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# Strengthening Culture of Peace

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## **Manual for Educators**

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## Preface

*Strengthening Culture of Peace: Manual for Educators* aims to enhance the competencies of youth educators in non-formal peace education to provide clear and user-friendly information on the significance and opportunities of incorporating peace education in non-formal educational activities in the South Caucasus and to reinforce and expand existing networks of CSOs working towards a culture of peace in the South Caucasus by providing theoretical background on and practical tools for peace education.

The manual comprises of five main sections. The first section discusses theoretical approaches towards peace by various scholars. The second section focuses on peace education as a tool for introducing culture of peace in the communities. This section goes beyond the basics of peace education to discover why and how to incorporate peace education elements in non-formal educational activities. The third section provides an insight into the research that was carried out among non-formal educators in the South Caucasus region. It is considered an important step in exploring the topic, assessing the needs of educators for incorporating peace education in non-formal educational activities, and collect suggestions on the content of the current manual. The fourth section presents a practical tool: a peace education competence framework developed to assist the process of incorporation of peace education elements in non-formal educational activities. In the fifth section, the educators can find online toolkit suggestions.

The manual has been developed within the framework of “Strengthening Culture of Peace” program. The program brought together young people from Armenia, Azerbaijan and Georgia to delve into the non-formal education sector in the region and develop a manual on non-formal peace education.

The research for the “Strengthening Culture of Peace” programme was carried out in the South Caucasus region between December 2017 and February 2018. During the first semester of 2018 young people from the South Caucasus worked on the present manual, with the aim to provide relevant content and practical suggestions for educators. During this period two meetings were held in Tbilisi to discuss the critical points of the publication. In March of the same year, a five days seminar “Strengthening Culture of Peace” was held in Tbilisi involving educators from Armenia, Azerbaijan and Georgia representing different organisations and movements from each of the countries. During the activity, the authors collected constructive feedback to further integrate into the content of the manual.



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## 1. Conceptual approach

### Inner, social and ecological peace

For this report, manual peace is defined as a participatory, non-violent process that seeks to address all forms of violence and create conditions for inner, socio-political, economic and ecological well-being.

The concepts of inner, social and ecological peace are explained below for a better understanding of these terms and their complexity.

**Inner peace** refers to the “is a state of calm, serenity and tranquility of mind that arise due to having no sufferings or mental disturbances such as worry, anxiety, greed, desire, hatred, ill-will, delusion and/or other defilements (Murttt, K. Sarchidananda and Bouquet, A. C., 1960; p.25).

However, it is not a state of passivity. Practicing and developing inner peace increases an individual’s self-consciousness. In this sense, inner peace is often synonymous with having peace of mind, calmness and serenity.

Inner peace can be attained through different methods of training such as meditation, prayer, yoga and tai chi, among others. Any technique that contributes to achieving a state of calmness and balance can be considered as contributing to one’s inner peace. Nevertheless, inner peace in connection to peacebuilding is commonly associated with religious practices such as Buddhism and Hinduism: for example, the Dalai Lama promotes the essence of inner peace to spread messages of peace and peaceful relations between human-beings themselves as well as with other beings in the world (Berkowitz, Neville 2013).

Inner peace is interrelated with **external peace**, which consists of social peace and ecological peace. External peace refers to peace which happens in society, in nations and across the globe in coexistence between human-beings and nature. External peace can be defined as negative or positive. Negative external peace includes the absence of war, anxiety, enmity, worries, social disorder, social inequality, social injustice, violations of human rights, violence, riots, ecological imbalance, and terrorism. External positive peace includes social equality, social justice, social harmony, friendship, compliance, respect for human rights, public security and order, ecological balance (Ven. B. Khemanando, 1995. p. 6).

“**Social peace** is a reality in the existence of humanity” (Kaynak, H. I. 2014; p. 363). “The social peace, therefore, is an ideal situation which decreases all kind of social tensions and providing social peace instead” (ibid; p. 367). Social peace offers dialogue between divided individuals, communities or societies to facilitate truth, healing, reconciliation, forgiveness and reparation to



understand and agree over the modalities for non-violent alternatives to the conflict and peaceful coexistence (ibid). In other words, racism, sexual, religious, economic, political and cultural discriminations, exploitation, unequal incomes, opportunities threatens social peace (Yilmaz, 2003; p.186; 203 & Kaynak, H. I. 2014). To put in brief, basic principles of social peace include respect, human dignity, cooperation, non-violence, compassion, trust and empathy. Regarding to the main processes of the social peace, those include inclusivity, dialogue, valuing, deep listening and trust in the community or society (UNESCO, 1998).

Social peace is closely correlated with the term social justice based on the concepts of equality and human rights, and can be defined as "the way in which human rights are manifested in the everyday lives of people at every level of society". Social justice refers to the concepts of just and fair relations between the individuals, communities and societies (Edmund Rice Centre, 2000, p. 1). Thus, peace and justice are two terms that the concept of "social peace" bring together. Thus, sustainable social peace requires justice. Sustainable peace is based not only on negative peace but also on positive peace.

Peace for a human-being would not be possible with only a balance of inner and social peace, it requires achieving **ecological peace** as well. Ecological peace requires sustainable relations with the ecosystem and earth so every living being has its existence guaranteed and potential for self-development. Human systems are integral part to every living system, as human organization influences and is influenced by every other system present in nature. Ecosystems are fragile and human life depends on the whole planet being respected, including all living organisms and ecosystems. Human-beings should practice ecological peace through achieving to manage as stewards in common together with Earth and all creatures as a whole (Wenden, L., Anita, 2004).

