less widely accepted view of what peace education is. However, there is notable asymmetry with regard to the capacity of these individuals to capture the attention of and win over a society that, although able to mobilise impressive actions in favour of peace, also shows mass admiration for fighter plane formations over a beach.

In this context, the ICIP should assume the “umbrella” role it has been granted, which will involve taking advantage of, co-ordinating and strengthening the action potential of the people and organisations already involved in peace education in Catalonia. However, it will need to incorporate new aspects into this role, as well, in order to jumpstart an action plan able to broaden and deepen the scope of its influence throughout the Catalan territory.

The proposals offered below, in very broad terms, are intended solely to serve as a starting point for the future. They have been grouped according to the spheres of influence they address and special attention has been drawn to those that seem particularly appropriate for the initial stages of work. There are three spheres of interest in all.

17. After reading Calvano, experience in university classrooms has proved him right.

1. Action proposals targeting formal and/or informal education

General objectives:

- To broaden and deepen the scope of peace education in the educational field, *sensu stricto*, which will require, among other things, the following:
- To know, albeit only in general terms, what percentage of schools are working on the issue, how, with what materials and with what results.
- To create a solid “classification” of the peace education materials available to date so as to verify which subjects and approaches are being addressed and which are missing and thus be able to rectify any shortcomings.
- To reach an agreement with the Catalan Department of Education to co-ordinate peace education work programmes.

In order to initiate action in this sphere, highly visible, simple and effective activities would need to be implemented. For example, it would be necessary to:

- Make the system for the conveyance of information on the ICIP’s projects, resources and initiatives in the area of peace education operative by allowing schools to subscribe to the ICIP mailing list.
- Regularly provide informative materials and work suggestions dealing with major events (a nearby or distant conflict, a remarkable action, the outbreak of a high-impact problem, etc.) in order to facilitate the possibilities for class work at primary and secondary schools that normally find it difficult to gather the necessary data quickly enough to address such issues immediately.
- Implement the documentation facility (see point 3 below).¹⁸

With regard to medium- and long-term actions, it would be advisable to:

- Determine which peace education activities are carried out at schools and educational leisure centres and how often, whether by means of interviews (more complicated) or surveys conducted online (less accurate). To this end, a team of people familiar with the issue would be needed. It would likewise be of interest to hold meetings/seminars enabling the exchange of educational experiences. This would provide impetus to and improve teaching practices, whilst at the same time shedding light on the methods used and enabling stable work and/or research teams to be assembled.
- Establish relationships with the Catalan Department of Education in order to achieve the synergy needed to enable the crosscutting presence of peace education in the curriculum without imposing it or making it “doctrinaire”, something that would all but guarantee the futurity of the projected task. On the contrary, it would be necessary to agree to diverse ways of freely incorporating it into the curriculum, wherever deemed appropriate.
- Hold general peace-education training courses for educators and/or teaching teams in order to meet identified needs.
- Identify and classify available peace-education educational materials by content and focus so as to determine which aspects are repeated, which are neglected, etc., and to take the appropriate corrective actions.

18. The activities listed in this section would need to be continued– provided they are useful– upon completion of the initial stage.

- Organise research groups that include teachers from different spheres and levels (from children's schools to university) and from diverse disciplines in order to find and assess specific lines of action for the educational spaces in which they respectively work.
- Conduct campaigns aimed at one or more educational levels based on either immediate data (a given event, anniversary, etc.) or issues more closely bound to ordinary circumstances. These campaigns could be conducted in collaboration with other institutions.
- Ensure that the ICIP maintains a close and accessible institutional presence vis-à-vis the teaching teams in the chosen educational spheres: sending catalogues of existing educational materials, systematic alerts regarding new materials, etc.
- Establish relationships with foreign institutions that involve inviting teams similar to our own to collaborate and enabling participants to exchange ideas and experiences. It would likewise be helpful to encourage schools to set up exchanges with counterparts in so-called "complicated" countries in order to compare the relevant situations and the ways in which problematic and conflictive circumstances are dealt with and improved and to draw the appropriate conclusions.

2. Action proposals targeting society as a whole

General objective:

- To influence Catalan society as a whole in keeping with the tenets of peace education by means of interventions at organisations and institutions that, in one way or another, are devoted to transmitting and/or creating public opinion.

To this end, a series of actions could be taken in a variety of spheres, such as:

The media:

- Conduct studies to analyse and assess media treatment of issues relating to all manner of conflict situations. This could be done through an "observatory" along the same lines as the U.S. media watchdog FAIR and could include the input of media professionals based out of Catalonia who have already undertaken similar initiatives.¹⁹
- Send out news items, opinion articles, commissioned reports, general suggestions, etc., to the media and encourage them to publish same.
- Conduct timely, circumstance-driven "campaigns".
- Offer the media access to all documentation and informational material available at the ICIP.

Other cultural organisations:

- Propose the inclusion of content suited to peace education to history museums. Such content could include, for example, a new way of presenting armed conflicts that includes pacifistic actions, the role of women, the effects of the use of weapons, etc. Also, offer such museums specific ICIP-prepared proposals in specific cases, such as for a given anniversary.
- Promote plays, films, video games, etc., with content related to peace education objectives.
- Produce specific advertising campaigns for specific events or, simply, to disseminate a given viewpoint considered opportune.

19. See, for example, the *Observatori sobre la Cobertura de Conflictos* [Observatory of Conflict Coverage] opened at the Autonomous University of Barcelona in 2001.

- Secure the participation of other Catalan public authorities and private organisations deemed appropriate for each given case: *Institut Català de les Dones* (Catalan Women's Institute), the Catalan Agency for Development Co-operation, *Drac Màgic* (Magic Dragon), media professionals with suitable experience and interests, etc.

The initial actions in this sphere might include the “observatory” and the first ICIP contribution with regard to museums, cinema or theatre, which would have to be chosen according to the most exacting criteria.

3. Action proposals relating to documentary support

General objective:

- To create a space with a collection of informational and/or educational resources able to play a dual role: first, as a reference facility for documentation relating to peace education and, second, as a place for meeting and working on educational activities with school children, teachers and other groups or the general public.

To this end, it would be advisable to:

- Create a library specialised in peace education to house existing resources in any format (paper, slides, video, CD, etc.) and of any genre (educational texts, novels, short stories, comic books, photography, etc.). It would be necessary to find publications that are now out of print, especially good short stories.
- Launch 3 book collections in collaboration with more or less specialised publishers (EUMO, Icària, university presses, etc.). These collections would include both original and translated works and would target, respectively, teachers and professors (theory and teaching guides), students (educational texts, literature, etc.) and families (stories, etc.).
- Compile a selection of resources for exhibitions (travelling, where necessary).
- Hold public events at the ICIP headquarters, including conferences or debates, thematic film series, etc.
- Design a specific peace education website within the ICIP portal offering content targeting both the educational sphere and society as a whole.
- The initial actions could be those set out in this point.

All work teams required to carry out the activities mentioned in the foregoing three points would need to include people with experience from among those identified through the surveys or others we were unable to locate in order to benefit from their knowledge.

5. SUMMARY AND CONCLUSIONS

WHAT WE HAVE

Although the research performed was not exhaustive, the completed surveys allow certain conclusions to be drawn. In some cases, these are presented separately according to the two established territorial spheres: Catalonia and the rest of Spain.

CATALONIA

1. Organisations and people

In Catalonia, a considerable number of people and large variety of organisations are dedicated to peace education. With regard to the individuals, it should be noted that three were members of the peace education seminar run by the now defunct *APDH*.

Breakdown of survey takers by workplace. The date to the right of each person or organisation shows the year in which he, she or it began to work with peace education:

a) Members of NGO-style organisations:

Jordi Armadans, *Fundació per la Pau* (1983)
 Arcadi Oliveres (1982), Tica Font (1984), Pere Ortega (1985), *Justícia i Pau*
 Raquel León, *IntermónOxfam* (more than 20 years)
 Laia Martínez, *Escoltes catalans* (1975)
 Clara Massip, *Edualter* (1999)
 Onno Seroo, *UNESCOCAT* (1984)
 *Gabriela Serra
 Neus Sotomayor (1984)
 Anna Vicente, *Seminari d'Educació per la Pau de Badalona* (approx. 20 years)
 Quim Vilar, *Agenda Llatinoamericana* (1995)

b) Members of university organisations:

Núria González, *Fundació Solidaritat UB* (profile similar to an NGO), UB (2003)
 Carme Romia (late 1970s - early 1980s), *SPEP*, Faculty of Teacher Training, UB (1985)
 Carles Vidal and Cécile Barbeito, *Escola de Cultura de Pau*, UAB (2000)

c) People belonging to public bodies:

Joan Badia, Dolors Freixenet, Pilar Quera, Office of Curricula and Educational Innovation, Government of Catalonia

d) Individuals:

Anna Bastida (1988), Dept. of Social Science Teaching, UB
 Paco Cascón (late 1970s)(*Edualter*?)
 Rafel Grasa, UAB (all three were members of the *APDH's Seminario Permanente de Educación para la Paz*)
 Elvira Massià (approx. 20 years), IES Torre-Serona (secondary school)

2. Concept of peace education

With regard to how peace education is understood, we chose to analyse this question by pooling the responses to questions 1 and 2 from the country as a whole. It should be noted that concepts were quite consistent across the board and involved a broad focus, which, whilst set out with greater or lesser detail in each case, was generally closely linked to other crosscutting issues, such as development, the environment, interculturalism, etc. This was true to such an extent that, on multiple occasions, all of these facets were grouped under the single heading “Education for Citizenship”.

Most definitions included the idea of educating in/for a culture of peace, the exact nature of which was not always clearly defined. Regardless, the different definitions offer a wealth of details and, because they seem quite complementary, we have decided to include a compact, but substantial sample thereof:

Education for/by peace means:

- Educating to transform the social reality:
 - “radical transformation of contemporary culture” (Emilio Arranz)
 - “transformation of society” (Laia Martínez)
 - “long-term construction of a change in the way we see the world” (Pedro Sáez)
- Whether by transmitting a culture of peace (positive version) (Jordi Armadans, Anna Bastida, Núria González, Onno Serro, Neus Sotomayor, Carmen Magallón)
- Or through a negative version:
 - “discrediting, delegitimising [...] violence of all kinds” (Anna Bastida)
 - “maximum reduction of violence [...] seeking to eradicate its causes” (Emilio Arranz, Carmen Magallón)
 - “the struggle to end all forms of violence” (Xesús R. Jares)
- And, therefore, facilitating an active situation of peace, whilst “awakening consciences” and “providing tools for transformation” (Paco Cascón, Carles Vidal, Cécile Barbeito) and “educating in and about” concepts and values (Calo Iglesias, Anna Vicente), among which mention is made of the following:
 - disarmament, development, human rights, social justice, protection of the environment (Arcadi Oliveres, Neus Sotomayor, Calo Iglesias) +
 - nonviolence, dialogue for the constructive resolution of conflicts, co-operation, negotiation, mediation (Clara Massip, Carme Romia) +
 - solidarity, interculturalism, gender equality (Raquel León, Calo Iglesias, Pedro Sáez)
- As well as:
 - “Generate information that is easy to understand, yet rigorous in order to stimulate reflection, create opinion, generate attitudes” (Tica Font)
 - “Produce knowledge and meaning” (Pedro Sáez)
 - “Become aware” of the keys to the world we live in, achieving a better understanding of reality, facilitating knowledge (Quim Vilar, Carme Romia, Xesús R. Jares)
 - taking into account factors such as the role of women, religion, migratory trends, etc., when discussing peace and different forms of violence (Onno Serro, Carmen Magallón, etc.)
- Using
 - socio-affective methods (Paco Cascón, Clara Massip, Carles Vidal, Cécile Barbeito, Anna Vicente, Emilio Arranz)
 - “interactive learning aimed at reconstructing peace-making skills” (Vicent Martínez Guzmán)
 - New and old lines of awareness raising (Neus Sotomayor), etc.

- A more personal conception can also be found, which is compatible with the foregoing:
 - “The preparation needed for a person to realise his or her full potential: that is peace” (Elvira Massià, Carme Romia).

3. Whom do peace education activities target?

The educational community (both formal and informal) is the group targeted by most peace education activities, when both the organisations and people who list it as their sole target and those who target society as a whole are taken into account. Obviously, the latter group uses different means and methods.

The surveyed organisations and individuals can be divided into the following four categories based on their target publics.

a) The largest possible number of people and/or society as a whole (including public authorities and school children)

Jordi Armadans, *Fundació per la Pau*

Arcadi Oliveres, Tica Font, Pere Ortega, *Justícia i Pau*

Elvira Massià

Onno Seroo, *UNESCOCAT*

Quim Vilar, *Agenda Llatinoamericana*

b) The educational community

Joan Badia, Dolors Freixenet, Pilar Quera, Office of Curricula and Educational Innovation, Government of Catalonia

Anna Bastida

Núria González, *Fundació Solidaritat UB*

Raquel León, *IntermónOxfam*

Elvira Massià

Carme Romia, *SPEP*, Faculty of Teacher Training, UB

Onno Seroo, *UNESCOCAT*

Anna Vicente, *Seminari d'Educació per la Pau de Badalona*

c) Informal education

**Fundació Catalana de l'Esplai*

Laia Martínez, *Escoltes catalans*

d) Teaching staff and organised groups

Paco Cascón

Clara Massip, *Edualter*

Neus Sotomayor, *Universitat Internacional de la Pau*, Sant Cugat

Carles Vidal and Cécile Barbeito, *Escola de Cultura de Pau*, UAB.

4. Production of materials

With a few exceptions, the production of educational materials seems to be deeply rooted among all the organisations and individuals who work with peace education, regardless of the sector of society they target. It is worth noting that a larger quantity of such materials are designed for schools.

a) For use with formal and/or informal education

Joan Badia, Dolors Freixenet, Pilar Quera, Office of Curricula and Educational Innovation, Government of Catalonia

Anna Bastida

Núria González, *Fundació Solidaritat UB*

Raquel León, *IntermónOxfam*

Laia Martínez, *Escoltes catalans*

Anna Vicente, *Seminari Educació per a la Pau de Badalona*

Carles Vidal and Cécile Barbeito, *Escola de Cultura de Pau*

b) For general awareness-raising purposes

Elvira Massià (press articles)

Quim Vilar (*Agenda Llatinoamericana*)

c) For educational and general awareness-raising purposes

Jordi Armadans, *Fundació per la Pau*

Paco Cascón

Arcadi Oliveres, Tica Font, Pere Ortega, *Justícia i Pau*

Clara Massip, *Edualter*

Onno Seroo, *UNESCOCAT*

Neus Sotomayor, *Universitat Internacional de la Pau*, Sant Cugat

d) Does not produce material

Carme Romia

5. Types of activities and services

With regard to the types of activities and services offered, the results were largely the same among individuals and organisations targeting the same public. Consequently, we are able to offer the following breakdown without any need for further specification of who does what.

a) Geared toward society at large

Campaigns

Symposia

Workshops

Conferences, talks, roundtables

Press articles

Specific resources: maps, posters, *Agenda Llatinoamericana*, etc.

b) Geared toward the educational sphere

Grade school/university teaching

Specific workshops and courses for teaching staffs/instructors, etc., as well as for highly specific groups, such as law enforcement officers or women immigrants (see Onno Seroo).

Teaching resources

c) Geared toward both groups, although not always

Library/documentation centre, often online

References, including short stories (see *Fundació per la Pau* or *IntermónOxfam*)

Exhibitions

6. Results

With regard to the results, the most commonly held view is that they are hard to verify, even though a fairly large number of specific observations, both positive and negative, can be identified. That said, whilst the positive results tend to refer to achievements that are limited in scope, the negative ones refer to structural aspects of society.

a) Difficult to verify

Anna Bastida

Paco Cascón

Arcadi Oliveres, Tica Font, Pere Ortega, *Justícia i Pau*

Laia Martínez, *Escoltes catalans*

Quim Vilar, *Agenda Llatinoamericana*

Pedro Sáez

b) Some positive results that can be verified

- Traffic to our website: Jordi Armadans, Tica Font, Raquel León, Clara Massip
- High attendance of our events, exhibitions, etc.: Jordi Armadans, Tica Font
- Positive feedback on our materials and proposals: Tica Font and Pere Ortega, Raquel León, Clara Massip, Onno Seroo, Carles Vidal and Cécile Barbeito
- Presence in the media: Jordi Armadans, Raquel León (specialised journals)
- People appreciate what we do; many people show interest in it: Calo Iglesias, Tica Font, Núria González, Raquel León
- We serve as a reference: Raquel León, Calo Iglesias
- Although it is impossible to confirm, we are convinced that the numerous peace protests that have taken place have a lot to do with our work. Civil society has assumed as its own many of our proposals, and public authorities have assumed some as well. We have generated currents of opinion. People now discuss things they had never even heard of years ago: Jordi Armadans, Arcadi Oliveres, Tica Font, Pere Ortega, Calo Iglesias
- Acceptance of and participation in our proposals have increased significantly: Quim Vilar
- The educational system has incorporated peace education as a crosscutting topic in compulsory education, it forms a part of PhD programmes and the number of academic papers, including doctoral theses, in the field is growing; many schools and groups work on it: Anna Bastida, Paco Cascón, Vicent Martínez Guzmán, Xesús R. Jares
- It has a real effect on students: Elvira Massià, Carme Romia, Pedro Sáez
- Catalan society's capacity to address issues of linguistic and religious diversity has clearly improved: Onno Seroo
- It offers personal enrichment: Pedro Sáez.

c) Some problems

- What is needed is a fresh start, since the ideas spread years ago, which were effective with people of a certain age, can no longer be found among not the younger generations...: Tica Font
- The repercussion is short-lived. Teachers are leery of change: Carles Vidal and Cécile Barbeito
- The PP [Spanish People's Party] have deprived us of the chance to engage in activities through agreements with municipalities: Xesús R. Jares
- In many places, things are the same as ever: Emilio Arranz
- The changes promoted at schools end when the person who has implemented them leaves, and I suspect that publications have little influence: Pedro Sáez
- Peace education is only a supplementary class, because teachers are not aware that everyone must be educated for peace, or even just with regard to the issue of immigration: Elvira Massià
- Society's values are diametrically opposed to those put forward by peace education: Elvira Massià (most explicitly); Anna Bastida, Paco Cascón, Emilio Arranz, etc. (can be concluded from other responses)

7. Collaboration with other organisations

The vast majority of survey takers claimed to do so and mentioned several examples.

