

MAINSTREAMING PEACE EDUCATION

Methodologies, Approaches and Visions

A Practitioner's Manual



Mainstreaming Peace Education - Methodologies, Approaches and Visions: A Practitioner's Manual

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GLOSSARY

Adult education is a holistic process through which adults voluntarily engage in participatory, systematic and sustained learning activities to develop key competences for personal, social and professional life.

Competences are a set of abilities (skills, attitudes and knowledge) that an individual develops throughout an educational process.

Holistic refers to a type of education that takes into consideration the learner's needs and characteristics as a whole. Experiential learning takes a predominant role in holistic education allowing the learner to acquire competences through direct experience.

Human rights are rights all human beings are entitled to independently of their identity and background.

Lifelong learning refers to all learning activities undertaken throughout life, with the aim of improving personal, social and professional competences.

Mainstreaming includes any action undertaken to make something widely accepted, normal, and common.

Mainstreaming peace is a process that allows individuals to develop a holistic understanding of peace and its three dimensions of inner peace, social peace and environmental peace and to act accordingly in their lives and within their community and environment.

Mainstreaming peace education is an instrument for making peace education common, normal and widely accepted in education in order to foster peace on the individual, societal and environmental level.

Nonviolence is a philosophy and method going beyond the

rejection of violence to achieve political change by actively countering violence. It should not be confused with non-violence, which refers to an action that does not contain violence.

Paradigm of violence is the understanding that violence is an acceptable instrument to manage conflicts within society and between states for the purpose of bringing about change.

Paradigm of peace is the understanding that nonviolence is the only acceptable instrument to manage conflicts within society and between states for the purpose of bringing about change.

Peace education is a holistic, multidisciplinary and transformative process which develops competences that contribute to nonviolent conflict transformation, respect for human rights and active participation.

Peace educators are actors within formal and non-formal educational processes, who enable learning and development of competences linked with peace.

True peace is a participatory nonviolent process that aims to prevent any form of violence, embraces respect for human rights and aids the maintenance of nonviolent human interaction.





PREFACE

Workshop 'Global Circle for Peace' (June 2013, ASHA Centre, United Kingdom)

PARADIGM OF VIOLENCE

One hundred years after the beginning of World War I, the European Union is promoting democracy, human rights, social justice and peace as key European values. However, it is not long ago that the drastic political changes following the fall of the Berlin Wall resulted in disastrous wars in Europe, including in the Western Balkans, Eastern Europe and the Caucasus. The current crisis in Ukraine illustrates that violence is still a common pattern in human interaction, based on the assumption that conflicts can be successfully addressed by violence to foster desired change. This paradigm is not only true for inter-state or civil conflicts, but can be found in many interpersonal conflicts as well.

This culture of violence is a constant in human interaction, perpetuated by continuous imagery of violence and war throughout our daily lives. The constant exposure to this imagery strengthens the paradigm of violence and attempts to reason that there is no alternative to this approach. This paradigm normalizes violence as a tool to manage conflicts within society and between states.

However, there is a fundamental difference between conflict and violence. While conflict is a natural process and part of life, violence is not. One of the main characteristics of violence is that it deprives individuals or groups of their basic human rights and the opportunity to develop to their full potential. Moreover, violent conflicts perpetuate violence as an acknowledged strategy for change, triggering mistrust, hate and revenge.

Even though conflict is part of everyday life, it is important how it is managed and facilitated, so that it does not degenerate into violence. Conflicts, if dealt with nonviolently, create the potential for positive change, giving us the opportunity to build more just communities within our cities, nations and across Europe.

PEACE EDUCATION: RESPONDING TO VIOLENCE AND CONFLICT

If one assumes that the paradigm of violence is an acquired and learnt human pattern, a different peaceful approach to resolving conflicts can be learnt. At different times of history the idea of an education for peace was introduced and promoted by progressive thinkers such as Comenius and groups of activists such as the Cultura de Paz educational initiative in Peru. Nowadays, many different educational approaches are in use to help people deal nonviolently with interpersonal and societal conflicts. Some of the most prominent examples are gender education, civic education, human rights education, and interfaith education. What all these approaches have in common is that they aim to promote tolerance, diversity, and empowerment and to encourage individual and social responsibility.

As humans learn the paradigm of violence throughout their lives, many of the mentioned approaches to counter the paradigm promote lifelong learning. Lifelong learning is understood to be all learning undertaken with the aim of improving personal, social and professional competences.

In this way, lifelong learning comprises the formal, non-formal and informal learning that takes place in the diverse settings of human life. Adult education is the self-directed development of one's education, by predominantly non-formal means, following the completion of one's initial, usually formal, education - such as school and university. Non-formal adult education is a holistic process whereby adults voluntarily engage in participatory, systematic and sustained learning activities to develop key competences for personal, social and professional life.

Within the context of adult education, peace education proposes the paradigm of peace to counter the paradigm of violence. It does so by proposing a way to approach conflicts nonviolently, since managing conflicts peacefully benefits both the individual and society. Peace education is a holistic, multidisciplinary and transformative process that seeks to develop competences that contribute to nonviolent conflict transformation, respect for human rights and active participation.

LEARNING PARTNERSHIP FOR PEACE

In this context, the project – a learning partnership with the frame of the Grundtvig Lifelong Learning Programme - responsible for this manual aims to introduce a strategic proposal for mainstreaming peace education, and in this way contribute to the furtherance of peace education in adult lifelong learning.

Learning partnerships exist within the framework of the Grundtvig Lifelong Learning Programme of the European Commission. They are specifically designed for small-scale cooperation between civil society organisations working in the field of adult education. With an exchange of experiences, practices and methods, learning partnerships aim to increase awareness of the variety of civil society activities existing within the cultural, social and economic sphere. They help to identify areas of common concern and the shared development of methods and approaches to adult learning on local, national and European levels. The main activity in learning partnerships are learning mobilities, short-term activities in a foreign country allowing for an exchange of expertise and practices between educators, staff members of civil society organisations, and learners.

Specifically, this Learning Partnership aims to: explore approaches and methodologies in adult education; intensify networking and European cooperation and improve educational capacities of civil society organisations in the context of lifelong learning for peace. As a result, this manual proposes a coherent understanding of peace education and outlines a strategy for mainstreaming peace education within the non-formal educational sector in adult education.

To reach these objectives, the Learning Partnership has involved educators, staff members of civil society organisations and adult learners from France, Germany, Spain, Turkey, the Netherlands and the United Kingdom in a total of 75 learning mobilities. These learning mobilities included working meetings and study visits. The study visits explored aspects of peace education such as empowerment and employability of adults with fewer opportunities, gender equality, human rights and human security,

advocacy and networking, arts and creativity, mediation, and a training course on social entrepreneurship.

A PRACTITIONERS MANUAL: MAINSTREAMING PEACE EDUCATION

This manual presents the Learning Partnership's conclusions on peace education for practitioners of non-formal adult education. It does so by presenting a concept of peace education, setting out a strategic approach to mainstreaming peace education and by giving examples of projects and initiatives that have applied peace education practices in different European countries. In this way the manual aims to provide a framework for peace education in lifelong learning. This framework is understood as a conceptual proposal to be explored by peace educators and civil society actors engaged in mainstreaming peace education in Europe.

The manual is divided into the following chapters:

Chapter 1 – Learning as an Adult

Chapter 2 – Peace and Peace Education

Chapter 3 – Mainstreaming Peace Education in Practice

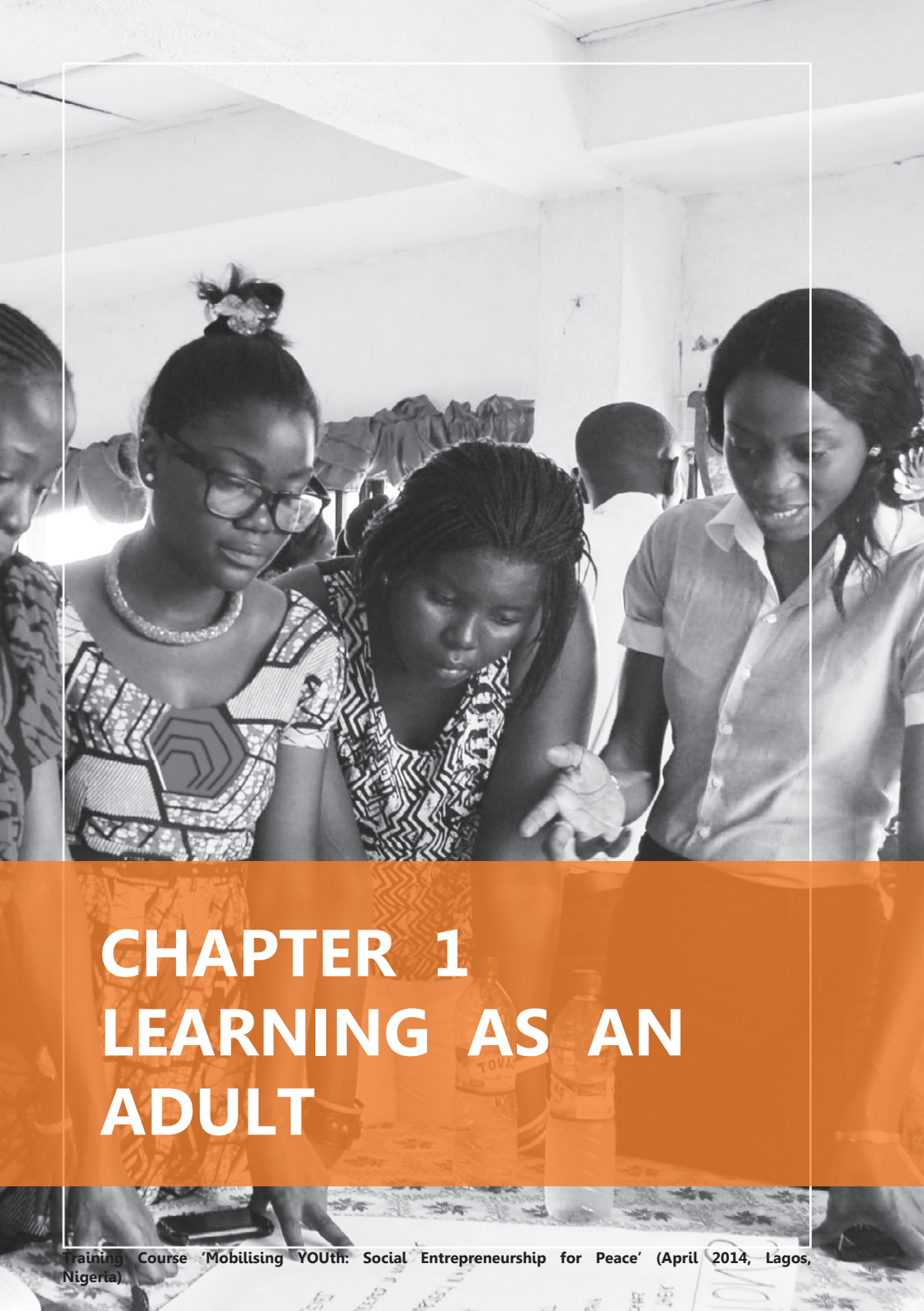
Chapter 4 – Examples of Peace Education Initiatives

Chapter 1 outlines the notion of adult education, and elaborates on the link to peace education. Chapter 2 explores the meaning of peace in relation to conflict and violence, and defines peace education as an instrument to foster peace in human interaction. Chapter 3 builds upon this definition and outlines a strategic proposal for mainstreaming peace education in non-formal adult education. Finally, Chapter 4 provides examples of peace education, and illustrates the diverse forms that peace education can take in adult education.

The authors hope the reader enjoys the manual and finds the advice for mainstreaming peace education applicable to his or her context.

Editorial Team





CHAPTER 1

LEARNING AS AN ADULT

Training Course 'Mobilising YOUTH: Social Entrepreneurship for Peace' (April 2014, Lagos, Nigeria)

This chapter aims to provide the context of adult education, especially in non-formal education, and in relationship with peace education. Since the field of adult education is continuously developing both in theory and practice defining it is a complex task. To be able to fully understand the interrelation between the different concepts of adult education, it is important to first understand some key concepts.

