



European peace education

# The EURED Teacher Training Programme

Design for a European Peace Education course

Klagenfurt / Austria

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## TRANSFORMATION

At once, you have to show you're right  
That you are ready for a flight  
Insist your needs be quickly met –  
And don't let anyone forget  
Your priority.

But when you are yourself at ease,  
Might the poor of the earth rise off their knees?  
If you meet their needs  
they might listen to you –  
As partners, you might work a conflict through  
Cooperatively.

What to do? Might we now agree  
That crossing of national borders be free?  
Might we better guard our ecology?  
Perhaps we could build a better world  
Peacefully.

**26/1/00**

This poem was written by EURED founder-member Benyamin Chetkow Yanoov during the first EURED preparatory meeting in Villach, Austria, in January 2000. Ben, our senior, was very enthusiastic about the idea of creating a new European network for peace education and he put all his energy and his strength into EURED, which was a great encouragement for all of us. When Ben suddenly died in June 2000 we lost a friend, a partner and a very experienced peace educator. We miss him but we know that we are continuing our common work in his sense.

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## Foreword

EURED is the co-operation of an international group of scholars, educators, teacher trainers and peace activists who want to contribute to a culture of peace in Europe. The occasion for their cooperation was the proclamation by UNESCO of the year 2000 as the Year for the Culture of Peace and Nonviolence, and the United Nations' declaration of the years 2001-2010 as the UN Decade for a Culture of Peace and Nonviolence for the Children of the World.

Initiated by professor Werner Wintersteiner from Klagenfurt University (Austria) a working group was formed of ten persons from eight European countries: Austria, Croatia, France, Germany, Hungary, Italy, Netherlands, and Spain. An Israeli educator was also involved to integrate a perspective from outside Europe. The working group participants were officially delegated by their organisations. The organisational centre was the Ludwig Boltzmann Institute for Intercultural Education Research in Villach, Austria (department of Klagenfurt University).

European education is necessary, since together we have to shape Europe as not only a monetary union or as a support for America's war on terrorism, but also as a power for peace where all its citizens can live in a decent society. The shaping of Europe itself is an example of a peace project. If Europe wants to continue to be a „force for peace” it is necessary to develop a „culture of peace”. In our continent there are rich traditions of peacemaking, reconciliation, peacekeeping, non-violent conflict resolution, of living together and of achieving *unity in diversity*. And this also has an important impact in the field of education. The aim is to offer teachers from the whole continent more possibilities to share their experiences in peace education, to learn from each other and to co-operate in peace education. The rich diversity of European languages and cultures will be mirrored in the peace curriculum, by using Europe as a method and as a topic.

The first step on the path towards European peace education took 2.5 years, and was supported with money from the European Union, the Socrates programme, Comenius 3, the Austrian Ministry for Education, Science and Culture, and the Austrian National Bank Jubilee Fund. In their respective countries, the EURED group members are trying to find possibilities for implementing the project in European organisations and schools.

In the underlying curriculum, the structure and methodology of the holistic training course are explained. The concrete content of the course will have to be developed by the institutions who will carry out the course. Because of the comprehensive and ambitious programme, consisting of two levels in a two-year study period, the course could be integrated into a European Masters Study Programme.

## I. Introduction

The acronym EURED stands for „Education for Europe as Peace Education”. EURED is a fairly ambitious project: The plan is to provide teacher training on peace education

- not as a single activity, but as a comprehensive curriculum, in the form of a course (in-service teacher training): a set of seminars and activities for the same group of participants
- not for a single country, but for the whole of Europe, which means not only the countries of the European Community, but *all* European countries: The European dimension is one of the main principles for the construction of the course and it is present in all elements: the composition of the group of participants, the choice of trainers and experts, the working languages, the contents and the topics.
- not for a special group of teachers, but for all teachers and teacher trainers (all subjects and all school levels) as well as for informal education.

We consider peace education as a cross-subject educational principle, to be implemented in each school subject as well as in interdisciplinary school projects.

We appreciate all existing programmes and approaches to peace education and related fields in Europe. Our EURED PEACE EDUCATION COURSE PROGRAMME is a proposal that we would like to discuss with the whole peace education community. We are open to any co-operation with similar initiatives and we would be happy to integrate our course curriculum in wider programmes at European level.

In this paper, the international EURED team explains the reasons and the background considerations, the principles and problems as well as the guidelines for a peace education course. Finally, we make a concrete proposal for its curriculum.

In summary, we discuss the following four points:

- Why and how should peace education be conceptualised? (Chapter II)
- Why do we argue for the form of a course (a set of seminars for the same learner group) as the most efficient form of in-service teacher training? (Chapter III)
- Which experiences of international training courses should be taken into consideration? (Chapter IV)
- What format could a two years peace education training course take? (Chapter V)

We emphasise that the EURED curriculum programme is a comprehensive concept: We not only present the timetable of the seminars and other activities; we also explain our philosophy, our aims and intentions behind the choice of any pedagogical strategy and of the course format.

