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BUILDING LEARNING & SUSTAINABLE SOCIETIES

A SUSTAINABLE JOURNEY TO PEACE: PEACE EDUCATION IN THE CONTEXT OF GLOBAL CITIZENSHIP EDUCATION

SOLIDAR FOUNDATION POLICY PAPER

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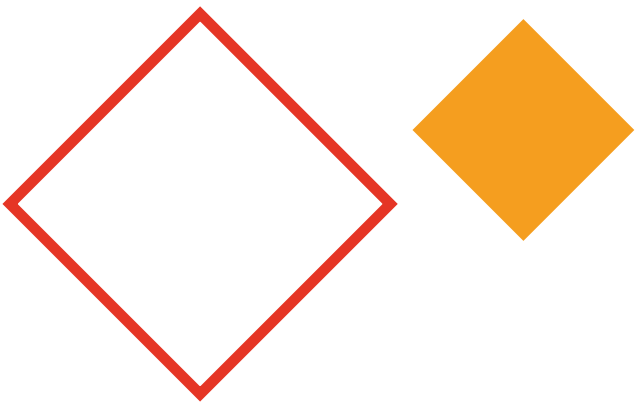
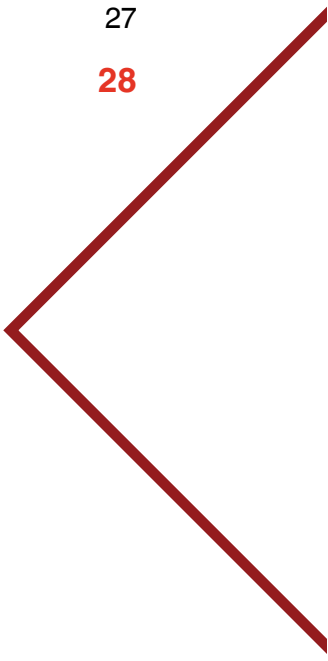
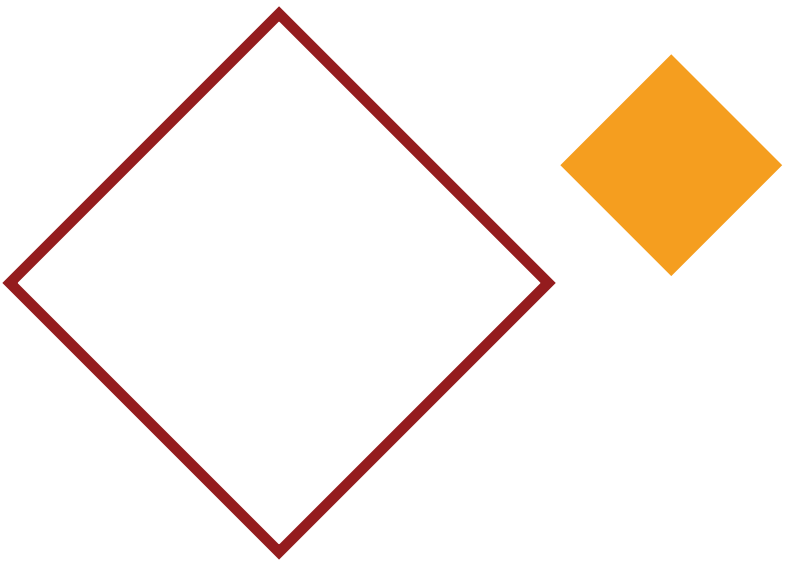




“Education is a better safeguard of liberty than a standing army.”

Richard Everett



INTRODUCTION

It is a great pleasure to finally present our paper, SOLIDAR Foundation's Policy Paper on Peace Education. The following policy paper is the culmination of a whole year of activities for SOLIDAR Foundation and its members, but the basis and framework for these deliberations are defined by lifetimes of work and commitment to peace education. As this paper will show, SOLIDAR members live and breathe peace education in their daily activities. Peace education has been the way in which SOLIDAR movements have worked for and with their communities, committed to fostering social change, and it remains the main way to support inclusive societies, social justice and peace.

Mikael Leyi
Secretary General of SOLIDAR

However, its importance is not adequately represented at a European level policy making. One of the main reasons for this seems to be conceptual or a lack of understanding. It is still not clear for many educational actors, policy makers and even some of our members what peace education is. This position paper is intended to remedy this shortfall and provide both necessary context as well as give an idea of how peace education works in practice exemplified through the work of our members. It will also serve as a basis for policy development through concrete recommendations aimed at improving and expanding the implementation of peace education across Europe and beyond.

The paper couldn't be timelier as war is once again ravaging Europe and we globally are living through several parallel crises. We need both a transition through these crises that is just, and we need common security to win a peace that is inclusive and sustainable. Essential for both these concepts is an educated citizenry and processes of dialogue, behavioral change and active participation. To realise that we cannot move forward in competition, conflict, or through domination, but depend on each other for our resilience, security and prosperity.

The current political and security concerns in Europe and the world underline the pressing need for peace education. Some might argue that when war, conflict and crises are already upon us it is too late for it as everyday challenges and suffering add stress and pressure. However, there is abundant evidence to the contrary and the SOLIDAR Foundation family argues that this is rather a reason for increased efforts for peace education.

Peace Education is a living and breathing community journey, a central part of developing democracy. As such it can never stop, and any moment, anywhere, is the right time and place to start it. SOLIDAR Foundation and its members exist to make sure that this work will continue, so that our societies may be supported in their inclusive journey through a just transition towards peace, sustainability, and social justice.

METHODS

This policy paper is based on three-part interrelated elements:

a. Review of academic literature on Peace Education
b. Review of relevant Peace Education policies
c. Interviews with representatives of the selected SOLIDAR member organizations working in Peace Education

Review of Academic Literature on Peace Education

The first step was to identify the relevant theoretical frameworks and the most important theoretical understandings of Peace Education. This provided a framework for understanding policy, setting up the interviews, and understanding the challenges practitioners and decision makers face in the area of peace education.

Review of Relevant Peace Education Policy

We simultaneously conducted a careful analysis of the relevant peace education policy documents referring to the European Union and beyond. This analysis represents the crucial part of the report because: a) most work practitioners do is guided by policy documents; and b) theory and policy are highly interrelated in the filed of peace education.

Practitioner Interviews

The final element of the report is the original data collection in the form of interviews with representatives of the selected SOLIDAR member organizations working in Peace Education. We conducted six interviews between July and September 2022. In most cases participants were people who, within the given organization, work precisely on peace education programs. Each interview took between one and a half and two hours. In the case of two organizations, there were two participants, both working for the same organization. Interviews were held in English and Spanish except in the case of Centre for Peace Studies (Croatia) and Community Development Institute (North Macedonia) where the interviews were held in Bosnian-Croatian-Serbian (BCS). All participants were employees of one of the organizations, members of SOLIDAR network (full list of participating organizations in table 1). The organizations were selected in the following way. In the first step, SOLIDAR staff

Table 1: List of interviewed organizations

Organization	Country
Centre for Peace Studies	Croatia
Movimiento por la paz	Spain
Community Development Institute	North Macedonia
Asamblea de Cooperación por la Paz	Spain
Olof Palme International Centre	Sweden
La Liga Española de la Educación	Spain

helped identify member organizations that have peace education programs. This yielded a longer list of organizations from various countries. Most of these organizations were contacted and based on their availability and willingness to participate, we reached the final list of participants. Given the selected qualitative approach to data collection (in-depth interviews) we consider this sampling strategy to be sufficient. Our goal was to understand the sophisticated dynamics between various stakeholders in several contexts that bare specific challenges.