For the purpose of this manual, the definition of the European Commission's Grundtvig Programme will be used when referring to adults. Within the programme, an adult learner is a person aged 25 or over, or a younger person who is no longer undergoing initial education within the formal school or higher education system (European Commission 2014).

UNDERSTANDING ADULT EDUCATION

Considering that this manual is being written as a contribution to the development of adult education and to the Lifelong Learning Programme of the European Commission, it is important that the definition of adult education is contextualized within its institutional background. Below, several overlapping definitions are explored which will help create a working definition of adult education for this manual.

The European Commission defines adult learning as ‘...all forms of learning undertaken by adults after having left initial education and training, however far this process may have gone’ (European Commission 2006: 2).

The National Research and Development Centre for Adult Literacy and Numeracy describes adult learning as ‘...the entire range of formal, non-formal and informal learning activities which are undertaken by adults after a break since leaving initial education and training, and which results in the acquisition of new knowledge and skills’ (National Research and Development Centre for Adult Literacy and Numeracy 2010: 6).

Complementing the previous two definitions adult education is ‘the process whereby adults engage in systematic and sustained learning activities in order to gain new forms of knowledge, skills, attitudes, or values’ (Darkenwald, Merriam 1982: 9).

Additionally, Eduard Lindeman, a philosopher recognised for his work on adult education, suggests a holistic model for adult learning (Brookfield 1986) where adult education is not bound to the four corners of the classroom and formal curricula, but

to a wide spectrum of educational possibilities of everyday life with emphasis on five characteristics:

- Inclusive, educational possibilities for everyday life
- Non-vocational focus
- The constant learning about situations instead of subjects
- Embracing the learners' personal experiences as a source for learning
- A strong commitment to progressive social action.

Lindeman frames education not merely as preparation for the future, but as a process undertaken throughout life. This understanding veers away from the orthodox concept of education, which limits learning as a process solely undertaken from childhood to adulthood. Lindeman believes that life is about learning, and that adult education should not be confined to adults as an age group, because learning is an ongoing process of development that a human goes through (Brookfield 1986).

Lindeman states that the conventional education system, where students have to learn a set of established curriculum objectives set by subjects and teachers in a formal setting, is slowly changing to a more learner-centred process, using non-formal educational methodologies. He explains that adult education's curriculum or subjects are built around the learners' situation, needs and interests and may be in the context of their professional or social life (Brookfield 1986). Similar to non-formal education, the starting point of adult education is the experience and situation of the learner and the learning process happens within their setting.

Another feature that distinguishes adult education from traditional education is the strong commitment to progressive social action. Adult education is a form of education that cultivates competences for the purpose of improving methods of social action. Adults have the ability to critically think, make meaning of their accumulated experience and put their learning into practical use. Since the context which adults engage in their continued learning are integrated within their prior experience, it can be argued that adult education is a key instrument and component of positive social change. Examining the previous definitions,

adult education itself, can be considered a lifelong learning process that goes beyond the vocational and professional needs of the individual to promote social change.

As this manual frames mainstreaming peace education within lifelong learning, it is important to understand this concept. The framework of lifelong learning defined by the European Commission is '... all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competences within a personal, civic, social and/or employment related perspective' (European Commission 2001: 9). In this regard, adult education is one of the many learning activities within this lifelong learning framework with a special focus on the adult target group.

DEVELOPING COMPETENCES

As society continues to evolve, it is important that individuals continue to learn and develop their competences in relation to the new realities and challenges ahead. This is where adult education plays a key role in meeting such demands in this more interconnected, globalized world.

With the economic crisis in Europe, decision makers tend to focus on the immediate needs of the labour market and often ignore the holistic aspect of adult education. They tend to focus on short term solutions instead of long-term development of human capital. Not only does adult education contribute to people's wellbeing and resilience, it also creates a highly educated, knowledgeable workforce for the labour market.

Investment in adult education plays a critical role in supporting a society's capacity for adaptability and change, and helps create a competitive workforce which is essential in competing in the global economy. Raising the overall skill level of the individual helps improve economic key factors, such as innovation and productivity and reduces unemployment while fostering social inclusion, cohesion and active participation.

CONTRIBUTIONS TO ADULT EDUCATION

Ireland's White Paper on Adult Education best sums up six key areas within the over-all framework of lifelong learning where the contribution of adult education is necessary and essential (Department for Education and Science 2000).

Consciousness-raising: the potential and capacity of adult education to enable people to realize their full human potential by drawing links between their individual personal experiences

and relating it to wider structural factors around them.

Citizenship: enables individual members of society to grow in self-confidence, social awareness and social responsibility and to take an active role in shaping society.

Cohesion: the empowerment of those experiencing significant disadvantage, in order them to play a full and active role in all areas of the social and economic life of the country.

Competitiveness: provides a skilled workforce to meet the needs of a knowledgeable society and promotes prosperity, employment and growth.

Cultural Development: enriches the cultural fabric of the society, first, by developing an appreciation and understanding of cultural and artistic forms of literacy and learning, and second, by defining international and regional identity within an open, pluralist and globalized context.

Community Building: contributes to the development of a structural and collective sense of purpose, especially among marginalized people who share common problems and aim to become actively involved in addressing those challenges.

COMPETENCE DEVELOPMENT IN ADULT EDUCATION

Adult education as a concept goes beyond employability and professional development. It contributes towards fostering active citizenship, strengthening personal growth and securing social inclusion and cohesion through the lifelong development of key competences. Key competences in adult education are a combination of knowledge, skills and attitudes that foster the individual's personal, social and professional development.

In the personal sphere, self-motivated pursuit of competences enhances self-awareness, critical-reflection, and self-sustainability (Department for Education and Science 2000). These key attributes play an important role in promoting social cohesion and inclusion in society and also promote the general wellbeing

of the individual.

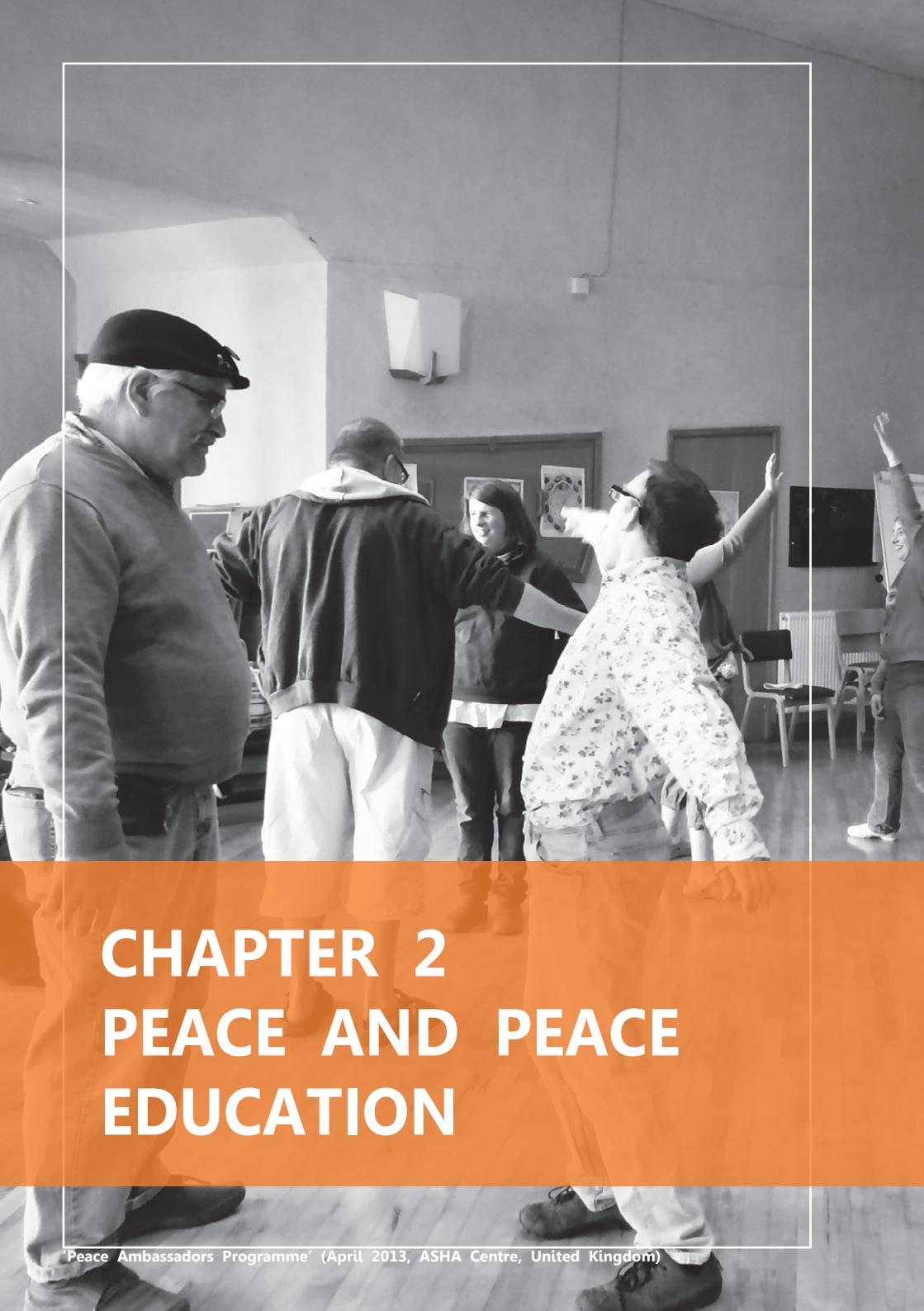
In the professional sphere, these key competences enhance the individual's employability. Attributes such as critical thinking, creativity and innovation promote the value of lifelong learning in a knowledge-based economy and provide a competitive advantage by allowing individuals to adapt to changes in an increasingly interconnected world.

In the social sphere, the development of key competences supports the individual to cope with change and social issues. Through the development of these competences, the individual is equipped with different methods to engage in social and cultural life. Knowledge of social and political structures allows the individual to actively participate in political decision-making processes and thereby improve their personal and social well-being. The development of these competences is particularly useful to foster sustainable peace.

The development of key competences fits within the principles of equality and access for all. (European Commission 2011). This especially applies to marginalized groups, such as early school leavers, long-term unemployed, people with disabilities and migrants, whose educational potential requires support.

SUMMARY

Non-formal adult education is a holistic process through which adults voluntarily engage in participatory, systematic and sustained learning activities to develop key competences for personal, social and professional life. The development of these competences contributes to the overall wellbeing of the individuals involved and also contributes to a more inclusive and coherent society.



CHAPTER 2

PEACE AND PEACE EDUCATION

'Peace Ambassadors Programme' (April 2013, ASHA Centre, United Kingdom)

Building upon the introduction to adult education, this chapter defines peace education in the context of non-formal adult education.

The chapter starts by taking a brief look at the historical context of the concept of peace and how it has evolved. It then goes on to review current approaches to education for peace in order to contextualise the need for a coherent approach to peace education. Lastly, the concept of peace education is defined in relation to peace in order to identify the purpose of and approaches to peace education

RESPONDING TO PARADIGM OF VIOLENCE

The concept of peace and peace education is dynamic and directly linked to historical contexts. As dominant political and economic systems emerge and collapse and the physical boundaries of nation states within Europe begin to fade, the concept of peace education also changes with it. The daily lives of Europeans in terms of communication, mobility, tradition and values is constantly evolving, and priorities of individuals and the groups is shifting towards human rights, participation and nonviolence.

Even with all the positive developments over the past centuries, much of human life is still determined by direct and structural forms of violence which shapes Europe's society today. This culture of violence is a constant in human interaction and is perpetuated by continuous imagery of violence throughout daily lives. The repeating exposure to this imagery strengthens the paradigm of violence and attempts to reason that there is no alternative to this approach. This paradigm normalizes violence as a tool to manage conflicts within society and between states. As a mind-set it is further enforced by structures, cultural beliefs and in human actions.