This paper reflects the diverse experiences of the international EURED team, all experts in peace education and intercultural projects. While the main arguments are the result of common discussions, the drafting of the various chapters is the responsibility of single authors: Chapter II: Vedrana Spajić-Vrkaš; Chapter III: Werner Wintersteiner; Chapter IV: Rüdiger Teutsch; Chapter V: Éva Borbely-Nagy, Janne Poort-Van Eeden and Mireia Uranga Arakistain. The final revision was done by Rüdiger Teutsch and Werner Wintersteiner.

## II. The international background of the EURED project

Where does EURED derive from? What does it aim at? What part of a complex, multiform and dynamic network of international and European policies, programmes and actions does it occupy? Apart from a general overview of the international system of peace promotion (see figure 1) in which peace education, education for non-violence and/or education for peaceful conflict resolution and related educational/learning approaches play an indispensable dimension,

### INTERNATIONAL PEACE PROMOTION SYSTEM

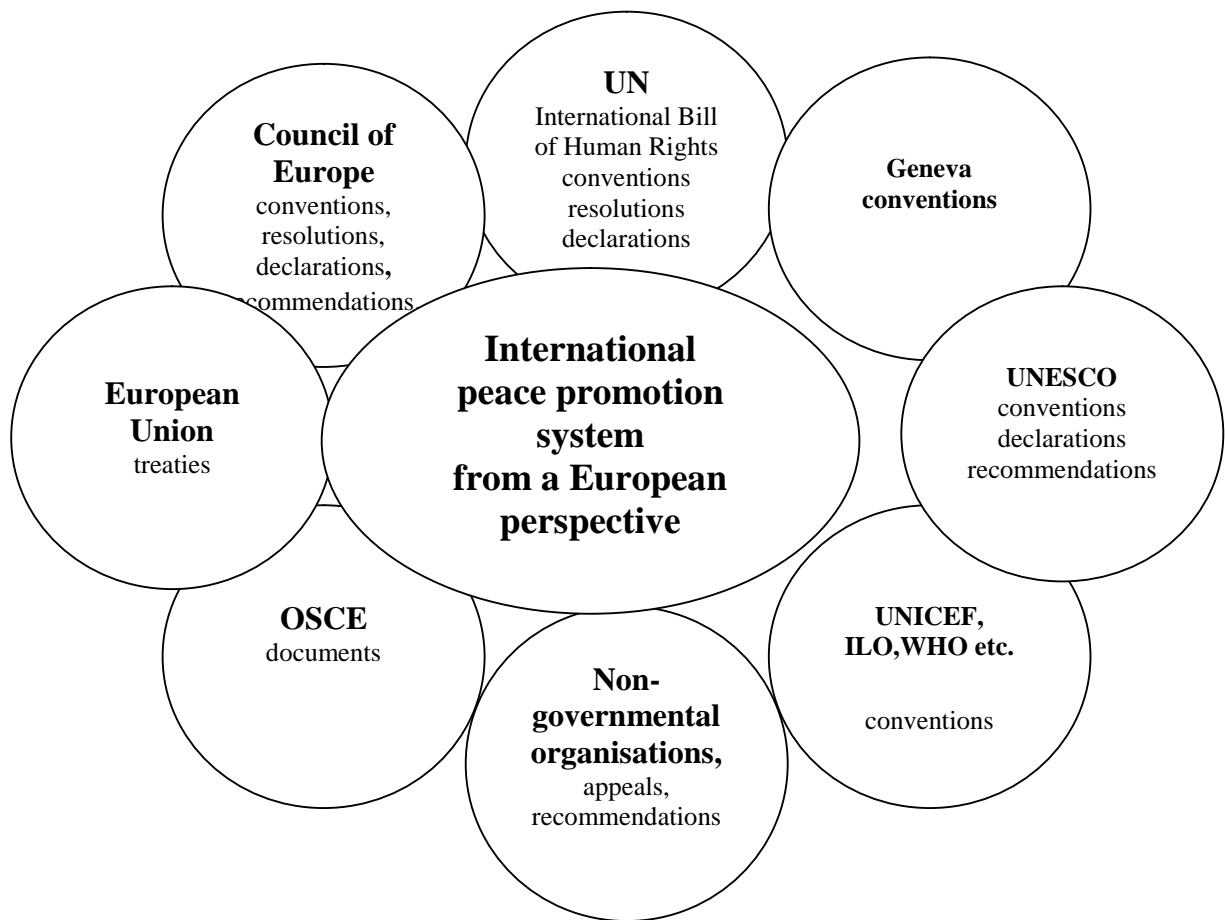


Fig. 1

EURED is most specifically linked to a certain number of decisions adopted by the end of the 20th century at global and regional levels, in particular (see figure 2):