The main principles of ecological peace are interconnectedness, interdependence, holism, wholeness, reverence and harmony. With regards to the main processes of ecological peace, we can mention regeneration, stewardship, system integration, communion and transformation (ibid).

Deforestation, reduction of biological diversity, depletion of natural resources, desertification and climate change among other ecological disasters are the cause of unmet personal basic needs necessary to achieve inner peace and can lead to conflicts and competition for basic resources among groups that generate social violence. Therefore, ecological peace keeps a straight connection to achieve inner and social peace. To put it briefly, as the Earth is the core context and primary foundation of every social activity, comprehensive social peace cannot be achieved as well as cannot be maintained if the rights of Earth are not fully respected (ibid). Reardon (1994a, p.28) claims, "peace with the planet is seen as inextricably interwoven with peace among and within nations".



## 2. Peace Education

### **What is peace education?**

Peace education aims to empower the learner with competencies (knowledge, skills and attitudes) to construct and maintain peace with the self, others and the ecosystem. Building peace at these mentioned levels can be translated as building peace at inner, social and ecological levels. In short, peace education is addressed to building culture of peace.

Peace education can be defined as “the process of promoting the knowledge, skills, attitudes, and values needed to bring about behavioural change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create conditions conducive to peace, whether at an interpersonal, intergroup, national or international level” – a definition used by UNICEF (Fountain 1999, 6).

Johan Galtung (1995) explained that peace studies moved its emphasis from being on knowledge-building to skill-building. Rather than having the focus merely on the learner's knowledge, it also seeks to empower the learner with specific skills to transform inner, social and ecological conflicts. Mary Lee Morrison (2013) reaffirmed the significance of indicating both the benefit and the harmfulness of a conflict through peace education. The inner and external conflicts could be seen both as positive and negative; depending on how the involved parties approach the conflict. This distinction is similar to Galtung's (1996) distinction between positive and negative peace based on the existing conditions achieved (negative peace - absence of disagreements, positive peace - presence of cooperation). While both peace and conflict are the focal points in peace education, justice also takes up a big space. Betty Reardon (1988) highlights the centrality of justice in peace and peace education, referring to a global justice as a full enjoyment of all human rights by all people.

Betty Reardon (1988) maintains that learning requires reflection and dialogue and is transformational. She notes that transformational peace education will bring a new way of thinking which will help to achieve positive peace. In her words, the goal of peace education is “to promote the development of an authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing the social structures and the patterns of thought that have created it” (Reardon 1988, p. x). These structures are identified as direct, structural and cultural violence by Galtung. (1990). The concept of cultural violence refers to “those aspects of culture... that can be used to justify or legitimize direct or structural violence” (Galtung, 1990, p. 291). As peace education is a tool to transform a culture of violence to a culture of peace, it is of great importance to thoroughly examine what is a culture of violence, the roots of violence and how to achieve non-violence.



### **Formal, non-formal and informal peace education**

We can distinguish between three forms of education; informal, formal and non-formal. These forms of peace education aim to empower the learner with knowledge, skills and attitudes to build peace with the self, the other humans and the ecosystem.

1. **Formal peace education** refers to any educational activity/learning process on peace related topics that takes place in formal structures, such as kindergartens, schools and higher educational institutions, as well as a variety of specialized programs. The learning process results in the learner receiving a qualification and/or a certificate.

2. **Non-formal peace education** refers to any educational activity/learning process that occurs outside the formal education system. Workshops, trainings, alternative ways of learning, interactive theatres on various peace-related topics and many more fall into this category. The manual focuses on non-formal peace education in the South Caucasus. Here, non-formal peace education is understood as a tool to introduce a culture of peace to communities, assisting individuals and groups to recognize the importance and interdependence of inner, social and ecological peace, as well as empower children, youth and adults with the knowledge, skills, attitudes and behaviours necessary for living and building peace. The topic of non-formal peace education is further elaborated in the next chapters.

3. **Informal peace education** (outside the formal and non-formal education sectors) refers to daily transformative learning process that assists the individual to live in harmony with the self, the other humans and the ecosystem. (Coombs and Ahmed, 1974).

These three forms of education are intertwined. They complement each other as they approach peace education from different angles, practice diverse methodologies and occur in different stages and/or spheres of the individual's life.

### **Pedagogy of peace education**

In peace education the pedagogy and methodology - the way the content is delivered, are as important as the content itself.

To start with, education cannot be uninvolved. It either assists people to adapt to or empower them to transform reality through critical thinking, creativity and critical intervention in the same reality (Richard Shaull, cited in, Paulo Freire, 2005, p.34).

Freire (2005) considered education as a political tool - serving some interests or hindering the others. He introduced two models of education – “banking” and “problem-posing.” “Banking” is an educational model used to oppress. “Problem-posing” - to liberate the individual from oppression.



He criticized the “banking” model in which the educator resembles a depositor, someone who deposits knowledge, and the learners, whom accumulate the knowledge.