Each interview consisted of five topics. Firstly, the participants were asked to present their organization, most important programs the organization is conducting and their role within the organization. Following this, the main three parts of the interview were focused on: the relationship between formal and non-formal peace education in their country and the role their organization has in these, the details of the specific peace education programs the organization is conducting, and the way their organization's programs are influenced by wider policy orientations, challenges and funding schemes. Finally, the participants were asked to share their personal views on what they consider quality peace education and what organizations, such as theirs, need in order to provide better peace education. Based on the interview analysis, we extracted several recurring themes that seem to capture the views of peace education practitioners across Europe.

DEFINING PEACE EDUCATION

Defining Violence and Peace

As is the case with many concepts related to peace, defining peace education is not at all an easy task. There are many competing, yet rarely opposing, ways of looking at what is the essence of peace education. Looking at peace education literature, it sometimes seems like a projective psychological test – a blank canvas upon which different authors, depending on when and where they are, project the needs and wants for a better future. Indeed, it is said that people "project onto the concept . . . their own particular vision of a desirable society, the means to achieve it, and the schools' role in this mission" and that the "consequence of this projection is the multifaceted, multifarious and multiform state of peace education we see at the present time" (Bar-Tal, 2002, p. 27). Thus, it seems like a good idea to think about ***peace educations*** – plurality of theoretical approaches, definitions, methods, societal and political conditions that together create specific practices across societies and educational systems.

In addition to thinking about ***peace educations*** instead of ***peace education,*** defining the concept often requires going back to defining peace. Asking what peace education is going to work towards or what is peace is a starting point for many authors. Furthermore, to define peace it is often necessary to define violence and the complexity of peace educations becomes clear.

Many authors go back to the definition of peace to define peace education. Smoker and Groff talk about six categories of ***"peace thinking"*** (1996, p. 2) simultaneously representing the evolution of the Western peace research tradition. These include: absence of war, balance of forces in the international system, peace as negative/positive peace, feminist peace with both macro and micro levels, peace with the environment, and holistic inner and outer peace (Smoker & Groff, 1996). These types of "peace thinking" or types of peace are inseparable from the sort of violence they are addressing and show the variety of violence we encounter in different societies. It is important to note the widely accepted distinction between ***direct, structural, and cultural violence*** that originates from Galtung (Galtung, 1969, 1990, 1996). According to his view, we can agree that peace is the absence of violence if we define violence in an extended way as "present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations" (Galtung, 1969, p. 168). The distinction between direct and structural violence is important because, according to Galtung, it is the ***absence of direct violence*** that leads to ***negative peace*** and the ***absence of structural violence*** that leads to ***positive peace*** (1969).

We can also talk about different levels at which peace takes distinctive form. Harris distinguishes between ***national, cultural, institutional, inter-personal and psychic levels*** (Harris, 2003, p. 10). These different forms of peace depending on the level we are looking at also lead to different understandings of peace education.

Depending on how violence and peace are defined the definitions and conceptions of peace education can be placed on a continuum going from very narrow - usually the absence of direct violence, to wide - usually including social injustice. Often times when discussing peace and peace education in everyday life, people, even professionals from the field of

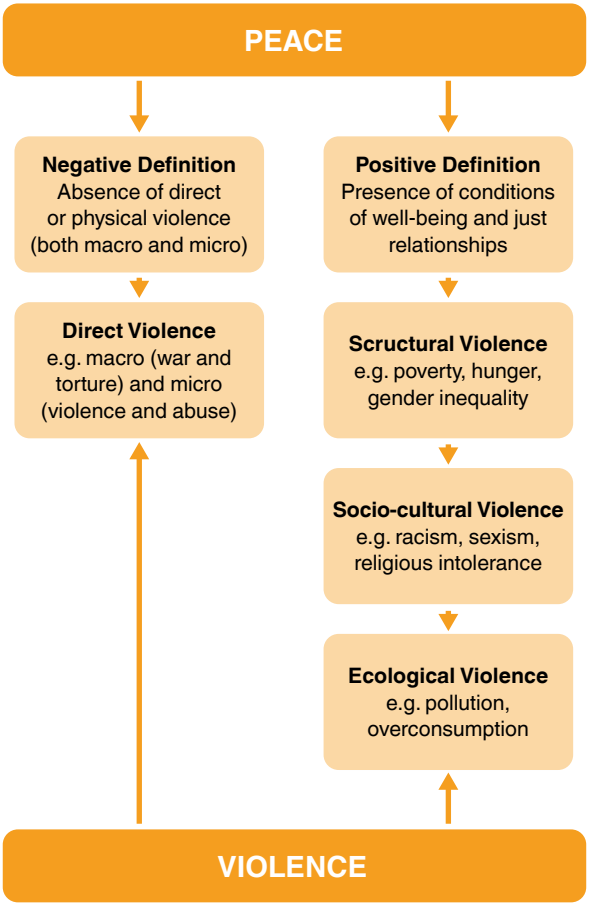


Figure 1: Peace and Violence (adapted from Navarro-Castro & Narrio-Galace, 2019)

education, are prone to connect peace education solely to the situation of active direct violence between groups or the situation of an immediate post-violence period however, peace education can take many different forms depending on the particular society in which it is conceived and practiced.

Peace Education

Bar-Tal defines peace education as a practice that is "to diminish a variety of human ills (injustice, inequality, prejudice, intolerance, abuse of human rights, environmental destruction, violent conflict, war) to create a world of justice, equality, tolerance, human rights, environmental quality, peace, and other positive features" (Bar-Tal, 2002). While this definition is rather wide and includes various ills that societies might suffer from, Bar-Tal adds an important caveat by saying that the "nature of peace education is dictated by the issues that preoccupy a specific society, because it has to be perceived as being relevant and functional to the societal needs, goals and concerns" (Bar-Tal, 2002). This understanding thus allows various types of peace *educations* to exist simultaneously as different societies will focus on different problems and different types of peace they are trying to achieve.

Peace Education and Active/ Recent Violence

The narrowest definition of peace and peace education is the one referring to ***peace as the absence of war*** (Smoker & Groff, 1996) or peace as the absence of direct violence (Galtung, 1969, 1990, 1996). Unfortunately, violence is still reality, and in these situations, there is a need to first reach ceasefire before the societies can move on to reaching other forms of peace. While being too narrow, there is no definition of peace and peace education that does not include this element. Furthermore, the insights from peace education in societies with active/recent violent conflict provide important lessons for relatively peaceful societies. The main goal of peace education in these societies is "to construct society members' worldview in a way that facilitates conflict resolution and peace process and prepares them to live in an era of peace and reconciliation" (Bar-Tal & Rosen, 2009, p. 559). This refers to all members of society including students and thus there are two approaches to peace education. The narrow approach that is focused only on students and schools and the broad approach that is "concerned with socialization and persuasion of society members to support the peace process" (Bar-Tal & Rosen, 2009, p. 559). The latter requires various society institutions to engage in the societal change that will result in a more peaceful society. Specifying what conditions are necessary to be met for the success of peace education

in societies involved in intractable conflict, the authors distinguish between political-social conditions on one hand and educational conditions on the other. The first group includes progress towards peace (moving towards conflict resolution), societal support for peace, ripeness for reconciliation (readiness to hear the peace education message), and governmental and political support. The educational conditions involve ministerial support, well-defined peace education policy, and peace education authority (Bar-Tal & Rosen, 2009, pp. 561–562). Whether the political-social conditions are favorable will determine if the society is going to have indirect (unfavorable) or direct (favorable) peace education. As compared to the latter, the former does not "negate too directly the ethos of conflict and the collective memory of conflict" (Bar-Tal & Rosen, 2009, p. 564) and we could say it provides a softer version of peace education. Together with this, there is a difference in themes between ***direct and indirect peace education*** (Figure 2). The indirect type of peace education focuses on general peace concepts, does not necessarily involve attitude change, and does not deal with the conflict the society is involved in (Bar-Tal & Rosen, 2009). It is important to mention here that relatively peaceful societies seem to suffer from similar problems.