- the launch of the *Programme for Peace* at the International Congress on Peace in the Minds of Men, organised by UNESCO in Yamoussoukro, Ivory Coast, in 1989, which was, by the mid-90s, renamed as an all-embracing *UNESCO Culture of Peace Programme* (promotion of life, human rights and freedoms, the rule of law, solidarity, tolerance and equality between men and women);
- the adoption of the *Charter of Paris for a New Europe* and the *Human Dimension Policy* by the Organisation for Security and Co-operation in Europe in 1990 (i.e. confidence and security building measures; peaceful settlement of disputes; development of democratic institutions, promotion of human rights and protection of minorities)

- the adoption of the *UN Agenda for Peace* in 1992 (in particular, peace-restoration, including preventive diplomacy; peace-keeping and peace-building);
- the adoption of the *Beijing Declaration and the Platform of Action* at the Fourth World Conference on Women in 1995 (strengthening equality, development and peace);
- the adoption of the *Declaration of the Second Summit of the Heads of States and Governments of the Member Countries of the Council of Europe* in 1997 (fostering democracy and human rights; social cohesion; security of citizens; and democratic values and cultural diversity);
- the adoption of the *Budapest Declaration - For a Greater Europe without Dividing Lines* and the *Declaration on Education for Democratic Citizenship Based on Rights and Responsibilities of Citizens*, both by the Committee of Ministers of the Council of Europe in 1999;
- the launch of the *Stability Pact for South Eastern Europe* in 1999 (human rights and democratisation; economic reform; and stability and security); and
- the proclamation of the years 2001-2010 as the *International Decade for Culture of Peace and Non-Violence for the Children of the World* by the UN General Assembly