Freire proposed “problem-posing” education. It links important concepts such as educator-learner partnership, dialogue, critical thinking and critical intervention - the bases for peace education. "Problem-posing" education embraces dialogue as the base for the series of the cognition of the world. Dialogue leads to critical thinking and critical intervention in the world. The process is a constant discovery of the world through acts of cognition, as well as rebuilding knowledge in the problem-posing manner. People are considered to be historical beings who are both a part of the world and connected to it. This model is not only about reflection but action upon the world. As it is stated “... thought has meaning only when generated by action upon the world” (Freire, 2005, p. 77). It practices freedom and liberates.

In problem-posing education both the educator and the learner share the learning process. They establish “horizontal” relations and engage in a dialogue together. New roles are established – one as an educator-learner and one a learner-educator, and they both learn from each other. (ibid, p. 80)

Freire (2005) introduced the concept of a “humanist revolutionary educator” that could be fully taken into account in peace education.

According to Freire, a **humanist revolutionary educator shall**

- practice a humanistic approach
- use the problem-posing concept of education
- consider dialogue as the “heart” of the process
- establish “horizontal” relations with learners
- have trust in learners and their power
- engage in reflection
- encourage to develop authentic thinking and critical thinking
- inspire to link theory to practice, furthermore **ideas to actions**

Essentially, education is an ongoing process whereas reality is constantly changing, transforming and is never permanent. Humans are discovering the world within them and around them, and are continuously reshaping it. To Freire “Education is ... constantly remade in the praxis. ... problem-posing education - which accepts neither a "well-behaved" present nor a predetermined future - roots itself in the dynamic present and becomes revolutionary” (ibid, p. 84).



Freire's philosophy on pedagogy/education is a great contribution to peace education. The partnership between the educator and the learner, the centrality of the dialogue for the sake of reflection and critical thinking, and the transformation of the world with thought in action can be considered as the foundation for peace education.

### **Why integrate peace education into non-formal educational activities**

Daily challenges can bring individuals hardships and hinder peaceful coexistence as well as lead to violent interactions and conflicts. These challenges arise due to a range of causes, from scarcity of resources and unmet basic needs to post-war trauma, intolerance, discrimination, etc. Media and education systems feed people information that causes and keeps people in a constant state of anxiety and regression, and encourages violent mechanisms of conflict resolution. To put it briefly, a culture of violence is spread and sustained through structures, institutions and education, and it is instilled in the citizens' attitudes (Toh, S.H. 2003).

To fight against this, integrating peace education in formal and non-formal education will transform a culture of violence into a culture of peace. Violence in its different forms (direct, structural, cultural) has been dominating in all spheres of individuals. To overcome this violence, we propose promoting a culture of peace, and integrating peace education into the curricula and agenda of every formal and non-formal educational activity.

According to Reardon (1988), peace education is crucial for defeating negative stereotypes and triggering dialogue and understanding by "changing social structures and patterns of thoughts that have created it" (cited in Navarro-Castro, L., & Nario-Galace, J, 2010 p.29). Peace is authentic, and peaceful interpersonal relationships are natural. Peace education promotes democracy, tolerance, non-violence, diversity (Harris, I.M., 1999).

The main aim of peace education is to develop the attitudes, values, knowledge, skills and behavioural competences required to tackle overt and structural conflicts through peaceful means. Peace education is an empowerment strategy, designed to equip individuals with competences to prevent, manage and transform intra/inter-personal and intra/inter-group conflicts.

Integrating peace education into educational activities is of crucial relevance in the South Caucasus. Its integration into formal education is a difficult step still to come. Our proposal is that the first steps be integrating peace education into non-formal education which is flexible in nature and open to positive changes. The reasons for peace education to be transversally integrated into non-formal educational activities in the South Caucasus have been hinted above and are outlined below:



- to provide the knowledge, develop the skills, attitudes and behaviours necessary to build and sustain inner, social and ecological peace, and thereby transform the existing culture of violence into a culture of peace
- Through peacebuilding, effectively address current tensions and violence in the South Caucasus at all levels
- Develop a sense of social responsibility among individuals and encourage them to advocate for peace in their everyday interactions in their communities and societies.



### 3. Peace Education in the South Caucasus

#### Introduction

The following chapter is the result of research conducted in Armenia, Azerbaijan and Georgia in the first trimester of 2018.

The research examined:

- The perception of non-formal peace education in the South Caucasus
- The existent trends and tendencies in non-formal peace education in the South Caucasus

Educators from Armenia, Azerbaijan and Georgia were interviewed to collect qualitative information. The research focused on attitudes of educators towards peace activism and more specifically peace education in their countries, reviewing their experience on these topics. The research also aimed at collecting feedback on how to integrate peace education in educational activities.

The team of researchers from Armenia, Azerbaijan and Georgia interviewed 26 educators from different organizations and initiative groups working across diverse fields. Since the team of researchers from Armenia, Azerbaijan and Georgia used a qualitative research method for collecting the data, the analysis cannot be generalised about all peace educators working in the field. This report shows the study's findings, particularly tendencies found in non-formal education and about the peace education process in the region.

It is important to highlight that most of the respondents were affiliated with NGOs, sharing their values and mission. Therefore, their scope of activities and target group is generally pre-defined by their organisations. Educators implement their educational activities for diverse target groups: local and central government officials, women, children, students, marginalised groups (including ethnic and religious minorities, LGBTQ+ community), youth, and other CSO representatives.

#### Main findings

As a general note, this research shows that **peace education in the South Caucasus is an understudied topic with conceptual and contextual challenges to overcome**. In this section these challenges are pointed out for a better understanding of the overall context in which the competence framework was developed to respond to the challenges expressed by the educators.