REST OF SPAIN

1. Breakdown of survey takers by workplace. The date to the right of each person or organisation shows the year in which he, she or it began to work with peace education:

a) Members of NGO-style organisations:

- J. A. Antón, *Entrepobles*, Community of Valencia (1988)
- Calo Iglesias, *Seminario Galego de Educación para a Paz* (1985)
- Xesús Rodríguez Jares, *Educadores/as pola Paz/Nova Escola Galega* (1983)
- Anna León, *Gernika gogoratuz* (1993)
- Josu Ugarte, *Bakeaz* (?)

b) Members of university organisations:

- Vicent Martínez Guzmán, UNESCO Chair on Peace Philosophy, Jaume I University (1994)

c) Public bodies:

- Government of Andalusia.

d) Individuals:

- Emilio Arranz (1993)
- Pedro Sáez (late 1980s).

3. Whom do peace education activities target?

a) Society as a whole

- J. A. Antón
- Carmen Magallón

b) The educational community

- Emilio Arranz
- Calo Iglesias, *Seminario Galego de Educación para a Paz*
- Xesús Rodríguez Jares, *Educadores/as pola Paz/Nova Escola Galega*
- Anna León, *Gernika gogoratuz*
- Josu Ugarte, *Bakeaz*
- Vicent Martínez Guzmán, UNESCO Chair on Peace Philosophy, Jaume I University
- Government of Andalusia

4. Production of materials

a) For use with formal and/or informal education

- Calo Iglesias
- Vicent Martínez Guzmán
- Pedro Sáez

b) For educational and general awareness-raising purposes

J. A. Antón, *Entrepobles*, Community of Valencia

Carmen Magallón

Xesús Rodríguez Jares, *Educadores/as pola Paz/Nova Escola Galega*

Josu Ugarte, *Bakeaz*

c) Dissemination only

Emilio Arranz

d) Not known

Gernika Gogoratuz

Government of Andalusia

Vivim plegats project.

WHAT WE WOULD NEED

This initial overview of the state of peace education in Catalonia allows us to verify both the existence of a relatively broad base for reflection and action and the most visible shortcomings and needs.

The proposals offered below, in very broad terms, are intended solely to serve as a starting point for the future.

In any event, and given the ICIP's nature as an "umbrella" organisation, it is understood that any project undertaken in any of these spheres would be carried out in collaboration with the appropriate people and organisations for each case.

1. With regard to territorial distribution

In light of the apparent geographical concentration of peace education agents– perhaps due to the absence of a more detailed analysis– new ways must be found to balance the presence of peace education throughout the entire Catalan territory.

2. With regard to formal and/or informal education**It is necessary to:**

- 2.1. Know, albeit only in general terms, what percentage of schools are working on the issue, how, with what materials and with what results.
- 2.2. Create a solid "classification" of the peace education materials available to date in order to verify which issues and approaches are being addressed and which are absent.
- 2.3. Endeavour to take advantage of the curricular debate opened by the Government of Catalonia's Department of Education to ensure that a peace education approach and diverse crosscutting themes are included and, in the same vein, to discuss which focuses and issues seem most important and necessary so as subsequently to include them. Should it not be possible to do this in time, the same ends would need to be achieved by other means.
- 2.4. And, regardless of all else, to broaden the scope of peace education within the field of education in the narrowest sense.

To achieve these goals, it would be advisable to:

- Set up specific research groups able to tease out the ideas proposed in points 1.1, 1.2 and 1.3.
- Establish a work programme with the necessary teams tasked with fomenting the resurgence of the objective stated in point 1.4. The programme should include:
 - Survey courses for educators and/or teaching teams;
 - Meetings/seminars for the exchange of educational experiences;
 - Specific research groups comprised of teaching personnel from different spheres and levels and diverse disciplines tasked with finding and assessing specific lines of action;
 - Offering of the work proposals, specifically chosen/prepared materials and appropriate training needed for concrete classroom activities relating to diverse curricular content;
 - Conducting of campaigns aimed at one or more educational levels based on either immediate data (an event, an anniversary, etc.) or issues more closely bound to ordinary circumstances. These campaigns could be conducted in collaboration with other institutions;
 - Maintenance by the ICIP of a close and accessible institutional presence vis-à-vis the teaching teams from the chosen educational spheres: sending out catalogues of existing educational materials, systematic alerts regarding new materials, etc.

3. With regard to society as a whole

We believe that, in order to influence society as a whole and provide support to the organisations and people who work in this field, analytical, consulting and collaborative work must be carried out with the media and other cultural institutions, including the following:

- Studies to analyse and assess media treatment of issues relating to conflict situations (e.g. through an “observatory” along the same lines as the U.S. media watchdog FAIR);
- Sending out news items, opinion articles, commissioned reports, general suggestions, etc., to the media;
- Timely, circumstance-driven “campaigns”;
- Offering access to all resources available at the ICIP;
- Etc.

4. With regard to documentary support

We believe it is necessary to promote the collection and production of informational and/or educational resources:

- Creation of a library specialised in peace education to house existing resources in any format (paper, slides, video, CD, etc.) and of any genre (educational texts, novels, short stories, comic books, photography, etc.);
- Launching of 3 book collections in collaboration with more or less specialised publishers (EU-MO, Icaria, university presses, etc.). The collections should include both original works and translations and be geared toward:
 - teachers and professors (theory and teaching guides)
 - students (educational texts, literature, etc.)
 - families (short stories, etc.);
- Selection of resources for exhibitions (travelling, where necessary);
- Design of a specific website within the ICIP portal.
- Etc.

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APPENDIX 1

SURVEY RESULTS

Catalonia

Jordi ARMADANS, director of Fundació per la Pau, Barcelona	
1. How do you define peace education?	<ul style="list-style-type: none"> • Exposing people to the different aspects comprising the culture of peace: the inefficiency of violence and the need for disarmament, demilitarisation and nonviolence.
2. What are your objectives?	<ul style="list-style-type: none"> • To reach the maximum number of people with culture of peace contents.
3. Whom do you target?	<ul style="list-style-type: none"> • Youths, the media, opinion-leaders, political decision-takers, associations and NGOs.
4. What do you offer them?	<ul style="list-style-type: none"> • Exhibitions on human rights, co-existence, etc.; teaching materials for schools and workshops on conflicts; a newsletter; training courses; symposia; a website; a documentation centre (consulted more frequently online than in person).
5. Do you produce any materials?	<ul style="list-style-type: none"> • Whatever is required for the aforementioned activities.
6. When did you begin working in this field?	<ul style="list-style-type: none"> • In 1983. Over the years, we have broadened our scope from peace education in the strictest sense to include campaigns, which are on the rise.
7. What results would you say you have achieved?	<ul style="list-style-type: none"> • Although there is no way to measure the impact, some measurable figures are available: the exhibitions have travelled to many places, the CD-ROM has been distributed to all schools; the website receives between 600 and 700 hits a day.... The press makes mention of the Foundation and talks about military research and other issues we have addressed. We see the mobilisation against the war in Iraq– about whose origin there was speculation in the media– as the result of an investment made.
8. Institutions with which you collaborate	<ul style="list-style-type: none"> • Collaboration is one of our hallmarks. We work in networks, for example, through the creation of a platform of 50 organisations for the campaign against military research.

Joan BADIA (Assistant Director), Dolors FREIXENET (Citizenship Programme Co-ordinator) and Pilar QUERA (Co-existence and Mediation Programme Co-ordinator), Department of Education, Office of Curricula and Educational Innovation, Government of Catalonia

1. How do you define peace education?

We consider the promotion of a culture of peace to be quite important.

- The Citizenship Programme places special emphasis on communication and relationships with others, which is closely linked to democratic education based on dialogue and classroom participation and entails respect, listening to others, putting oneself in another's place, etc. Moreover, we take into account the fact that our understanding of the world depends not only on how information is treated, but also on learning to engage in critical thought and being aware of a sense of belonging to society, whether our local community or the global society.
- The Co-existence and Mediation Programme places great importance on the small, day-to-day actions we include in the curriculum. We believe that the culture of peace is accessed through a combination of the following three pillars:
 - self-identity, self-knowledge;
 - communication and relationships with others;
 - understanding of the world.

2. What are your objectives?

- To introduce new topics and approaches at schools so that they can be actively incorporated into each school's educational plan.
- To provide training in co-existence, peace and solidarity.
- To prevent problematic behaviour.
- To intervene in conflicts.
- The emphasis must be shifted to that which is truly necessary– and the culture of peace certainly is: the different areas of knowledge must be placed at its service. We aspire to a type of scholastic knowledge that can be used throughout a person's entire life.
- To boost innovative projects and, above all, bring everything done at schools to light– disseminate it, acknowledge it. Classroom methods must be changed and new dynamics created...
- A survey has been planned of primary and secondary schools (IESs) on the state of co-existence; the idea is to determine exactly what is going well, what works, the good results.

3. Whom do you target?

- The teacher and student population in Catalonia, compulsory and non-university post-compulsory education.

4. What do you offer them?

- 2 educational innovation programmes directly related to peace education: the Co-existence and Mediation Programme and the Citizenship Programme (peace and solidarity projects)
- Teacher training courses
- Materials for Educational Resource Centres relating to the issues dealt with in the innovation programmes
- Grants (300,000 euro) for organisations that produce classroom materials. The priority topic is the culture of peace. See, for example, the call for proposals published in the *Official Gazette of the Government of Catalonia* (DOGC) of 10 November 2005, No. 4507.

5. Do you produce any materials?

- Several types of materials are currently being produced and tested. For example:
 - Cinema and children's rights (to work on each children's right through a film);
 - *El sol de la nit* [The Night Sun] (a paper on these documentaries in which children from a different cultures reflect on a variety of issues: peace, war, family, etc.)

6. When did you begin working in this field?

- The Co-existence and Mediation Programme was set up in a prior legislative period; in this period, it was expanded to include child and primary education (previously, it included only secondary education)
- The Citizenship Programme was launched in the current legislative period.

7. What results would you say you have achieved?

- As the Education for Citizenship programme only began a year ago, it has not yet yielded results. With regard to the Peace and Solidarity projects, the results are few and far between, since the Department of Education published the call for proposals too late (in May) and many schools did not find out. That said, many schools are known to carry out projects of their own accord. To this end, we are in contact with a group that organised a series of “Symposia for Schools Committed to the World” two years ago and is planning another series for May this year.

8. Institutions with which you collaborate

- Plans exist to establish a collaborative relationship both with other services of the Catalan educational authorities and with organisations specialised in the issues addressed by the programmes.

Anna BASTIDA, Department of Social Science Teaching, University of Barcelona**1. How do you define peace education?**

- Any action intended to promote that which is known today as the “culture of peace”, irrespective of the social sphere in which it takes place.

2. What are your objectives?

I aim to:

- Help students:
 - Acquire the habit of interpreting (and acting in) conflict situations (of any scope) with a more positive approach than the simple resort to violence;
 - Identify and explain the presence of violence, of any kind, in the social contexts analysed in our classroom, discussing its effects, assessing them and seeking out suitable alternatives according to the criteria of equity and justice and, as a necessary complement, promoting the corresponding values;
- Provide teachers and professors with ideas, approaches, sources of information and developed educational content in order to facilitate the possible incorporation into their work of issues that receive little attention in textbooks and yet are essential to societies such as ours, characterised, among other things, by a tendency to use violence in all of its versions. One might say that, often, the main pillar of this work is the drive to radically discredit war, that is, to understand its origins and to expose them as illegitimate.

3. Whom do you target?

- Teaching staffs and students from diverse spheres and levels and, more specifically, future child and primary school teachers.

4. What do you offer them?

- The courses established by the Dept. of Social Science Teaching, one of which specifically deals with peace education from the point of view of contemporary armed conflicts, and a PhD course that also deals with this issue;
- Participation in the Master’s Degree Programme on International Relations at the *CIDOB* [Centre for International Relations and Development Studies] with a course based on the analysis of specific armed conflicts;
- Teaching materials.

5. Do you produce any materials?

- Teaching materials, mainly for primary and secondary education, some made alone, others in collaboration with excellent partners;
- Assorted articles addressing these issues and published in journals specialised in education.

6. When did you begin working in this field?

- In a rather unthinking, but highly enthusiastic way, when someone happened to suggest, in the early 1980s, that I make *All Quiet on the Western Front* required reading for my secondary school classes; more formally, when I began to work on my thesis in 1988, which was originally intended to be “A children’s history of war”, but which was ultimately given a more serious title and a much more limited scope.

7. What results would you say you have achieved?

- The old saying, tried and true, is that the real results achieved by teachers cannot be seen whilst the children are in school. Thus, at present, I am satisfied simply by hearing them ask certain questions and seeing them “listen with their eyes” whilst they are still sitting before me. Later, I hope they will have internalised the teachings, among other possibilities, of the professional educators who explained to their classes the inappropriateness of the war against Iraq and encouraged their kids to make peaceful proposals with their drawings and texts...

8. Institutions with which you collaborate

- I have collaborated (or currently collaborate) with the *APDH’s Seminario de Educación para la Paz*, the *Centro de Investigación para la Paz (CIP)*, *IntermónOxfam*, the *Seminario de Investigación para la Paz (SIP)*, the *CIDOB*, *Bakeaz*, *IPES-Iruña/Pamplona*, etc.

Paco CASCÓN

1. How do you define peace education?

- To sum up, I have a positive and conflictive interpretation of peace. Educating to end cultural, structural and direct violence. Educating to learn not to be at peace (in the sense of inner peace). Educating to foment a commitment to social and political transformation. Educating to leverage conflict in order to effect transformations involving change and growth. Educating for nonviolent confrontation, for empowerment and assertiveness, for critical disobedience. In a word, one would have to speak of each and every one of the subjects I have included in this dossier.

2. What are your objectives?

Whilst it may sound quite pretentious, I continue to believe they are twofold:

- To awaken consciences, striving to help people see and analyse the world from another point of view, including all its complexity and injustices...
- To stimulate and provide tools for transformation that enable us to change the reality we have discovered and analysed. I have always felt that, without this second half, the first half becomes little more than an education *about*, rather than an education that actually transforms. At times, it even becomes an education in frustration, since what is the point of knowing that I have rights if I do not know how to exercise them.

3. Whom do you target?

- I work with groups of teachers and professors from all levels, some university faculties and universities, NGOs, civil society groups, trade unions, civil servants (including law enforcement officers, members of the armed forces, etc.) and public groups. I do so in Spain, Italy and several Latin American countries (El Salvador, Guatemala, Costa Rica, Honduras, Mexico, Colombia, etc.).

4. What do you offer them?

- I assume this question is asking what I do in these sectors. Basically, I engage in the following: awareness-raising talks and, especially, practical and socio-affective workshops, where we learn through direct experience about all the issues involved in peace education.

5. Do you produce any materials?

- Diverse books, teaching units, educational dossiers, online resources (www.edualter.org), games, etc., usually in collaboration with other people and groups.

6. When did you begin working in this field?

- In the late 1970s. How old we are and no doubt look!

7. What results would you say you have achieved?

- It is hard to say. There is far more constant sowing of seeds than harvesting. Nevertheless, I think we can see several things. NGOs have incorporated the entire issue and educational methodology into their day-to-day business, going beyond awareness raising (I have had a lot or a fair amount to do with this change at many of them); peace and co-existence programmes have been implemented, to a greater or lesser extent, at a huge number of schools; our work was largely responsible for the fact that even the LOGSE [Organic Act on the General Organisation of the Educational System] included peace education as a crosscutting issue (although, as with the other such issues, this will mean little except to those who were already committed to it to begin with); I can see how we have created, in many countries, an endless number of groups and collectives that work on these issues; etc.