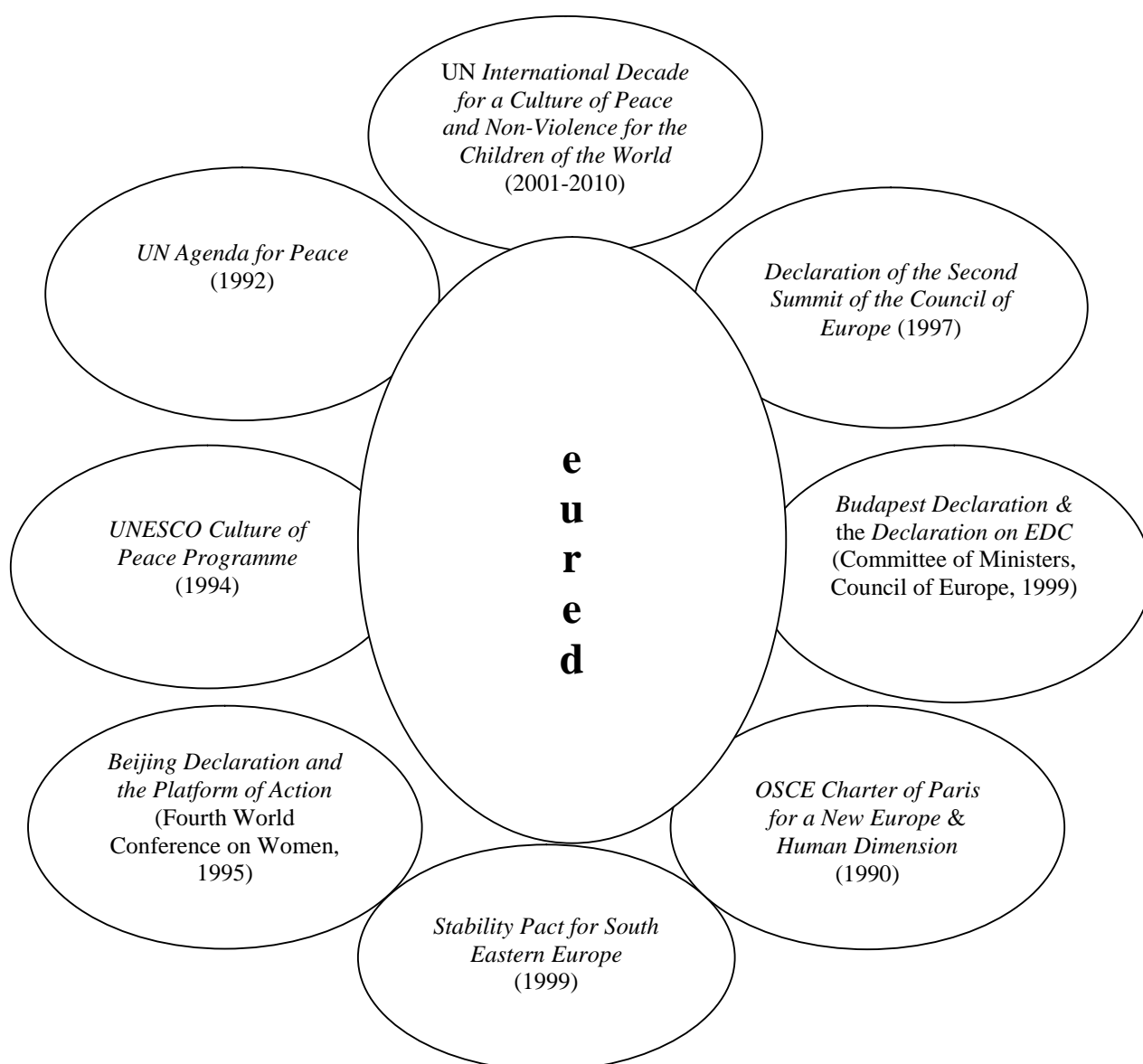
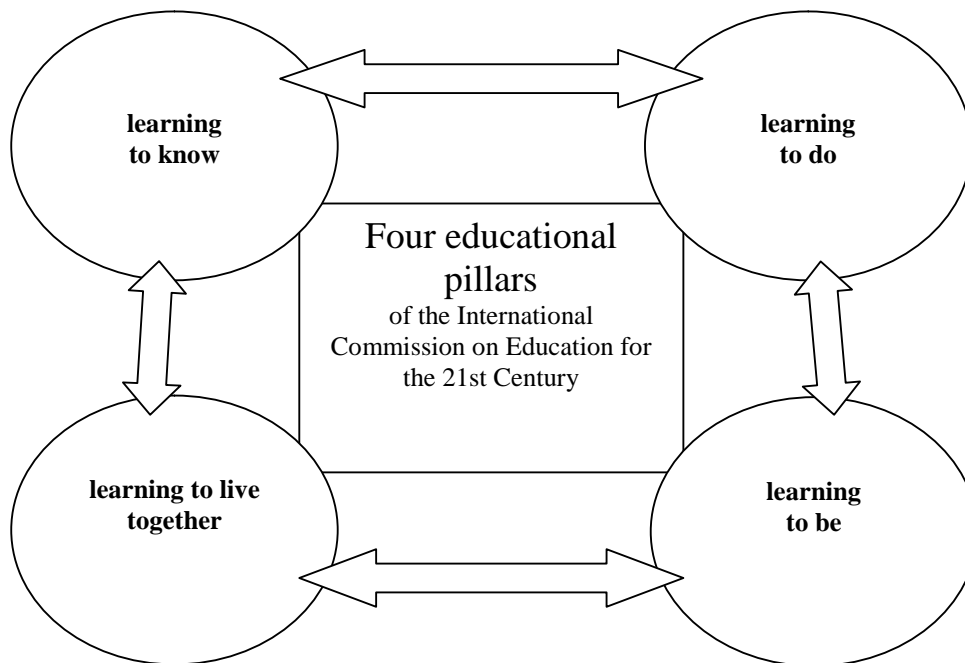


Fig. 2

## THE EURED PILLARS

At the same time, the way EURED has been understood and developed makes this approach compatible with the fourfold learning scheme developed by the UNESCO International Commission on Education for the 21st Century chaired by Jacques Delors (*Learning: The Treasure Within*, 1996) (see figure 3).

### NEW DIMENSIONS OF LEARNING AS THE BASIS OF EURED



*Fig.3*

### III. Peace education: an overview

In this chapter, different approaches to peace education and their historical overview are discussed. This provides deeper insights into the philosophy and the roots of today's peace education programmes. Finally, we argue for a multifaceted and integrated concept leading to a „Culture of Peace”.

#### III.1. The scope

In its broad sense, peace education is a field of theory and practice of education related to the idea of promoting knowledge, values, attitudes, and skills conducive to peace and non-violence, and to an active commitment to the building of a co-operative and caring democratic society. It is targeted towards the empowerment of an individual and the promotion of social well-being through the protection of human dignity of all, the promotion of social justice, equality, civil responsibility and solidarity, and the accepting of a dynamic global perspective, by utilising the concepts and practices of peaceful conflict-resolution and non-violence. In its narrow sense it is usually focused on specific issues, i.e. the roots of aggression and war, or on the specific conflict-resolution techniques applicable in small groups, i.e. peer-mediation in the classroom.