Talking about peace education in societies experiencing active/recent violence, it is useful to mention the continuum proposed by Davies (2005) that consists of ten "modes" of teaching about war and conflict. The ten approaches are: ***hate curriculum*** where "the enemy is described in graphic and denigrating terms and one's own nation is portrayed in heroic ones" (2005, p. 22), ***defense curriculum*** where "conflict is seen as a constant threat, and children are taught how to defend themselves physically against the enemy" (2005, p. 22), ***stereotypes and allegiances*** where "war and conflict are taught not specifically as hating or fearing an enemy, but as the result of a stereotypical culture which permeates everyone in that country" (2005, p. 23), ***war as a routine*** where there is an "emphasis on understanding the causes of war, and there may be an 'objective' coverage of 'both sides'" (2005, p. 24). However, in these cases, it may be "presented as a series of 'inevitable' events, with little distinction between them" (2005, p. 24). The following modes are ***omission from discussion*** where "conflict is played down or not mentioned in curriculum, particularly in conflict or post-conflict states, in order not to 'inflame' or cement attitudes" (2005, p. 24), ***tolerance*** where "the emphasis is on tolerating the 'other', often within a multicultural framework, in order to promote harmony" (2005, p. 25), ***personal conflict resolution*** where "there is acknowledgement of conflict, and that young people will need skills and strategies to deal with these in their own lives" (2005, p. 26), ***education for humanitarian law*** which refers to a "specific project which explores ethical issues related to human behavior in times of armed conflict and war, with modules focusing on the role of citizenship and the need to demilitarize youth and reverse a culture of vio-

Indirect PE Themes	Direct PE Themes
• Reflective thinking • Tolerance • Ethno-empathy • Human rights • Conflict resolution	• Conflict and Peace • Peace process • Presentation of the rival • History of the conflict • New affect and emotion

Figure 2: Direct and Indirect Peace Education (Bar-Tal & Rosen, 2009, p. 563)


Author: Juan Diego Salinas, pixabay.com

lence" (2005, p. 26), ***dialogue and encounter*** where "there is the recognition of 'difference', but also the attempt to bring people together of traditionally opposing sides to share perceptions, experiences and emotions" (2005, p. 26), and finally ***action to challenge violence*** which "involves not just conflict resolution but political learning about issues . . . and encouragement to take an active part in campaigns" (2005, p. 27).

Peace Education – Form

Another crucial divide in the understanding of what successful peace education should be is about the ***form of peace education,*** to borrow from Galtung who speaks of form and content of peace education (2008). Other authors speak of content, method of communication, and organizational structure of the educational program (Haavelsrud, 2008). We will look at what these categorizations bring to the discussion of peace education and how can this help us better understand it.

The underlaying debate when it comes to form of peace education is about where does it belong - can it be conducted and incorporated as part of the formal education systems or should it inhabit spaces outside of the formal education. In his elaboration of the peace education in intractable conflicts, that refers to post-conflict societies as well Bar-Tal and Rosen seems to support making peace education a part of the formal education because it "serves as the major agent for socialization for conflict through school textbooks, instructional materials, teachers' instructions, school ceremonies" and "reaches all of the younger generation in any society in which education is compulsory" (2009, p. 558). On the other hand, Galtung asserts that "the form of peace education has to be compatible with the idea of peace, i.e. it has in itself to exclude not only direct violence, but also structural violence" (2008, p. 2) and ***formal educational system, in its current form is not free from structural violence.*** The claim is supported by several arguments however, probably the most important one is that formal educational system is "a mechanism for social classification" and in contrast "peace education should be seen as a way of achieving, individually and collectively, a higher level of consciousness, an awareness of social reality and solidarity in a joint learning community" (2008, p. 3). This opens a de-

bate that goes beyond the scope of this policy paper, but it is useful to remember there are many problems in simply adding peace education to the formal educational programs as if it is merely a corpus of knowledge students need to adopt and move on with their lives. And although he proposes that peace education is conducted within the formal educational system, Bar-Tal sees peace education as "an educational orientation, which provides the objectives and the instructional framework for learning in schools" (2002, p. 31). As mentioned above Haavelsrud discusses separately the method of communication (the form) and organizational structure of the educational program (2008). When it comes to form of peace education it is said that teachers and students should be equal partners in the educational process and, for the large part of the content, knowledge needs to be produced by all the participants in the educational process "if propaganda for and/or indoctrination of specific views are to be avoided" (Haavelsrud, 2008, p. 3). Organizational structure, in the form of strict time periods, division of knowledge into classes, grouping of students in classes, is seen as an obstacle to realizing the full potential of the problem-oriented and participatory peace education (Haavelsrud, 2008).

Peace Education – Content

The discussions of the form of peace education, whether it focuses on the organizational structure or the methods of communication, can only take us so far. The actual content of peace education is as important and often inseparable from its form.

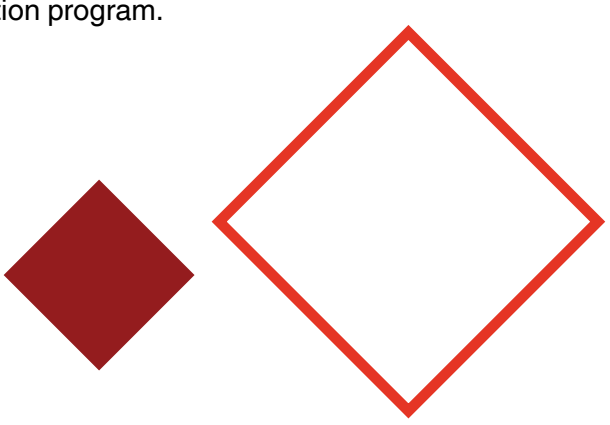
One of the most common categorizations of the content of peace education talks about knowledge, skills, and attitudes (Navarro-Castro & Nario-Galace, 2019) (Figure 1).

Talking about the content of peace education Galtung bases the discussion in the five phases of peace education projects: Analysis, Goal-formulation, Critique, Proposal-making, and Action (2008). The ***analysis*** of our present is the "place to present and theoretically explain relevant facts" (Galtung, 2008, p. 4) and if it was only for the analysis, peace education "would not differ from any other social science" (Galtung, 2008, p. 4). The analysis stage loosely corresponds to the knowledge

Figure 3: Peace education content (adapted from Navarro-Castro & Narrio-Galace, 2019)

in the previously proposed typology. It allows students to learn theories proposed to understand the issue but doesn't go further. ***Goal-formulation*** takes the analysis further by answering the question of what we would like to see in a concrete way. This question doesn't come without the discussion of what is possible and what is realistic or as Galtung puts it "whether the goal is just any type of utopia, or is it a viable utopia" (Galtung, 2008, p. 4). The third phase – ***critique*** is building on the first two and is closely connected to them but gives the diagnosis of the situation. It allows us to understand "the struggle of moving from the real world towards utopia" by creating a better understanding of "what prevents the real world from becoming worse and even sliding into dystopia (Galtung, 2008, p. 5). The next phase – ***proposal-making*** is maybe best summed up by saying that "any successful peace education program would make the participants really feel the tension between the preferred and the real worlds" (Galtung, 2008, p. 5). In this way, they would understand that creating proposals for change is necessary. The proposals that need to come from this phase refer to "what to do, who should do it, when and where, how, and why it should be done" (Galtung, 2008, p. 5). Finally, the last phase of a peace education project and the last element of the content of peace education programs according to Galtung (2008) is taking action. This is something that would be considered a normal part of any other course, like laboratory exercise for chemistry for example. It should be understood realistically in terms of what is possible for students in one peace education course but the author suggests "discussions of concrete action, like a search for new forms of peace education or participation in a practice-oriented organization" (Galtung, 2008, p. 5). It is important to note that this kind of action could easily be applied to the school as a system as well.