8. Institutions with which you collaborate

- My status as an NGP (non-governmental person) who is a member of many NGOs makes this a rather long list: *APDH's Seminario de Educación para la Paz*, *Seminario de Educación de Badalona*, several NGOs in Spain and Latin America, diverse universities, townships, regional and national education departments, etc. Indeed, this may not be the place for the full list. A sort of abbreviated, 2-page CV that I put together a while ago is available at www.pangea.org/pacoc/documentos.

Núria GONZÁLEZ, Project PAULA, Fundació Solidaritat UB

1. How do you define peace education?

- The contribution education can make to building the culture of peace.
- Peace is understood as a way of life rather than a state of existence and, as such, must be constantly recreated. Peace requires a healthy relationship with others and the environment, with justice and sustainability. The challenge is to make progress on building the type of culture that enables such relationships, from meanings (how we interpret events) to values (what moves us) to facts (how we act). The culture of peace is a way of relating to oneself, to other people and to the world, characterised by conflict resolution based on equity and respect.
- Education would be an ongoing progress that is developed over the course of one's entire life in multiple spheres: school, family, community, etc.
- In today's world, one of the most complex aspects of peace education is values education, since education *for* peace requires education *in* peace: to experience peace first-hand. The educational arena can enable such an experience, but it is an island in a world devoid of peace, not only due to war, but also the dominant culture (everyday violence: alienation, injustice, exploitation, etc.).
- This reality does not make peace education impossible, but it does mean that emphasis must be placed on values education, that is, on fostering an environment conducive for people to create their own values in conjunction with others.
- However, in addition to such "intra-personal" learning, peace education also involves other types of learning, encompassing everything from a person's most immediate environment (interpersonal relationships) to his or her most distant environment (inter-community relationships).
 - Interpersonal relationships: Learning social skills and personal capacities that contribute to re-creating the culture of peace, including: self-knowledge, self-criticism, emotional management, assertiveness, dialogue, empathy, etc.
 - Inter-community relationships: Understanding the globalised world and the relationship of major events to one's own life with a critical and constructive spirit.
- Based on the assumption that all of these learning experiences are interrelated, *Fundació Solidaritat UB* focuses its efforts on this last dimension of peace education through the *Observatori Solidaritat UB* [UB Solidarity Observatory] and its implementation in the educational sphere, Project PAULA.

2. What are your objectives?

- Project PAULA aims to foment the culture of peace and solidarity in keeping with the following objectives:
 - To facilitate access to analyses and information resources about peace, conflicts and human rights.
 - To foster day-to-day work on these issues at schools.
 - To encourage critical thinking across the many dimensions of a conflict and to underscore the issues common to different realities.
 - To stimulate constructive attitudes and behaviour in relation to social occurrences.
 - To create a space for participation and the exchange of experiences that boosts and strengthens the sphere of peace education.

3. Whom do you target?

- The project targets teachers, professors and educators seeking to introduce and strengthen education for peace and human rights in their educational actions.
- Whilst its resources may be useful in all educational spheres and levels, we especially strive to provide support in the sphere of formal education.

4. What do you offer them?

- A service to facilitate the incorporation of peace education in their daily classroom work from any educational level or curricular area.
- An online area with a wide variety of educational resources to facilitate work on the crosscutting issue of peace education.
- A meeting point for education professionals interested in introducing and strengthening the sphere of peace education in classrooms.

5. Do you produce any materials?

The entire project can be found online on the *Observatori Solidaritat UB* website at www.observatori.org/paula. It includes:

- **Thematic areas:** Each subject serves as a starting point for increased understanding of the complex events we are currently living: conflicts, human rights, the interdependence of countries, globalisation, citizen participation, social movements, etc. These subjects are present in the formal education curricula and form the core of the many resources available in PAULA. The subjects addressed to date are:
 - **Water.** A key factor in some armed conflicts, but also a source of co-operation, as the new culture of water contributes to peace building.
 - **Islam.** A religion too often associated with fundamentalism, far from the reality of its geographic and cultural proximity.
 - **Human rights.** A tour of their historical evolution and the reality of human rights today.
 - **Child warfare.** One of the most painful aspects of contemporary wars.
 - **Migration.** An overview of this phenomenon, which has transformed our communities.
- **Itineraries:** Each person can use PAULA's resources to put together his or her own itinerary, based on his or her specific motivations, interests and needs. For each curricular area and educational level, the Project PAULA team offers a suggested itinerary that enables the integration of the crosscutting issue of peace education with the contents, procedures and attitudes of formal education.
- **Content:** The content section lays out a way of understanding the many dimensions of any sphere of human life. The idea is to encompass the full complexity of social occurrences and to relate this material to the skills, procedures and attitudes being developed in each of the school's curricular areas. Thus, all PAULA itineraries are oriented toward the crosscutting issues of peace education and human rights.
- **Case studies:** Case studies of the experience of a given country, region or community offer real-life examples of the issues being addressed.
- **Glossary:** A glossary for each thematic area offers another way of approaching issues by way of the key terms involved.
- **To learn more:** Information can be expanded endlessly through these select online resources, including analytical articles, organisations, programmes, etc.
- **Educational resources:** A selection of educational resources available online enabling class work on each of the aspects addressed in the thematic areas.
- **Classroom proposals:** The Project PAULA team draws up activity proposals for classroom work with students on the issues featured on the website, adapted to each curricular area and educational level.
- **Teacher proposals:** Teacher participation is crucial to the project's development. This section allows teachers to publish and share their peace education proposals, including experiences, materials, activities, projects, etc.
- **Forum:** Facilitates contact and communication among education professionals interested in strengthening the sphere of peace education. The Forum can be accessed online through the Project PAULA website. Published messages are also distributed in the project's mailing list.
- **Mailing list:** This e-mail list allows interested parties to receive Project PAULA news in their inboxes and to communicate with the other teachers and professors who subscribe. Subscribers can use it to disseminate information, report experiences, ask questions, request media, etc.

6. When did you begin working in this field?

- *Observatori Solidaritat UB* was launched in 1997 with a view to providing analyses and resources relating to the world's main armed conflicts, as well as courses and dissemination activities (exhibitions, chats, media collaborations, etc.).
- Project PAULA dates back to 2003, when the occupation of Iraq was being planned and civil society was mobilising against that war. At that time, a preliminary version of the website was designed, offering articles on key issues involved in conflicts. Based on that initial idea, over the 2004/2005 school year, a new website was opened in keeping with the new approaches.

7. What results would you say you have achieved?

- It is a young project that has received little publicity. In view of these facts, the website has received considerable traffic and every week people interested in staying abreast of the project's new developments send us their personal details, which leads us to believe that there is interest in our proposal and that the resources we have offered to date are useful.
- In October 2005, we initiated contacts with different town and city councils to present the project at municipal schools. The project is likewise being well received and we have received very positive feedback from diverse agents (solidarity officers, education specialists, members of the *Centre de Recursos Pedagògics* [Centre of Educational Resources] and certain teachers) on the website and resources we offer.

8. Institutions with which you collaborate

- Project PAULA is a joint initiative with the University of Barcelona's Institute of Science Education and *Fundació Solidaritat UB*. Since 2005, we have had the backing of the Department of the Environment of the Government of Catalonia and the Provincial Government of Barcelona.
- Over 2006, we aim to deepen our relationship with schools at all levels: from child education to universities.

Raquel LEÓN, Education Department, IntermónOxfam

1. How do you define peace education?

- A comprehensive and global vision that incorporates both local and global factors and values. It is no longer possible to compartmentalise the different “educations for..”: they must be interrelated, as they share both goals and methods.

2. What are your objectives?

- To promote a new educational current (launched in 2003) called “Education for Global Citizenship”, which integrates them all the different “educations for” (development, peace, sustainability, etc.).
- It is necessary to have political influence on the guidelines published in the field of educational, curricula, textbooks, methodologies and school organisational models.
- We know that many teachers are already working on the issue: they must be united.
- The theoretical underpinnings and all teacher training must be reinforced.

To achieve these goals:

- We endeavour to access the national curriculum committee (Ministry of Education and Culture) in order to submit our ideas and approaches.
- We endeavour to fortify our theoretical foundations along with other organisations, such as *Hegoa*.
- We strive to reinforce our proposal for teachers already working with our materials. We likewise strive to create a working platform with teachers and professors that will allow our premises to be experienced in the classroom.

3. Whom do you target?

- Educators, both formal and informal, and their students.

4. What do you offer them?

- Different work proposals, such as the *Connectant mons* (Connecting Worlds) project, with a different (remote) working strategy and in partnership with Portuguese and Italian groups (European project financed by the EU), aimed at “increasing the awareness of future European citizens with regard to the role they can and will be able to play in the resolution of imbalances between the North and South” and at “contributing to the affirmation of a ‘multidimensional’ concept of citizenship understood as membership in broader communities than merely the national one and the set of responsibilities individuals have toward same”. This project forms a part of the “Educate for Global Citizenship” programme (educational proposal for 2005-2006: *Pobresa zero* [Zero Poverty]).
- Diverse series of class work resources and educational references for teachers.
- Workshops for teachers participating in educational programmes.

5. Do you produce any materials?

- We publish a wide range of educational materials written both by the institution’s own personnel and people external to it: short story collections, teaching units for primary and secondary schools, thematic educational kits, resources and activities, monographic studies and the series “Global express”, available in print and online.
- *Ad hoc* educational materials for the programmes underway.

6. When did you begin working in this field?

- Over 20 years ago. We can now speak of a long and established career.

7. What results would you say you have achieved?

- Some 800 teachers from throughout the country have signed on to the educational programme.
- Some 3,000 schools from throughout the country participate in it in one way or another.
- Some 700 students participated in the *Connectant mons* programme (duration: one month) over the 2004-2005 school year. This year, 70 groups have signed up.
- Between 20,000 and 30,000 downloads of “Global express” are registered each year.
- We serve as a reference for both the Catalan and national educational authorities.
- Other NGOs also serve as references.
- Impact in specialised journals.

8. Institutions with which you collaborate

- We have agreements with several organisations: *Fundació Pere Tarrés* [Pere Tarrés Foundation], *Fundació Catalana per l'Esplai*, civic centres, etc.
- Consortium established with Portuguese and Italian partners for *Connectant mons*.
- The UAB's *Escola de Cultura de Pau* on the *Connectant mons* programme and the monographic study *Construïm la pau* [Let's build peace].
- Amnesty International: Analysis of the work conducted at teaching schools on human rights issues (virtually unknown!).
- Ecologists in Action: Study on how the subject of sustainability is treated in the textbooks put out by some 40 different publishers (awful results!).

**Laia MARTÍNEZ, Fundació Escolta Josep Carol [Josep Carol Scout Foundation],
Escoltes catalans**

1. How do you define peace education?

- *Escoltes catalans* conducts its work in keeping with the goal of educating children for the permanent transformation of society. Consequently, it employs a highly democratic, secular work method designed to enable first-hand experience of differences in individual ways of thinking, open to Catalan pride and intended to allow us to discover our own identity, acquaint ourselves with it and learn to love it as a prerequisite for acquainting ourselves with and learning to love the plurality of identities and cultures that enrich the planet. We moreover strive to foment social participation and promote sustainability.
- *Escoltes catalans* is a nationwide youth organisation made up of and primarily geared toward young people. This ensures an enormous dose of vitality. It is currently comprised of some 40 groups with approximately 4,000 members.
- *Escoltes catalans* has never crafted an explicit definition of peace education; rather, within its educational approach, it aims to train people to become, over the course of the different stages of their education, responsible, critical, opinionated, sincere, committed and active members of society, respectful of both themselves and others. To this end, its educational method includes teaching action, which is the goal of peace education. Each scout group plans its own educational agendas, suited to the specific needs of its surroundings and the group of boys and girls.

2. What are your objectives?

- *Escoltes catalans* incorporates peace education as a part of its overall educational project, based on the understanding that by educating people to be critical of the society in which we live, we are helping to create people who educate for peace.
- In addition to the ongoing objectives defined in accordance with our educational goals, *Escoltes catalans* and the *Fundació Escolta Josep Carol* have proposed three actions to be carried out that make specific reference to peace education:
 - To design, elaborate and execute, in collaboration with the *Éclaireurs de France*, peace-education training workshops targeting educators from associations.
 - To participate in the first stage of the Peace Education Project sponsored by the UAB's *Escola de Cultura de Pau*.
 - To hold, for the fourth consecutive year, an introductory course on conflicts and the culture of peace, which will address a variety of aspects: the concepts of conflict and peace, the economic interests at stake in wars, practical disarmament, the consequences of armed conflicts, mine countermeasures (MCM), long-term conflicts, the effects of the peace movement, and education in and for conflict. This 30-hour training course is offered by *Escola FORCA* [FORCA School], one of the services offered by *Fundació Escolta Josep Carol*.

3. Whom do you target?

- Our peace education work targets different publics depending on the activity. At the local level, groups conduct their educational agendas with their children and youths. At the national level, the agendas and actions target educators, to help them act consistently at the local level later. At the international level, actions likewise target educators as the parties responsible for the association.
- The monographic courses held at *Escola FORCA* are geared toward educators from the association, as well as all people interested in the subject. 4 years.

4. What do you offer them?

- At the local level, each group, following the general guidelines for the *Escoltes catalans* educational project, prioritises peace education work as it deems necessary in keeping with its specific educational needs and social reality. Two years ago, in the context of the Iraq conflict, an educational proposal was made for the *Raier* [Rafter] and *Pioner* [Pioneer] stages (ages 12-14 and 15-17, respectively). One of the pillars of the work at the association-wide level is to continue to develop and implement the training plan. Our work with *Éclaireurs de France* to design a peace-education training programme falls within this framework. At the international level, we are committed to carrying out development co-operation projects with other scout associations. We believe that this is also a basic educational tool that can offer many of our educators a life experience that will allow them to grow both as individuals and collectively.

- Mention must also be made of the organisation's international dimension. *Escoltes catalans* is a member of the *Federació Catalana d'Escoltisme i Guiatge* [Catalan Federation of Scouts and Guides], through which it is internationally recognised by the different Scout and Guide organisations. The world-wide organisations WOSM (World Organisation of the Scout Movement) and WAGGGS (World Association of Girl Guides and Girl Scouts) are both engaged in an international peace-education programme known as "Gives for Peace", which acquires a global dimension through the almost 40 million scouts around the world.
- Finally, the most consolidated proposal is the 30-hour monographic course offered by *Escola FORCA*: an introduction to conflicts and the culture of peace. The programme is offered annually and prospective students can register for it by contacting the school.

5. Do you produce any materials?

- *Escola FORCA* published a book, *El tambali*, which discusses different dynamics for working on the issue of diversity. It also includes dynamics for work on conflicts and conflict resolution.
- Two school years ago, the social movement engagement team put together a dossier for internal use for work on the Iraq conflict at the *Raier* and *Pioner* levels.
- The work initiated with the UAB's *Escola de Cultura de Pau* will allow us to collaborate on the publication of documents for dealing with the issues of peace and conflict resolution at the different school levels.

6. When did you begin working in this field?

- If peace education is understood to form a part of our educational project, then *Escoltes catalans* has been working with it since its founding in 1975.

7. What results would you say you have achieved?

- Like all educational processes, the results of peace education are difficult to measure. This notwithstanding, we have a positive read on the situation in that, during specific campaigns, *Escoltes catalans* groups have become directly involved in campaigns to protest specific conflicts and have developed educational programmes to address them.

8. Institutions with which you collaborate

- At the local level, each group participates in the local platforms it sees fit.
- At the national level, we belong to the *Federació Catalana d'ONG per desenvolupament i d'ONG per la Pau* [Catalan Federation of Development and Peace NGOs]. We collaborate with *Fundació Jaume Bofill* [Jaume Bofill Foundation] primarily on work programmes dealing with interculturalism. We are a member of the *Consell Nacional de la Joventut de Catalunya* [National Youth Council of Catalonia], with which we participated in a project in the Sahara last November. We have initiated a project with the UAB's *Escola de Cultura de Pau*, with which we are working on diverse aspects of peace education. Among other actions, a training programme was held for educators in relation to the Iraq war (2004).

Elvira MASSIÀ, *Justícia i Pau*, Terres de Ponent Chapter, secondary school teacher, Torre-Serona

1. How do you define peace education?

- As the preparation needed for a person to realise his or her full potential: that is peace.

It should not be limited to schools, but rather should target society as a whole in order to permeate everything... However, that is quite difficult. We live in a context of incredible contradictions: “The armed forces: defending peace”, values driven primarily by economic factors...

It is crucial to know how to persuade people that peace is better than war, which is contrary to life. This is not sentimentality: rather, we must study hard, have a firm ethical grounding, be fighters, challenge the system, take critical views, oppose injustice and inequality.