There are a variety of forms and contexts in which peace education appears in practice. Most often, it is found as part of non-formal education networks in forms of community programmes, non-governmental organisation initiatives and grass-roots actions, especially in societies disturbed by intolerance and violence, torn apart through racial, ethnic or religious hatred, or by being engaged in armed conflicts and wars. In formal education, it is being introduced irregularly, mostly as the result of an individual teacher's initiative at different levels and forms of education, from elementary school to university, including attempts in teacher pre-service and in-service training. It can be found as specific didactic principle applied cross-curricularly, as an optional or regular school/university subject, part of social science curricula, an extracurricular activity and the like, mostly depending on the level of centralisation and/or formalisation of the system, financial resources, preparation of teachers or trainers, the actual needs of the school and the community, etc. Apart from *peace education*, it appears under a great number of terms, such as: *education for peace and non-violence*, *peace pedagogy*, *education for peace and disarmament*, *disarmament education*, *education for peaceful conflict-resolution*, *education for tolerance*, *education for conflict/violence-prevention*, *education for constructive conflict-resolution*, *education for reconciliation*, *education for promoting friendly relations in the classroom*, *education for mutual understanding* etc. On higher levels it is sometimes taught as *peace studies*, *peace and conflict studies*, *world peace studies*, *disarmament studies*, etc. In addition, peace education is an important, if not the central, dimension of many of these approaches, in particular human rights education, anti-racist, intercultural and global education.

It is usually taken for granted that peace education in general comprises three-dimensional competences. One is linked to the acquisition of **concepts or knowledge about peace and non-violent means of conflict-resolution (1)**, as well as about its counterparts – violence and war. It prepares students to *understand* the nature, causes and function of conflicts, violence and wars in human history and in different cultures, their connection to injustice, oppression, inequality and discrimination on the grounds of race, ethnicity, religion,

social background, sexual orientation, ideology or political opinion, etc., as well as their connection to the arms race, uneven development, economic exploitation, territorial claims, ethnocentrism, extremism, and all sorts of social segregation and exclusion in national and international contexts. It also tends to *inform* students of the impediments to peace on the personal, interpersonal and international level as well as of the possibilities for peace building and peace-keeping in relation to the work of intergovernmental organisations, peace movements, grass-roots initiatives etc. Furthermore, at the level of *conceptual understanding*, while implying knowledge of procedures, peace education deals with the principles, methods and techniques of constructive responses to human tensions and violence. It also helps students to better understand the idea of global interdependency in a world of differences, the value of human dignity and the significance of human rights protection, the importance of good government and of the respect for the rule of law, the need for solidarity among the peoples and the importance of individual responsibility and action.

A second dimension of peace education is related to **the preparation of students for peace and non-violence (2)**. It relies on certain types of knowledge but primarily encompasses a number of *procedural and constructive skills* as necessary tools for the non-violent resolution and transformation of tensions that emerge in interpersonal or inter-group encounters, mostly on small group or local community levels. They are frequently divided into two groups of competences. The first group refers to general skills, such as non-biased observation, active listening, critical thinking, moral reasoning and arguing. The second group encompasses somehow more *specific skills of peaceful conflict-resolution and transformation*, such as participation, interaction, discussion, dialogue, negotiation, mediation, reflection, anticipation, team-work, and a democratic, facilitative and transformative leadership. On the other hand, skill-oriented education that aims at actively promoting peace and non-violent conflict-resolution must also aim at changing students' *attitudes, patterns of behaviour and worldviews*, in short – their *habitus* (see Chapter III). Without attaining students' personal motivation for change, their commitment to pro-social action and their personal responsibility for the outcomes of their actions, peace educators cannot easily claim that they are engaged in preparing their students for peace-building and non-violent conflict-resolution that would influence their future behaviour. The key avenue here is a skill-oriented and team-oriented education based on discourses of peace and non-violence understood as universal, inalienable and indivisible human values. These values give sense to human enrichment and growth and should, therefore, be explained and fought for in the context of everyday constraints and real failures to build a sustainable peace and not as fancy or utopian ideas that have no real potential to change our life.

And, last but not the least, there is the dimension of peace education that refers to an **educational climate (3)** that enables students to learn from experience, by living *in* a peaceful and non-violent learning environment. It is the climate best defined in terms of the *share of power, reinforcing and responsive relations, a climate of dynamic horizontal diversity*. Such an environment is built on the principle of personal dignity, mutual understanding, respect for difference and the recognition of equality of opportunity for all to learn through exchange of knowledge and skills. It is an environment of *inclusion, mutual assistance and solidarity* where tasks are shared and fulfilled with responsibility and care, and where conflicts are understood in positive terms - as an opportunity to learn for change. In such an environment, learning and teaching processes are mutually reinforced. Teachers co-organise educational settings and co-operate with their students while they learn through participating and interacting in the group's experiences and resolving conflicts peacefully. In the process, teachers are changed as well as their students, and they let their students know how much they themselves benefit from their students' development.