#### *Misconception over the term peace education*

The first crucial aspect to highlight is the difference in perception of peace education among the interviewed educators. The educators' understanding of peace education can be differentiated between **those who approached peace education as a holistic discipline and those who**



**understand peace education as strictly connected to peacebuilding measures.** This second group considers peace education as exclusively serving to the resolution of violent conflicts within a given region (in this case, South Caucasus conflicting territories and war). It was found however that most interviewed educators **did not express a holistic approach towards education and peace education.** This is relevant when considering the entire results description, the state of the discipline in the region and the need for developing the conceptual understanding of peace education among educators.

The educators who understood peace education as a discipline strictly connected to peacebuilding measures expressed their doubts regarding the need of integrating elements of peace education in their general educational activities. These doubts were connected to several aspects of their understanding of peace education as detailed in the following section.

The interviewed peace educators with a holistic understanding of peace education highlighted the importance of integrating its core elements in their educational activities. The main reasons mentioned by those educators were that it increases the opportunity for people to develop their sensitivity on issues covered by peace education, to change communication styles from violent to nonviolent, and it enables learners to acknowledge equality and install tolerance. These educators expressed that while elements of peace education are already included in designing educational activities, there could be improvement. They also expressed the challenges present, the main challenge being a lack of awareness and/or competence to define and ground the topics included in peace education. In this regard, educators showed a willingness to explore how to integrate peace education elements into their non-formal educational activities.

According to the impressions of some of the Armenian and Azerbaijani educators, **confidence-building and/or peacebuilding activities over the Nagorno-Karabakh conflict dominate the understanding of peace related activities.** NGOs and groups working in peacebuilding in these countries focus their work on dialogue and raising awareness, but do not develop comprehensive peace education programmes with holistic approaches to integrate the discipline in other given educational activities, thus missing a lot of opportunities to spread the idea of culture of peace and to connect other societal challenges to the discipline.

### **Main challenges**

First, as mentioned above, some educators believing **that peace education is strictly connected to peacebuilding measures** with different aims and methodological approaches. The notion of peace education and culture of peace is often limited to peacebuilding activities over the South Caucasus conflict areas and, according to the interviews, should aim at finding a final political solution.



Second, given this misconception, the interviewed educators consider **that state propaganda over the violent territorial conflicts in the region jeopardizes the awareness raising activities.** Peace education activities' impact on participants' behaviour is limited by the propaganda and pressure from cultural surrounding of participants.

Third, **the educators interviewed that understood peace education as being strictly connected with peacebuilding measures, do not consider themselves as peace educators.** The field being restricted to conflict transformation and peacebuilding measures makes educators reluctant to consider themselves as belonging to this category.

Fourth, there is an **absence or lack of cooperation between educators, peace educators and peacebuilders working in the region.** Therefore, there is no common ground or platforms for peace education and fieldwork to jointly contribute to strengthening a culture of peace in the respective societies.

Fifth, a great number of interviewed educators within different organizations recognized they **do not have a clear strategy, methodology and/or framework to achieve the learning objectives in either short (training activity) or long-term perspectives (project based outcome).** This makes it more difficult to have a comprehensive approach to educational programmes and to integrate transversal elements of other given disciplines such as peace education.

Sixth, **designing non-formal peace educational activities in accordance with the needs of target groups is a challenge for educators.** This is due to the low level of interest on this topic from some of the beneficiaries, the low trust towards CSOs and the high level of sensitivity of the topic addressed. According to some respondents, donors prioritise non-formal educational activities and are unaware of the importance and opportunity of integrating peace education into non-formal educational activities. As there are no other funding sources, NGOs adapt their educational programmes accordingly.

Seventh, some educators often **cannot find space in their educational programmes to capitalize on their previous success with integrating peace education.** This diminish the sustainability of developing good practices in this regard.

## **Conclusion**

The challenges identified play a critical role in the spread of peace education activities over other educational activities. The meaning of peace education explained in the competence framework and the term culture of peace are far from the narrow understanding connected to territorial violent conflicts showed by some of the interviewed educators. By overcoming this self-imposed



limitation, many educators would contribute to spreading peace education and integrating it structurally to their educational activities.

It is worth highlighting that most of the interviewed peace educators find it difficult to go deep into the idea of competence development in non-formal education activities. While discussing the idea of providing a peace education competence framework, most respondents understood it to be a toolkit with methods or as a package of recommendations for non-formal educators rather than a list of competences to be developed by the learners. This shows there is a need for reinforcing the idea of competence development rather than methodological approaches to non-formal peace education to strengthen results and the impact upon the learners and society.



## 4. Peace Education Competence Framework<sup>1</sup>

### 4.1 Background information

The current Peace Education Competence Framework is an adaptation of the previous work developed in the frames of the Mainstreaming Peace Education Series, and more precisely the publication “Designing learning for peace”. The referred publication “aims to support educators in formal and non-formal education in developing peace education activities. The Peace Education Competence Framework seeks to enhance the professionalisation of peace education in the youth and non-formal education sectors by providing a tool for planning, monitoring, evaluation and assessment of competence development for young people through peace education”.

The efforts of this competence framework have focused in adapting the proposal presented in the “Designing learning for peace” to the specificities of the South Caucasus region. The framework developed in the present publication is the result of a thorough adaptation process to the South Caucasus reality based on the needs identified by the co-authors of the publication and presented in the research paper published by this programme under the title “Peace Education in the South Caucasus”.