Whether or not action is an inseparable part of peace education is one of the open questions posed by Haavelsrud (2008). The author however, opens additional important questions about the content of peace education and hence the choices that need to be made in designing the programs. One such question is a relation between ***micro*** and ***macro*** issues and perspectives in peace education. Here, one of the major choices is the level of integration between the two perspectives as well as choosing one as the point of departure. There are different bridges between "then and there" and "here and now" that could be utilized. These in-between levels such as family, neighborhood, city, region, state "may be built as two-way channels in which the situations at both ends are seen to be interrelated, or they may be one-way bridges that hinder the understanding of two-way causality" (Haavelsrud, 2008, p. 2). Another important set of questions is opened by choosing whether to include the temporal perspective given that "reflection about an issue and its solution involves understanding the problem at various points in its development" (Haavelsrud, 2008, p. 3). Here, the author is proposing a typology of temporal knowledge categories that resonates with Galtung's understanding of content in peace education (2008). The categories are: 1. Historic knowledge: what was; 2. Diagnostic knowledge: what is; 3. Predictive knowledge: what will be; 4. Prescriptive knowledge: what ought to be; and 5. Knowledge about tactics and strategy: what can be done to change the situation from what it is to what it ought to be (Haavelsrud, 2008, p. 3). The creators of the programs and the teachers have a choice to make between different combinations of these categories in creating the specific peace education program.



PEACE EDUCATION IN POLICIES

Policies on peace education have been around for almost 80 years. Fostering peace through educational, scientific and cultural means was included as an aim in the constitution of United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1945 (UNESCO, 1945). At that moment, with the fresh reminiscence of WW2 in mind, peace education was primarily understood as a conflict prevention tool. From that moment on, in theory, policy and practice, the understanding of what peace education is has evolved. The array of topics peace education is supposed to address has widened from only addressing ways of preventing direct violence to dealing with all forms of indirect, structural violence and achieving both social justice and environmental sustainability (Galtung, 2008; Harris, 2003; *Peace Education. Making the Case.,* 2019).

Policy landscape: impediment or an opportunity?

Policy frameworks in which peace education features, have become more complex with the appearance of new transnational alliances and institutions and their long-term and short-term agendas. In contemporary Europe, the United Nations (UN), UNESCO, the Council of Europe (CoE), the European Union (EU), and the Organization for Security and cooperation in Europe (OSCE) all provide frameworks, recommendations and funding that can support peace education activities. Moreover, EU member states create their own national policies that support certain types of peace education programs and projects. In areas of active and recent conflict both transnational and national policy makers introduce peace education as part of international development policies and along with other peace building activities (*Human Rights Education,* n.d.-a).

Furthermore, what constitutes peace education today can make a part of Human Rights education (HRE), Global Citizenship Education (GCED), Global Education (GE), Education for Sustainable Development (ESD). Different frameworks tackle certain aspects of peace education. Sometimes they overlap and sometimes they complement each other.
One of the operating frameworks in the field is Global Education coined and put forward by CoE (North South Center. Council of Europe., n.d.). Global Education is described as "a pedagogical approach that fosters multiple perspectives and the deconstruction of stereotypes and builds on a learner centered approach to foster critical awareness of global challenges and engagement for sustainable lifestyles. Global Education competences build on development education, human rights education, education for sustainability, education for peace and conflict prevention and intercultural education, all being the global dimension of education for citizenship" (North South Center. Council of Europe., n.d.). Global Education encompasses all aspects of peace education and puts focus on the global dimension of knowledge and actions to be taken based on it.

Human Rights Education is one of the most elaborate educational concepts connected to peace education (Council of Europe, n.d.). There are different definitions of what HRE is, but they all include at least three dimensions: a) the content - knowledge about human rights, their origin and protection mechanisms, b) the process - human rights implemented in HRE (through participation, freedom of thought and expression, etc.), c) attitudes and skills – for defense and promotion of human rights (Council of Europe, n.d.). From the perspective of peace education theory, HRE is 'peace through justice,' an approach that rests on the notion that

humans have certain inalienable rights that governments should protect (Harris, 2003). It is one of the aspects of PE focusing on legal protection of human dignity. Human Rights Education is an operating framework adopted by the Council of Europe under which educational resources, guidelines, trainings and other activities are being produced and supported (Council of Europe, n.d.). At the same time, HRE is one of the focuses of the UN Office of the High Commissioner for Human Rights (OHCHR) that coordinates, among others, United Nations education and public information programs in the field of human rights (UN Office of The High Commissioner for Human Rights, n.d.). The World Programme for Human Rights Education coordinated by this office aims to engage governments to integrate human rights principles and values in school curricula (UN Office of The High Commissioner for Human Rights, n.d.).

Global Citizenship Education (GCED) has been introduced as a strategic area of UNESCO's Education Sector program to "address human rights violations, inequality and poverty that threaten peace and sustainability" (*Global Citizenship Education,* n.d.-a). It is perceived as complimentary to Peace and Human Rights Education. "It aims to empower learners of all ages to assume active roles, both locally and globally, in building more peaceful, tolerant, inclusive and secure societies. It encompasses three dimensions: a) Cognitive: knowledge and thinking skills necessary to better understand the world and its complexities, b) Socio-emotional: values, attitudes and social skills that enable learners to develop affectively, psychosocially, and physically and to enable them to live together with others respectfully and peacefully, c) Behavioral: conduct, performance, practical application and engagement. It covers topics such as Prevention of violent extremism through education, Education about the Holocaust and genocide, Languages in education and Promotion of the rule of law" (*What Is Global Citizenship Education?,* n.d.-c). UNESCO's work in this realm is guided by the Education 2030 Agenda and Framework for Action, notably Target 4.7 of the Sustainable Development Goals, which will be discussed later in the text. (*What Is Global Citizenship Education?,* n.d.-c) GCED covers almost all topics that fall under the umbrella of peace education except for the topics of sustainable development. In UNESCO's approach topics related to sustainable development are tackled separately as part of Education for Sustainable Development (ESD). "ESD gives learners of all ages the knowledge, skills, values and agency to address interconnected global challenges including climate change, loss of biodiversity, unsustainable use of resources, and inequality" (*What Is Education for Sustainable Development?,* n.d.-b). UNESCO works on this by focusing on 5 main areas: Policy, Transforming learning environment, Building capacities of educators, Empowering and mobilizing Youth, Accelerating local level action. In order to do this, UNESCO works across sectors and targets the change in formal, non-formal and informal learning settings (*What Is Education for Sustainable Development?,* n.d.-b).

On the other hand, UNESCO recognizes peace education as a separate concept. Since its foundation it has been one of the most prominent policy makers in this field. UNESCO primarily "cooperates with governments on re-orienting educational policies towards values that lay the foundation for peace and respect for human rights" (*UNESCO'S Work on Education for Peace and Non-Violence. Building Peace through Education.,* 2008). Their work is organized in five dimensions: "a) Mainstreaming culture of peace values into national educational systems, b) Networking, Advocacy and Research, c) Policy and Information Exchange, d) Textbooks, Learning Materials and Curricula Development"(*UNESCO'S Work on Education for Peace and Non-Violence. Building Peace through Education.,* 2008).