All teachers should be aware of their responsibility to educate for peace, as a crosscutting issue of whatever subject they are teaching; however, this is not the case. Peace education is a complementary subject. Teachers do not fully understand it, not even in relation to immigration issues, and it is even worse among those in the sciences...

2 What are your objectives?

- To create opinion with regard to things that can be changed. To transmit to people that, regardless of their social position, their opinions can go a long way. To provide information about what a human being is and what it is capable of doing. To show people their capacity to change things, to bring out the best in them. The messages people receive prevent them from realising how far they can go. They must be shown just how many dimensions a person has. True, there is an initial disenchantment, but it is necessary to be critical. Things can change. It is necessary to forge links with philosophy (what a person is, why he or she is here, etc.) and to provide people with a wide variety of basic information on subjects hitherto unknown to them: the arms race, for example.

3. Whom do you target?

- Students, although it seeps into everything else, and the citizenry at large.

4. What do you offer them?

- Classes in peace education, but also history classes “coloured” with this interpretation.
- Press articles for the “Tribuna de la pau” [Peace Platform] column in the Lleida newspaper “La Mañana”.

5 Do you produce any materials?

- Press articles.

6. When did you begin working in this field?

- About 20 years ago.

7. What results would you say you have achieved?

- What I explain in class touches students deep down. It affects them and this can be seen. There have been changes: civil society has accepted certain things. The results are by no means immediate, but rather long-term: currents of opinion. There are only a few of us, but we work hard and persevere.

8 Institutions with which you collaborate

- *Justícia i Pau* – Lleida Chapter: every year, where possible, a lecture series.

Clara MASSIP, co-ordinator of *Edualter***1. How do you define peace education?**

- In our view, peace education means working from different perspectives, such as nonviolence, co-operation, solidarity, disarmament, the defence of human rights, peaceful and dialogue-driven conflict resolution, co-operation, negotiation and mediation.
- Additionally, it consists of working on these aspects using diverse socio-affective methods to encourage attitudes such as self-esteem, communication and assertiveness through group dynamics and co-operative working techniques, as well as to foment creative abilities and social skills.

2. What are your objectives?

- To facilitate access to current information, teaching materials and resources relating to peace education, development and interculturalism
- To create a place where people and organisations that work in these fields can exchange experiences, materials and information
- To raise awareness of today's important issues and to encourage participation by the population in related activities and campaigns

3. Whom do you target?

- Primary and secondary school teachers, leisure-time monitors, educators in general, associations and social movements that carry out awareness-raising tasks in the spheres of peace, development and interculturalism, and members of civil society interested in these issues.

4. What do you offer them?

- Information, resources and materials to work on issues of peace, human rights, conflict resolution and mediation, self-esteem, communication, group dynamics, development, fair trade, responsible consumption, interculturalism, migration, knowledge of other cultures and countries, etc., through *Edualter's* educational resource network service (<http://www.edualter.org>).
- A space to exchange information and resources relating to these spheres through an up-to-date agenda and database of people and groups working in the field.
- Dossiers on contemporary issues to work on in relation to different special dates throughout the year (Christmas, *Día Escolar de la No-violencia y la Paz (DENIP)* [School Day of Nonviolence and Peace]), International Women's Day, etc.).
- Training in the spheres of peace, development and interculturalism.

5. Do you produce any materials?

- Teaching materials for use in different educational contexts (formal, informal and leisure-time), such as:
 - *Genocidi i impunitat en les transicions a la democràcia: el cas de Guatemala*. E. Cañada. Social science teaching unit for students ages 14 to 16.
 - *Ali-Bey i el seu enigma. Crèdit de síntesi de segon cicle d'ESO*. E. Navarro
 - *Proposta didàctica sobre el Deute Extern*. X. Montagut, A. Gallart and M. Sedó.
- Awareness-raising materials for use in awareness-raising activities, such as:
 - *Cinema i Desenvolupament (I): Les relacions Nord-Sud a través del cinema*. Ernest Cañada/Edualter
 - *Cinema i Desenvolupament (II). Els desordres del subdesenvolupament*. Ernest Cañada/Edualter
 - *Les diverses cares del racisme: el cas de El Ejido. Materials didàctics de reflexió sobre immigració des del paper dels mitjans de comunicació*. Migra-Media; Edualter.
- Supporting material for the training of people who work in the fields of education and awareness-raising, such as:
 - *Educar en y para el conflicto*. Paco Cascón
 - *Centre i Sud-Amèrica. Quadern del professorat*. Laura Cardús and Mireia Zabala
 - Compilations of existing material to dynamise awareness-raising campaigns, such as:
 - International Women's Day, 2005: *Campanya 8 de març: La violència cap a les dones*

- Christmas, 2004: *Videojocs i Valors*
- DENIP 2003: *El paper dels mitjans de comunicació en els conflictes*
- DENIP 2001: *El conflicte entre Palestina i Israel*

6. When did you begin working in this field?

- In 1999

7. What results would you say you have achieved?

- We have attracted a group of 1,091 people interested in these issues, who have signed up for *Edualter's* mailing list to receive information about the materials, campaigns and activities we carry out.
- We have facilitated the creation of a network of people (459) who exchange information and share resources, as well as of a network of organisations (384) that disseminate their activities and publications through the *Edualter* portal.
- An average of 75 people visit *Edualter's* educational resource network each day.
- We have created a bibliographic database on peace education, development and interculturalism, which currently includes 954 references.
- We have incorporated 117 resources into the network considered useful for working on these issues in different educational contexts.
- We have dynamised 48 awareness-raising campaigns on different current issues.

8. Institutions with which you collaborate

- *Seminari Permanent d'Educació per a la Pau de Badalona* [Badalona Ongoing Peace Education Seminar]
- *Pangea*
- Educators Group of the Catalonia chapter of Amnesty International
- *Fundació per la Pau*
- *Escola de Cultura de Pau* at the Autonomous University of Barcelona
- *Fundació Jaume Bofill*
- *Associació Ciutadana Antisida de Catalunya* [Catalan Citizens Against AIDS Association]
- *Fundación Luciérnaga* [Firefly Foundation] (Nicaragua)

Arcadi OLIVERES, president of *Justícia i Pau*, Barcelona**1. How do you define peace education?**

- Frederic Roda says that peace is “a secondary good” because its existence depends on the fulfilment of prior conditions, namely, the “first-level goods”: disarmament, development, human rights, social justice, protection of the environment. For me, peace education is any type of education that reinforces any of these values.

2. What are your objectives?

- To spread this point of view and make progress in some of these prerequisites for peace. *Justícia i Pau* focuses on the issues of disarmament, development, human rights, poverty and marginalisation (especially in the sphere of prisons).

3. Whom do you target?

- We have two primary targets: public opinion, in order to inform it, and public authorities, in order to pressure them in keeping with our objectives.

4. What do you offer them?

- Talks, courses, diverse types of material, workshops (many, at the end of the year), campaigns (a few)

5. Do you produce any materials?

- See interviews with Tica Font and Pere Ortega.

6. When did you begin working in this field?

- *Justícia i Pau* was founded in 1968. I joined the organisation in 1982, when the issue of “0.7%” was beginning to be addressed.

7. What results would you say you have achieved?

- Today people speak of ethical banking and know what it means: that means that awareness-raising efforts have reached public opinion. And the Government of Catalonia allocates money to co-operation, and there is war tax resistance, and military service is no longer mandatory, and we have a Promotion of Peace Act...

8. Institutions with which you collaborate

- *Justícia i Pau* lies at the origin of all three NGO federations in Catalonia, which is one way of collaborating. It is also a member of the European Network Against Arms Trade (ENAAT). It establishes temporary partnerships for specific campaigns, such as the one it is now conducting in favour of ethical banking from the *Finançament Ètic i Solidari (FETS)* [Ethical and Solidarity-based Financing] platform.

Tica FONT, Centre d'Estudis per la Pau Josep M^a Delàs, Justícia i Pau, Barcelona

1. How do you define peace education?

- A very broad interpretation: to the extent that one creates thoughts and generates certain attitudes, one is already engaging in it. It is about providing different information– not at all academic, but rather to help people situate themselves and act– so that people can reflect on it.

2. What are your objectives?

- To generate information that is easy to understand (rigorous, yet informative, using layman's terms) to ensure that it is accessible to normal people; to serve as a bridge between academics and the general public, extracting the essence of their knowledge; to trigger reflection in order to encourage people to take positions and act.

3. Whom do you target?

- Society as a whole. Schools (teachers/students), civic centres, city councils, etc.

4. What do you offer them?

- All manner of resources: articles, posters, exhibitions; talks (a selection of 8-10 titles) for schools, as stand-alone events and as ongoing series; a website “to hang everything”, including information and texts of interest from overseas to facilitate universal access to them.

5. Do you produce any materials?

- Tica focuses in particular on issues of disarmament and the arms trade

6. When did you begin working in this field?

- In 1984, first as a member of the rank and file, active in the NATO referendum campaigns, etc.

7. What results would you say you have achieved?

- Although it is impossible to prove, she is convinced that, had there not been a series of movements able to raise public awareness, the attitudes vis-à-vis the NATO referendum, military processions or the war against Iraq would not have been possible.
- The website receives many visits. Our material is highly valued.
- However, it is a never-ending story: a fresh start is needed, as the ideas and values encompassed by peace education have not been transmitted to the younger generations.

8. Institutions with which you collaborate

- See next interview.

Pere ORTEGA, Centre d'Estudis per la Pau Josep M^a Delàs, Justícia i Pau, Barcelona

1. How do you define peace education?

- A broad interpretation: the transmission of the values of the culture of peace both in the field of education in the strictest sense and through conferences, talks or writings in non-scholastic spheres. We create opinion and also research, especially in the field of disarmament.

2. What are your objectives?

- Creation of opinion in civil society as a whole, especially within social movements. We do not in any way aim to come to power, but rather for society to press for change.

3. Whom do you target?

- Everyone, society

4. What do you offer them?

- See preceding interview.

5. Do you produce any materials?

- Pere has just co-authored and published, along with Alejandro Pozo, *Noviolencia y transformación social*

6. When did you begin working in this field?

- Around 1985. The last 15 years, more intensively, part time.

7. What results would you say you have achieved?

- It is difficult to assess. I don't know if the recent protests can be attributed to it, but they probably can be to some extent. We were there for all the wars that have conducted over the years. In some way, our labour has been acknowledged: there is an increasing demand for articles and talks.

8. Institutions with which you collaborate

- They are members of the *Centre de Treball i Documentació (CTD)* [Work and Documentation Centre], which has given rise to many anti-war initiatives; with *Fundació per la Pau*; with *Universitat Internacional de la Pau* in Sant Cugat; in the past, with *En pie de paz* [Ready for Peace].

Carme ROMIA, *Seminari permanent d'EpP (SPEP)* [Ongoing Peace Education Seminar], University of Barcelona

1. How do you define peace education?

- Educating for peace is helping people develop their innate capacities and possibilities, that is, the full potential that will make it easier for them to live creatively and happily with themselves and others.
- Peace education is based on the philosophy that all individuals, all cultures, all peoples and the planet Earth itself are entitled to be respected and to have their development facilitated. ("Think global and act local")
- Peace education, therefore, also entails helping people gain a better grasp on reality, providing knowledge and fostering relationships, awareness and commitment with regard to combating the different types of violence, providing the means to work through conflicts constructively.

2. What are your objectives?

- To educate to raise awareness, to make education a tool for development at the personal and social level. To learn to read reality, to seek out new ways and means to educate for peace. As Paulo Freire used to say, as educators we must know what we are in favour of (and what we are against); achieve empowerment, leave the world better than we found it.

3. Whom do you target?

- Future teachers and teachers and professors in general: introductory and ongoing training, in and outside the university. No sphere should be excluded: prisons, leisure-time monitors, athenaeums.

4. What do you offer them?

- What they want: even though they often do not know what they want.
- Conferences, courses, workshops, recitals, group dynamisation, participation in projects, advisory services, etc.
- "Mediart", a specific section within the SPEP geared toward conflict resolution through the arts.
- Creativity.
- Graduate programme: *Educació i conflicte. La mediació com a recurs* [Education and Conflict: Mediation as a Resource] (this year is the 5th edition)
- PhD courses on education and conflict, intercultural education, human rights, etc.

5. Do you produce any materials?

- There is more direct practice than literature. A few things– calls for proposals, activity monitoring files, etc.– depending on the SPEP's needs.

6. When did you begin working in this field?

- In peace education, since the late 1970s and early 1980s. The SPEP was set up in 1985.

7. What results would you say you have achieved?

- The youths who have experienced it: the importance of experience. They have shared in the processes discussed. Impact on the Teaching School/Faculty. It seems useful to those who have taken courses there. They have reproduced what they learned at their jobs: there has been an impact, they have the same sensibility.

8. Institutions with which you collaborate

- With university departments that request activities and other universities
- *Universitat Internacional de la Pau*, since the 1980s
- UNAM in Mexico, courses on alternative conflict resolution; University of Aguas Calientes
- *Justícia i Pau*, peace education section
- *Centre Teoria i Pràctica de la Mediació* [Centre for Mediation Theory and Practice], Barcelona
- CIFEDOP (Geneva): peace education and human rights courses
- *Gernika gogoratuz*
- *Nova escola galega*
- Contact with people from the world of theatre and artists in general.

Onno SEROO, UNESCOCAT programme co-ordinator, Barcelona**1. How do you define peace education?**

- A broad interpretation, both in the formal and informal sphere.

2. What are your objectives?

- Education in the culture of peace. They focus on subjects related to all manner of diversity: biological, religious, ideological, etc. They deal with interfaith dialogue, sustainability, conflicts and issues relating to the so-called Millennium Development Goals set by the UN (poverty and hunger, primary education, gender equality, child mortality, maternal health, AIDS, malaria and other diseases, environmental sustainability, global partnership for development).

3. Whom do you target?

- The formal and informal educational spheres and Catalan society in general, including the country's governmental institutions.

4. What do you offer them?

- To schools, the option of joining the Catalan chapter of the UNESCO Associated Schools Network and, to those who already members, diverse educational programmes, teacher refresher courses and a variety of materials and resources, both translated and directly commissioned by UNESCOCAT.
- The educational programmes currently being conducted include:
 - *Mediterrani Occidental* [Western Mediterranean] project (the largest), in which Italy, Malta, Tunisia, Morocco, Algeria, Spain and France participate. It focuses on issues of sustainability and interdependence, heritage and cultural diversity, diversity and religious culture and multilingual education;
 - *El patrimoni mundial en mans dels joves* [World Heritage in the Hands of Youths] project, which focuses on issues relating to tangible and intangible heritage (linguistic diversity, culture, religion);
 - *Linguapax* project, geared toward fomenting co-operation among peoples through the teaching and learning of languages.
- To informal education, a variety of courses: on the rights arising for women immigrants under the new Aliens Act (conducted in bilingual Catalan-Urdu/Arabic/Tagalog/Wolof/Amazig formats; an updated version and the incorporation of 10 more languages are planned; the courses are given in different regions of Catalonia (city halls, unions, etc.))
- To society in general and the media, references relating to the organisation's priority issues (see next section).
- To public institutions, advisory services and specific courses, such as that given to the Barcelona City Council (at *Centre Interreligiós de Barcelona* [Barcelona Interfaith Centre]) on managing religious diversity and to other institutions and centres in the field of religious conflict prevention. Courses and training materials to combat racism (Department of Women and Civil Rights of the City Council of Barcelona), training on issues relating to fighting racism, multifaith environments, human rights and cultural diversity for the *mossos d'esquadra* [Catalan regional police] and the local and national police forces.
- The campaigns conducted are low profile and cannot, strictly speaking, be considered awareness-raising activities.

5. Do you produce any materials?

- They publish the Catalan translation of the annual UNDP and Worldwatch Institute reports, in addition to specific volumes, likewise translated to Catalan, such as "Cap on van els valors" ["The Future of Values"]; a multifaith calendar (which shows different religious holidays, as well as secular Catalan and international holidays; each year has a different overarching theme, and it is accompanied by an educational dossier); a "Vocabulary of Religions", put together by experts and members of the different religious communities and geared toward the media to provide journalists with the requisite tools to prevent the use of offensive vocabulary. There is a desire to expand this material.
- Material addressed to schools that participate in its programmes, addressing the relevant subjects (e.g., Linguapax pamphlets, etc.).

6. When did you begin working in this field?

- The current line of action was launched in 1984

7. What results would you say you have achieved?

- They have seen an improvement in Catalan society's capacity to address delicate issues relating to religious and linguistic diversity; moreover, over the last two years, they receive more attention in the media.
- Their capacity to respond to the challenges of globalisation and establish good practices is evidenced by the fact that people from foreign countries come to them for advice (diverse missions for African, Asian and Latin American countries).

8. Institutions with which you collaborate

- They have established partnerships with other institutions but not joint projects. They are members of Catalan federations of NGOs as well as international ones, for example, the Special Committee on Human Rights, an NGO with consultative status at the UN. They also collaborate with the UNDP and other North American and European foundations.