Figure 1 - Paradigm of violence

CHALLENGING THE PARADIGM

It is incorrect to say that this paradigm has never been challenged and at several times throughout history, individuals and institutions have referred to education as the measure to counter violence as a tool for addressing conflict.

In the 17th century, the Czech educator Comenius argued that universally shared knowledge could provide a road to peace. He believed that the ultimate goal of education was to create a world in which people live harmoniously by embracing diverse cultures and values. Comenius claimed that understanding human diversity and shared values, would overcome the differences that lead to violent conflict.

In the 19th century, after the Napoleonic wars, progressive intellectuals and politicians studied the threats of war and promoted disarmament. By the late 19th century, peace organisations were formed in almost all European countries, and university professors, teachers and students formed peace collectives to educate the public about the threats and dangers of war (Bajaj 2008).

In the 20th century, the term Culture of Peace appeared, inspired by an educational initiative called Cultura de Paz in Peru (PNCEP 1989). Simultaneously, the 'Seville Statement on Violence' (UNESCO 1986) was adopted by scientists from around the world, stating that war is not determined by genes, human nature or instincts, but is rather a social invention.

After the fall of the Berlin Wall, UNESCO picked up the term Culture of Peace during the International Congress on Peace in the Minds of Men (UNESCO 1989) and outlined a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights, and equality between men and women.

The years 2000 – 2010 were declared as the Decade of a Culture of Peace and Nonviolence for the Children of the World by the United Nations supported by a United Nations Declaration and

Programme of Action. It called for everyone in society to assume the responsibility for promoting the Culture of Peace (UNESCO 2002) through eight action areas:

- Education
- Promotion of sustainable economic and social development
- Respect for human rights
- Gender equality
- Democratic participation
- Tolerance and solidarity
- Participatory communication and the free flow of information and knowledge
- Promotion of international peace and security

CHALLENGES AHEAD

Even after all these efforts throughout history, individuals are still confronted with different forms of violence on daily basis:

- Physical (e.g. human trafficking, violent crimes)
- Political (e.g. oppressive systems, no freedom of speech)
- Structural (e.g. gender based violence, corruption)
- Socio-cultural (e.g. marginalization, racism, intolerance)
- Environmental (e.g. over-consumption, pollution)

Nevertheless, the positive developments should be recognised. The homicide rate in Western Europe has decreased to 2 per 100,000 (Pinker 2011: 85 - 90), the protection of human rights has increased and ensures specific rights to disadvantaged and discriminated against groups (Pinker 2011). One can conclude that without striving for positive change through education, human rights, participation and nonviolence would not have developed in the way they have. Violence is a social construct and not intrinsically linked to humanity and can be replaced by nonviolence as a tool for action.

One example of human actions that led to more peace is how human rights became significantly and internationally recognized at the close of World War II with the adoption of the Universal Declaration of Human Rights in 1948 (United Nations 1948). This was an important step in providing a legal and universally recognised instrument to protect individuals and groups from

direct and structural forms of violence.

Moreover, education has always been appreciated as an essential process in helping individuals achieve their full potential through the development of competences. In the context of a learning society, lifelong learning is about creating an environment where individuals can achieve their learning potential and address their needs and replace the paradigm of violence with peace.

Empowering individuals with a variety of tools to manage conflicts nonviolently is not only of benefit to the individual but society as well. Many different approaches and tools have been used to address injustices and human rights violations in the past such as gender education, civic education, human rights education, and intercultural and interfaith education. What all these approaches have in common is that they aim to promote tolerance, diversity, and empowerment and encourage individual and social responsibility to promote active participation.

What is missing in the current discourse on education is a coherent understanding of the interconnectivity of these different forms of education and the overlapping competences that they help develop.

Individuals and organisations working in one or more of these fields often find it difficult to link their work to others, and to conceptualise the interdependency of their work. A coherent understanding of peace education as a multidisciplinary, inclusive and holistic form of education can fill this gap.

UNDERSTANDING PEACE

Having identified lifelong learning and adult education as a possible way to foster peace, the concept of peace education in lifelong learning for adults can now be specified. A better understanding of peace education requires a better understanding of the concept of peace, and how human rights, nonviolence and participation are important pillars in understanding peace in its true meaning.

The starting point to understand peace is to look at the link between violence and conflict, as stated in the paradigm of violence. One can understand violence as an instrument to address conflict and to reach personal or group goals or interests.

Common definitions of conflict refer to disagreements between two or more individuals or groups who perceive their values, needs or actions as incompatible. Boulding (1962) defines conflict as a form of competitive behaviour and distinguishes between competition over perceived or actual incompatible goals, and/or limited resources. Conflicts are often explained as a process consisting of several stages such as emergence, escalation, stalemate, de-escalation and resolution (Cheldelin et al 2003). A classic model used to illustrate the stages of conflict is the conflict stages model. It maps the stages of a conflict on a graph highlighting the intensity and time of the conflict.

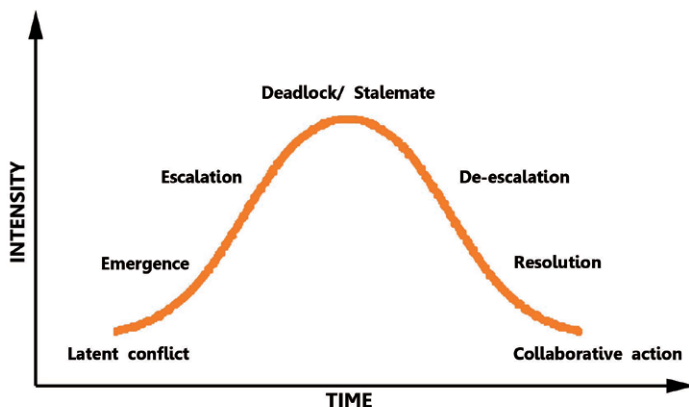


Figure 2 – Conflict stages model
(Ohio Conflict Solutions 2014)

It is important to remember, that while conflict is a natural process and part of life, violence is not. It is the way the conflict is addressed that makes the difference, using violence or not. One of the aims of this manual is to make the clear distinction between violence and conflict and develop strategies to foster the use of nonviolent approaches to conflict resolution.

One of the main characteristics of violence is that it deprives individuals or groups of their basic human rights and the opportunity to develop to their full potential. When violence is used, individuals or groups usually suffer a loss of dignity, lose opportunities for development and have their physical integrity endangered. Additionally, violent conflicts tend to perpetuate violence as an accepted strategy by fostering feelings of hate and revenge.

VIOLENCE

Johan Galtung (1969) distinguishes between three interrelated types of violence: structural, cultural and direct violence (see figure 3). Direct violence as the most visible form includes killing, repression, detention, domestic violence, and torture. Structural and cultural violence are less visible but may result in direct

forms of violence. While structural violence is defined as all forms of unequal treatment, oppression and discrimination that are built into the structures of societies and organisations, cultural violence encompasses all forms of symbolic aspects of culture that are used to legitimise direct and structural violence.

Since violence is the most noticeable tool used in conflicts, many people forget that they are two independent concepts. To stress again, violence is only one of the possible responses to conflict. Unlike conflict, violence is not inevitable and does not equal conflict.

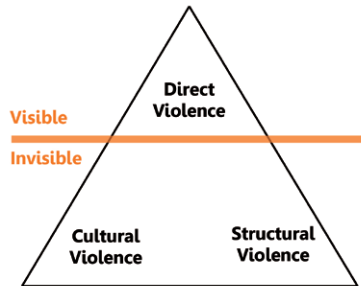


Figure 3 – Violence triangle

To summarize some of the linkages between conflict and violence:

- Conflict is an inevitable part of human life.
- Violence is a threat to human dignity as it deprives people of their human rights and hampers the development of their full potentials.
- Conflict is not equal to violence and is only one option to address conflicts.
- Violence recreates violence by promoting the paradigm of violence and by triggering hate and feelings of revenge.

With the distinction between conflict and violence clear, the next step is to look at concepts of peace.

CONCEPTS OF PEACE

The concept of peace has developed throughout history and has had many different connotations. The word originates from the Latin term 'pax'. The ancient Romans consider peace as 'absentia belli' which referred to a situation in which there was no war fought within the borders of the Roman Empire. This understanding of peace is considered as 'negative peace' - a

state where there is an absence of any direct form of violence such as war.

Having previously explained that violence can also take cultural and structural forms, the definition of negative peace is incomplete as it ignores indirect forms of violence such as cultural and structural violence. That is why the concept of negative peace was completed by 'positive peace', which is described by the presence of physical, social, economic, political, cultural and ecological conditions that support the development of individuals and groups. Thus, 'positive peace' is defined by the absence of any form of violence including direct, cultural and structural forms. The figure below illustrates the connection between war, peace and violence.

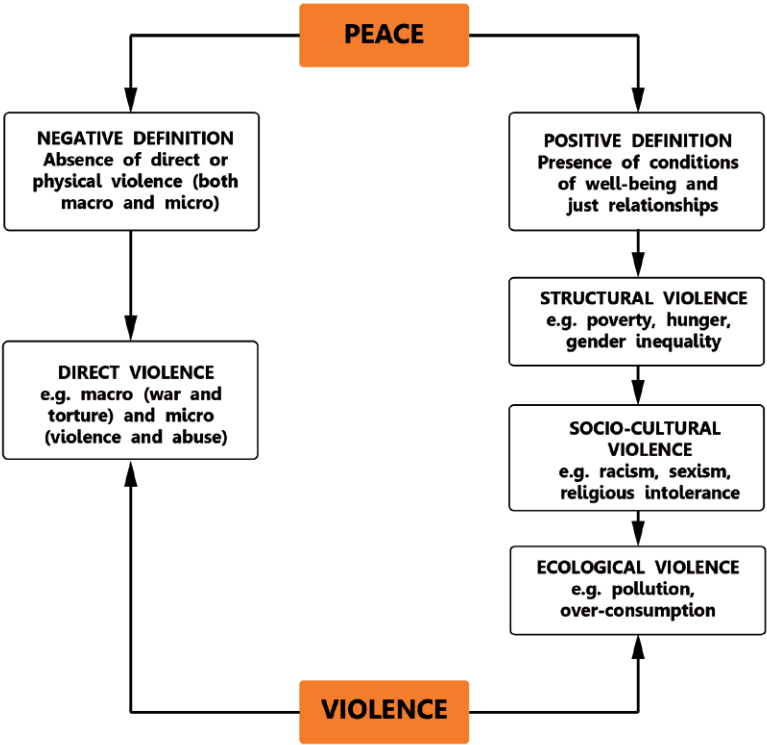


Figure 4 – Peace and violence (Castro, Galace 2010: 19)

The definition of 'positive peace' goes beyond the visible aspect of direct violence to include the underlying cultural and structural factors that feed direct violence. Situating peace within the framework of human rights helps to identify the linkages between the two. This human rights dimension brings concrete experience and observable social conditions that can be addressed and illustrates that peace requires actions and not passivity. Peace is about ensuring that human rights are not violated by direct, structural or cultural forms of violence.

The term Ahimsa, which means 'without violence', does not only mean the rejection of violence but refers to the action of doing something to counter it. Mahatma Gandhi, who first used 'nonviolence' as a philosophy and method for political change, understood that it was not enough to refuse to participate in violent actions. He believed that it is an individual's obligation to actively oppose oppression rather than silently accept it (Lyamouri-Bajja et al 2012). Castro and Galace (2010) also argued that in the moment of human rights violations, individuals choose one of three options: do nothing about it, respond with violence or respond nonviolently. Thus, it is important to understand peace not only as a goal, but as an active process toward that goal. Peace is something that should be put into daily practice and should reflect the way people live and interact.

That is why a new concept of peace has emerged which emphasises the proactive, nonviolent character of peace while keeping the reference to human rights. This new concept is referred to as the 'justpeace' approach and is built upon three pillars:

- An adaptive process and structure of human relationships characterized by high justice and low violence
 - A societal infrastructure that actively responds to conflict by nonviolent means as first and last resorts
 - A system that allows for permanency and interdependence of relationships and change
- (Lederach 2006)

To conclude, peace as a concept is based on the notion that the reference point for peace is the level of human rights protection

and the absence of any form of violence in a society. At the same time, conflicts are addressed within a societal framework of individuals and groups that engage in conflict resolution by nonviolent means.