In conclusion, both the complexity of what should be addressed as part of peace edu-

cation and the complexity of how that can be achieved have substantially grown. This presents itself simultaneously as a challenge and an opportunity for the practitioners. For practitioners, it can get challenging to navigate them, understand their interconnections and position their work in this landscape. On the other hand, if navigated well, it can provide more options for anchoring their work and creating alliances and networks.

Peace education in the context of UN Agenda on Sustainable Development Goals

Currently, one of the most influential policy frameworks that enable peace education across the world and in Europe is the United Nation's agenda on meeting Sustainable Development Goals (SDGs) in 2030. Seventeen integrated goals were adopted in 2015 with an aim of ending poverty, protecting the planet and ensuring that all people enjoy peace and prosperity. (*What Are the Sustainable Development Goals?,* n.d.) SDG4 is dedicated specifically to Quality Education, and it aims to ensure inclusive and equitable education and promote lifelong learning for all. (*Goal 4. Quality Education.,* n.d.) SDGs are further elaborated through specific targets and based on dedicated indicators, the progress towards them is being reported on a short-term and long-term basis. Latest reports on the progress of SDGs point to regress in achieving the goals due to confluence of multiple crises, from COVID-19 to climate change and conflicts. In terms of education, significant negative trends are apparent in relation to heightened risk of students not returning to school after long closures, deepened disparities and inequities in learning, lack of psychosocial support in school, etc. (*The Sustainable Development Goals Report 2021., 2021b; The Sustainable Development Goals Report 2022., 2022; The Sustainable Devlopment Goals Report 2020.,* 2020c) In that context, mainstreaming peace education on a global scale seems hardly like an achievable goal.

Measuring the extent to which GCE and ESD have been recognized and spread in Global Education has been deemed as challenging. (Global Campaign for Peace Education, 2019; Helin, 2021) Indicators for achieving this target have been criticized for focusing only on what goes on in formal education and for not being culturally sensitive (Helin, 2021).

Around 90% of countries did however report that Education for Sustainable Development (ESD) and Global Citizenship Education

Target 4.7. encompasses the concept of peace education.

"By 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development"

(What Are the Sustainable Development Goals?, n.d.).

Indicator through which achievement of these goals is measurable is the following:

4.7.1 Extent to which (i) global citizenship education and (ii) education for sustainable development are mainstreamed in (a) national education policies; (b) curricula; (c) teacher education; and (d) student assessment (Statistical Commission pertaining to the 2030 Agenda for Sustainable Development, 2017).

(GCED) were at least partially mainstreamed, but only 15% report that high levels of integration took place in educational policies, curricula, and teacher education and student assessment. This could be interpreted as ESD and GCED only starting to enter the system. There is obviously a long way ahead before them being fully integrated (*Quality Education. Sustainable Development Goals. Extended Report,* 2022). Teacher education is the "weakest link" in this equation with only 10% of countries reporting that they have fully mainstreamed ESD and GCED in teacher education (*Quality Education. Sustainable Development Goals. Extended Report , 2022.,* 2022). There is still a lot of work to be done to make these topics and approaches officially a part of the educational systems on a global scale, but the report also shows that there is not only the need, but also the will of teachers to learn and do more about it.

EU peace education policies

Values engraved in peace education are in line with basic principles and values of EU; freedom, democracy, equality, rule of law and promoting peace and stability. Increasing number of educational policies and increased funding for education prove its importance for the EU (European Parliament, 2012). One of the biggest obstacles to systemic integration of peace education in educational systems throughout EU is the fact that educational curricula are the remit of EU member states. Educational systems are a product of different educational traditions, different socio-economic circumstances of specific countries and their visions on what education is for.

Together with other members of the UN, the EU has committed to UN Agenda for Sustainable Development 2030. In EU context, monitoring of meeting SDG4 per country focuses only on progress made in promoting and increasing basic education, tertiary education and adult education and when it comes to that EU " is on track to meet its 2030 targets for early leavers from education and training and tertiary educational attainment." Adult learning has also increased since 2016. The share of children participating in early childhood education has grown slowly in the EU since 2015, and stronger progress will be necessary in the coming years to meet the respective 2030 target. Trends have been quite unfavorable for educational outcomes and skills (Eurostat, 2022).

In relevant global scale reports, data on progress of EU towards achieving the SDG target on peace education is presented together with the results from Northern America (ENA) (*Quality Education. Sustainable Development Goals. Extended Report, 2022.,* 2022). It is interesting to note that unlike the other areas of world, in ENA PE is more mainstreamed in laws and policies than in curricula and teacher training. This could mean that only the general framework for integration of ESD and GCED has been set up. But without ensuring that curricular pathways to include them really exist, and without further developing teachers' competencies to integrate these topics and approaches in their regular teaching, the reach of the policies might be limited. Data on student assessment shows that policy measures are pointing to the same conclusions, as they show that students do not know enough about these topics nor have they developed competencies necessary to act for the change in this regard (*Quality Education. Sustainable Development Goals. Extended Report , 2022.,* 2022). When it comes to mainstreaming ESD and GCED in formal education, integration of PE in curricula and teacher training might prove to be crucial. Having in mind the fact that educational systems are the prerogatives of member states and that EU (and other transnational) level policies have only limited impact on them, this will ask for more agency of the member states. We have stated before that indicators on achieving the goals connected to PE are overlooking what goes on in non-formal and informal contexts. Because of this, this data does not grasp big portion of PE activities initiated by CSOs

and can therefore hardly be representative of the entirety of PE activities. The section of this policy paper called "Case studies" gives an insight into diversity of such activities, points to examples of successful practices in that realm and challenges met in their implementation.

The EU provides policies and funding opportunities that enable peace education through various mechanisms, and works with member countries on achieving strategic goals that include this concept. For example, The European Education Area was established to improve quality and equity in education and training. (European Union, n.d.) One of the pathways for achieving this is through promoting of Key competences for lifelong learning (European Union, 2019). Citizenship competence entails knowledge, skills and attitudes which "support social and cultural diversity, gender equality and social cohesion, sustainable lifestyles, promotion of culture of peace and non-violence, a readiness to respect the privacy of others, and to take responsibility for the environment" (European Union, 2019) and therefore works on the same topics as peace education. Erasmus+ is the most important funding mechanism for educational activities that span from early to adult education, and from informal, non-formal to formal education. One of the focuses the program puts on is the citizens' participation in democratic processes and overcoming difficulties in actively engaging and participating in their communities and in the Union's political and social life. (European Commission, 2021). Erasmus+ is particularly resourceful for supporting networking and exchange activities, which can also be used by CSOs working on PE. It is, however less resourceful when it comes to direct support to non-formal and informal activities of PE if they are not a part of the joint venture with partners from EU.

EU policies and crisis

In the last decade, certain aspects of PE have been brought to the center of European policy makers' attention by crises and emergencies. After the terrorist attack in Paris in 2015, education was seen as a tool for preventing future cases of extreme violence. As a conclusion of the work of the ministers of education, the Paris declaration put an emphasis both on teaching about and for fundamental values as well as for development of civic and intercultural competencies (European Union Education Ministers, n.d.). Based on this, the CoE developed initiatives and projects in this field. Following the Paris declaration, the EU devised recommendations and strategies that highlight citizenship education and intercultural education (European Commission, 2016; *Peace Education. Making the Case.,* 2019). There is obviously a rising awareness among policy makers that education can play a crucial role in building peace.