Neus SOTOMAYOR, *Universitat Internacional de la Pau, Sant Cugat*

1. How do you define peace education?

At the *Universitat Internacional de la Pau*, we understand peace education as:

- Promotion the culture of peace, strengthening and deepening peace and peaceful co-existence and preventing and peacefully resolving conflicts.
- Promoting and defending human rights, freedom, democracy and personal dignity as the basis for all efforts in favour of human development around the world.
- Fostering the values of tolerance, justice, solidarity and respect for other life forms.
- Disseminating, among other things, the social and cultural values of the societies benefiting from co-operation.
- Promoting study, reflection, information and debate with regard to the causes of development inequality and possible solutions.
- Promoting solidarity-based practices and an active commitment on the part of the citizenry.

2. What are your objectives?

- The main objective of the *Universitat de la Pau* is peace education. This consists of fomenting the culture of peace and promoting study, reflection, information and critical debate.
- To promote and defend human rights, freedom, tolerance, justice, equal rights, respect for others, democracy and individual dignity as the basis for all efforts in favour of human development around the world.
- To endeavour to increase and enhance the effectiveness of old and new ways of raising public awareness.
- To promote solidarity-based practices and an active commitment on the part of the local and national citizenry, encouraging the creation of synergies and the establishment of ties and partnerships with other organisations and authorities.
- To promote study and critical debate by holding theory seminars, thereby providing spaces for people interested in the discussion topics to meet and co-exist, whilst also bringing specialist knowledge regarding peace issues closer to the general public.

3. Whom do you target?

- The population at large, with special emphasis on the educational community and members of social movements.

4. What do you offer them?

- Two activities in course format, which include talks, roundtable discussions, debates and workshops.
 - WINTER SEMINAR: *Pensament per la pau* [Thought for Peace], aimed at understanding the theoretical basis for western pacificistic thought. To date, we have held two editions: *Filosofia i pau* [Philosophy and Peace], on the thinking of Kant, Thoreau and Arendt, and *Economia i pau* [Economy and Peace], on the thinking of Hobson, Keynes and Luxemburg. We are currently preparing *Literatura i Pau* [Literature and Peace], which will focus on Tolstoy, Brecht and Wolf.
 - SUMMER SEMINAR: Summer course devoted to analysing conflicts from a broad-based perspective: geostrategic, economic, social and with regard to movements and alternatives in different peace-seeking and peace-building processes. To date, 20 editions have been held. We are currently preparing the 21st edition, entitled *La Mediterrània com a frontera* [The Mediterranean as Border].
- Commemorative acts and achievement awards, such as:
 - DAY FOR NONVIOLENCE: A civil-society act held at the end of January to coincide with the anniversary of the death of Gandhi. It includes a small homage to a figure who stands out for his or her attitude and promotion of nonviolence as a means of social transformation. This year's homage was to Pau Casals.
 - JOAN XXIII MEMORIAL PRIZE FOR PEACE: An activity sponsored by the *Institut Victor Seix de Polemologia (IVSP)* [Victor Seix Institute for War Studies] since 1967. Today, we participate in the awarding of the prize. This year, the prize was given to Joan Surroca. The prize is meant to recognise the silent struggle to build peace.

- Educational, debate and coexistence activity for parties interested in building and keeping the peace. It is a city-wide activity intended to foment relationships between different organisations in Sant Cugat. It consists of “theme nights”, where a book, whose reading is recommended but not indispensable, is presented and debated and a documentary is shown on the same subject. For example, in the next session, the book *Blood and Oil* by Michael Klare and the documentary *The End of Suburbia: Oil Depletion and the Collapse of The American Dream* by Gregory Greene will be presented. This activity is held once a month at the main Athenaeum building.

- EDUCATIONAL PROPOSAL: *QUINA SOLIDARITAT I QUINA PAU? TEIXINT XARXES ENTRE JOVES D'ARREU* [WHICH SOLIDARITY AND WHICH PEACE? BUILDING NETWORKS AMONG YOUTHS FROM ALL OVER]. This is a new proposal that we are implementing this year, in collaboration with the Sant Cugat City Council and the city's secondary schools, in the form of a pilot programme at two secondary schools with students in their third year of ESO [obligatory secondary school education]. The proposal consists of three stages: training of educators, training of teachers (through a course recognised by the Department of Education), and work with youths. The core topics to be addressed in this course are peace and citizenship. A second stage to address citizenship and interculturalism is planned for coming years.

5. Do you produce any materials?

- Book of talks from the summer course
- *Pensament per la Pau* Collection, containing, but not limited to, talks given at the seminars.

6. When did you begin working in this field?

- In 1984.

7. What results would you say you have achieved?

- This is very difficult to assess; however, it can be measured by the number of participants. Participation in our activities, especially the summer course, increases by the year.
- One of the challenges that strikes us as important is to broaden our field of action and the target public to include youngsters. That is why we highly value and are devoting quite a lot of effort and resources to the educational project at the secondary schools.

8. Institutions with which you collaborate.

- As an administration: City Council of Sant Cugat, Provincial Government of Barcelona, Catalan Agency for Co-operation, Catalan Co-operation Fund.
- We belong to the *Federació Catalana d'ONG per la Pau (FCONGP)* [Catalan Federation of Peace NGOs] and the *Consell Català de Foment de la Pau* [Catalan Council for the Promotion of Peace].
- We collaborate actively with *FETS* and sit on the board.
- We collaborate with diverse organisations from Catalonia and abroad in relation to the different issues addressed.
- We are a member of the Sant Cugat-based *Xarxa Solidària* [Solidarity Network] and collaborate with different civil-society organisations.

Anna VICENTE, *Seminari d'Educació per a la Pau de Badalona*

Seminari d'Educació per a la Pau de Badalona, which was founded 20 years ago, currently finds itself in a difficult situation and has only the capacity to maintain a small portion of its activities. In order to resolve this problem, it is considering collaborating with another institution.

1. How do you define peace education?

- An active concept of peace as a process of commitment, transformation. It entails educating through reflective work based on values, peaceful resolution of conflicts through games, co-operative work. The issues of interculturalism are dealt with in the midst of everyday activities.

2. What are your objectives?

3. Whom do you target?

- School population (teachers and students).

4. What do you offer them?

- *Els contes per la pau* [Stories for Peace]: this year, work on borders and migrations with the French sociologist Danilo Martucelli.
- Training seminars for teachers.

5. Do you produce any materials?

- The stories from the seminar are available at www.xtec.net/crp-badalona.

6. When did you begin working in this field?

- 20 years ago.

7. What results would you say you have achieved?

8. Institutions with which you collaborate

- *Escola de Cultura de Pau*, UAB.

Carles VIDAL i Cécile BARBEITO, *Escola de Cultura de Pau*, UAB

1. How do you define peace education?

- In the same line as Paco Cascón. The content is focussed on conflict and positive peace. The methodology is socio-affective.

2. What are your objectives?

3. Whom do you target?

- Teachers and professors at all levels and from all over, often more from outside Catalonia than from within it: the rest of the country (Aragon, the Basque Country, Andalusia), Argentina, etc.

4. What do you offer them?

- In the academic sphere, they collaborate with Paco Cascón on the *Cultura de Paz* [Culture of Peace] graduate programme; class at the UAB campus entitled *Educació per la pau i en el conflicte* [Education for Peace and in Conflict] (primarily for future teachers); workshops (on *Funcionament assembleari i noviolència* [Operating by Assembly and Nonviolence], *Creativitat i conflicts* [Creativity and Conflict] (linked to art, especially theatre), etc.
- In the non-academic sphere: workshops for social movements (e.g., *Asamblea Permanente pro DH de Buenos Aires* [Permanent Pro-Human Rights Assembly of Buenos Aires]; collaboration with a district in Manlleu: training work and accompaniment in improving co-existence in the midst of a conflict in the context of a wave of immigration (with scant success).

5. Do you produce any materials?

- They publish limited educational material because there is already quit a lot. This notwithstanding, they have published *Quaderns d'educació* (in collaboration with the Provincial Government of Barcelona), which deals with "understanding the world" (topics include an international conflict, child soldiers, constructing the enemy, etc., and include methodologies suitable for secondary school teachers); and *Audiència pública* on peaceful co-existence.

6. When did you begin working in this field ?

- In 2000.

7. What results would you say you have achieved?

- They are very satisfied by their impact on teachers' needs, especially in terms of providing appropriate methods for handling situations (above all, with regard to secondary school, conflicts of co-existence). This is despite the fact that few teachers have changed their approach, the effects are short-lived and they have noted a certain resistance to change among teachers.

8. Institutions with which you collaborate

- With *Intermón*: campaign against small arms, on the *Connectant mons* project, publication of material
- *Fundació per la Pau*
- *Seminari d'EpP de Badalona*
- The UAB's Institute of Education Science, a collaboration that is just beginning
- Two years of collaboration with the L'Erm district in Manlleu.

Quim VILAR, *Agenda Llatinoamericana* – Girona Committee

1. How do you define peace education?

- We work with two basic ideas: that injustice and inequality lead to conflict and that any change must be effected through awareness.

2. What are your objectives?

- To deepen and disseminate these two ideas through the campaign of presentations we carry out at *Agenda Llatinoamericana*. We use this publication as a tool for training and transformation.

3. Whom do you target?

- The people of Catalonia, as well as of Latin America, since the *Agenda* is the most widely read “Latin American book”. We also conduct presentation campaigns in Nicaragua, the Dominican Republic, Peru, Cuba, Guatemala, El Salvador and Honduras: we call it our *Anada i Tornada* [Round-Trip] campaign.

4. What do you offer them?

- Talks, conferences, roundtable discussions, plays, concerts, videos, films, in which the *Agenda* is always a central tool, and the participation of solidarity-driven groups, youth groups, local organisations and parish groups, who have their own reading of the *Agenda* and prepare the presentation act in their own way. We tend to co-ordinate between 50 and 100 presentations in Catalonia each year; however, we never conduct them ourselves, but rather simply meet the demand that reaches us from the rank and file.

5. Do you produce any materials?

- The *Agenda* and supplementary materials: the solidarity calendar, the calendar offprint, the Peters map, the poster from Chaplin’s last speech in the film “The Great Dictator”, a selection of informative articles geared toward teachers and professors on CD/the website *La Carpeteta*, the exhibition celebrating the 15th anniversary of the *Agenda* (1992-2006), digitised versions of the texts from all the *Agendas* published in Catalan and Spanish and an informative website with current presentations and available material: <http://www.solidaries.org/llatinoamericana/intro.php>
- The solidarity calendar, calendar offprint and Peters map are also published in Managua and, from there, distributed to the places where we conduct the *Anada i Tornada* campaign. This year, we have also published the calendar in Miskito, an indigenous language from the Nicaraguan Caribbean, and we have made it possible to publish the calendar and offprint in Saragossa, too, in Spanish, for distribution to the rest of Spain.

6. When did you begin working in this field?

- The *Agenda* has been translated into Catalan since 1995, thanks to the Oscar Romero Committees of Terrasa and Barcelona. Girona has had an Official *Agenda Llatinoamericana* Committee since 2002; however, I’m told that the Committee was already active in 1998.

7. What results would you say you have achieved?

- This is very difficult to say. What we have noted is a constant increase in the number of presentations and the *Agenda*’s print run, significant diversity with regard to the types of presentations made, an increase in the geographical scope of the presentations in Catalonia and the reality of the *Anada i Tornada* campaign.

8. Institutions with which you collaborate

- Catalan Co-operation Fund, Catalan Agency for Development Co-operation, *Xarxa d’Agermanaments* [Twinned Cities Network].

SURVEY RESULTS

Rest of Spain

José Antonio ANTÓN, secondary school teacher, *Entrepobles*, Valencia

1. How do you define peace education?

- We conceive of emancipating and global education– of which peace education forms a part– as a new way of reflecting on experiences and ideas, a way of seeing the world and its problems intended to help people understand it better and enable them to intervene in it. *Education*, for what this entails as a dialectic process of discovery and ongoing knowledge; *emancipating*, for its sense of liberation and of changing a situation of oppression, recovering one's own capacity for the self-determination of reality; *global* for the interconnection of the problems, spheres and scales on which they occur.

2. What are your objectives?

- First, to reconceptualise people's idea of peace, dissociating it from any specific cultural or religious tradition in order to shape it with the contributions made by humanity as a whole. It is necessary to differentiate the different types of violence (symbolic, material, occasional, systematic, general), the sectors it affects (rich or poor) and the ways in which it does so. Likewise, the types of conflicts must be systematised and characterised (for diplomatic motives, territory, raw materials, exhaustible basic resources, ethno-cultural and religious reasons, etc.). In this sense, part of peace education should consist of trolling history for its different interpretations, through the contributions of cultural, religious and ideological currents; showing them with their contradictions and interactions with other types of economic, social and political variables.
- As the recent document published by the Spanish national co-ordinating platform for development NGOs says, "Education for development plays a key role in terms of informing and shaping public opinion, as well as in empowering citizens to act through their work in formal and informal sectors of European civil society. Our objective is to include the experience of our partners in the South in the awareness-raising process in order to increase the impact of campaigns and lobbying actions aimed at institutions and international forums from the North and South. CONCORD, through *Foro de ED* [Education for Development Forum], will promote the creation of a 3-year Eurobarometer survey to monitor trends and changes in European public opinion in relation to issues of international development co-operation and, particularly, public interest in and support for the Millennium Development Goals."
- Peace education must explicitly show how peace issues are directly linked to the issues of development, fair distribution of resources, suitable living conditions for the vast majority of the population and eco-system alternatives that take the environment and lives of other human beings into account, thereby making it possible to take on a new dimension on a global/local scale with short-, medium- and long-term effects.
- It must likewise show who is most affected by violence and conflict, especially with regard to the sectors of humanity that are most vulnerable due to their position, the role they play or their intrinsic characteristics, such as children, the elderly or women, each with its own specific characteristics. It should do so focussing both on how each group is affected by these situations and how they intervene in them.
- At the same time, *ENTREPUEBLOS* is also committed to the dissemination here of the work of people and organisations from the South to combat the distorted views we often have of them and, at the same time, generate engagement and solidarity-based commitment in our society, leading to a change in values.
- All of this would educate citizens and capacitate them to manage conflicts in a different way, based on rationality and the combination of general human and global interests in order to meet the major challenges of human survival.

3. Whom do you target?

- We work in both formal and informal education, promoting a comprehensive form of education aimed at achieving an interrelated, meaningful and critical understanding of local, national and international phenomena that encourages solidarity between peoples and dialogue between cultures. We act at the national level and in Southern countries.

4. What do you offer them?

The South:

- To accompany them, acting as “human shields”, learning with them about the situation, using the NGO’s own logistics to meet their needs.
- To serve as a loudspeaker, publish their materials, disseminate their ideas, organise tours of their representatives and directors and arrange interviews with other grass-roots organisations in the North or with members of local, regional, national or international authorities, so that they can explain their demands and understandings of conflict situations. For example, the recent tour of the “Mujeres de Matagalpa” theatre group from Nicaragua; the tours of Lilian Wug from *Nuevos Horizontes* [New Horizons] in Guatemala [...].
- Direct financial support to supplement the resources they obtain themselves: where applicable, to seek funding from public authorities and the private sector (often other grass-roots organisations), sometimes for the reproduction of materials.
- Advice regarding the management of specific resources.
- Training of community leaders, development NGO directors and base organisations on specific issues.
- Exchange of awareness-raising materials. Where applicable, dissemination in the North of these materials.

The North:

- Awareness-raising activities, local or general campaigns against foreign debt, against the Iraq war, to achieve “Zero Poverty”, in favour of recovering historical memory, against impunity in Guatemala, to express solidarity with the Palestinian cause and people, to support immigrant platforms, against gender violence and on the issues of conflicts and their causes. Informative and educational strategies are used, from support for concerts and festivals (the Cuba concert in Murcia; the Espárrago Rock festival) and participation in solidarity street “fairs”, film forums and film festivals to supplementary and cultural activities at schools by means of activities with students, loaning out and tutoring exhibitions, teaching guides and talks at civic centres, cultural facilities, neighbourhood, youth and leisure associations and universities.
- Training activities, which are often quite interrelated, such as Solidarity Delegations, group trips organised by *Entrepobles*, in some cases in collaboration with other NGOs from the Balearic Islands and Catalonia, such as SETEM, to specific projects and countries in order to become better acquainted with the reality on the ground. Such activities may also include courses on intercultural social mediation, along with the “Culture and Solidarity” project and the University of Alicante, as well as the recent course on “Immigration, Solidarity and Intercultural Mediation” in Valladolid. Presentation of materials and explanation, where applicable, to teachers and professors at diverse types of training centres (CEFIREs, COPs, CEPs), to students of university teacher certification programmes (CAPs) and to members of other development NGOs in internal courses held by development NGO coordinating bodies. Participation in seminars, such as *Imágenes de exclusión social en Alicante* [Images of Social Exclusion in Alicante], held by *Plataforma contra la pobreza, la exclusión y la desigualdad social* [Platform Against Poverty, Exclusion and Social Inequality]; in internal municipal courses, such as the *Cooperación al desarrollo y voluntariado* [Development Co-operation and Volunteer Work] course in San Sebastián de los Reyes in Madrid; in feminist meetings, such as the course *Mujeres y participación social en el Sur y en el Norte* [Women and Social Participation in the South and North] at three social action centres in Burgos; and, for the last five years, in inter-university courses held at Valencian university campuses on the treatment of war and conflicts in the media.