Acknowledging that the current paradigm of violence is the dominant school of thought, the remaining question is how to replace it with the paradigm of peace that would allow for a nonviolent approach to conflicts and how peace education can mainstream this process.



Figure 5 - Paradigm of peace

PEACE EDUCATION FRAMEWORK

Before further examining peace education it is useful to define the concept of peace based on the elaboration in the previous section. For this manual, peace is a participatory nonviolent process that aims to prevent any form of violence, embraces the respect of human rights and aids the maintenance of nonviolent human interaction. Within this manual this concept is called True Peace.

True Peace is based on the three pillars of human rights, nonviolence and participation. Since peace is understood as a process which keeps violence out of human interaction one has to understand the framework for this type of peace.

Three dimensions determine the social reality of each individual – the self, the relation to others and the relation to the environment. As illustrated before, violence can be directed at the very same dimensions, at oneself, to others and at the environment. That is why a community to be truly in the state of True Peace has to feature peace within these three dimensions:

- Inner peace within an individual
- Social peace within society
- Environmental peace within the environment



Figure 6 - Three dimensions of True Peace

In this context, peace education would need to take a form that helps to foster peace in all three dimensions. One can understand that this makes peace education multidisciplinary by nature dealing with cross-cutting themes that involve the participation of everyone in order to eliminate all forms of violence in a society. Thus, peace education is a holistic approach that seeks to build a critical collective of active citizens (Castro, Galace 2010) working together to address violations of human rights, violence and exclusion.

One of the main challenges of promoting peace education is the lack of a conceptual clarity and common understanding about what peace education consists of. A closer look at its specific aspects will help to understand peace education better.

COMPETENCE DEVELOPMENT

As with other forms of education, peace education focuses on competence development understood as the interconnection between knowledge, skills and attitudes. These competences lay in the three dimensions that contribute to True Peace. The following figure, based on the survey of Castro and Galace's (2010) among peace educators, lists key competences that peace education aims to teach, and the interrelationship between knowledge, skills and attitudes.

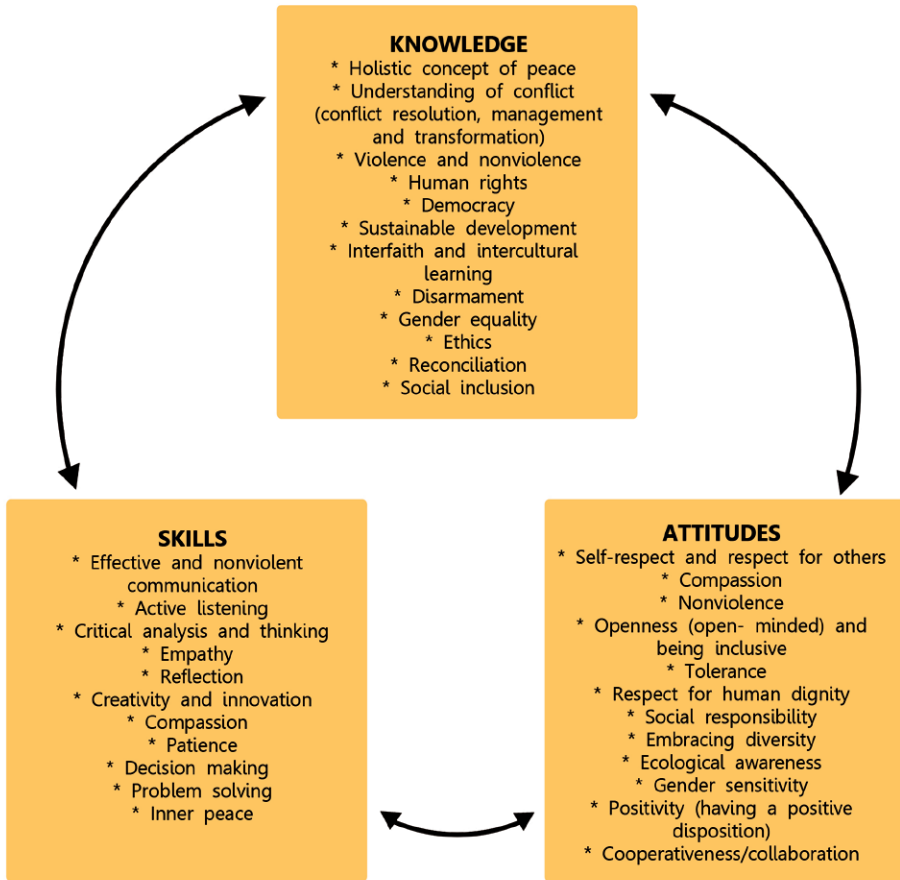


Figure 7 – Competences development through peace education (own adaptation of Castro, Galace 2010: 33)

Three examples shall help to illustrate how peace education aims to develop skills, cultivate attitudes and improve knowledge. First, peace education is not just about teaching what to think, but rather, how to think critically. Second, it is not only about knowing what conflict is but about having the skills to resolve

conflict and transform it. Third, it is not only about understanding what human rights are, but also about being able to assert those rights.

METHODS AND FRAMEWORK OF NON-FORMAL EDUCATION

Non-formal education provides an educational framework for peace education as it focuses on competence development in a needs-based perspective of the learner. Typical activities of non-formal peace education include seminars, training courses, workshops, learning mobilities and volunteering schemes. Long-term educational programmes are often accompanied with periods of self-study and practical work experience.

All activities feature principles of non-formal education that help True Peace to be reached. Non-formal education is:

- **Learner centred:** The needs of the learner are at the centre of the educational process, and the programme is tailored to the specific circumstances and learning intentions of the learner.
- **Flexible and adaptable:** Content and methodology are flexible to adapt throughout the learning process to the learning needs and intentions of the learner.
- **Inclusive:** No prior knowledge or learning obstacles effect the participation of the learner in any educational programme since the educators create a barrier free programme making it accessible for anybody by a sensitive use of exercises and language. The level of complexity raises with the learner.
- **Planned:** All educational activities are planned alongside the learning intentions and have clear objectives in relation to competence development.
- **Voluntary:** All participation in any educational activity is at any time voluntary and based on the free choice of the learner.

HOLISTIC AND MULTIDISCIPLINARY

Peace education aims to develop competences in a complex and interconnected area of learning – the learning for peace. As mentioned previously, to achieve True Peace, all dimensions need to be addressed: inner, social and environmental. Therefore peace education is by its very definition holistic and multidisciplinary,

because it contains three overlapping dimensions. This holistic approach 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. Through this holistic approach the focus on competence development is mirrored.

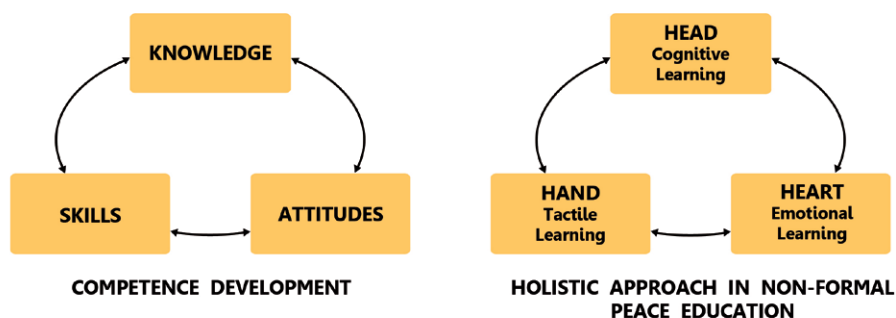


Figure 8 – Interrelation between competence development and holistic approach in peace education

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 achieving True Peace as figure 9 illustrates below.

SUMMARY

Even after significant achievements over the past decades in lowering the level of violence in human interactions, the paradigm of violence is still a prominent concept in managing conflict. The paradigm states that conflict and violence are interlinked and that violence is the instrument for change.

There are currently many different approaches being used to address violence, injustice and human rights violations, such as gender education, civic education, human rights education, intercultural and interfaith education. They all share common

goals such as fostering tolerance, diversity, and empowerment and promote active citizenship and participation. However, a coherent understanding of the interconnectivity and interdependence of all these forms of education is missing. Individuals and organisations working in one or more of these fields found it difficult to link their work to others and to create synergies.



Figure 9 - Peace education as a multidisciplinary form of education

Peace education aims to respond to the paradigm of violence by harmonising different approaches to education for peace so as to foster a shift towards a paradigm of peace. The understanding of peace education is based on the concept of True Peace which is a participatory nonviolent process that aims to prevent any form of violence, embraces the respect of human rights and aids the maintenance of nonviolent human interaction. The concept is composed of three interrelated dimensions: inner peace, social peace and environmental peace.

With these core dimensions, peace education as an education tool is not just about learning how to resolve conflicts nonviolently, it targets the elimination of all forms of violence, direct, structural and cultural. Thus, peace education is a holistic, multidisciplinary and transformative process which seeks to develop competences that contribute to nonviolent conflict transformation, respect for human rights and active participation.



CHAPTER 3

MAINSTREAMING PEACE EDUCATION IN PRACTICE

Interviewing local citizens during the Study Visit 'Discover the Caucasus - Human Rights in Armenia' (October 2013, Vanadzor, Armenia)

Building upon the previous chapter, this chapter outlines a proposal for mainstreaming peace education. It intends to explain why mainstreaming peace education is a relevant topic for organisations working on peace education, peace educators and civil society activists.

Moreover, it details practical steps that can be undertaken to build synergies among civil society activists and organisations working in the field of peace education. Following these simple steps can create a snowball effect that will increase the potential of individuals to address conflicts in a nonviolent manner in their daily lives. What this chapter argues is that mainstreaming peace education is needed to achieve True Peace.

DEFINING MAINSTREAMING

Before defining mainstreaming peace education and developing an approach to it, it is useful to take a look at the meaning of mainstreaming and look at experiences of mainstreaming of other themes to draw conclusions for a mainstreaming proposal for peace education. For this purposes gender mainstreaming will be used as an example of a successful mainstreaming campaign.

The Oxford Dictionaries (2014) defines 'mainstream' as ideas, attitudes, or activities that are shared by most people and regarded as normal or conventional. Mainstreaming (verb) is therefore the action of putting something in the mainstream, to become common, normal, and widely accepted.

One of the most prominent examples of mainstreaming is gender mainstreaming. A look at two definitions will help to develop a better understanding of the purpose and means of gender mainstreaming:

- 'the (re)organisation, improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies at all levels and at all stages, by the actors normally involved in policy-making.' (Council Of Europe 2014)

- 'Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal of mainstreaming is to achieve

gender equality.’ (United Nations 1997)

These two definitions understand gender mainstreaming as a strategy to create equal opportunities for all genders by recognising the specific gender perspective in all areas of societal interactions, thus making it pivotal to include a gender dimension in governmental programmes and policies but also in all other fields of human life.

Many non-governmental organisations include gender equality as a basic principle in their programmes and projects as well as in their organisational procedures. UNICEF for example defines eight strategic change areas in their strategy paper for gender equality for 2010-2012 (UNICEF 2011):

1. 'Accountability and strategic framework: UNICEF will make its commitment to gender equality a central and visible element of all its plans, policies, instructions and guidance. ... All UNICEF staff will know their responsibilities for gender equality and be held accountable for them through regular performance monitoring systems. UNICEF will make all those it works with aware of the standards to which it expects to be held for gender equality.
2. Capacity and knowledge: UNICEF will invest in its staff and its cooperating partners to ensure that they have the knowledge and skills to deliver on its Policy, common goals, and this Plan. It will learn from what it does and what others do, while sharing that learning to support global efforts for gender equality. It will support joint research and building a knowledge base ...
3. Leadership, influence and advocacy: UNICEF will use its leadership and voice to the full for gender equality. ...
4. Programming: Gender mainstreaming and the pursuit of gender equality will be a characteristic of all UNICEF-assisted programmes. ...
5. Doing what we advocate: UNICEF will practice its Policy, and will treat its staff according to the standards it expects of others. ...
6. Partnership: All UNICEF partnerships and collaborative relationships ... are pursued with a view to promoting UNICEF's gender equality goals.
7. Financial resources: UNICEF will allocate the funds necessary from regular and available budgets to make the Policy and

Action Plan a reality. It will also build partnerships with donors

...