The Communication on Education in Emergencies issued in 2018 "proposes an approach that strengthens mutual responsibility among relevant EU external instruments to address education needs in emergencies and crises through humanitarian and development assistance, based on coordination, complementarity and political action" (European Commission, 2018). This opens pathways for certain types of PE activities in areas outside of EU affected by conflicts through other mechanisms. This venue might enable PE activities that would have otherwise not taken place in these areas.

However, for PE to have a substantial and sustainable impact in EU, a bigger and more coherent policy and funding infrastructure needs to be set up. This infrastructure should prioritize programs that systemically address all relevant challenges to peace and equality for a longer period of time in all EU and EU accession countries. Those programs are particularly successful in dealing with current crises and emergencies. Some examples of these will be elaborated in the section dedicated to Case studies.

CASE STUDIES

Flagship Programs

Almost all organizations whose representatives we interviewed have one main PE program that constitutes the backbone of the organization. These are long running programs that usually represent a methodological novelty and know-how developed through numerous iterations. Besides being particularly relevant for the societies in which they are implemented, these programs have an additional value as their concepts and methodologies could be adapted to different contexts across Europe. Together with presenting these flagship PE programs, we will showcase challenges and opportunities arising in their implementation.

The **Centre for Peace Studies (CPS)** from Croatia, for example, has a twenty-five years running program that covers a wide range of topics connected to achieving positive peace. **Peace Studies** is a six-months-long, 100 contact hours, non-formal peace education course. The program was initiated as an immediate post-war activity in the UN volunteer camp in a divided community of Pakrac in Croatia in 1997. What started off as peace building program evolved into a comprehensive peace education program. While core themes stayed the same, through time and as a response to new social challenges, certain parts of the program changed. Continuously evolving content is organized into several modules and segments. The latest edition consisted of 7 segments organized into three modules. During this period, around 700 people participated in the program. For some, this program kicked-off their activist engagement and successful careers with various CSOs in Croatia. Many others implement knowledge and skills they gained as part of the program in their everyday work.

In the case of **Community Development Institute (CDI)** from North Macedonia there is a program, called **Bona Mente.** It is being implemented since 2006 and focuses on providing trainings to different stakeholders on a municipal level (decisionmakers, administrative workers, CSO workers and other interested citizens) on the topic of the Inter-Ethnic Commissions. After the 2001 Military Insurgency in North Macedonia (then Former Yugoslav Republic of Macedonia) the law intended these to be special bodies in ethnically mixed municipalities that would guarantee the interests of minority groups were being taken into account by the municipality. In municipalities where the minority ethnic group makes up for more than 20% of all citizens there is a legal obligation to form the commissions, but they can be constituted in other multi-ethnic municipalities as well. The program is essential in raising awareness about the importance of these bodies, legal framework, and in a way promoting the inter-ethnic commissions as a form of a minority representation.

Schools without racism, schools for peace and development is another such long-running program provided by **Asamblea de Cooperación por la Paz (ACPP)** in Spain. Almost everything the organization does in formal education is part of one big program they conduct in all the regions of Spain. This program, which exists for 20 years, was initially intended to fight racism but later developed to include peace and development. It consists of various materials and methodologies for teaching about these topics. The program, described as a wider approach to education, to the way of understanding education, is tailor-made for each of the participating schools. The ACPP education experts come into the school, assess the needs together with the teachers and managers, then they create a program by choosing the appropriate activities from the wider set. During the implementation,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that takes at least one year, they also organize regular monthly meetings with teachers of the participating school. The program is aimed exclusively to public, secular schools in Spain. Most often, the schools working with ACPP are in low-income or immigrant communities.

Flagship programs continuously evolve

Most of these programs are everything but a static collection of methods and content over the large periods of time. Flagship programs evolve, both in terms of content and methods, in order to include new topics and new realities. Organizations enrich them accordingly when faced with new challenges in society. The examples most often mentioned by our interviewees were the refugee crisis, climate change, and the War in Ukraine. As is shown by the example of ACPP, the dynamics behind developing a program are complex: "We have to be in a constant adaptation. And also we need to constantly have in mind the global context. This year, many organizations were focusing on War in Ukraine, but they forgot about the situation in Palestine or others" (Interview, ACPP). Another example of this is the **Peace Studies** program by CPS. "Topics change depending on the current context we are in. At the beginning, the focus was much more on topics dealing with the past, and now we have introduced topics of global society and sustainable development. After the economic crisis of 2008, workers rights were covered more extensively. In the past there were more 'green topics' and now they are framed as part of sustainable development together with economic and social aspects of it… And of course, if we are approached by someone who is doing an amazing work in the context of PE, we are open to see if we can accommodate their contribution into the program. It is a constant endeavor of design and redesign." This excerpt also shows that is not only the current social situation that influences how the programs are devised, but also policy developments that suggest themes and topics being organized in a certain matter. Policy frameworks were proved important also in the case of LEE, where policies connected to Global Citizenship Education

have instigated introduction of new topics in their educational work, such as economic and environmental sustainability. These examples also show that developing and implementing PE programs is dependent on various factors: understanding of what PE is, different policy frameworks, current societal challenges, as well as the network of activists and educator organizations work with. In the following section, we will present some of the problems CSOs come across in managing long-term PE programs.

Challenges of sustaining the flagship programs

The flagship programs represent the most successful and longest running programs of these organizations. However, organizations often have troubles funding these long-term programs and have to put in the additional work to maintain continuity. In the case of CPS (Croatia) in spite of its longevity, reach, and impact, donors often see **Peace Studies** as "too extensive" (the duration of the program stretches over several months) and "not including enough participants" (Interview, CPS). This makes the program a "funding and reporting nightmare" (Interview, CPS). This often means that the program needs to be financially supported by several donors and that parts of the program are being implemented without being financially supported. Regardless of this, CPS is managing to sustain it thanks to enthusiasm, alertness and creativity in fund raising. Community Development Institutes' (North Macedonia) director says "this is our mission, and we do this with or without the project" about **Bona Mente.** He further explains that the organization became a "resource Centre" for these trainings, being called by municipalities when there is a need for trainings. Often times beyond schedule and out of funding schemes. He adds the organization sometimes "invests money earned through some commercial activities in conducting the work for the interethnic commissions" and he often volunteers his time (Interview, CDI). For some other organizations this is less extreme but still requires extra effort to be able to continue providing the programs they know work and give results. Explaining the way this is done by Movimiento por la Paz (MPDL) their representative says "We call it education for development because this is the language used by the funding office but we keep our line" (Interview, MPDL). Similarly, talking about different challenges faced by the organization, ACPP representatives state "it is one of our day-to-day tasks to disguise what we do, adapt, or wrap it as a beautiful present for each of the funding agencies . . . One of the main challenges is to adapt our programs to these concepts. Our work, methodology and pedagogy are not changing but yes, we need to be attractive for the funding agencies. For this sometimes we need to talk in terms of human rights or citizenship, other times in terms of multiculturality because the funding body is the one that finance programs for integrations of immigrants. Of course, we have diverse funding agencies (that work with different topics) and this allows us to include different topics." (Interview, ACPP). These examples point to at least two important things. Firstly, it is almost impossible for organizations to secure funding that covers their flagship PE programs in full. Secondly, in order to secure funding, they need to be able to navigate different policy frameworks and multiple funding schemes. This uses up extra organizational resources that could otherwise be used for conceptualization and implementation of PE programs.