5. Do you produce any materials?

- Just to give a few examples, since the catalogue and website offer additional information: exhibitions such as *Inmigración y Ciudadanía en un mundo Intercultural* [Immigration and Citizenship in an Intercultural World], *Desastres y Vulnerabilidad* [Disasters and Vulnerability] or *Entender un mundo global desde la Solidaridad* [Understanding a Global World through Solidarity]; co-publication of the study-denunciation *Impactos en Ecuador de las fumigaciones a cultivos ilícitos en Colombia* [Impacts on Ecuador of the Spraying of Illicit Crops in Colombia]; publication of the *Entrepobles* newsletters and online newsletter; teaching units and materials for the school system, such as *Palestina, un espacio de conflicto* [Palestine: An Area of Conflict] or *El Magreb, la orilla Sur del Mediterráneo* [The Maghreb: The South Bank of the Mediterranean]; and a press kit including a video (culled from TV images) on the 1st war against Iraq.
- Some examples of financed projects include:
 - 1. Project title: “Poblaciones Indígenas Americanas hoy: El caso de Ecuador”**
[American Indigenous Populations Today: The Case of Ecuador].
 - Beneficiary group: The 36 people who signed up for and attended the course given at the CPR II centre in Valladolid. More than one thousand people have visited the exhibitions held with the materials and over 120 people attended the talks given by the two Ecuadorians guest speakers.
 - Total project budget: 500,321 pesetas
 - Funding organisations: Government of Castile-León and the CPR II teacher and resource centre in Valladolid. Amount in euros: (€3,006).
 - Brief description of the project: 30-hour course at the CPR II in Valladolid. Creation of an educational exhibition on Ecuador consisting of ten panels. Creation and implementation of a teaching unit and “travel book” entitled “Ecuador Más Cerca” [Ecuador: A Closer View].
 - Current status: Completed in 2000.
 - 2. Project title: “Filmación, grabación y edición del vídeo ‘Entender el mundo global desde la solidaridad’”**
[Filming, recording and editing of the video “Understanding the Global World through Solidarity”].
 - Beneficiary group: Students at the schools where it is used, as well as the adult education centres.
 - Total project budget: 500,000 pesetas
 - Funding organisations: Government of Castile-Leon
 - Brief description of the project: For the last two years, *ENTREPUEBLOS* has been using an exhibition and teaching guide entitled *Entender el mundo global desde la solidaridad*. The project aims to supplement those teaching materials with a video and CD so as to facilitate the use of the material with more dynamic tools. In 2001, the City Council of Valladolid financed the publication of the teaching guide that supplements the exhibition for the amount of 75,000 pesetas.
 - 3. Project title: “Palestina en el Corazón”**
[Palestine in the Heart].
 - Beneficiary group: Over one thousand people acting on their own behalf or on behalf of social groups from Palencia, Burgos, Salamanca and Valladolid.
 - Total project budget: €5,478.
 - Funding organisations: Government of Castile-León, City Hall of Valladolid, *Entrepueblos*. Amount in euros: €4,128,000; €632.59; €925,00.
 - Brief description of the project: Creation of an audiovisual montage with images of Palestinian society in the 1930s and 1940s. Creation on the *Entrepueblos* website at www.pangea.org/epueblos of a specific area for this project. Holding of a 12-panel exhibition on the situation in Palestine. Eight colloquium-talks in Palencia, Burgos, Salamanca and Valladolid. In 2001, the City Council of Valladolid financed the publication of the teaching guide that supplements the exhibition for 75.000 pesetas.
 - Current status: The project has concluded, although the panel exhibition continues to be used in ongoing awareness-raising activities relating to Palestine.

6. When did you begin working in this field?

- In 1988.

7. What results would you say you have achieved?

- It is hard to sum up the results. With regard to the awareness-raising campaigns, their impact has been far from negligible, but they have not managed to change consciences or to ensure that such changes are reflected in palpable political action, except for the 0.7% process and against the Iraq war, and such changes are even less apparent in national policies regarding weapons, interventionism (e.g., Afghanistan) or arms sales (e.g., Venezuela).
- With regard to teacher and professor training, the group that devotes least time to the issue is that comprised of university professors, who address it only by means of tangential strategies, which often do not form a part of professors' plans or concerns.
- As for secondary school, whilst important, teacher training and support in the form of materials and exhibits are nevertheless conditioned by the lack of autonomy teachers and schools have to implement truly autonomous designs dealing with relevant topics.

8. Institutions with which you collaborate

- Occasional interventions at universities and teaching faculties throughout much of the country.
- *Patronato Sud-Norte* [South-North Council] at the University of Valencia.
- Inter-university course at Community of Valencia universities.
- A large number of teacher training facilities (CRPs, CEPs, COPs, CEFIREs) throughout the country.
- The Catalan, Valencian and Balearic co-operation funds.
- A variety of primary and secondary schools throughout the country.
- Culture, leisure, youth, women's and senior centres operating under the aegis of city councils.
- Co-operation departments of regional and provincial governments.

Emilio ARRANZ, primary school teacher, Madrid

1. How do you define peace education?

- I understand education as a transformational training activity.
- When I speak of peace, I identify with the theory of nonviolence. The idea is to work through education to achieve the maximum reduction of violence, undertaking never to use or support it and seeking to eradicate its causes.
- This entails a radical transformation of contemporary culture in issues such as the armed forces, arms build-ups, authoritarianism, co-operation, solidarity, interculturalism, disobedience, the environment, sexism, food, medicine, the economy, games, television, etc. For me, the socio-affective method, including all three of its stages- FEEL, THINK and ACT- is the most effective.

2. What are your objectives?

- I think the general objectives are reflected in the lines above. Obviously, I cannot encompass them all, so I separate them and start building from the ground up, beginning with the foundations.
- Over all these years, I have worked on many issues: all the ones included in the list of publications and then some. At present, I prefer to focus on just a few issues, trying to explore them in depth in the company of others.
- For me it is important to work in groups; however, despite my efforts, I have been unable to do so. Thus, I place much importance on training other people to multiply the activities.

3. Whom do you target?

- In the last six years, I have been offering an extra-curricular and voluntary training activity at several centres for child education, social activities and integration. We have given training courses to students doing practicals at schools.
- The issues we have dealt with most are CO-OPERATIVE GAMES, CONFLICT REGULATION, SOLIDARITY and INTERCULTURALISM.
- In recent years, an average of sixty students have participated in workshops on these issues at some fifteen primary schools in Madrid and nearby towns, for an annual total of over 3,000 boys and girls.
- I have carried out similar activities in Colombia and Ecuador over the last five years with satisfactory performance.

4. What do you offer them?

- Training workshops on the aforementioned issues with teachers and children.
- The Military Spending Sheet.
- Some specific workshops for adults on issues such as militarism, conscientious objection, war tax resistance, nonviolence, nonviolent direct action, alternative economics, etc.
- Self-published materials.
- For four years, I tried to work on these issues with a leisure-time children's group.

5. Do you produce any materials?

Over the years, I have gathered working materials, which I later disseminate by means of artisanal self-publishing. The list is as follows:

NONVIOLENCE Readers.

- EDUCATION:
 - *RECOPILATORIO DE JUEGOS COOPERATIVOS y sin competición.* 212 pages. €15.
 - *SEMILLAS DE PAZ.* For children ages 3-5. 168 pages. €12.
 - *Dinámica de CONFLICTOS INTERPERSONALES. Una tarea posible.* 158 pages. €10.
 - *EDUCAR EN LA NOVIOLENCIA.* 94 pages. €6.
 - *LA EDUCACIÓN EN UNA SOCIEDAD INTERCULTURAL.* 92 pages. €6.
 - *SOLIDARIDAD ENTRE LOS PUEBLOS.* 168 pages. €3.
 - *OBEDIENCIA. DESOBEDIENCIA. Y si no . . . ¿qué? 72 pages. €6.*

- *FUNCIONAMIENTO DE GRUPO. Comunicación, liderazgo, toma de decisiones.* 80 pages. €6.
- *APRENDIZAJE COOPERATIVO.* 58 pages. €4.
- *LOS JUGUETES.* 84 pages. €6.
- *OTRA FORMA DE VER LA TELEVISIÓN. No te dejes atrapar.* 82 pages. €6.
- *¿ES VERDE TODO LO QUE SE PINTA DE VERDE?* 102 pages. €7. Resources to address environmental issues.
- *CANCIONERO PACIFISTA.* 72 pages, plus 4 CDs with 119 songs. Total cost: €17.

NONVIOLENCE:

- *ALTERNATIVAS AL MILITARISMO.* 110 pages. €7.
- *EDUCAR PARA EL DESARME.* 118 pages. €7.
- *Guía práctica de la OBJECCIÓN FISCAL a los gastos militares.* 34 pages. €2.
- *INTERVENCIONES NOVIOLentas en países con conflictos armados.* 108 pages. €7.
- *GANDHI.* 24 pages. €1.50.

AMERICA:

- *500 AÑOS DE RESISTENCIA INDÍGENA Y POPULAR en América.* 24 pages. €1.70.
- *DESCUBRIR AMÉRICA 500 AÑOS DESPUÉS.* 52 pages. €3.50.

STORIES:

- *El país del espejo.* 24 pages. €1.50.
- *El avestruz troglodita.* 16 pages. €1.00.
- *Un maravilloso planeta.* 22 pages. €1.50.
- *La tortuga insumisa.* 14 pages. €1.00
- Dissemination of the MILITARY SPENDING SHEET.

6. When did you begin working in this field?

- I have been on extended leave since 1993 in order to work almost full-time with peace education. Previously, I had spent five years experimenting with this type of education in my classes and promoting some teacher training initiatives.

7. What results would you say you have achieved?

- The results are not as good as I would like. People/girls and boys participate actively in the workshops and are ultimately happy with them. Some people tell me that their lives change after these activities.
- Co-operative games seem to be relatively well known, although those who play them do not always appreciate their meaning.
- Conflict regulation by mutual agreement is also more and more common in certain spheres.
- The active and participative methodology has been expanded to include work in VALUES. However, in many other spheres, competitiveness, the imposition of solutions for conflicts and expository teaching methods still prevail, and, of course, violence, aggressiveness and militarism are not at the levels they should be.

8. Institutions with which you collaborate and on what

- I have given training classes at several teacher-training centres. I do this increasingly less because it is requested less and less and because the effort it involves is not compensated by a proportionally useful response.
- I have given a few short training courses for certain NGOs and at some informal organisations.
- For several years, I gave free workshops at primary and secondary schools. Occasionally, I have been paid by a school or parents' association.
- Through professors I know, I have been able to present my work at several advanced vocational training schools offering modules in child education, socio-cultural activities and integration.

**Calo IGLESIAS, Seminario Galego de Educación para a Paz-
Fundación Cultura de Paz, Santiago de Compostela**

1. How do you define peace education?

- From the perspective of positive peace, which, as we know, is far more than the mere absence of war. In this sense, peace education is:
 - Education in and about human rights
 - Education in social justice and international solidarity
 - Intercultural education
 - Education in civic and democratic values (political education)
 - Environmental education (ecology).

2. What are your objectives?

- To promote peace education, understood as explained in section 1
- To contribute to the initial and ongoing training of teachers and professors through courses, publications, encounters, etc.
- To disseminate the values proclaimed in the Universal Declaration of Human Rights
- To foment the culture of peace in classrooms and society, as well as peaceful conflict resolution through dialogue, agreement, mediation, etc.
- To carry out cultural activities that make these objectives a reality in classrooms and life
- To collaborate and co-operate internationally with similar NGOs from the most impoverished countries.

3. Whom do you target?

- Preferably, students and teaching staff from the educational system

4. What do you offer them?/5. Do you produce any materials?

- We prepare, publish and distribute teaching materials (diverse publications, audiovisuals, exhibitions, etc.). We also have a website.

6. When did you begin working in this field?

- In 1985.

7. What results would you say you have achieved?

- Along with other organisations in Galicia, we have helped to raise the level of peaceful and solidarity-based awareness. At present, *Seminario Galego de Educación para a Paz* is a point of reference in Galicia and our contribution is appreciated.

8. Institutions with which you collaborate and on what

- Here we would draw the following distinction:
 - a) Official public institutions**
 - We have Framework Collaboration Agreements with the Government of Galicia (Department of Education and Department of Culture), Galician universities, the City Council of Santiago and other Galician cities and the Ombudsman.
 - b) Private institutions**
 - First, we are the Galician section of *Fundación Cultura de Paz*, chaired by Federico Mayor Zaragoza.
 - We belong to *AIPAZ*, a network of Spanish peace organisations and research centres.
 - We belong to the Galician co-ordinating body for NGOs.
 - We are on the Executive Committee of *Asociación Internacional de Educación para la Paz (AIEP)* [International Peace Education Association] and the Advisory Committee of the Hague Appeal for Peace.
 - We also belong to the Transcend network.

Xesús R. JARES, *Educadores pola Paz-Nova Escola Galega*, A Corunha

1. How do you define peace education?

- As a critical process affording people insight into the explanatory keys to the world we live in, the problems affecting us– with particular emphasis on those related to building societies and the culture of peace– and the struggle to end all forms of violence.
- Since beginning our activities in 1983, we have worked with peace education from and for the concept of positive peace, a creative perspective on conflict, a broad conception of violence and the critical theory of education.

2. What are your objectives?

- To raise awareness of the need to include peace values in the educational plans for all areas and education levels.
- To promote the three levels of understanding peace: research, action and peace education.
- To create and provide teaching materials relating to the broadest view of peace.
- To propagate the culture of peace through the search for truth, first-hand experience of human rights and democracy and rejection of any form of discrimination or violence.
- To transmit the commitment to defending the Galician language and culture.
- To foment the democratic management of schools.
- To intensify efforts to build Galician and Galician-Portuguese peace educator movements, as well as movements in the rest of Spain and Latin America.

3. Whom do you target?

- Primarily the three segments of the education community– teaching staff, students and students' parents– although we also address other social sectors linked to educational activities, such as –socio-cultural activity monitors, street educators, citizenship training, etc. Obviously, we also consider and have conducted pacifistic and nonviolent awareness-raising campaigns for society at large.

4. What do you offer them?

- Training
- Teaching materials
- Awareness-raising campaigns
- Programme designs
- Feedback and proposals

5. Do you produce any materials?

- Collections of essays
- Teaching materials: teaching units, co-operative games
- Awareness-raising materials: stickers, posters, pamphlets, etc.

6. When did you begin working in this field?

- Although the group's co-ordinator began to read and write about peace education in 1981, the group *Educadores/as pola paz* was founded in 1983 within the *Movimiento de Renovación Pedagógica (MRP) Nova Escola Galega* [New Galician School Movement for Educational Reform]. It is the senior group in Spain in terms of peace education.

7. What results would you say you have achieved?

- Given that we started from scratch, above all, in Galicia, and with very little in the rest of Spain, I think considerable progress has been made. In just under 25 years, we have gone from ignorance and the lack of an educational discourse to a point where peace education is recognised in education as:
 - One of the purposes of the education system
 - A crosscutting issue of the curriculum¹
 - Having a certain institutional recognition.
 - Having generated a wide array of courses, symposia, congresses, etc.
 - Having generated other similar initiatives
 - Having a relatively established and well-defined educational discourse
 - Having generated a certain bibliographic baggage
 - Having mobilised a large number of teachers and other sectors of the educational community in favour of the theses and practices of peace education
 - Forming a part of certain university degree programmes, although all peace education classes are optional.
 - Forming a part of PhD programmes through courses on peace education, human rights and development and conflict resolution.
 - Having consolidated a Galician-Portuguese peace educator movement and having participated quite decisively in the rest of Spain.

8. Institutions with which you collaborate and on what

- Unfortunately, the four legislative periods in which the Spanish People's Party was in power in Galicia were quite negative for peace education. The party has always had an institutional resistance to approaching this issues from a planned and institutionalised perspective. It did not support projects and programmes, and limited itself to rewarding, economically and institutionally, certain groups in one-off acts according to a discriminatory and political-boss policy. The new Galician government has ushered in new perspectives and, perhaps, opportunities for collaboration that we hope to study in more detail in the near future.
- By contrast, we have engaged in several collaborations with different Galician city councils. For the most part, these have been one-off acts or activities, publications, etc. The exception is the **municipal educational programme "Aprender a convivir" [Learning to live together]**, the first institutional programme about peace education and co-existence conducted in Galicia. It was implemented in the city of Vigo from 2000-2003; however, the return of the People's Party to power in the city government led to the suspension of the programme, despite the many schools that had signed on.
- In the 2005-06 school year, we launched a similar experience with the City Council of Lugo.