Peace education programmes differ widely not only by name and, thus, by educational focus, i.e. conflict-resolution, disarmament, social justice, etc. but by the level of inclusion of these three dimensions in promoting their objectives. In this respect, it is possible to divide peace education programmes into three broad groups:

- *Content-oriented programmes* aim at helping students understand the key concepts and principles of peace and non-violent human relations from local to international community levels. If taught critically, they may be linked to the issues of human rights and freedoms, equality, justice, pluralism, sustainable development and security, although such orientation is rarely found in school practice. A descriptive, non-critical approach to peace and non-violent resolution of conflicts is more used in centralised educational systems in which pedagogical authority is based on the notion of „passing knowledge from above“ and relies heavily on clear and systemic guidelines, comprehensive teacher instruction and written materials. Nevertheless, we found that the content may be learnt not only in forms of lectures and written assignments but also through debates and discussions in the class or small groups, although such discussions usually have a prescribed format. The efficiency of the programme is often assessed through evaluation of students' *knowledge about facts*.
- *Student-oriented programmes* aim at helping students learn the strategies of non-violent behaviour and peaceful resolution of conflicts that they may encounter in their everyday life. They are more clinically or case-oriented and often based on psychoanalytic knowledge about techniques for promoting interpersonal communication, self-respect and self-empowerment, assertiveness, pro-social attitudes, mediation and negotiation in pairs, small groups, among peers, etc. They presuppose a certain level of trust between the teacher/trainer and the learner, or between the parties involved in the learning process, such as in peer-mediation, for instance. Evaluation of the programme is usually carried out in terms of *observable and long-lasting changes in individual or group behaviour*.
- *Community oriented programmes* – focus on knowledge and skills developed through action and participation, as well as on the reorganisation of the school environment, all of which are seen as the prerequisite for wider social changes. Classrooms and schools are understood as „the communities in context“, linked to other communities and the society as a whole, in which different actors play different roles with different interests, objectives and aspirations. Such programmes aim at promoting constructive and mutually reinforcing non-violent relations in the group, classroom or the school, primarily through critical understanding of the obstacles to peace as well as through acquiring skills necessary for combating inequality, discrimination and exclusion. They also promote self-awareness, self-respect and assertive behaviour but go further in combining self-empowerment with the awareness and skills pertinent to the needs of a democratic community of differences based on equality and justice. The focus is, therefore, on active participation, interaction, anticipation, and transformation, non-violent conflict-resolution, negotiation, mediation, team-work, facilitation etc. Since community-oriented peace education programmes aim at teaching and learning *how to think about and work for peace*, they are most often real-problem-oriented and they develop the analytical and critical capacities of students so as to enable them undertake practical steps in peace-building and peace-maintenance.

Peace education that combines all three dimensions mentioned above leads to what some authors call – a *peace-promoting culture*. It is a new way of seeing life with new reference points in addressing human development and the well-being of all. It has emerged

as the reaction to the culture of war and militarism that successfully justifies oppression, aggression and the production of arms until the level of threat of global destruction was reached in the recent past. The differences between these two types of culture were well described by one of the pioneers of the field, R. Wahlström (1990), in the following chart (figure 4):

### A peace- promoting culture

FROM	TO
Cultures of militarism	Cultures of peace
Authoritarian education	Democratic education
Military training	Disarmament education
Propagation of prejudiced enemy images	Counteracting prejudices
Violent actions towards people and nature	Non-violent actions towards people and nature
Militaristic concepts, myths and images	Alternative concepts, myths and images
Neglecting fatherhood	Promoting fatherhood
Supporting sexism	Supporting equality between men and women
Obedience, uniformity	Supporting self-reliance, independence and critical thinking
Neglecting equality, justice and human rights	Respecting equality, justice and human rights
Racism and nationalism	Tolerance and global responsibility

*Fig. 4*

Nevertheless, due to the increasing complexity and magnitude of contemporary constraints to peace, a question should be posed on whether peace education has enough potential to contribute efficiently to developing a new approach to life and new patterns of practice that would, in the immediate future, largely suppress and marginalize, if not totally extinguish, a traditionally prevailing culture of militarism and strengthen a peace-promoting culture. Today's world is not a world neatly divided between the two super-powers. Instead of *bipolar*, mostly political, ideological and economic *tensions* that led to understanding of global security in terms of a balance of fear, the world is now faced with two new types of threats. One has to do with the *regionalisation and/or localisation of tensions and wars* caused not only by political and economic interests but also by differences in life-style, ethnicity, nationality and religion. Their *global impact* is as much the expression of an interdependent world as it is the outcome of the lack of effective post-cold-war international peace-maintaining strategies. Another type of threat with global consequences is of most recent origin. It has to do with what has recently been recognised as the *individualisation and privatisation of tensions and wars*. The vicious terrorist attack on the US has shown that traditional categories of war and enemy may not be valid for the protection of peace and security in the world any more if profound conceptual and strategic changes are not made. The privatisation of threat and military operations means that we are now dealing with a powerful and well-organised but invisible, non-predictable and thus hardly controllable enemy that benefits from, on the one hand, the inequality and injustice in the world and, on the other hand, the internalisation of the economy, finance and trade.