8. Communications: UNICEF's established strengths in communications will be fully employed for the promotion of gender equality. ...' (UNICEF 2011: 3-4)

Reviewing the previous statements, it is possible to identify some key methods of mainstreaming. Mainstreaming is a multi-folded process that tackles internal procedures, external partnership and all aspects of activities such as programmes and projects. It includes the following:

- **Visibility and explicit communication:** The mainstreaming approach should be communicated both internally within the organisation and externally in communication with partner organisations, stakeholders and donors in order to enhance a broad awareness over the context and issue itself.
- **Competence development:** It requires constant learning and mutual learning from and with others, both of the involved personnel within the organisation and with cooperation partners.
- **Internalisation:** It has to be integrated in all activities operated by the organisation and it has to be internally applied in order to be coherent in relation to what is said and what is done.
- **Partnership:** The mainstreaming approach has to be applied and consciously promoted when working in cooperation with other partners and organisations.
- **Advocacy:** It requires applying an advocacy strategy towards institutions who could drive for a structure of change.

WORK ENVIRONMENT IN PEACE EDUCATION

Since this manual is aimed at staff members of civil society organisations working on peace education, it is important to understand the work environments of these individuals before defining the mainstreaming strategy for peace education.

Many organisations working in the non-formal educational sector in adult education are not fully aware of the overlapping themes that they work with in the educational sector. The education sector itself, is a complex array of umbrella organisations, public or semi-public education providers, small and medium-sized civil society organisations and a range of freelance educators all working individually without an overarching framework to support their work.

Keeping this in mind, the work environment for peace educators is constituted by the organisational framework in which they work in. This is defined by the vision and mission of the organisation, its internal procedures, the organisational culture and the position the peace educator holds within the organisation. Hence, the first step for mainstreaming peace education should be made at personal and organisational level, both internally and externally.

The next step should be analysing the existing partners that the organisation works with, may they be public institutions, other civil society organisations, civil society initiatives, movements or for-profit organisations. The scope of outreach of the partner organisations should also be noted as they can be active at local, regional, national or international levels. Also, organisations are often organised around specific themes or strategic goals, meaning they usually address some aspects of the core dimensions

of peace education: inner peace, social peace or environmental peace.

Finally, the work environment of staff members is also determined by those stakeholders who work on any other dimension within peace education. In many cases, these are organisations or institutions that the educator is not familiar with and does not interact with.

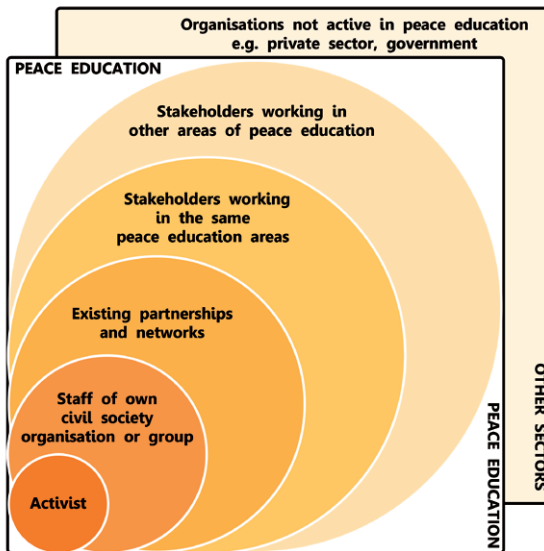


Figure 10 - Work environment of staff members of civil society organisations

Important conclusions for mainstreaming peace education can be drawn from the above said:

- A good place to start is with the competences of the staff of civil society organisations.
- The internal organisational context in which the staff operates has to be considered and needs to be analysed.
- Synergies with already existing partnerships and networks have to be identified and made use of.
- The potential for cooperation with stakeholders working in the

same peace education areas have to be assessed for mutual learning opportunities and to increase outreach.

- Links with stakeholders working in other areas of peace education should be established to identify mutual benefits and potential synergies.

- The possibility of working with organisations not currently active in peace education such as private sector, government and other civil society organisations has to be researched.

Mainstreaming peace education can help individuals and organisations active in peace education develop a coherent educational approach that fosters True Peace. The goal of mainstreaming peace education is to mainstream peace within individuals, in interpersonal and intergroup interactions and within the context of a complex world. It is about recognising that educating people about peace and towards peace is a process that is related to our day-to-day interactions and undertakings.

MAINSTREAMING PEACE EDUCATION

Building upon the practices of gender mainstreaming and considering the work context of civil society organisations working in the field of peace education, an understanding for mainstreaming peace education can be developed. As mentioned earlier, peace education is a holistic, multidisciplinary and transformative process that develops competences for the purpose of contributing to nonviolent conflict transformation, respect for human rights and active participation.

Peace education is needed not only in violent conflicts or post-war societies but in all contexts. Peace education cuts across disciplines, with attention to nonviolence, human rights and participation as an integral part of initiatives and programmes. It is directed at building True Peace as the intersection of inner peace, social peace and environmental peace. Any approach to mainstreaming peace education has to consider these three dimensions of True Peace. A strategy for mainstreaming peace education has to focus on competence development of individuals and shall aim to translate the idea of peace into actions within these three dimensions.

Against this background, mainstreaming peace education has two purposes:

- Developing a coherence understanding and awareness about what peace education is, so that those working in the sector get acquainted with the diverse themes and methods of peace education and can coherently work on mainstreaming peace
- Enhancing True Peace by ensuring that a broad range of individuals is participating in peace education projects or programmes at some point in life

For the perspective of this manual, the understanding of mainstreaming peace education has to be narrowed down from the general notion of being an instrument that integrates learning about and for peace into educational processes (Reardon, Cabezudo 2002). Thus, mainstreaming peace education in the field of non-formal adult education is an instrument for making peace education common, normal and widely accepted in order to mainstream peace on the individual, society and environmental level (see figure below).

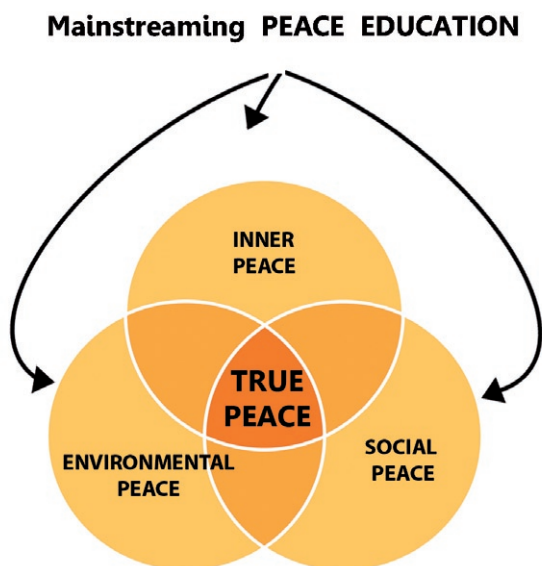


Figure 11 - Mainstreaming peace education and True Peace

Accordingly, in order to mainstream peace education and to serve the states purposes, mainstreaming strategy has two strategic stages:

1. Internal and external contextualisation of the work environment
2. Active co-operation with other stakeholders within the field of peace education and/or across sectors to create agents of change

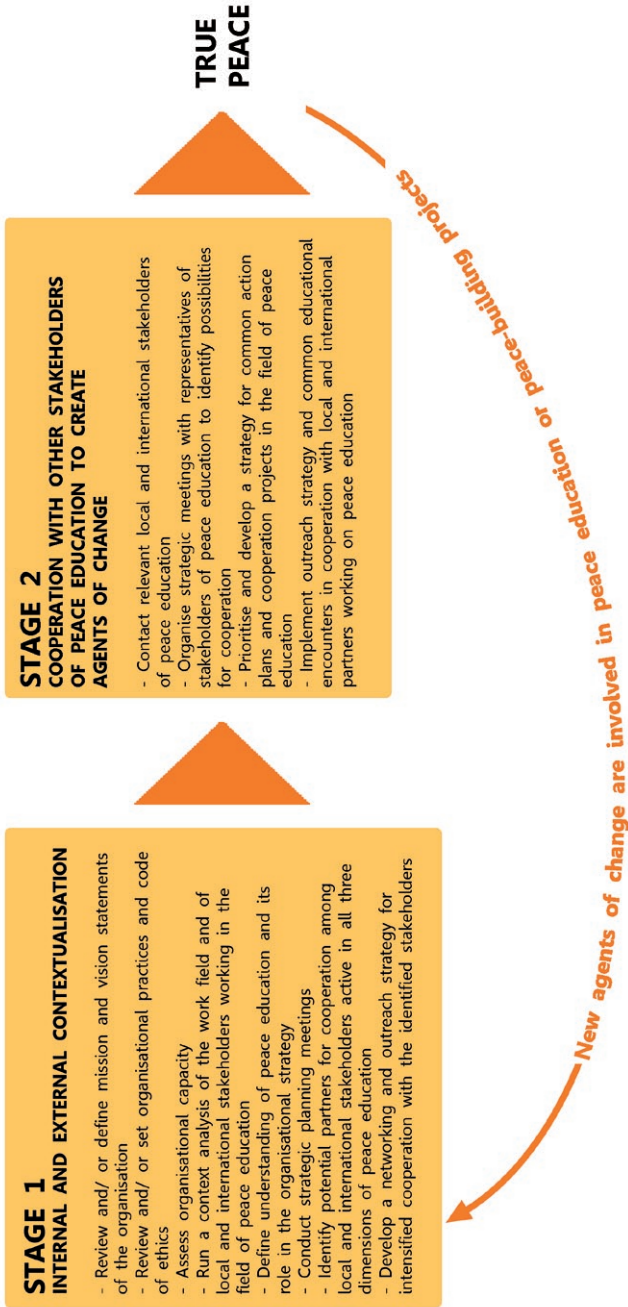


Figure 12 – Two strategic stages for mainstreaming peace education

Applying these two strategic stages aid the development of a broader understanding of peace within targeted individuals, who apply principles of a Culture of Peace in their work and private life, making it easier to reach out to new individuals, groups and institutions by means of peace education.

These two stages develop their full potential when the following is taken into consideration during their realisation:

- On-going competence development of staff members of civil society organisations and learners involved in peace education projects and programmes
- High visibility and explicit communication of key concepts of peace and peace education during educational encounters

Due to the interrelation and close links between mainstreaming peace education and mainstreaming peace, the results of mainstreaming peace education is to spread both peace education and peace in general. As shown in figure 12, new actors for change or new stakeholders created through the process of peace education may become involved with the peace education sector as educators, multipliers or active citizens spreading values of the Culture of Peace, preparing the ground for more people to get involved in peace education.

To conclude, the following definitions of mainstreaming peace and mainstreaming peace education clarify the overlapping and complementary values of both processes:

- Mainstreaming Peace is a process that allows individuals to develop a holistic understanding of peace and its three dimensions of inner peace, social peace and environmental peace and to act accordingly in their lives and within their community and environment.
- Mainstreaming Peace Education is an instrument for making peace education common, normal and widely accepted in education in order to foster peace on the individual, societal and environmental level.

STAGE I: INTERNAL AND EXTERNAL CONTEXTUALIZATION

INTERNAL CONTEXTUALISATION

The first step for mainstreaming peace education takes place internally within a civil society organisation. This process can be initiated and driven by one or several staff members and aims at the identification of the organisation's own potential for mainstreaming peace education.

The following aspects are crucial in order to set up a coherent approach to mainstreaming peace education:

- **Code of ethics:** Stakeholders and actors should review – and if needed develop – a code of ethics and practices to regulate the way they work. This means setting up principles, guidelines and procedures that will be the base for their work process and interactions within the organisation and with partners.