This process, conducted by the co-authors of this publication in cooperation with experts involved in the development of the “Designing learning for peace”, included:

- 1.- Desk research in which the co-authors explored different toolkits, frameworks and materials on the topic of peace education.
- 2.- Fieldwork conducted by the co-authors, including a needs assessment of educators from the region on how to increase peace education in their educational activities.

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<sup>1</sup> Adapted from “Designing Learning for Peace – Peace Education Competence Framework and Educational Guidelines” by Mainstreaming Peace Education Series- Licensed under CC BY-SA. Registered under ISBN: 978-0-9956601-1-3” / Basic structures adapted and reviewed. Names of competences areas and learning objectives adapted to South Caucasus region based in the desk research, fieldwork and feedback from the seminars. Some explanations have been taken from the original and adapted for this publication.



3.- Feedback collected at the seminar “Strengthening Culture of Peace” which took place in Tbilisi from 19<sup>th</sup> until 23<sup>rd</sup> of March 2018, with the participation of 15 educators from the South Caucasus region. The co-authors of the publication made a special effort to incorporate the feedback expressed by the participants of the seminar in this proposal.

4.- Consultation and support from one of the authors of the “Designing learning for peace” and incorporating conceptual aspects included in it.

#### **4.2 Aim of the “Strengthening Culture of Peace” peace education competence framework**

The framework presented in this publication is designed to support educators to integrate peace education and spread culture of peace through their educational activities in the South Caucasus.

The framework aims to empower these educators by:

- 1.- Providing a general overview on what is peace education and which disciplines it can include
- 2.- Providing with theoretical background on the topic of peace and conflict studies
- 3.- Listing main key competences to develop with the learners
- 4.- Showing suggestions for learning objectives relating to peace education

#### **4.3 Structure of the competence framework**

1. Introduction to non-formal peace education
2. Introducing peace education into non-formal education activities
3. Conceptual base for living and building peace
4. Competence area for living peace
5. Competence area for building peace

The **conceptual base area for living and building peace** is a knowledge-based area. Within this area, an educator can find main concepts and knowledge that helps to understand the theoretical and practical aspects a learner need to gain to live and build peace.

The competence area of **living peace** covers competences that relate to **living in harmony with oneself, all living beings and the ecosystem.**



The competence area of **building peace** refers to competences needed for **initiating and implementing activities aimed at building peace**.

These two areas are action-based and the core of non-formal education approaches. Both competence areas describe competences connected with personal behaviours of individuals that directly lead to transforming conflict and contributing to a culture of peace. Both competence areas are part of the same process and they are inseparable. Both aim at contributing to the development potential of all living beings and the ecosystem, and to create sustainable nonviolent patterns of behaviour and peaceful forms of interaction of individual and societies.

The three main competence areas include separate learning objectives and key knowledge, skills and attitudes (KSA). The educator should consider these when planning educational activities and find more information on the given area. The lists proposed under the KSA may be used as general theme examples and not as comprehensive final lists.

Chapter	Main content
1. Introduction to non-formal peace education	<ul style="list-style-type: none"> <li>- Main concept and theories of peace education</li> <li>- Principles of non-formal peace education</li> </ul>
2. Incorporating peace education into non-formal education activities	<ul style="list-style-type: none"> <li>- Step by step guide to plan activities considering peace education elements</li> </ul>
3. Conceptual base area for living and building peace	<ul style="list-style-type: none"> <li>- Main concepts and knowledge that helps to understand the theoretical and practical aspects for living and building peace</li> </ul>
4. Competence area of living peace and building peace	<ul style="list-style-type: none"> <li>- Specific competences for living peacefully in a diverse and interdependent world while interacting with the self, the others and the ecosystem</li> <li>- Specific competences for building peace in cooperation with others through planned and nonviolent transformative change processes</li> </ul>



	- Learning objectives for each of the competences
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#### 4.4 Introduction to non-formal peace education<sup>2</sup>

Peace education is an instrument used to foster a culture of peace in the three dimensions of inner, socio-political, and ecological; particularly through competence development of individuals.

Peace education can clearly be distinguished from other peacebuilding instruments as:

- an educational means of working on competence development of individuals
- a holistic form of education that works by cognitive means of learning, emotional and tactile approaches
- multidisciplinary, involving a wide range of disciplines given the holistic character of peace.

The methods and educational tools used for peace education should have the following characteristics:

- They are often open-ended and, rather than offering definitive answers, challenge the learner to draw their own conclusions
- They are highly reliant on active contributions by the learners
- They favour cooperative learning over competitive learning
- They are holistic and, even if the learning outcome or indicator pertains to one area of competence (e.g. skills), other areas are also concerned; the same applies to inner, socio-political and **ecological** dimensions of learning
- They are flexible and adaptable to learner needs, including changing the tools and methods during the educational activity based on learner feedback or overall monitoring and evaluation
- They are based on experience and reflection

The specific methods that can be applied in peace education are wide-ranging. Examples are:

- Workshops and discussions to provide space and time for the participants to generate and exchange their ideas and thoughts on the respective topic
- Structured input sessions to introduce key thematic concepts and to conceptualise the learned content
- Simulation activities and role play to involve the participants emotionally and to expose them to specific situations which allow the educator to debrief on jointly observable behaviour, displayed attitudes and emotions and to make use of these experiences for competence development
- Exercises to foster the participants' critical thinking and creativity to think outside of the box
- Case studies to enhance analytical thinking and to learn from experiences from the past and other real-life contexts
- Study visits to deepen knowledge and to inspire participants with examples of other people's work
- Theatre methods, such as most of the variations of theatre of the oppressed