Anna LEON, *Gernika Gogoratuz*, Gernika (*Sui generis* interview)

- “*Gernika Gogoratuz* began to work in the school system in 1989, promoting peace education through the treatment of conflicts (conflict transformation programmes that include assertive communication, creative dialogue, mediation, negotiation and nonviolent confrontation). Over the years, the organisation has made a major effort in terms of propagating and experimenting in the discipline, both in the Basque Country and the rest of Spain and abroad, and has become an important flagship in the field for all these stages.
- “The aim is to prepare people to participate actively and responsibly in building a Culture of Peace, always acting from the community level, in this case, the school community.
- “In the 1993/94 school year, conflict transformation and mediation was proposed for the implementation of peace education in the Basque school system: the *Transformación de conflictos y mediación entre Iguales* [Conflict Transformation and Mediation Among Equals] pilot programme was carried out during the 1993-1994 school year at *Instituto de Formación Profesional Barrutialdea* [Barrutialdea Vocational Training Institute] in Gernika.
- “To foster a culture of peace through education, it is considered important to have a good certification programme for the people who will one day run workshops, dynamise programmes or intervene in school system conflicts. To this end, *Gernika Gogoratuz* has structures for training, giving courses, preparing materials and monitoring practicals. We offer introductory and specific awareness-raising workshops for the school system, advanced 50-hour training courses in capacity-building and reflection with regard to the treatment of conflicts and support workshops for experiences that have already been implemented.
- “The conflict treatment and mediation programmes carried out by *Gernika Gogoratuz* at schools encompass the entire school community, although engagement is more intense with a specific group of teachers, students, parents and non-teaching staff who receive special training and work with conflict transformation tools as a means of experimenting with peace education applied to everyday conflicts. *Gernika Gogoratuz* calls these programmes *Marcos protectores* [Protective Frameworks].
- “In the same vein, efforts are currently being made to reinforce the creation and maintenance of conflict treatment and mediation programmes at schools and to provide support and added impetus to those that have already been implemented.”

The institution’s website (www.gernikagogoratuz.org/educacionporlapaz.html) lists the following objectives and activities:

- “Peace Education in the School System
- “Objectives:
 - To support the implementation of treatment and mediation programmes for school conflicts at the primary and secondary levels;
 - To design and assess training curriculum;
 - To co-ordinate projects.
- “Activities:
 - Training courses for the school community;
 - Advising on school mediation processes.

Carmen MAGALLÓN, *Seminario de Investigación para la Paz, Saragossa*

1. How do you define peace education?

- We interpret it both in a broad sense– **everything is educational**– and in a narrow sense– the formal and informal education spheres are educational.
- With regard to the first meaning, all of our activities are aimed at social education through the debate, reflection, documentation and creation of thought, above all, with regard to conflicts and the culture of peace.
- As for the narrower sense, we hold the annual *Jornadas Aragonesas de Educación para la Paz* [Aragonese Peace Education Symposia], which are now in their 13th year and which bring together, for a weekend, between 200 (the first years) and 100 (recent years) educators from all educational levels. During this weekend, conferences and workshops are held and experiences are exchanged. For further information on the topics discussed, see *Memoria del SIP* (a copy of which we are sending by post.)

2. What are your objectives?

- Peace education in a broad sense:
 - To transmit to society the need not to separate concern for violence and peace at the global level from the violence and peace in our own social environment.
 - To foster a culture of peace that is valid at all levels and that elicits contributions from everyone, in which peace education (in the narrow sense) has a place, as does a nonviolent approach to the conflicts intrinsic to everything human.
 - To foment knowledge and the need to collaborate at the international level with multilateral organisations, especially the United Nations system.
 - Within a non-restrictive concept of peace, whose goals include directly reducing structural and cultural violence, to place particular emphasis on highlighting the structural aspects and cultural models of violence that often remain hidden, based on the understanding that peace is related to development, human rights, democracy and disarmament.
 - To continue to give special attention to the problems arising from the relationship of peace and/or violence to different religions, reconciliation processes, women's issues, migratory and refugee movements and care for the environment, among others.
- Narrow sense: To project all of the foregoing into the spheres of formal and informal education.

3. Whom do you target

- Broad sense: diverse professionals, members of NGOs and people of all kinds.
- Narrow sense: educators from all educational levels, including parents.

4. What do you offer them?

- Broad sense: annual seminar on an issue of interest (see the annual report or visit www.seipaz.org), lecture series, use of the library and documentation centre, talks at civic centres or associations, press articles, published materials, alerts regarding calls for grant proposals and diverse documents of interest by e-mail, etc. (See the annual report.)
- Narrow sense: a weekend-long symposium, yearly support from guest speakers and relevant materials for consultation (library and documentation centre), as well as intensive courses under an agreement with the University of Saragossa.

5. Do you produce any materials?

- An annual book resulting from the interdisciplinary seminar (most recently: *Propuestas para una agenda de paz* and *Afrontar el terrorismo*).
- Monographic studies based on research, as well as special teaching units.

6. When did you begin working in this field?

- In 1984.

7. What results would you say you have achieved?

- That the *SIP* is now a centre of reference for our social environment. That we cannot keep up with the number of requests we receive. That public bodies, including the Department of Education, recognise the need to allocate resources to peace education. To enrich the debate on issues relating to the culture of peace.

8. Institutions with which you collaborate and on what

- Executive and legislative branches of the Aragonese government: funding, support for the distribution of school materials through the Department of Education, holding of symposia with parliament members and others.
- City Councils of Teruel and Huesca: To promote the *SIP*'s activities in their cities, institutional support for publicising activities through press conferences (one annually).
- Other city councils: responses to their requests for talks and debates for cultural weeks and other events.
- University of Saragossa: agreement to grant elective credits to students who take our intensive courses (2 in Saragossa and one in Teruel/year).
- Relationship with professors from different departments: they participate in our seminars, they are specialised in issues relating to the culture of peace, we send them notifications for seminars and conferences so they can attend in our name (we support them financially) and we commission talks and writings from them. They also ask for our collaboration on some of their master's degree programmes.
- Diverse NGOs: special invitations, holding of joint events, book and report presentations, circulation of information.
- *A/PAZ*: maintenance of the peace research centre network through the relationship, exchange of materials and an annual meeting.
- The media: we have an agreement with *El Herald*, which publishes both interviews with our speakers and lectures and information on the peace education symposia in their education section.
- We are interviewed and attend press conferences. They cover our events.

Vicent MARTÍNEZ GUZMÁN, UNESCO Chair of Philosophy of Peace, Jaume I University, Castelló de la Plana

1. How do you define peace education?

- From our perspective of “peace-making philosophy”, we believe that all human beings have the capacity and skills to make peace, as well as, unfortunately, to marginalise themselves, exclude themselves and resort to all manner of violence. Peace education is thus interactive learning aimed at reconstructing these peace-making skills.

2. What are your objectives?

- Some of our objectives are:
 - 1) To promote peace education programmes at all levels of formal and informal education.
 - 2) To promote peace research, especially at the university level and from interdisciplinary perspectives, even though the sponsor’s basic fields of knowledge are Philosophy and Audiovisual Communication and Advertising.
 - 3) To bring together students and professors from all parts of the world, cultures, belief systems and means of subsistence, including from areas immersed in armed conflicts and impoverished countries, in order to ensure that the peace-learning experience is interactive, in keeping with point 1.
 - 4) To train students so that, upon completing their studies with us, they can work for peace, the peaceful transformation of conflicts and development and co-development from a critical perspective, whether in their countries of origin or in other places through exchange programmes.

3. Whom do you target?

- Students and teachers from all over the world, teachers and professors from the university and non-university levels, students of informal education, such as social movements and NGOs, neighbourhood movements, etc.

4. What do you offer them?

- The main activities of the UNESCO Chair of Philosophy of Peace at Jaime I University in Castelló de la Plana are as follows:
 - 1) International Master’s Degree Programme in Peace, Conflict and Development Studies (until 2005, the International Master’s Degree Programme in Peace Studies and Development, 11 editions). As of the 2006-2007 school year, the master’s programme will be adapted to the new European, Spanish and Valencian legislation (Official Graduate Programme) and will be given a 2-year duration and consist of 120 ECTS.
 - 2) PhD Programme in Peace, Conflicts and Democracy through an agreement with the University of Granada’s *Instituto de Paz y Conflictos*.
 - 3) Graduate training courses and continued training for professors, teachers, social movements, NGOs, local civil servants, social workers, etc.
 - 4) During the research period for master’s theses, PhD research papers, preparation for the DEA [Diploma of Advanced Studies: the qualifying paper required to write a PhD dissertation], the students and certain graduates of the PhD programme are considered “UNESCO Chair on Philosophy of Peace Researchers”.
 - 5) The doctors from the PDI team that conduct these activities participate in several RDI projects sponsored by the Government of Valencia and the Spanish Ministry of Education.
 - 6) Students from poor countries are offered scholarships, especially for the master’s degree programme, by the Government of Valencia, the Spanish Ministry of Foreign Affairs and Spanish International Co-operation Agency, the Provincial Government of Castelló and other city councils.

5. Do you produce any materials?

- 1) PhD dissertations and masters theses are available for consultation at the Jaume I University library.
- 2) Some publications by team members include:

- MARTÍNEZ GUZMÁN, VICENT(1996): “L'Educació per a la pau, la tolerància i la convivència (Una perspectiva des de la filosofia del discurs i la comunicació)”, in Gabinete Psicopedagógico de Torrent (ed.) (1996): *VII Jornadas Municipales de Psicopedagogía. Las Transversales*, Torrent (Valencia), 121-138.
- (1997): “Educación en valores como adquisición de hábitos”, in Generalitat Valenciana. Consell Escolar Valencià (ed.) (1997): *VIII Jornadas de Consejos Escolares autonómicos y del estado*, Valencia, Generalitat Valenciana, 53-67.
- (1998): “De la fenomenología comunicativa a la filosofía de la paz”, in Pintos Peñaranda, M. L. and J. L. González López (eds.) (1998): *Actas del Congreso Fenomenología y Ciencias Humanas, 24-28 de Septiembre de 1996*, Santiago de Compostela, Universidad de Santiago de Compostela, 87-101.
- (1999): “The Philosophical Foundations of Globalization”, in Brock-Utne, B. and G. Garbo (eds.) (1999): *Globalization-On Whose Terms?*, Oslo, University of Oslo. Institute for Educational Research, 11-23.
- (2000): “Cultivar la pau”, *RE. Revista de Pensament i opinió* (24, October), 14.
- (2001): “Ciudadanos del mundo: más allá de la exclusión. Una perspectiva desde la filosofía para la paz”, in Cortina, A. and J. Conill (eds.) (2001): *Educación en la ciudadanía*, Valencia, Institutió Alfons el Magnànim, 233-244.
- (2001): “Educar per a la pau. Una perspectiva des de la filosofia per a la pau”, *Revista de Conflictologia* (2), 10-15.
- (2001): *Filosofía para hacer las paces*, Barcelona, Icaria.
- (2002): “Acción humanitaria y neutralidad: una perspectiva desde la Filosofía para la Paz”, in Nos Aldás, E. (ed.) (2002): *Medios periodísticos, co-operación y acción humanitaria ¿relaciones imposibles?*, Barcelona, Icaria, 213-222.
- (2002): “Educación para la ternura: hacernos mujeres y hombres”, *RE. Revista de Pensamiento y Opinión*, 5(53), 44-46.
- (2002): “Roles masculinos y construcción de una cultura de paz”, in Rincón, A. (ed.) (2002): *Congreso Internacional: Los hombres ante el nuevo orden social*, San Sebastián, Emakunde/Instituto Vasco de la Mujer, 135-156. <http://www.e-leusis.net/hombres.asp?id=28>.
- (2003): “Culturas para hacer las paces y educar con cuidado”, in Muñoz, F. A. et al (eds.) (2003): *Actas del I Congreso Hispanoamericano de Educación y Cultura de Paz*, Granada, Editorial Universidad de Granada, 55-69.
- (2003): “Excluidas y excluidos de las tradiciones democráticas. Un diálogo con el republicanismo”, in Conill, J. and D. A. Crocker (eds.) (2003): *Republicanism and educación cívica. ¿Más allá del liberalismo?*, Granada, Editorial Comares, 99-110.
- (2003): “Políticas para la diversidad: Hospitalidad contra Extranjería”, *Convergencia. Revista de Ciencias Sociales*, 10(33), 19-44.
- (2004): “Educar para la paz desde una filosofía para hacer las paces”, *Decisio*(7), 52-57.
- (2004): “Investigar la paz. Estado de la Cuestión”, *Diálogo Filosófico* (September/December), 412-441.
- (2004): “La investigación para la paz después del 11 de septiembre. Una perspectiva filosófica”, *Papeles de Cuestiones Internacionales*(85), 33-42.
- (2004): “Teorías de la guerra en el contexto político de comienzos del siglo XXI”, in Murillo, I. (ed.) (2004): *Filosofía práctica y persona humana*, Salamanca, Servicio de Publicaciones Universidad Pontificia de Salamanca. Ediciones Diálogo Filosófico, 479-492.
- (2004): “Vint reptes en el treball amb jòvens: animació i educació per a la pau”, *Revista Animació. Institut Valencià de la Joventut*(17), 3-5, http://www.ivaj.es/infoivaj/curso/eaj/sumario_revista.htm.
- (2005): “Filosofia e investigação para a paz”, *Revista Crítica de Ciências Sociais*(71), 43-62.

- (2005): "Kant pensador clàssic per la pau (Suggeriments per al diàleg)", in Universitat Internacional Per la Pau (ed.) (2005): *El pensament clàssic per la pau: Kant, el pensament femení per la pau: Hanna Arendt, el pensament actual per la pau: Thoreau*, Sant Cugat del Vallès, Fundació Universitat Internacional de la Pau, 7-32.
 - MARTÍNEZ GUZMÁN, VICENT and IRENE COMINS MINGOL (eds.) (1999): *Terra i Drets. Els drets humans i la pau a la fi del mil·lenni*, Castelló, Publicacions de la Universitat Jaume I.
 - MARTÍNEZ GUZMÁN, VICENT and SONIA PARÍS ALBERT (2004): "Alternativas para la paz y la conciliación", in Castellano Santamaría, D. et al (eds.) (2004): *La mediación social*, Castelló, Universitat Jaume, European Social Fund, Equal Project, 247-262.
 - (2004): "Hacer las paces, transformar los conflictos", in Reverter Bañón, S. (ed.) (2004): *Valores Básicos de la Identidad Europea*, Castellón, Servicio de Publicaciones de la Universidad Jaume I, 153-170.
 - BENET, Vicente J. and Eloísa NOS ALDÁS (eds.) (2003) *La publicidad en el Tercer Sector: tendencias y perspectivas de la comunicación solidaria*. Barcelona: Icaria.
 - NOS ALDÁS, Eloísa (ed.) (2002). *Medios Periodísticos, Acción Humanitaria y Cooperación*. Barcelona: Icaria.
 - NOS ALDÁS, Eloísa (ed) (2000). *Conflictos y culturas al final del milenio*. Castellón: Ayuntamiento de Castellón.
 - NOS ALDÁS, Eloísa (2003) "Diversidad y comunicación: las posibilidades silenciadas del lenguaje", *Convergencia. Revista de Ciencias Sociales*. Year 10, No. 33, September-December 2003, UAEMEX, Mexico.
 - NOS ALDÁS, Eloísa (2002) "El lenguaje en acción: comunicación para hacer las paces". *Convergencia. Revista de Ciencias Sociales*, Year 9, No. 27, January-April 2002. UAEMEX, Mexico. ISSN 1405-1435. pp. 311-321.
 - NOS ALDÁS, Eloísa (2002). "La estrategia del humor en las campañas de sensibilización", in *El Humor y las Ciencias Sociales*. Cádiz: Servicio de Publicaciones de la Universidad de Cádiz. ISBN: 84-7786-783-6. pp.111-116.
 - NOS ALDÁS, Eloísa (2002) "La publicitat més enllà de la creativitat: crítica, llenguatge i responsabilitat social" (in Catalan). "La publicidad más allá del discurso creativo: crítica, lenguaje y responsabilidad social", in *Criticar no és ofendre. L'estat de la crítica literaria entre segles. Anuari de l'Agrupació borrianenca de cultura*, Vol. XIII, 37-42. ISSN: 1130-4235. pp. 37-42.
 - NOS ALDÁS, Eloísa (2002). "Retos del Lenguaje Publicitario en la Comunicación para la Paz", in DIEZHANDINO, Pilar, José-Miguel MARINAS, Ninfa WATT (eds.) *Ética de la comunicación: problemas y recursos*. Madrid: Edipo. ISBN: 84-88365-12-8. pp. 211-220.
 - PARÍS ALBERT, S.: "La conflictología: un aprendizaje positivo de los conflictos", in *Convergencia*, No. 33, pp. 315-328, 2003, Mexico, Journal abstract. ISSN: 1405-1435.
 - PARÍS ALBERT, S.: "Transformació de Conflictes i Interculturalitat", in *Revista de Recerca Humanística i Científica*, No. 14, pp. 69-77, 2003, Spain, A. ISSN: 1130-4235.
- 3) We collaborate with the journals *Papeles de Relaciones Internacionales* published by the CIP in Madrid, *Tiempo de Paz* published by the *Movimiento por la Paz, el Desarme y la Libertad (MPDL)* [Movement for Peace, Disarmament and Freedom] in Madrid, *Convergencia*, published by the Autonomous University of the State of Mexico in Toluca (Mexico).