- **Consciousness of own capacity:** Being conscious of own capacity has a double aspect. On one hand, staff members should analyse their own competences for improvements by having regular assessments (individually or within the team) and set learning objectives. On the other hand, the staff members of an organisation must evaluate the internal capacity in terms of coherence to their activities, human capacity, financial capacity, outreach capacity and capacity to address internal challenges. Internal factors that hinder reaching a set mission must be addressed as early as possible.

- **Walk the talk:** In order to mainstream peace education, applying the principles of peace education in everyday practice is

essential. This means that internal procedures and relations among the team members must follow the principle of nonviolence. Staff members must experience peaceful interactions within their organisation in order to be able to address violence externally and foster True Peace. Here again, being at peace with oneself is a pre-condition for enhancing peace among others.

- **Responsibility:** She staff members of civil society organisations should be self-reflective and realise that they can be seen as role models by a broad range of people. Being aware of this responsibility and acting accordingly is crucial in order not to prejudice the peace education actors and stakeholders. It may also mean that the staff of civil society organisations have to move on to create a new organisation in order to respond to a gap identified in the practice of peace education. Responsibility requires self-consciousness of strengths and limitations but also a clear understanding that the overall purpose of the civil society is above any kind of personal ventures and objectives.

EXTERNAL CONTEXTUALISATION

Awareness of the full context of peace education activities and its various dimensions is essential. Working within the field of peace education also means understanding the context of one's own practice and activities in relation to the three dimensions of True Peace and in relation to the work of other organisations, movements and individuals.

A good starting point to reflect on the work context of the organisation is by looking at its missions and activities and seeing where they fit into the dimensions of True Peace. A second step is to map the organisational environment by looking at the work of other civil society organisations active in the field of education for peace and adult education. The exercise should list the aims and objectives of the stakeholders, their field of work, current programmes, target groups, as well as any valuable information.

Leading questions for this mapping exercise would be:

- Which other organisations work in a similar field of work?

- Do other civil society organisations have similar missions and aims?
- Do they work on similar themes and/ or use similar methodologies?

Conceptualising the mission statement and the field of work of an organisation in the context of other organisations around is a good exercise to identify the overlapping aims. In order to achieve better results, civil society organisations active in the field of peace education should cooperate regularly and build synergies in their work.

Once these steps are completed, the external contextualisation will create awareness within the organisation about the context of their work within the education sector they operate in (see figure 13 and 14).

The organisation can then seek to create synergies with other organisations working in peace education by starting a dialogue about potential cooperation in order to increase their outreach, visibility and impact. Taking these steps should lead to the creation of a common strategy for cooperation between organisations.

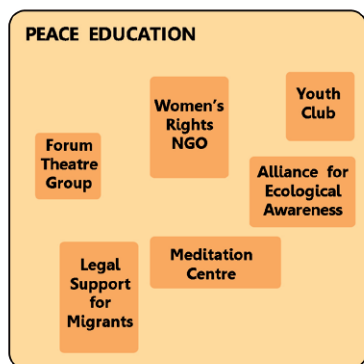


Figure 13 - Civil society organisations are unaware of their work context and lack a coherent understanding of the three dimensions of peace education

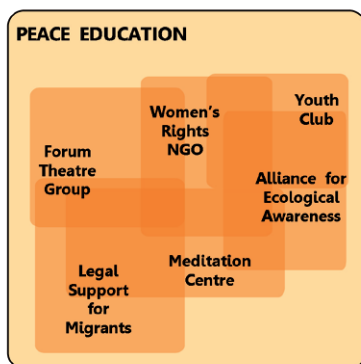


Figure 14 - Civil society actors are aware of the over-lapping of their mission and activities and have a coherent understanding of peace education

STAGE II: COOPERATION AND SYNERGIES

Cooperation with other stakeholders is an important step in creating synergies for peace. A given civil society organisation has its own field of work and outreach but can multiply its impact by working together with other stakeholders, active or not in the field of peace education.

COOPERATION WITH STAKEHOLDERS OF PEACE EDUCATION

Building upon the stakeholder mapping conducted in the previous stage, before making contact with potential partners, it is important to assess the expectations and motivations of your organisation for cooperation. Having a specific proposal prepared might help any initial contact-making effort. Building up partnerships with other actors works best in direct contact, so it might be appropriate to arrange a face-to-face meeting, whenever possible.

In order to mainstream peace education, it is also important to connect with actors that are not yet active in peace education, but can contribute to it. Cross-sector cooperation can be done following the same path as cooperation within the field of peace education: stakeholders' mapping, developing a cooperation strategy, preparing concrete proposals and making contact with identified stakeholders. When working with these types of actors, it is important to take time to frame peace education and clarify the potential benefits of cooperation. Building trust and mutual understanding is key in the process.

CREATING SYNERGIES

In a meeting with one or more stakeholders working on peace education it is essential to identify potential synergies of any future cooperation. Synergies can exist in different areas such as a common outreach and dissemination strategy, an exchange of expertise and educational staff as well as in the creation of common educational activities (see figure below).

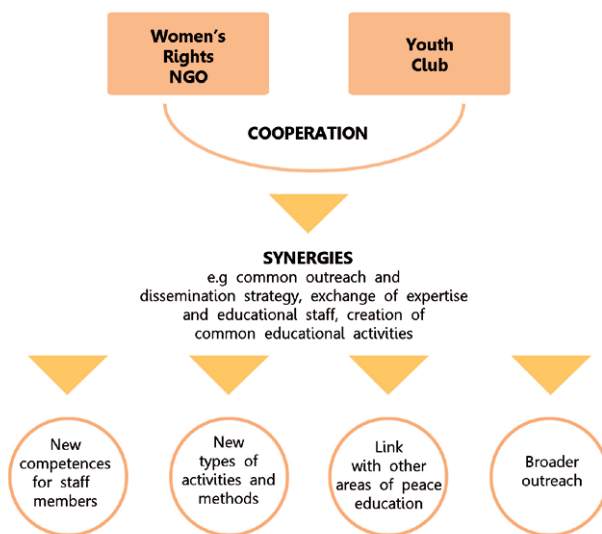


Figure 15 – Impact of the cooperation between stakeholders of peace education

Enlarging the number of actors working on peace education is crucial in order to create a snow-ball effect. Providing educational opportunities such as trainings and networking events is the main way to create actors of change.

These educational opportunities should be well planned in order to achieve this aim. When planning an event it is important to focus on the preparation and follow-up phases to ensure maximum learning output. A thorough preparation phase with elements of e-learning can ensure that learners have a standard

knowledge of the topic before attending the educational event. An educational event can only be considered successful if the educators support the participants to use the newly acquired competences within their organisation through further coaching after the event.

Another important dimension to keep in mind is the diversity within the group of learners. Learners can come from different backgrounds and their experiences enrich the interaction within the group and ensure a better learning experience for all.

The following types of educational activities are particularly suitable for mainstreaming peace education:

- Training to increase competences of actors of change and enhance their impact
- Seminars to exchange expertise, methodologies and set common understanding of a given theme
- Networking events to develop new partnerships with other stakeholders
- Volunteering or internship/ job-shadowing periods to discover in-depth the work and practices of a given stakeholder and partner

To create actors of change, it is not necessary to cooperate with other stakeholders as organisations can work towards this goal by themselves through their educational programmes. However, implementing common educational events in partnership with other stakeholders features a great advantage as it allows for a broader outreach and impact and therefore creates a more diverse group of actors of change. This has the potential to increase the impact of the outlined mainstreaming strategy on peace education.

OVERVIEW OF STRATEGIC STAGES

STAGE I: INTERNAL AND EXTERNAL CONTEXTUALISATION OF THE WORK ENVIRONMENT

ACTIVITIES

- * Define the organisation's vision and mission statement
- * Develop a code of ethics and internal practices within your organisation
- * Develop guidelines for cooperation and partnerships
- * Define a learning framework for the organisation's staff members
- * Organise an annual strategic meeting to review strategic directions of the organisation
- * Develop a common understanding of peace education and identify the peace dimension(s) on which the organisation works
- * Conduct stakeholder mapping for peace education in the local, regional, national or international context
- * Identify strategic partners from your actor map
- * Analyse your partners' missions and activities within the frame of peace education
- * Develop networking strategy and expectations towards cooperation
- * Develop an outreach strategy for the activities of your organisation

ACTIVITIES

- * Make contact with potential partner organisations and propose concrete options for cooperation
- * Invite representatives of other stakeholders to attend your events and activities
- * Attend other organisations' events and activities
- * Organise common strategic meetings with other organisations to develop common complementary activities or action plans
- * Frame your educational events as peace education events during the opening
- * Include learners with diverse profiles and from different organisations in your activities
- * Adapt the programme, content and rhythm of the educational event to the learners
- * Ensure follow-up of any educational events with structured communication and coaching of the learners
- * Let learners develop their own initiatives within the framework of your programmes
- * Organise public events to identify potential future actors of change

CASE STUDIES

STAGE I: INTERNAL AND EXTERNAL CONTEXTUALISATION

A Women's Rights Organisation develops democratically a code of ethics and practices for all processes taking place in the organisation, as well as a framework for tackling violence. Annually, all staff members assess and update the code of ethics and the framework for nonviolence according to the development of the organisation. Each staff members follow an individual learning path by assessing regularly their own competences and by setting learning goals. New recruits are agreed upon by consensus, with at least three staff members participating in the selection process to avoid discrimination. Employment and volunteering contracts bind the staff members and the organisation concerning common responsibilities towards the community.

The staff members of a Women's Rights Organisation meets twice yearly for a three-day strategic planning workshop which aims at developing a strategic and coherent sets of activities responding to the agreed mission and objectives of the organisation. The meeting is as well a privileged moment for all team members to establish common understanding of the concepts and themes they are dealing with, for instance peace, violence, peace education, Human Rights, etc. Finally, strategic partnerships and cooperation's are discussed and planned. Milestones for the upcoming 6 months are set as guidelines for the implementation of the taken decisions.

STAGE 2: COOPERATION AND CREATION OF SYNERGY EFFECTS

The Women's Rights Organisation is inviting representatives of the Forum Theatre Group, Meditation Centre and Youth Club 'Creative' to their own educational activities - every staff member of the Women's Rights Organisation has the responsibility to attend, at least twice a year, an event hosted by another civil society organisation. During the bi-annual strategic meetings, the team of the Women's Rights Organisation update the mapping of stakeholders active in peace education working in the same community. Last but not least, once a year, the Women's Rights Organisation host a common strategic meeting with representatives of other civil society organisations active in the field of peace education in order to determine common strategies, goals and milestones for monitoring and evaluating their achievements.

After attending a training course on social entrepreneurship, a learner selected by the Women's Rights Organisation develops a social initiative to empower young women with a migration background. He or she receives full support from the staff members of the Women's Rights Organisation for conceptualising the project, fundraising and for implementation, ensuring through the process that they become an independent actor of change.



CHAPTER 4

EXAMPLES OF PEACE EDUCATION INITIATIVES

Recycling workshop with children (Strasbourg, France)

This chapter is a collection of initiatives and projects of the partner organisations involved in the Learning Partnership 'Mainstreaming Peace Education - Approaches, Methodologies, and Visions'. It provides examples of the significant role civil society organisations play in promoting True Peace.

The selection of projects reflects the diversity of activities one can undertake to mainstream peace and peace education at local, national or global levels. For each example, a brief explanation and rationale is given.

Each of the project examples illustrates a possible contribution to mainstreaming peace education by addressing one or more dimensions of True Peace and by making use of the concepts, principles, and strategies explained throughout this manual.

The authors hope that this compendium of real projects gives inspiration and motivates action.



PEACE AMBASSADOR

Jill Morland

...ify that Jill Morland has completed the 12 week 'Peace
' Programme facilitated by the ASHA Centre in partner-
Grange Village Camphill Community

...programme participants reflected on the roots of
...ict in the world, our communities and ourselves.
...developed their own skills to enable them to
...e in our lives.