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<sup>2</sup> Adapted from "Designing learning for Peace"



- Monitoring and evaluation measures (e.g. joint setting of learning objectives, daily reflections, evaluation forms) to make the learning process transparent, receive ongoing feedback from the participants, be able to respond immediately to the learners needs and evaluate and learn from the experience

It is the task of the educator or team of educators to choose appropriate educational methods while bearing in mind the approach, principles and characteristics of peace education. They must match the chosen method to the group of learners they are working with, the educational pathway and sequence of activities to ensure an appropriate level of diversity of educational methods.

As with any value-based education, the educational set-up of peace education must reflect the values and principles it proclaims. Thus, any activity programme that builds on the Competence Framework must align with the values connected with the competence areas.

### **Competence Development**

Peace education focuses on competence development. Competences are understood as the combination of knowledge, skills and attitudes:

- Knowledge is what one knows and understands based on experiences and/or study
- Skills are the ability to take action or do something based on practice
- Attitudes are settled ways of thinking and feeling about something, including patterns of actions and underlying values

### **Multidisciplinary and holistic educational approach**

Peace education aims to develop competences in complex and interconnected areas. As mentioned previously, to achieve peace, all dimensions need to be addressed - inner, socio-political and **ecological** - therefore peace education is holistic and multidisciplinary. Its holistic character is reflected in two aspects of peace education. First, peace education focuses on the development of the mind, the heart and the body. It is a form of education that addresses learning in all three aspects by fostering cognitive learning, emotional learning as well as tactile learning.

Second, peace education's holistic approach can be found in its multidisciplinary character. Peace education includes a wide range of interlinked forms of education that aims at competence development for living and building peace.



Source: *European Intercultural Forum e. V. (2014:43)*

Non-formal peace education is a transformative form of education that aims to change the way people feel, think and behave, particularly with a view to eradicate violence as a socially accepted means for addressing conflicts by strengthening nonviolent patterns of behaviour and attitudes in relation to oneself, others and the environment.

#### **4.5 Incorporating peace education into non-formal education programmes**

Given the multidisciplinary nature of peace education, it is possible and necessary to integrate elements of it into non-formal education activities. This can be done either as a transversal element or with specific scheduled educational parts that focus on the topic. The competence framework presented is meant to mainly be used during the planning stages of a non-formal educational activity to incorporate peace education. The following are suggestions on how to do it in each stage of the planning phase:



#### Stage 1: Identify learner needs

During this stage, the educators can ask the learners specific questions connected to the learning objectives presented in the competence framework. It is important to identify those competence areas and learning objectives that are more closely related to the general topic of the educational activity planned.

#### Stage 2: Match learning needs with the learning objectives

Once identified, it is important to review the learning needs in regards to the competence framework. For this, we need to identify how the learning needs are connected to the competence areas and the learning objectives of the competence framework.

#### Stage 3: Create indicators for the selected learning outcomes

In this stage the educator creates learning indicators in line with the learning objectives of the competence framework.

#### Stage 4: Design an activity programme

Having identified the learning objectives and the indicators in connection with the competence framework, it is important to find where to include peace education components in the training programmes. These components can be transversal and/or assigned to a specific part of the training programme.

#### Stage 5: Identify suitable educational tools and methods

Researching, asking other professionals, including the team of the “Strengthening Culture of Peace”, looking at toolkits or being creative are usual ways to choose non-formal education methods that will help to achieve the learning objectives and the indicators developed with the guidance of the competence framework.



#### 4.6 Conceptual base for living and building peace

The conceptual base area for living and building peace involves the basic theoretical and practical knowledge necessary for coherently getting involved in the action-based areas of living and building peace.

It is necessary for the learner to acquire a theoretical base on the theme to be able to connect it with reality and its context and subsequently be able to develop practical skills to use when living and building peace at individual, societal and global levels.

Conceptual base area overview:

Key aspects	Learning objectives	Key concepts
<p><b>Inner, socio-political and ecological peace and their interdependence</b></p> <p>This competence focuses on the importance of understanding the linked reliance between the dimensions of peace, the actors, the processes and the contexts. While focusing on this competence, the learner develops its understanding of the existing interdependent relations and how affecting one can trigger both beneficial or prejudicial changes on the other dimensions.</p>	<p>Enables the learner to...</p> <ul style="list-style-type: none"> <li>- Define the interdependence between peace at different levels - inner, socio-political and ecological.</li> <li>- Explore concepts and theories explaining peace at different levels</li> <li>- Identify existing interdependencies and how they affect the individual, the society and the ecosystem</li> <li>- Connect the well-being of the individual with the well-being of other living beings and the ecosystem</li> <li>- Consider the importance of desirable interdependencies for living and building peace</li> <li>- Identify the challenges and supporting factors for the establishment and maintenance of desirable interdependencies</li> </ul>	<p>Inner peace</p> <p>Social peace</p> <p>Ecological peace</p> <p>Interdependence</p>