6. When did you begin working in this field?

- 1) First philosophy of peace symposia: 1994.
- 2) Pilot edition of the International Master's Degree Programme on Peace and Development Studies: 1995-1996 school year (January 1996).
- 3) First edition of the interuniversity PhD Programme on Peace, Conflicts and Democracy (with the University of Granada): 1998.

7. What results would you say you have achieved?

- 1) Some publications, as noted in point 5 above.
- 2) PhD dissertations related to peace: 6.
- 3) Research papers related to peace: 19.
- 4) Masters theses. The number of students (an average of 50 in 10 years for a total of 500) and countries of origin can be consulted at the website www.epd.uji.es.
- 5) Creation of similar programmes to our master's degree programme at the Autonomous University of the State of Mexico in Toluca (Mexico) and the Federal University of Sergipe (Brazil).
- 6) Papers dealing with peace by students who have graduated from the master's degree programme and taken jobs at the UN, NGOs from different parts of the world and other students are available on our website at <http://www.epd.uji.es/master/catalan/principalcat.htm>

8. Institutions with which you collaborate

- 1) Jaume I University
- 2) European consortium for the master's degree programme with the universities of Innsbruck (Austria), Göteborg (Sweden) and Coimbra (Portugal).
- 3) Agreement for the Interuniversity PhD Programme with the *Instituto de Paz y Conflictos* at the University of Granada.
- 4) *Fundació Caixa-Castelló-Bancaixa* [Caixa Castelló-Bancaixa Foundation]: we are co-founders of the *Centre Internacional Bancaixa per la Pau i el Desenvolupament* [Bancaixa International Centre for Peace and Development], which has a library and periodicals library specialised in issues of peace, conflicts and development.
- 5) Directorate General of Co-operation of the Government of Valencia: we submit proposals for scholarships for students from poor countries.
- 6) The Provincial Government of Castelló and city councils from the surrounding regions collaborate with grants.
- 7) Sponsors of the aforementioned programmes in Brazil and Sergipe.
- 8) Professors and guest lecturers at the Autonomous University of Barcelona's *Escola de Cultura de Pau*, the *Universitat Internacional de la Pau* in Sant Cugat, *Justícia i Pau* and *Fundació per la Pau* in Barcelona, *Gernika Gogoratuz* and *UNESCO Etxea* in the Basque Country, *Centro de Investigación de la Paz (CIP)* in Madrid, the *Fundación Seminario de Investigación de la Paz* [Peace Research Seminar Foundation] and *Centro Pignatelli* [Pignatelli Centre] in Saragossa. Co-founders of *Asociación Española de Investigación para la Paz (AIPAZ)*.
- 9) Research Group on Peace and Development directed by Prof. Jose Maria Tortosa from the University of Alacant.
- 10) Research Group on Applied Ethics directed by Prof. Adela Cortina from the University of Valencia. Recognised as a "Group of Excellence" by Government of Valencia referees.
- 11) *Centro de Formación, Innovación y Recursos Educativos (CEFIRE)* [Centre for Training, Innovation and Educational Resources] and the Government of Valencia's Directorate General of Teacher Training (non-university).

MESA, Centro de Investigación para la Paz, Madrid

1. How do you define peace education?

- Peace education is an educational process that **promotes values and attitudes** related to social justice, respect for human rights, gender equality and respect for diversity, as well as skills that **facilitate comprehension of conflict** as a constituent element of society and the analysis of the roots of direct, structural and cultural violence, that is **geared toward commitment and action. It is an active, dynamic, participative and creative education.**

2. What are your objectives?

- To propose teaching models using conflict as a strategy for learning.
- To promote spaces for participation and nonviolent conflict resolution.
- To generate debate and reflection with regard to peace and conflicts.

3. Whom do you target?

- Teachers and parent groups from Foundation schools.
- Youth associations, adult schools and university students.

4. What do you offer them?

- Educational proposals to work on with students.
 - A conceptual framework to analyse the world we live in.
 - Diverse materials with teaching resources.
 - Analysis of conflicts and of certain current peace-building initiatives.
- The issues we have worked on include: the roots of armed conflicts, from war to peace, the media and conflicts, interculturalism and school violence.

5. Do you produce any materials?

- Teaching units, CD-ROMs, teaching guides.

6. When did you begin working in this field?

- 15 years ago. My involvement has been more or less intense since, depending on the period.

7. What results would you say you have achieved?

- That peace issues are considered important in some educational contexts; that it is a social concern. That specific activities are organised in favour of peace.
- The results are difficult to measure and have been closely linked to specific projects.

8. Institutions with which you collaborate and on what

- We belong to *AIPAZ* and endeavour to take advantage of existing online resources.
- We have a good relationship with city councils, the CAM youth activities school, development NGOs and university peace and development groups.

9. Which people or institutions do you think should be taken into account for this study?

- *Escuela de Pau, Fundació per la Pau, Centro Bancaja de Paz y Conflictos* [Bancaja Centre for Peace and Conflicts], *Educadores/as pola paz* in Galicia and *Nova Escola Galega*.
- International networks: Hague Appeal campaign, *Grupo de Acción para la Prevención de Conflictos (GAPW)* [Action Group on Conflict Prevention].

10. Is there anything else you would like to add?

- I think the link between peace education and education for citizenship is quite interesting. I believe this line must be explored further.

Pedro SÁEZ, secondary school teacher, Móstoles (Madrid)**1. How do you define peace education?**

- It is easier for me to explain the peace education I do not believe in than the educational work model based on and for peace that I try to bring to my classroom each day. I will thus continue by rejecting and embracing different facets and factors at the same time:
 - a) Peace education is not a generalist discourse, a hodgepodge with room for anything– to claim that “everything is peace education” is as good as remaining silent. Rather, it is a daily task centred on addressing an alternative culture of conflict to the prevailing one;
 - b) Peace education is not an educational theory, but rather a teaching practice, that is, a systematic process of teaching and learning in both formal spheres and informal spaces about tensions, confrontations and problems affecting the different levels of reality, from interpersonal relationships to supranational institutions;
 - c) Peace education is not a strictly scholastic issue. It cannot be restricted to the classroom or limit itself to prettifying the external aspects of a school. Instead, it must target society as a whole. Of course, this means it is also in part a question of schooling, not only as a subject, but also as a means for learning to “get a read on” challenges such as multiculturalism or youth violence;
 - d) Peace education should not be translated as a mere incitation to social or political activism, even in the noblest sense of said activism, but rather must be, above all else, a “producer” of knowledge, of overarching meaning for the construction of a “global” citizenship, contributing– along with feminism, interculturalism, environmentalism and the struggle for another type of globalisation– a “great collective story”, both today and tomorrow;
 - e) Peace education is neither an ideology, nor a pre-established doctrine to be imposed dogmatically– whether through a position of strength or by “soft power”. Rather, it is the long-term construction of a change in the way we see the world.
- In any case, peace education must be put together based on a thorough reading of the historical context in which it is being developed: the situation in Colombia is not the same as that in Norway. In both cases, peace education can be used, but, obviously, the strategies will be– and should be– different, albeit convergent, given the globalising horizons that define this day and age.

2. What are your objectives?

- First, the curricular transformation of established school culture– in my case, from the perspective of the social sciences– with regard to both cognitive content and methodological tools; second, attention to the many problems of co-existence that arise within educational communities– problems provoked by the specific characteristics of the school institution or reproduced in the classroom but created outside its walls.

3. Whom do you target?

- As a priority, my secondary school students; preferentially, their families– through tutoring actions; frequently, my colleagues– within the school where I currently work and in the teacher training courses I have been giving since the late 1990s in Spain and Latin America.

4. What do you offer them?

- In the short term, a set of teaching materials specifically created to set out the assumptions on which peace education is based for the classes I give. In the medium term, the preparation of a series of projects that go beyond the immediate sphere of the classroom and seek to transform certain teaching practices– a collective transformation, of course, that requires and seeks teamwork. In the long term, several “life” proposals that affect the people with whom I share my teaching and learning at the school.

5. Do you produce any materials?

- Since 1995, I have had the privilege– I do not know what has led me to deserve it– of seeing a fair number of my classroom resources published with relative frequency. In addition to borrowing from the accomplishments achieved by so many colleagues and work groups in recent years, using and adapting their results to my own peace education efforts, I have conducted relatively original teaching experiments– at least, that is how I see them, though I may be mistaken– using resources such as films, songs, comics or theatre.

6. When did you begin working in this field?

- My “immersion” in peace education began at the same time as my teaching career: autumn 1982, a little before the first victory of the PSOE [Spanish Socialist Party], although the systematisation of my “pacifist” theories is linked to the start of my long collaboration with the *Centro de Investigación para la Paz* in Madrid in the late 1980s. This notwithstanding, I believe the impact of two “historic” events, the referendum on Spain’s adhesion to NATO (1986) and the fall of the Berlin Wall (1989), were decisive in my deciding to engage in peace education in a way that went beyond intuition, volunteering or an uneasy conscience.

7. What results would you say you have achieved?

- It is very hard to answer this question. Of the over 2,000 students I have had over the years, I could give the names of some twenty who, I am told, work and live according to the values we associate with peace education. Undoubtedly, there are many more– I want to believe– with whom I have since lost touch, who fulfil the old saying that a professor’s true work can only be judged when the professor can no longer be seen. Is that enough? For me, yes. On the other hand, the personal enrichment I gain from my enduring relationships with people who share concerns and peace education projects cannot be quantified, as it exceeds all my expectations: I would not be who I am today without the friendship and affection– and, also, collective work– of Anna Bastida, Mariano Aguirre, Calo Iglesias, Jesús M^a Alemany, Luis Aranguren, Carmen Magallón, Fernando González Lucini and many others. This is pure selfishness, in the best sense of the word. With regard to the changes brought on at schools where I have worked as a result of the peace education initiatives I have carried out, in most cases, they disappeared, at least formally, when I left. I do not consider the presumed influence of my publications, as I suspect it is scant or even negligible. In any event, I have not yet set about systematising any sort of reasoned account of my peace education work written with perspective: perhaps I will do so next year, when I celebrate my silver anniversary as a teacher.
- (I have chosen to analyse long-term results, rather than focussing on immediate ones, due to the peremptory conditions in which peace education tasks are often deployed for current generations, which substantially complicates the retrospective or global assessment thereof.)

8. Institutions with which you collaborate and on what

- I will mention those with which I have a regular relationship: *Centro de Investigación para la Paz* in Madrid; *Seminario de Investigación para la Paz* in Saragossa; *Seminario Galego de Educación para a Paz* in Santiago de Compostela; *Bakeaz*, in Bilbao; as well as non-governmental organisations, such as *Entreculturas*, *Caritas*, *IntermónOxfam*, *Intered*... I have never “organically” joined any one–my relationship with the *CIP* dates back the farthest– and this, perhaps, has afforded me the option of collaborating– occasionally or systematically– with many. Likewise, I have worked with “official” institutions, such as the teacher support centre network, education science institutes at certain universities, and other organisations, such as the *Federación Española de Religiosos de Enseñanza (FERE)* [Spanish Federation of Clerical Teachers], the trade union *CCOO*, etc.

Josu UGARTE, *Bakeaz*, Bilbao
Whilst awaiting the response:
www.bakeaz.org/culturadepaz.htm

“Peace education must take into account a complex conception of peace as an alternative to a complex conception of violence. It must, in effect, point to a direct, structural and cultural peace to stand in opposition to the corresponding violence:

• **Fundamental objective:**

“The objective of this school will be to educate with regard to a culture of peace based on the promotion of human rights and fundamental freedoms, sustainable development, a democratic and cosmopolitan citizenry, and a civic-minded ethic based on tolerance and intercultural solidarity.

• **Whom it targets:**

“...Basque and Navarran citizens at large, especially children and youths, their families, their teachers and professors and any other people involved in their education.”

• **Specific objectives:**

“...it aims to be a place for meeting and dialogue, a training and research institute, an information and documentation centre, a consulting, mediation and intervention facility for schools and a tool for critical analysis and political denunciation.”

4. RESULTS OBTAINED FROM OTHER SOURCES

4.1. Rest of Spain

Government of Andalusia http://www.juntadeandalucia.es/educacion/
The Department of Education of the Government of Andalusia has launched the <i>Plan Andaluz de Educación para la Cultura de Paz y Noviolencia</i> [Andalusian Education Plan for the Culture of Peace and Nonviolence].
<p>Its principles are based on:</p> <ol style="list-style-type: none"> 1. Learning about democratic citizenship. 2. Educating for peace, human rights, democracy and tolerance 3. Improving co-existence at schools 4. Preventing violence.
<p>Its objective are:</p> <ol style="list-style-type: none"> 1. To improve the climate of co-existence at schools by means of knowledge and implementation of negotiation strategies, regulation and peaceful resolution of conflicts. 2. To support schools in the preparation, development and assessment of comprehensive culture of peace and nonviolence educational plans geared toward preventing violence. 3. To equip schools with resources that encourage the prevention of violence and allow them to offer a diversified educational response to students and to improve security for people who work at schools, as well as for their facilities 4. To encourage the participation of all sectors of the educational community at schools by promoting co-ordinated educational actions. 5. To promote institutional collaboration that facilitates the involvement of schools by disseminating the ideas of a culture of peace and nonviolence as the essential basis for learning the values needed for democratic citizenship. 6. To promote reflection, analysis, debate and research on the culture of peace and nonviolence.”
They have a school advisory system, the Advisory Office on Co-existence and the Culture of Peace, dedicated to issues such as promoting specific training for teachers in the relevant areas, proposing actions aimed at developing the measures set out in the educational Plan or specific educational experiences, etc.

Guillem RAMIS, *Vivim plegats* Programme, Department of Education and Culture of the Balearic Islands: From the “Earth Charter” (Catalan language version available at: http://weib.caib.es/programes/vivimpegats/carta_de_la_terra.htm)

Principles related to:

IV. DEMOCRACY, NONVIOLENCE AND PEACE

16. Promote a culture of tolerance, nonviolence and peace.

- Encourage and support mutual understanding, solidarity and co-operation among all peoples and within and among nations.
- Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.
- Demilitarise national security systems to the level of a non-provocative defence posture and convert military resources to peaceful purposes, including ecological restoration.
- Eliminate nuclear, biological and toxic weapons and other weapons of mass destruction.
- Ensure that the use of orbital and outer space supports environmental protection and peace.
- Recognise that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth and the larger whole of which all are a part.

APPENDIX 2

DATA NOT SUBJECT TO COMMENT CONCERNING THE REST OF SPAIN

1. Breakdown of survey takers by workplace. The date to the right of each person or organisation shows the year he, she or it began to work with peace education:

a) Members of NGO-style organisations:

J. A. Antón, *Entrepobles*, Community of Valencia (1988)
Calo Iglesias, *Seminario Galego de Educación para a Paz* (1985)
Xesús Rodríguez Jares, *Educadores/as pola Paz/Nova Escola Galega* (1983)
Anna León, *Gernika gogoratuz* (1993)
Josu Ugarte, *Bakeaz* (?)

b) Members of university organisations:

Vicent Martínez Guzmán, UNESCO Chair of Philosophy of Peace, Jaume I University (1994)

c) Public authorities:

Government of Andalusia.

d) Individuals:

Emilio Arranz (1993)
Pedro Sáez (late 1980s).

*** Whom do peace education activities target?**

a) Society as a whole

J. A. Antón
Carmen Magallón

b) The educational community

Emilio Arranz
Calo Iglesias, *Seminario Galego de Educación para a Paz*
Xesús Rodríguez Jares, *Educadores/as pola Paz/Nova Escola Galega*
Anna León, *Gernika gogoratuz*
Josu Ugarte, *Bakeaz*
Vicent Martínez Guzmán, UNESCO Chair for Philosophy of Peace, Jaume I University
Government of Andalusia

*** Production of materials****a) For use with formal and/or informal education**

Calo Iglesias

Vicent Martínez Guzmán

Pedro Sáez

b) For educational and general awareness-raising purposes

J. A. Antón, *Entrepobles*, Community of Valencia

Carmen Magallón

Xesús Rodríguez Jares, *Educadores/as pola Paz/Nova Escola Galega*

Josu Ugarte, *Bakeaz*

c) Dissemination only

Emilio Arranz

d) Not known

Gernika Gogoratz

Government of Andalusia

Vivim plegats project



Generalitat de Catalunya
Departament d'Interior,
Relacions Institucionals i Participació
**Oficina de Promoció de la Pau
i dels Drets Humans**