Peace education may become a powerful instrument for developing a peace-promoting culture only if certain conditions are fulfilled.

Firstly, it should review its key concepts, approaches and practices in the light of the post-cold-war shifts in the practice of war, threats and instability.

Secondly, it should focus more on developing critical awareness as the prerequisite for non-violent conflict resolution and transformation.

Thirdly, it should establish a dynamic balance between the inter-personal, inter-group and international dimensions of non-violent conflict resolution approaches.

And fourthly, it should be re-defined as multifaceted and lifelong learning indivisibly related to the issues of human rights, equality, pluralism, democracy and the rule of law that integrates formal and non-formal educational concepts and practices in a culturally sensitive and inclusive global perspective.

## II. 2. History

### The roots

Contemporary concepts and practices of peace education are the outcome of a long and dynamic process of changes in contents and methods of teaching and learning for better conditions of human living. We do not know when peace education emerged in the past. There are authors who claim that it was after World War II, others mention the beginning of the 19th century, while the third group argues that some forms of peace education appeared early in human history (see for the overview of history in: Vriens 1990; Burns and Aspeslagh 1996; Johnson 1998). It is true that roots of peace education can be found in the works of J.A. Comenius, one of the greatest philosophers and pedagogues of 17th century Europe, who wrote about the link between universal knowledge (*pansofia*) and universal brotherhood. It is also possible that peace education was an integral part of religious instruction from the beginning and that it reached schools partly through religious instruction later when schools were ready to redefine the concept of discipline endorsed through physical punishment.

There is no doubt that in the West peace education appeared in the context of modernisation and secularisation processes. The first peace education programmes were being applied as early as the beginning of the 19th century by educational reformers, chiefly philosophers, teachers and clergyman, who had in mind the promotion of friendly relations in the „community of different peoples”. By the beginning of the 20th century some aspects of peace education were supported by the New School Movement that brought profound changes in the theory and practice of education. The proponents stressed child-centred approaches, learning from active experience and less rigid school and classroom organisation. With the beginning of World War I and the rise of militarism, peace educators were stigmatised, attacked for their anti-militaristic and non-patriotic attitudes and prosecuted for subversion. To overcome these barriers, some became pioneers in applying more positive approaches, e.g. the restoration of society through violence reduction programmes.

### International understanding and co-operation

A wider implementation of peace education programmes in Europe began shortly after World War II. Their main purpose was to overcome tensions and hostilities among the states through international understanding. The idea was first applied through teaching about different cultures or the principles of international co-operation, including the issues of peace and security. A related form of implementation was the development of a system of international school contacts and/or teacher and student exchanges. Both approaches were supported by UNESCO's first educational programmes, and put into practice by different agents, from individual educational reformers (e.g. K. Boeke in the Netherlands) to the Roman Catholic peace organisation – Pax Christi. By the end of the 1950s, a new impetus had come from the UNESCO Associated School Project, in which peace was seen as an integral part of education for international understanding. The development of its content and methods was based on the principles of the UN Charter and the UNESCO Constitution, particularly on the understanding expressed in the latter that wars begin in the minds of men and that, therefore, it is in the minds of men that the defence of peace must be constructed.

### Peace research and development

Peace education received a new impetus at the end of the 1960s and the beginning of 1970s in the context of peace research, a new scientific discipline that focused on integrating education, research and action. It was developed through the work of the International Peace Research Association (IPRA) founded in 1964 in Copenhagen as a non-governmental organisation. The first peace researchers were proponents of the ideas elaborated by J. Galtung on structural violence and the inequality between the centre and the periphery, H. Giesecke on political education, and P. Freire on conscientiousness and the role of a social actor. They began to study peace and violence as dependent on political structure, both national and international, and wrote about oppression, inequality, poverty, dependency and the imbalance in the use of world resources. Through their links to peace and liberation movements, they propagated actions for change and introduced the notion of positive peace that would be implemented in educational programmes almost two decades later. Alongside the Peace Education Commission (PEC) of the International Peace Research Association (Bjerstedt 1996), two more non-governmental organisations had a considerable impact on the development of peace education programmes, namely the World Association for School as an Instrument of Peace (WASIP) and the International Association of Educators for World Peace (IAEWP) that were also established as non-governmental organisations in these years. An important step forward was the introduction of peace education to some secondary schools in the West.