<p><b>Peace and conflict</b></p> <p>This competence refers to the concepts and different aspects of peace and conflict. While focusing on this competence, the learner develops knowledge and understanding of the complexity of conflicts and peace, overcoming simplified approaches.</p>	<p>Enables the learner to...</p> <ul style="list-style-type: none"> <li>- Define the concepts of peace and conflict</li> <li>- Examine important concepts and theories explaining peace and conflict</li> <li>- Explore the concept of culture of peace, its characteristics and recognize its importance</li> <li>- Discuss different theories, strategies, styles and approaches to dealing with conflict</li> <li>- Recognize the importance of nonviolence in well-being of an individual, society and the ecosystem</li> </ul>	<p>Conflict</p> <p>Approaches and strategies</p> <p>Peace</p> <p>Nonviolence, violence</p> <p>Culture of peace</p>
<p><b>Participation in social, cultural, political, economic and ecological processes</b></p> <p>This competence refers to the main aspects of participation, its different dimensions and the mechanisms to be actively involved. When focusing on this competence, the learner should acknowledge their own role, rights</p>	<p>Enables the learner to...</p> <ul style="list-style-type: none"> <li>- Explain theories and concepts of participation at political, social, economic, cultural and environmental level</li> <li>- Recognize how engagement through participatory processes can contribute to living in and building peace</li> <li>- Identify why some forms of participation are positive and others harmful for the individual, society and the ecosystem</li> </ul>	<p>Political participation</p> <p>Social participation</p> <p>Economic participation</p> <p>Cultural participation</p> <p>Environmental participation</p> <p>Mechanisms for participation</p> <p>International Legal Frameworks</p>



<p>and responsibilities in participatory processes.</p>	<ul style="list-style-type: none"><li>- Consider the responsibility to participate in these processes and its significance</li><li>- Assess the risks of non-participation</li><li>- Explore the challenges and supporting factors for participation at different levels</li></ul>	
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#### 4.7 Competences for Living Peace

The competence area of living peace covers competences that relate to living in harmony with oneself, all living beings and the ecosystem.

<b>Competence</b>	<b>Learning objectives</b>	<b>Key KSAs</b> <i>(Knowledge, Skills and Attitudes)</i>
<p><b>Being peaceful</b></p> <p>This competence refers to a broad understanding and practice of peace in one's daily life. When focusing on this competence, the learner develops the ability to handle inner, social and environmental conflicts in a peaceful way.</p>	<p>Enables the learner to...</p> <ul style="list-style-type: none"> <li>- Recognize the importance of peacefulness and adopt a peaceful approach in life</li> <li>- Recognize the harmfulness of violence and adopt a nonviolent approach in life</li> <li>- Enhance nonviolent communication with the self, other people and the ecosystem</li> <li>- Explore peaceful ways of being and life-styles and apply them to their own life</li> <li>- Develop conflict management, resolution and transformation skills</li> </ul>	<p>Conflict management, resolution and transformation skills</p> <p>Nonviolence</p> <p>Nonviolent communication skills</p> <p>Emotional Intelligence</p> <p>Empathy</p> <p>Dialogue skills</p> <p>Meditation</p> <p>Sports and healthy lifestyle</p>
<p><b>Being in harmony with the world</b></p>	<p>Enables the learner to...</p> <ul style="list-style-type: none"> <li>- Recognize the importance of living in peace and harmony between the inner and external world</li> </ul>	<p>Conflict transformation</p> <p>Emotional intelligence</p>



<p>This competence refers to the importance of finding balance at inner, social, economic and ecologic levels. When focusing on this competence, the learner develops the ability to find mechanisms and tools for identifying and reacting to the challenges that endanger this balance.</p>	<ul style="list-style-type: none"> <li>- Define tools to tackle situations that cause negative feelings</li> <li>- Recognize and promote the importance of peaceful coexistence with oneself, with other people and with Earth</li> <li>- Explore the challenges and supporting factors for establishing and maintaining harmony with oneself, others and the ecosystem</li> </ul>	<p>Nonviolence and nonviolent communication</p> <p>Empathy</p> <p>Critical thinking</p> <p>Constructive approach to conflict management</p> <p>Analysis, causes and actors of the conflict</p> <p>Problem solving</p> <p>Tools for conflict analysis</p>
<p><b>Exploring identity and embracing diversity</b></p> <p>This competence refers to the value of identity and diversity. When focusing on this competence, the learner develops the understanding of their own identity, the different types of identity and the enriching nature of this diversity.</p>	<p>Enable the learner to...</p> <ul style="list-style-type: none"> <li>- Define the concepts of identity and diversity</li> <li>- Recognize different forms of diversity at inner, social and ecological level</li> <li>- Embrace diversity and differences</li> <li>- Approach ideas while being respectful towards different opinions in different groups</li> </ul>	<p>Exploring identity (personal, communal, societal, global)</p> <p>Building your own identity</p> <p>Understanding and acceptance</p> <p>Embracing diversity</p> <p>Empathy</p> <p>Critical thinking</p>



	<ul style="list-style-type: none"><li>- Appreciate the benefits of diversity in the community, society and the world</li><li>- Distinguish existing challenges related to diversity and the ways to overcome them</li></ul>	Equality and equity Openness
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#### 4.8 Competences for Building Peace

The competence area of building peace refers to competences needed for initiating peace-building activities from a local to a global level and in relation to inner, social and environmental conflicts.