...
...
...ctor of the ASHA Centre

...the Right Worshipful the Mayor of Gloucester
...is Chatterton on the 3 June 2013

the
Camphill
Village
Trust

ASHA
Centre

Graduation of Peace Ambassadors (June 2013, ASHA Centre, United Kingdom)

COMMUNITY DEVELOPMENT WITH ADULTS WITH SPECIAL NEEDS

WHAT? The 'Peace Ambassador Project' began in 2008 with a group of young women coming from Pune, India, and was initiated with the impulse of empowering young people to be catalysts of change in themselves and their communities. This project aims to create an active learning space, and a tailored programme for diverse target groups to explore the concept of peace at different levels: self, society and environment.

The main purpose of the 'Peace Ambassadors Project' was to help adults get recognition and value for their learning efforts using peace education. The target group consisted of fifteen vulnerable adults with special needs and learning disabilities from the Grange Village Community in the Forest of Dean. This programme provided a training opportunity that was suited to their interests and learning needs, not just physically, but also emotionally and mentally. This programme was funded, developed and hosted by the ASHA Centre and the Grange Village Community in Gloucestershire.

WHY? Adult residents of the Grange Village Community wanted to take part in the 'Peace Ambassador Project' and expressed a need to be trained and mentored towards conscious steps in their personal development as active citizens in their wider community. This programme responded to a direct aspiration of the local residents and had an impact beyond what was initially expected for all people involved.

WHEN? March 2013 – June 2013

HOW? The programme was designed following a three-fold

logic: thinking, feeling and willing, in other words, head, heart and hands. Using non-formal learning approaches, the 12-week training consisted of a series of activities such as talks, drama workshops, speech classes, meditation, group exercises, interactive sessions, group discussions and individual reflection. It culminated in a graduation ceremony, where the adult learners were awarded certificates and medals in recognition of their participation and completion of the programme.

HOW DOES THE PROJECT CONTRIBUTE TO MAINSTREAMING PEACE EDUCATION?

This 'Peace Ambassadors Project' is an example of an activity that promotes social inclusion, equality and the fostering of inner peace. During the project, the participants had the opportunity to become more aware of qualities they desired to improve in themselves. Through the project activities, they reinforced their feeling of self-worth and accomplishment and receiving a title of Peace Ambassador was of great value and merit for them. The whole experience enabled them to develop competences to be more peaceful and to deal with conflict within themselves and in their community.

The programme was a holistic and transformative learning process where the participants explored specific topics related to inner peace, social peace and environmental peace. The voluntary participation of the vulnerable adults themselves clearly shows how individuals and communities see themselves as active actors for peace. The programme reflects the endless possibilities for vulnerable adults to contribute to peace at different levels and in different dimensions.

The achievements of this project can still be measured in the day-to-day lives of the participants. Judy Bailey, senior community member at the Grange, said: '....they (the Grange residents) have grown in confidence and their horizons have been enormously expanded. The Peace Ambassadors programme will enable them to share their new skills with other people'.

LEARN MORE!

www.cvt.org.uk/grange-village.html

www.ashacentre.org

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Sandy Ascenso Carreira

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Photography taken by adult learner during the project 'Exchanging Views, Exploring Senses' (February 2012, Berlin, Germany)

CITIZEN INITIATIVE FOR SOCIAL INCLUSIONS

WHAT? The idea of the project 'Exchanging Views, Exploring Senses' was to bring the blind, visually impaired and non-blind into an exchange of views and perceptions of urban spaces. This project was developed by young people and funded by the Youth in Action Programme of the European Commission with the support of the staff members of the European Intercultural Forum e. V. During the project the participants made use of Lomography as a technique for dialogue and interactions among people from different social groups and with different abilities. The actors of the project were citizens - visually impaired or not - living in Berlin aged 22 to 45 and willing to challenge their views and stereotypes about others.

WHY? The project aimed to address the factual disintegration of visually impaired people living in the city of Berlin by fostering interaction and an exchange of opinions on art and culture with young people from the community. The project was also designed to confront young people with the living reality of the visually impaired in Berlin and to let them experience the daily life of their counterparts.

WHEN? September 2011 – July 2012

HOW? After a general presentation on the characteristics of the Lomo-Photography technique, the participants were divided into tandems of two people – one visually impaired and one without visual impairment - and explored together one specific theme of social relevance for the city of Berlin. Outcomes of the photography's sessions were discussed within the whole group and participants could exchange their perceptions of reality. At

the end of the process, a photography exhibition took place and a publication made the photographs accessible for an enlarged audience. The young organisers applied non-formal educational tools during the preparatory workshops prior to the work in pairs.

HOW DOES THE PROJECT CONTRIBUTE TO MAINSTREAMING PEACE EDUCATION?

The project strongly fostered the inner and social dimensions of peace, through a learning and creative educational experience for nine citizens of all ages and with different abilities supported by five young organisers. During two months, the participants developed their creative, social and civic competences using the Lomography technique. Their experience created an example of how people with different abilities can cooperate together, empowered those who face difficulties in being included in social activities, and raised awareness of the situation of people who may be considered vulnerable in a society. To give visibility to the positive outcomes of the project, a photography exhibition sharing the results of the process, was shown in the culture café Fincan and on the Louis Braille Festival in Berlin. A brochure in German and Braille (visual and audio) was also made, presenting the process of the work and its outcomes, including the creative productions of all tandem-groups.

LEARN MORE!

<http://blickewechseln.blogspot.de/>
www.european-intercultural-forum.org

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MENTORING FOR EMPLOYMENT

WHAT? The aim of the project 'Sponsorship for Employment' is to promote career guidance, support, and access to employment opportunities for vulnerable adults. The project is implemented in Strasbourg, and is supported by the European Social Fund, the City of Strasbourg, the Council of the Department Bas-Rhin and private foundations.

WHY? A project like this is essential in a time of global economic challenges as it is often the vulnerable and marginalized that are most at risk. These marginalized groups often share similar characteristics, such as a lack of formal qualifications, low education, and a lack of fluency in French, all of which hamper their attempts to find work. Association Migration Solidarite et Echange pour le Developpement (AMSED) works together with other local organisations such as emergency shelters and community centres to spot isolated and excluded individuals and encourages them to participate in this project.

WHEN? January 2004 onwards

HOW? The project identifies vulnerable adults looking for employment and offers them individual support by putting them in contact with volunteer sponsors who support them to get back into the job market. The vulnerable adults would make an appointment with AMSED, and they would then be invited for a Saturday morning breakfast session or a one-on-one meeting with an advisor.

One of the project's main purposes is to give each jobseeker a mentor in form of a godparent who is able to accompany him or her along the difficulties and challenges of finding a job. Godparents are volunteers, and are supervised through the

exchange of best practices, discussion groups and trainings. Open training sessions for the job seekers are offered on a regular basis to improve their skills and knowledge on the topics they require help with. This activity also enables volunteers to become actively involved in the fight against social exclusion and discrimination by mobilizing their network, skills and knowledge. The form of these trainings is decided by the volunteering godparent and the job seeker by mutual consent.

Another activity is the intercultural breakfast where several volunteering godparents and job seekers come together for a free breakfast to get to know each other, find a matching godparent-godchild tandem, and discuss and learn. This is usually held monthly and helps to strengthen the links between the godparent and the godchild. Mainstreamed throughout all these activities is an interactive supportive and individualised approach based on active listening, flexibility and relevance. It considers the specific profiles, characteristics and needs of the job seeker.

HOW DOES THE PROJECT CONTRIBUTE TO MAINSTREAMING PEACE EDUCATION?

The target group is vulnerable adults with migration backgrounds living in deprived areas. The project empowers them on a personal and professional level. The strength of the project lies in bringing people from different backgrounds together to create a sense of solidarity, community and belonging. This helps build the confidence of the target group and makes them feel more supported and more confident on a personal and professional level. Even though not all vulnerable adults find work straight away, their inclusion in this programme has countless indirect benefits to them, such as the development of their interpersonal and social competences. The initiative promotes social peace by raising awareness and empowering the marginalised, through their development as individuals in a society.

LEARN MORE!

<http://www.amsed.fr/insertion-parrainage/>

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Consultation of vulnerable adult during the 'Mentoring for Employment' project (Strasbourg, France)



Workshop at the 'International Youth Leadership Academy' (March 2013, Istanbul, Turkey)

YOUTH EMPOWERMENT FOR CIVIL SOCIETY DEVELOPMENT

WHAT? The 'International Youth Leadership Academy' (IYLA) is a contemporary youth leadership training academy and a summer school that fosters a suitable environment for non-formal education, capacity building and enhancement of leadership skills for young people. The project aims to contribute to the development of youth into well-educated, open-minded and skilled citizens of the world and serves as a pivotal development centre for youth in order to implement and realize internationally recognized children's rights and UN Youth Policies. The academy was developed by Habitat Centre for Development and Governance in partnership with Save the Children Netherlands, United Cities and Local Governments and Middle East and West Asia Section, UNICEF, Governorate of İstanbul and funded by Corio Netherlands. The programme is implemented in 42 cities of Turkey, neighbouring regions of Balkans, Caucasus, MENA, and targets young people aged 15 to 30.

WHY? The low level of quality education, lack of access to education especially among girls, high youth unemployment figures, and high prevalence of violence amongst and against youth are serious concerns and pose long-term development challenges for Turkey. Capacity-building and competence development among youth were needed in order to fill the gap, and in order to promote active and civic participation among young people in the country.

WHEN? September 2010 onwards

HOW? Through the leadership trainings and summer school activities, IYLA addressed a range of topics, including project

cycle management, intercultural learning, communication and negotiation skills, EU Governance, human rights, environmental awareness, information and communication technologies, sexual & reproductive health, gender equality, and active volunteering. These topics were explored using non-formal education methods such as peer to peer learning, interactive discussions using audio-visual materials, games and workshops, and pre and post evaluation. IYLA has consolidated and developed five curricula and training programmes that can be used with young people not only from Turkey but also from other countries in Southeast Europe, the Middle East, North Africa, and the Caucasus. The project reached 4590 young people through 228 trainings and coordination meetings at local, regional and international levels.

HOW DOES THE PROJECT CONTRIBUTE TO MAINSTREAMING PEACE EDUCATION?

As a result of the project, young people that benefit from IYLA trainings lead responsible actions for development either in their communities, youth organisations, schools or in businesses they lead – in short multipliers and actors of change were created. Young beneficiaries have also become more conscious of making their environment cleaner, and more conducive to healthy living, therefore promoting peace with the environment, increasing social interaction and enhancing collective well-being and social capital of the country. Thus, IYLA opened an opportunity for young people to voice their opinions about youth policies and to be heard by UN offices in Turkey.

It is important to highlight that the establishment of national and international IYLA networks have greatly contributed to enhance cooperation and partnership, especially at the national level. IYLA has also conducted an analysis of youth employment which has been fundamental in creating a democratic ground to help direct the UN Youth Policy for the post-2015 Development Agenda. This is an example of mainstreaming peace education through the cooperation with stakeholders who yet may not have been active in the field of peace education.

Moreover, IYLA has also prepared the first ever manual on Negotiation and Mediation for Youth in Turkey, creating a

resource for peace education in Turkey.

LEARN MORE!

www.uglakademi.org

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Workshop during 'Peace Bag EuroMed' event (Barcelona, Spain)

TRAINING AND NETWORKING FOR PEACE EDUCATORS

WHAT? The 'Peace Bag for EuroMed Youth' project was developed in 2009 with the partnership of Fundació Catalunya Voluntària from Spain, Development NO Borders from Egypt, United Network of Young Peacebuilders from the Netherlands and 15 other civil society organisations from Algeria, Bulgaria, Greece, Italy, Jordan, Lebanon, Palestine, Poland, Romania, Tunisia and Turkey. Until 2011, it was funded by the Anna Lindh Foundation for the Dialogue between Cultures and the European Commission's Youth in Action Programme. At present, it focuses on capacity development of EuroMed youth-led organisations, trainers and multipliers.