Peace educations: Responding to Societal Needs

Whatever definition of Peace Education we accept and work with, it is important to remember that "nature of peace education is dictated by the issues that preoccupy a specific society, because it has to be perceived as being relevant and functional to the societal needs, goals and concerns" (Bar-Tal, 2002). The varying contexts across Europe and across the

world determine the content and the approach of the organizations designing and implementing peace education. Most organizations are well aware of the realities on the ground and respond to the specific needs of the society they operate in. In the context of PE, maybe one of the most important characteristics determining what the needs of society are, is their position on the continuum from post-conflict society to a relatively peaceful society. In post-conflict societies, PE programs are mostly dealing with peace building while in relatively peaceful societies programs address indirect, structural and cultural violence. In the case of North Macedonia where the conflict is recent (2001 Military Insurgency) CDI's flagship program is primarily aimed at multiethnic communities where they consult and support the work of interethnic commissions, as a mean of trust building and ensuring that minority protection mechanisms work. This work is crucial for the reconciliation and prevention of the repeated violent conflicts. On the other end of the spectrum we have organisations based in relatively peaceful societies focusing on racism, gender equality, LGBTQI+ issues, integration of refugees, etc. Both MPDL's (Spain) and ACCP's (Spain) programs focus on the topics of racism, xenophobia, gender equality, etc. The case of CPS (Croatia) we can see the evolution of an immediate post-conflict program into a program that includes various sorts of structural and cultural violence. The **Peace Studies** program stayed relevant by constantly evolving together with the needs of society.

Orientation of PE towards the needs of the particular society - the so called ***micro*** perspective - is extremely important. However, the ***macro*** perspective of PE should never be out of the sight, either. With the current War in Ukraine, the macro perspective in Peace Education seems more important than ever. Peace Education projects across Europe operate on different levels. It is what Haavelsrud describes as many in-between levels from immediate to global such as family, neighborhood, city, region, state that "may be built as two-way channels in which the situations at both ends are seen to be interrelated" (2008, p. 2). In some cases it seems feasible to do a local community project, and at the same time it might make sense to build transnational alliances and develop joint Peace Education activities on an EU level. Operating levels influence the type of activities being devised. Local community Peace Education projects might start from a specific community problem and then provide a bigger, global outlook to it. Working on a EU level project helps Peace Education CSOs see how same or similar activities work in different contexts. A good example of this is the transnational project BEST, implemented by several SOLIDAR members. SOLIDAR members in Spain, operate primarily on a regional level and have very different kinds of programs at a national level. In addition to working on different levels, the content of Peace Education programs include global topics and topics coming from different contexts. ACPP representatives stated "we raise awareness with youth in Spain about conflicts in Colombia, Palestine, Salvador, etc." (Interview, ACPP). This and other organizations also have programs being implemented in societies other than their own. Olof Palme Center and LEE are implementing PE programs that deal with structural and cultural violence in Sweden and Spain. However, both organizations are implementing different types of PE programs abroad, in post-conflict societies where they integrate PE in peace building endeavors. The fact that PE programs differ that much in these contexts, simply shows that organizations are developing and offering programs relevant for the societies they work in.

Political Landscapes and Peace Education

The education system in every country is highly susceptible to the changes in the political landscape on national, regional, and municipal level. Peace education programs of different sorts, organized by NGOs, are even more easily influenced by the political

changes. The extent of these influences is tied to the contextual factors but there are many commonalities between the case studies from different countries in Europe. Most organizations reported on experiencing some type of challenges raising from the way political actors handle education. Peace education programs are extremely susceptible to any type of crisis as ACPP representatives put it: ". . . when there is a financial crisis, the first thing that goes is the peace education. It is the least important priority." (Interview, ACPP). This is probably the result of this kind of work being seen as something extra and not fundamentally important by the decision makers.

In other cases the willingness to prioritizes PE programs is coupled with what our participants see as incompetence of the decision makers "Everything sounds good on paper but the reality is different. The state doesn't have the capacity or will to do that. The laws are good but could be interpreted in many ways" (Interview, CDI). Even more extreme form of political influence are reported where the changes in the political power on the local or regional level can be detrimental to the very future of some elements of the program: "It is not only about financing but also about political priorities . . . some of the local governments, here in Spain, are far right. We found that some of the work we used to do about gender, for example, we have to kind of camouflage it and change it a little bit in order to be able to continue to do the work in the public schools. (Interview, ACPP). In this case, previously established programs dealing with gender equality were revoked in communities with right-wing leadership and changed to accommodate the decision makers' political platform.

Besides from being openly against some elements of the programs, decision makers sometimes engage in a practice deemed even more dangerous by our participants: "they camouflage and change the concepts, for example we don't talk about gender violence but domestic violence or general violence or family violence and this is the way to influence our work." (Interview, ACPP). Furthermore, these political processes are creating additional challenges: " We found for example that a family said they don't want that kind of a program. The social climate is allowing them to feel free to veto a certain topic in education - vote of conscience." (Interview, ACPP). This could revert the progress made in the previous decades, discontinue some of the fundamental elements of peace education

programs in certain political contexts even though "these values (gender equality, human rights, etc.) are not and should not be up for debate" (Interview, ACPP). These findings reconfirm the fact that PE is always political, that the negotiations about the content of PE are not limited to post-conflict societies, and also points to how democratic backsliding is affecting PE. Unfortunately, with democratic backsliding across Europe, more examples like this are to be expected.

What is good PE?

"Anything can be done simply formally or with substance. Peace educators are the ones that give PE relevance. PE should deal with what bothers people on a daily basis - we are the ones that make these tools relevant" (Interview, Olof Palme Centre).

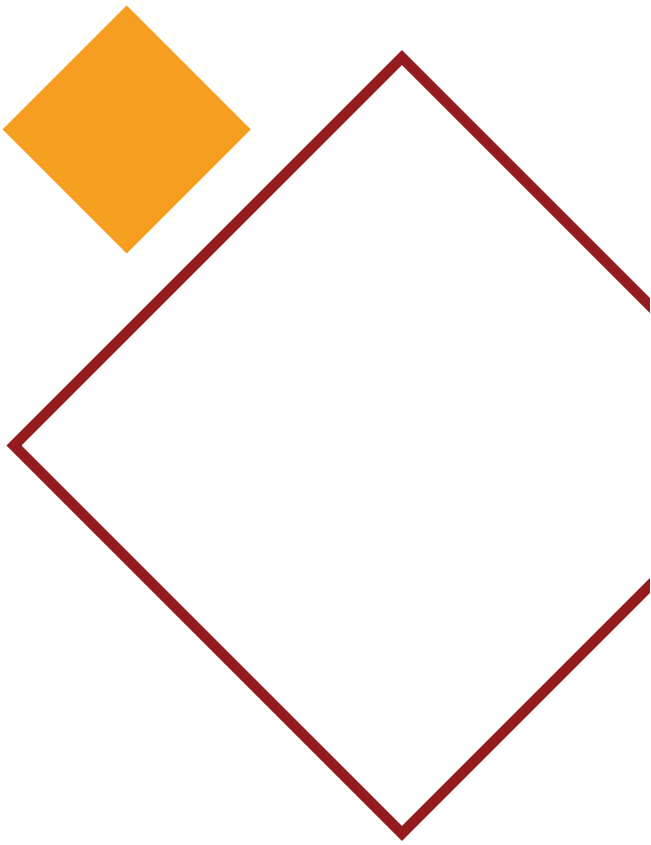
Finally, we asked all of our participants to share what they consider to be good Peace Education. While different theoretical framework disagree on many elements, the experience our participants have in the field and on the ground makes their insights invaluable when it comes to developing future programs and understanding the possible pathways to improve Peace Education programs. Some insights are related to the theoretical understanding of Peace Education, its scope and mission. One interviewee said "following Galtung's definition, positive peace is absence of all forms of violence (can be looked through different angles such as generations of human rights), creating a society in which all individuals will be able to reach their full potential, peace education is understanding of different systems that influence human's life (economic, social, environmental) and finding the way to achieve their rights by swimming through all those systems and their interconnections" (interview, CPS). Another respondent highlighted additional qualities peace education should have "good peace education programs are those including a feminist perspective - I think it is important because we are not talking only about gender equality but something more. We can talk about LGBTQI+ realities, a critical point of view. We also should talk about our country realities in relation to the global south" (Interview, MPDL). These quotes put the emphasis on the wider understandings of peace education no matter what the local realities are. In a similar manner, another interviewee states "For us what is important is the way you do it and not what the topic is. Whether you work on the root of all this, whether your work is creating critical thinking and critical consciousness."(Interview, ACPP). Focusing on developing basic skills and preparing learners to go out in the world and face different challenges seems to be a common idea in these understandings of what good peace education should be.