Competence	Learning objectives	Key KSAs <i>(Knowledge, Skills and Attitudes)</i>
<p><b>Advocating for peace</b></p> <p>This competence refers to the value of promoting and advocating for peaceful processes within a given community, country or region. When focusing on this competence, the learner develops their ability to spread peaceful transformation of violent realities. In this given context, it also helps the learner to develop strategies to advocate against the existing stigma of certain groups in the South Caucasus against their political view on peace.</p>	<p>Enable the learners to...</p> <ul style="list-style-type: none"> <li>- Increase their comprehensive knowledge on peace and conflict studies</li> <li>- Acquire tools and skills to advocate for a culture of peace</li> <li>- Recognize advocating for peace as their own social responsibility</li> <li>- Enhance ethical standards, moral values, integrity and awareness on and respect to the rights of all people, creatures and the ecosystem</li> </ul>	<p>Understanding peace and conflict</p> <p>Acting in accordance with the values</p> <p>Social responsibility</p> <p>Ethics and respect</p> <p>Analytical skills</p> <p>Advocacy</p> <p>Strategic campaigning</p>
<p><b>Transforming conflicts</b></p> <p>This competence refers to some of the core aspects a learner can</p>	<p>Enable the learner to...</p> <ul style="list-style-type: none"> <li>- Increase the capacity on conflict transformation to build sustainable peace through nonviolent methods</li> </ul>	<p>Conflict transformation</p> <p>Nonviolence - nonviolent communication</p>



<p>acquire when trying to change the relationships in a given society with the aim to end cultural, structural and direct violence. When focusing on this competence, the learner develops a wider understanding of the different approaches to transform conflicts in participatory nonviolent ways.</p>	<ul style="list-style-type: none"> <li>- Increase the empathy for understanding and sharing others' state of being, feeling and living</li> <li>- Improve critical thinking skills to assess and lead processes of conflict transformation</li> <li>- Apply the power of mass mobilization and strategic nonviolent action for transforming conflicts</li> <li>- Advance negotiation and mediation skills for transforming violent conflict into nonviolent processes</li> <li>- Share decision making, guarantee effective participation and create transformative pathways of change</li> </ul>	<p>Empathy and embracing diversity</p> <p>Critical thinking</p> <p>Mediation and negotiation skills</p> <p>Participation and community development</p>
<p><b>Project design, planning, management, monitoring and evaluating an activity aiming at building peace</b></p> <p>This competence refers to the different aspects a learner can develop to integrate peacebuilding elements when dealing with projects. When focusing on this competence, the</p>	<p>Enable the learner to...</p> <ul style="list-style-type: none"> <li>- Include culture of peace on the agenda of projects on different topics as a social responsibility</li> <li>- Add transparency, and make the project logic clear</li> <li>- Communicate, network, design, plan, manage, monitor and evaluate multidisciplinary projects that include peacebuilding elements</li> </ul>	<p>Social responsibility</p> <p>Project design/planning/management/monitoring/evaluation skills</p> <p>Communication and networking skills</p> <p>Leadership and teamwork skills</p> <p>Research skills</p>



<p>learner develops their ability to envision and integrate peacebuilding elements into its projects.</p>	<ul style="list-style-type: none"><li>- Become motivated peace leader promotion the value of peace and harmony through the project implementation</li><li>- Use research methods and skills to study problems related to the transformation, of conflicts</li></ul>	
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## 5. Toolkit Suggestions to integrate peace education elements in non-formal educational activities

As explored in other sections of this manual, peace education elements can be integrated in non-formal educational activities regardless of the main topic. After having explored why the incorporation of peace education is important and have searched for some ways on how to do so, it is the right time to choose some specific tools/methods in order to apply the theory in practice and introduce some peace education elements in the non-formal educational activities. Here are some online toolkit suggestions that could be useful when integrating some elements of peace education in non-formal educational activities/non-formal education projects you are involved in as educators.

“Competendo. Handbooks for facilitators” - an international education platform

[http://competendo.net/en/Handbooks\\_for\\_Facilitators](http://competendo.net/en/Handbooks_for_Facilitators)

“Manuals and handbooks” developed by the Youth Department, part of the Directorate of Democratic Citizenship and Participation within the Directorate General of democracy (“DGII”) of the Council of Europe

<https://www.coe.int/en/web/youth/manuals-and-handbooks>

“Methodological Guide on Creative Peacebuilding” published by Peace Dialogue NGO, 2017

[http://peacedialogue.am/en/2017/12/17/guide\\_peacebuilding\\_eng/](http://peacedialogue.am/en/2017/12/17/guide_peacebuilding_eng/)

“Peace Counts. Learning Manual” published by Berghof Foundation, 2015

[http://www.peace-counts.org/wp-content/uploads/2015/03/PCoT\\_Learning\\_Manual\\_2015\\_web.pdf](http://www.peace-counts.org/wp-content/uploads/2015/03/PCoT_Learning_Manual_2015_web.pdf)

“The big book of conflict resolution games: quick, effective activities to improve communication, trust, and collaboration” by Mary Scannell

<http://extension.wsu.edu/wallawalla/wp-content/uploads/sites/26/2016/08/The-big-book-of-Conflict-Resolution-Games.pdf>

“Tools for changemakers. Learning companion for facilitators” published by MitOst and Theodor Heuss Kolleg, 2015

[http://www.theodor-heuss-kolleg.de/data/user/tools/portfolio2015\\_print\\_complete.pdf](http://www.theodor-heuss-kolleg.de/data/user/tools/portfolio2015_print_complete.pdf)



“198 Methods of Nonviolent Action”

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