The objective of the project is to mainstream peace education and intercultural dialogue in youth work in the EuroMed region through the capacity building of young multipliers, and by connecting different organisations working on diverse themes within the youth field.

WHY? The project was born out of a need to raise awareness and promote a holistic view of peace – and the contention that peacebuilding is not the job of those who are experiencing war, or the government, but a responsibility of everyone. It addresses the need for a straightforward approach to peace education and to show how and why it is relevant to address different kinds of social issues faced by youth in the EuroMed region. Through one of its outputs, a Peace Bag Toolkit it provides a framework on mainstreaming peace education and intercultural dialogue that cuts across different themes young people and organisations are already addressing. The long-term goal of the project is to foster sustainable cooperation among youth leaders and organisations by sharing commonalities, learning from each other

and celebrating rich cultural diversity through youth work.

WHEN? July 2009 onwards

HOW? The project was initially divided into three phases with a fourth phase added later on. Phase 1 consisted of a training course on peace and intercultural dialogue and also included the first writing workshop where the main contents of the toolkit were discussed and. In phase 2, the partner organisations implemented educational events to explore concepts, methods and exercise of the tool kit on local and international levels. Phase 3 saw the network meet for evaluation and completion of the toolkit. As a result the 'Peace Bag for EuroMed Youth Toolkit' was translated in to twelve languages, published and printed in English and Arabic, and is available online. In phase 4, the partners continue to use the toolkit to create actors of change by conducting training courses.

HOW DOES THE PROJECT CONTRIBUTE TO MAINSTREAMING PEACE EDUCATION?

The project brought together 18 different civil society organisations working in different fields and themes. Together they created a common understanding that they were working towards the same goal of peace, and that they could complement each other's initiatives and make more impact if they worked together. The informal network established during the project is an example of an activity that creates synergies and finds common lines for cooperation. By jointly organising a Training of Trainers on Peacebuilding, and by promoting the activities in the Peace Bag toolkit, the project also built competences of young multipliers, who will go out and spread what they have learned within their local and national contexts.

LEARN MORE!

www.peacebag.org

<http://peacebag.org/articles/toolkit-index.html>

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CAPACITY DEVELOPMENT AND NETWORKING FOR PEACE-BUILDING ORGANISATIONS

WHAT? The project 'Job-Shadowing: Learning by seeing, seeing by doing' was designed to improve international cooperation between ten organisations from around the world, by sending their leaders and staff members to another organisation to follow their activities for a week. The aim was to learn about, share and understand different realities and issues regarding youth peace building, and to strengthen the capacities of all organisations involved. The organisations' staff members had a unique chance to visit another country and bring their expertise to new environments.

WHY? The project was driven by needs of member organisations and the international secretariat in the Netherlands. Together with the International Steering Committee, UNOY Peacebuilders decided that an exchange between partner organisations would help increase the sense of ownership within the network and to enhance the capacities of the member organisations to contribute to peace building processes in their communities. The network had stated several times before that they wished to work together and develop network-wide global youth initiatives to promote peace and youth participation. Meetings between members during trainings and international conferences were utilised to build such joint initiatives in the past, but the members wanted to strengthen these opportunities further.

WHEN? November 2010 – October 2011

HOW? The job-shadowing project involved ten exchanges between organisations from Portugal, Spain, Kenya, Argentina, Italy, Sierra

Leone, Romania, Philippines, Ghana and the Netherlands. Each organisation acted as a hosting and sending organisation once in the project. The job-shadower would spend a week in the host country participating in local events, meeting stakeholders and having discussions with local staff about the realities of working for a youth-led and youth focused organisation. The funder of the project was the Youth in Action Programme and target groups were young Peacebuilders aged 18 to 35 from UNOY's network.

HOW DOES THE PROJECT CONTRIBUTE TO MAINSTREAMING PEACE EDUCATION?

The job-shadowing project provided a mutual learning environment for both the job-shadower and the hosting organisations. The project enabled young people to experience and immerse themselves in a new culture and learn more about how youth work is done on another continent. The project fostered a sense of solidarity and mutual understanding between young people in these different countries.

By sharing experiences and stories, both parties realised that the issues they often faced were similar to what other people were experiencing. By sharing these insights, they found support in continuing what they are doing despite all the challenges they face. The project was also an opportunity for civil society organisations to explore how they can link with each other's organisations and develop common projects for future cooperate, thus increasing more synergy between organisations working on very similar and peace related themes.

LEARN MORE!

<https://www.peaceportal.org/web/unoy-job-shadowing>

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Community meeting during Job-shadowing 'Learning by Seeing, Seeing by Doing' (Jaleshwar, Nepal)



CONCLUSION: TOWARDS A CULTURE OF PEACE

Adult learning at the ASHA Centre (2014, United Kingdom)

The aim of this manual was to propose a framework for mainstreaming peace education, notably in the context of adult education and civil society. The three main layers of analysis outlined in the manual were: peace, peace education and mainstreaming peace education.

Within this manual, peace was defined as a participatory nonviolent process aiming at preventing any form of violence, embracing respect for human rights and aiding nonviolent human interaction.

This concept of True Peace is built on the three pillars of human rights protection, nonviolence and participation, and includes the three dimensions of inner, social and environmental peace.

Further on, an understanding of peace education was developed, including the concept of True Peace. Peace education is a holistic, multidisciplinary and transformative process for competence development. It is aimed at any adult learner willing to engage in a learning process that provides useful competences for both professional and personal life. With this framework, peace education encompasses educational approaches which try to promote tolerance, diversity, and empowerment and encourage individual and social responsibility with the aim of creating active agents of peaceful change.

In order to widen the outreach and significance of peace education, this manual proposes a framework for mainstreaming peace education in adult education. It serves two fundamental purposes. First, it intends to make peace education a common, normal and widely accepted form of education within the lifelong learning of adults and second, it aims to mainstream peace in all three dimensions of the True Peace model: inner, social and environmental peace. For this goal, two main strategic options are identified:

1. Internal and external contextualisation of peace education

work

2. Active co-operation between stakeholders in the field of peace education

Mainstreaming peace education is a relatively new term with little academic or professional literature to guide the process. Until now, only a few civil society organisations have set their aims or objectives in line with principles of mainstreaming peace education. The impact of the process has not been proven and evaluated due to the lack of measurable goals and data available. This aspect of mainstreaming peace education is an intrinsic challenge as it provides little guidance for successful strategies. In this context, this manual aims at broadening the understanding and practices of the discipline to allow measurable indicators are to be defined for future evaluation. Creating measurable indicators for mainstreaming peace education remains a challenge and the authors hope that this manual will provide a ground for further endeavour in that area.

Civil society organisations and peace educators should be aware of challenges that one might face when trying to apply the strategic approach to mainstreaming peace education outlined in this manual.

Civil society organisations working within the field of peace education often tend to regard similar organisations as competitors - for resources and funding - rather than as potential partners. This is often caused by a lack of internal coherence, staff capacity or financial stability within the organisation.

In order to overcome this challenge, civil society organisations should focus on identifying their own strengths and weaknesses and create mutually beneficial partnerships, putting their strengths and competences together to foster a Culture of Peace. This requires a great deal of trust in potential partner organisations. It also warrants a high level of social responsibility where organisations act to address issues in the most efficient and effective way even if they share overlapping goals. To achieve this, potential partner organisations should go through a process of partnership-building and identifying a shared vision of roles

and responsibilities, while keeping in mind their accountability toward their target groups.

A lack of mutual respect and unequal power relations can further hinder the development of partnerships. Internal hierarchies, historical backgrounds, lack of transparency and internal capacity are issues that should be addressed for the development of equal partnerships and successful strategies for mainstreaming peace education.

Mapping and linking with other partner organisations as described in the strategy for mainstreaming peace education can only be fruitful if the organisations have identified their expectations and motivations for cooperation. Completing a stakeholder analysis can help to identify existing relationships and potential conflicts and create a shared strategy for mainstreaming peace education. This, in turn, will help to develop positive and successful partnerships for common strategies towards mainstreaming peace education.

Within this process, transparency is an essential feature of good partnerships between civil society organisations. It is important to be as transparent as possible when implementing common educational events. Organisations should be open and discuss the expectations and motivations that lie behind the partnerships from the onset. This requires a high level of trust and responsibility among partners.

Concluding on the above said, mainstreaming peace education depends on applying the principles of nonviolence in the daily work of peace educators, organisations and activists. Working towards a Culture of Peace is a long-term endeavour that has to start at individual level. The authors hope that the guidelines provided by this manual will help readers to strengthen their peace education programmes both internally within their organisations and externally in the work with strategic partners on local, national and international levels.



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Volunteers planting trees in a park (Fes, Morocco)

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The Authors



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Workshop during the Study Visit 'Discover the Caucasus - Youth Realities in Azerbaijan'
(November 2012, Ganja, Azerbaijan)

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Wood Workshop for adult learners at the Grange Village (United Kingdom)

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**VISION**

Our vision is a world in which everybody can develop to their full potential without external or internal restrictions.

MISSION

Our mission is to provide opportunities for self-development to young people, civil society organisation representatives and social activists in Europe and beyond. We foster multiplying effects by means of empowerment and capacity development.

THEMES

Peace Education, Active Citizenship, Volunteering, Capacity Building, Empowerment

PAIX

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Association Migration
Solidarité & Echanges
pour le Développement

VISION

AMSED pursues a vision of a reality where people of different cultures live side by side, a reality in which they meet, interact

and enrich one another, fostering social inclusion and intercultural learning.

MISSION

Our mission is to support the education of young adults through mobility and intercultural learning activities, involving and helping local NGOs, with all the tools we have developed. We focus on vulnerable young adults with migrant and non-migrant backgrounds in order to train them, develop their competences, skills, knowledge and behaviours and thereby strengthen their active citizenship.

THEMES

Cultural diversity, Global education, Civic education, Social cohesion

PAU

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PAZ

VISION

Every person, without any type of discrimination, should have the opportunity to show their solidarity and volunteer for the benefit of the community they live in.

MISSION

Fundació Catalunya Voluntària's mission is to promote volunteering, peace education, conflict transformation skills, and intercultural dialogue through non-formal, participative, inclusive, intercultural, and experiential learning methods and tools as essential in fostering a Culture of Peace and transforming societies.

THEMES

Volunteering, Democratic Participation, Social Inclusion, Peace Education, Peace Advocacy, Nonviolence, Conflict Transformation, Intercultural Dialogue/ Intercultural Learning

HABITAT CENTER FOR DEVELOPMENT AND GOVERNANCE

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VISION

Habitat believes that young people are not only leaders of tomorrow but partners of today.

MISSION

Supporting children, youth, women, and people with disability in terms of sustainable development and participation in decision-making processes through developing the capacities of young people.

THEMES

Inclusive Participation, Governance, Sustainable Development, Volunteering, Capacity Building On Financial Awareness, Entrepreneurship And ICT, Networking, Advocacy, Facilitation, Policy Development.

THE ASHA CENTRE

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VISION

Our Vision is to empower young people, promote sustainable development and work towards peace & reconciliation worldwide. The ethos at ASHA is that everyone has special gifts that need to be nurtured to enrich the world and their communities.

MISSION

Our mission is to have an active hub of intercultural events, where we host a range of educational activities, performing arts and environment based programmes throughout the year, offering projects designed to meet the challenges and potential of our times. ASHA encourages young people to experience the joys of working on the land, living in community and engaging in their personal and social development.

THEMES

Peace Education, Sustainable Development, Conflict Transformation, Interfaith Dialogue/ Intercultural Learning, Social Inclusion, Social Cohesion, Youth, Empowerment, Volunteering, Social Entrepreneurship, Capacity Building and Networking.

VREDEN

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VISION

Our vision is that of youth committed to jointly building a world in which peace, justice, solidarity, human dignity and respect for nature prevail.

MISSION

Our mission is to link up young people's initiatives through our Network of 60 Member Organisations for peace within a global network of young peacebuilders, to help empower their capacities and to help increase the effectiveness of their actions.

THEMES

Capacity building, advocacy, youth, empowerment, social entrepreneurship





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