In addition to this, our respondents spoke of other prerequisites for having better peace education. Almost all of them aim at influencing formal educational system and therefore have some type of cooperation with schools, universities or institutions for professional development of teachers in their countries. CSOs work on different levels; they provide PE activities for students at different educational levels (ACPP, MPDL, LEE), they feature in professional development of teachers on PE related topics (CPS), they develop teaching materials for use in formal education (CPS, MPDL, ACPP, LEE). In many cases, they are even financially supported by their local, regional, and national governments for doing so. These relationships are established over a long course of time, but they still remain fragile. "There were times when we cooperated well with the Teacher Training Agency, our programs were certified, then with certain political changes like with the change of the minister or something like that, we *fell out of the system.* Now it is completely unclear on which criteria the cooperation between the agency and CSOs is established" (Interview, CMS). Another interviewee explained the cooperation with the formal educational system like this: "We work with educational

system, in formal education like satellites: we make programs, raise awareness but we are not integrated consciously in the educational system." (Interview, MPDL). Often times, it seems like different parts of "the system" have a very different and incoherent approach to the relevance and the work of CSOs doing PE in general. "There are two offices: granting and education office of Cantabria. One gives the money and the other is not letting you do the work. They are not coordinated. For example, during the pandemic, they had one project funded but the educational office prohibited entrance to schools for people who don't work in schools for a whole year . . . the money comes from the same government." (Interview, MPDL). Sometimes the rules are not in line with reality. One example is that many big state fundings and calls have the timeframe for execution that doesn't coincide with the school year "The funding body gives you money for the schedule you promised, and this doesn't correspond to the reality and the needs of the schools." (Interview, ACPP).

There is obviously a lot of space for improvement of relationships between CSOs providing PE programs and "the system". One thing that seems particularly important to our respondents in that respect is pre- and in-service education of teachers. "The beginning of the solution is to include these issues in teachers' education, if they are there it is easier to give the student more deep thinking and more critical thinking. But here in Cantabria, the development education and others are not in the teacher training" (Interview, MPDL). Talking about their programs and what they find important, ACPP representatives also put emphasis on the teacher but add some other characteristics of the good peace education programs. According to them the good peace education programs need to be long enough to allow for a change to happen and custom made for the school it is implemented in. Finally, they consider the relationship between the school and the community to be the key for successful peace education programs.

PE is a complex concept, the themes it covers draw from multiple disciplines and it aims at revealing their interconnectedness and their influence on the life of communities and individuals. It needs to pay special attention to issues that further deepen inequalities and threaten peace in the particular society, but it should also strive to contextualize them in a wider and global perspective. PE programs are developed, adjusted, fine-tuned and implemented by CSOs. Within their capacities, they navigate through multiple policy frameworks, funding schemes, changing political landscapes and seek for partners and allies to make them happen. This paper wanted to provide insights into how this concept is understood across organizations that develop and implement PE programs and how all these mandates ascribed to PE come to life in different European realities. It will, hopefully provide pathways for making more quality PE programs come to life.



RECOMMENDATIONS

GENERAL RECOMMENDATIONS

1. Peace education needs to be supported by ministries of education in each country as well as supranational (EU) educational authorities. Cultivating the values of peace is a constant struggle.

2. Peace Education programs must be responding to the needs of the society in which they are being conducted while taking general peace education framework and global perspectives in consideration.

3. Peace education needs to be developing open-mindedness, critical thinking, and creativity in students.

4. Peace education should, in addition to developing knowledge and values, motivate learners to take action within their capacity.

5. Peace education programs need to incorporate appropriate forms of evaluation. This will ensure the detection of good practices and make their sharing easier. This should also provide a basis for their further support.

6. There is a need for greater cooperation between formal, non-formal, and informal peace education programs and peace education program providers. The coordination of efforts will maximize the overall effectiveness of PE programs.

7. There is a need for more peace research and peace education research that would provide for an evidence-based approach in designing new programs and evaluating existing programs.

EUROPEAN UNION

1. Define how PE, in all its context-dependent forms relates to other policy frameworks (Human rights education, Global Citizenship Education, Global Education, Education for Sustainable Development) that aim at developing comparable body of knowledge, skills, competences and values. This will make it easier to target funding of peace education activities and make the navigation of policies and available funds easier for civil society organizations.

2. Develop targeted long-term funding schemes for peace education. Designing, implementing, and evaluating peace education programs is a long-term process and its success is closely tied to the ability of CSOs to provide the programs over longer time. Long-term programs provide context for current crisis and emergencies inside the peace education framework and develop competencies of learners to understand them and act on them.

3. Where applicable, peace education needs to be supported across mechanisms and institutions. For instance, at the level of EU, in cases of emergencies ECHO (humanitarian emergencies) and DEVCO (international development) can dedicate funding for peace education activities, as a peace building and a conflict prevention tool.

4. Collect and evaluate data on peace education. Invest in research on peace education.

5. Develop guidelines on integrating peace education in teacher pre- and in- service training in member states and develop mechanisms that can trace the progress in this regard. When devising programs of teacher training, include both the theoretical background and examples of good practices.

6. Include peace education in educational policies and programs, but also policies and programs dedicated to social justice, social inclusion, tolerance, and non- discrimination.

EU MEMBER STATES

1. Foster and provide grounds for including peace education:
   - In formal education, such as curricula, student assessment, pre- and in-service teacher training, school staff training, school environments
   - In non-formal and in-formal education

2. Dedicate funding for peace education activities, both for long-term and short-term programs.

3. Invest in professional development of peace educators (both in formal and non-formal settings) since the success of peace education is heavily dependent on educators' values and behavioral tendencies.

4. Map peace education programs in formal, non-formal and informal settings on local, regional, national, and international level. Engage providers of peace education in a discussion on what types of programs should be(further) developed. This will enable coordination of activities, create opportunities for partnering and provision of targeted support.

5. Collect and evaluate data on peace education. Invest in research on peace education.

6. Partner with organizations and individuals from abroad that have expertise in peace education.

CSOs

1. Develop PE programs that have a local and a global perspective. Both the concept of PE and the current challenges in Europe ask for this kind of approach.

2. Put more effort into communication, exchange of practices and cooperation with other peace education program providers across local, regional, national, and international contexts.

3. Engage in communication and cooperation with local, regional, and national decision-making bodies.

4. When working with/in schools, promote the school-wide approach. Engage as many actors as possible and make your activities visible in the school.

5. New programs should be, as much as possible, based on research and evidence available within the scientific community.

6. Create cooperation and facilitate knowledge exchange with the scientific community.

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