The integration of peace education and development emerged through a campaign launched by UNESCO and related to the UN Decade for Development. The idea was to teach western students about the conditions of life in under-developed countries, in particular about poverty, hunger, diseases, illiteracy and unemployment in the Third World, in order to sensitise them to justice and peace in the world. The approach was criticised by peace educators, particularly those that were inspired by P. Freire and J. Galtung, for its use of a linear and economic notion of development that could perfectly serve to justify and perpetuate inequalities in the world. Under these attacks, the concept went through important changes. On the one hand, it was related to social justice and self-empowerment and, on the other hand, to change. Both meanings became integral parts of peace education in its broader sense but were also recognised as the basic concepts of a new field of *development education*.

### Nuclear threat and disarmament

By the end of the 1970s, the development in peace education was in its most important aspects under the influence of peace movements. Particular emphasis was given to the issues of militarisation, the arms race, the nuclear threat and the bipolarity of the world, as well as to critical reviews of negative approaches to peace, especially for younger students, that were suggested by pedagogical and psychological studies. In the light of the threat of global destruction, peace educators were producing curriculum guides and teaching/learning materials, including activity cards and videos, for all levels and forms of education. Their content covered a number of issues, from statistical data on the arms race and nuclear power to facts about the environmental crisis, the aim being to develop anti-militaristic and anti-ethnocentric attitudes among students. At the same time, peace educators were introducing experimental and active learning methods. Seeing peace education more as a process based on the concept of critical understanding and action, they relied on project-approaches and conflict scenarios in which students were taught how to identify problems, play roles, engage in case studies or other types of investigation and propose solutions through small group or class discussions. Another line of change emerged from the debates among professionals about the purpose of peace education in an egoistic and self-destructing world. Some spoke of peace education in the context of a pedagogy of hope, others referred to a culture of modesty and poverty, and still others focused on an „enhanced“ peace education stressing know how and personal responsibility.

In the first half of the 1980s, following the World Congress on Disarmament, one of the main issues in peace education became the limitation of arms production and complete disarmament. The topic was broadened to include the question of conversion of an army structure into a peace structure, i.e. the use of army resources for civil purposes, especially for the purpose of promoting the development of under-developed countries. At higher levels of education teachers focused on active approaches, such as non-violent protest, writing letters to the government and to local newspapers, etc. The most important change in teaching younger students was a shift in focus from peace problems to peace values. Despite the disillusion that emerged with the missile race and a subsequent reduction of the issue of disarmament in peace education programmes, the discussions among professionals and their impact on the concepts and practices of peace education contributed significantly to its wider acceptance in schools.

### Non-violent conflict-resolution

With the decline of the peace movement's political influence by the end of 1980, peace educators were almost unanimously turning their focus from cognitive to more practical approaches with an emphasis on the concept of positive peace. Instead of making students know about wars and the obstacles to peace, as well as of developing their anti-militaristic attitudes, teachers committed themselves to developing global peace by preparing students to participate actively and responsibly in the construction of a peace culture at the level of their community, from the classroom to the neighbourhood. They started preparing them to use non-violent strategies for conflict resolution, including communication, dialogue, negotiation and mediation techniques and skills, the art of discussing, debating and arguing one's opinions, active listening, co-operative and peer learning, bias awareness and non-prejudiced perception of others.

The aim of peace education programmes became the preparation of students to resist violence through promoting principles of human freedom and dignity, equality, the rule of law, solidarity and respect for life and differences. Instead of learning how to compete, students were learning how to participate, co-operate and share, how to establish mutually

reinforcing relations in a group for the benefit of all. Instead of a traditional disciplinary structure in which vertical power relations („power over”) dominate, classrooms were now turned into educational settings where the horizontal distribution of power („power with”) was experienced, both in teacher-student and student-student relations. Interpersonal conflicts became understood in positive terms, as a chance for personal growth through engaging voluntarily into non-violent conflict resolution that brings victory to both sides. Some educators developed peer mediation programmes as a specific form of peaceful conflict-resolution, with students acting as neutral third parties in resolving disputes. The idea of a peaceable classroom and school was developed and implemented with a focus on the values and skills of co-operation, communication, tolerance, positive emotional expression and conflict resolution, reflecting a new type of school culture.

#### International co-operation, networking and virtuality

During the 1990s, peace education became directly linked to intercultural education as well as to human rights education and education for tolerance either as an umbrella term that integrated different approaches to intercultural issues in a democratic pluralistic society or as an interchanged educational practice. Pre-service and in-service teacher intercultural training became more focused on non-violent conflict resolution methods and technique aimed at preparing teachers to deal effectively with hidden curricula and classroom cleavages caused by cultural misunderstanding, prejudices and disrespect. The skills of understanding the other were developed through the understanding of one’s own reaction towards the other and through listening to the other’s position. One part of the innovation was the programmes focused on the development of self-reliance and assertiveness, i.e. the skills for overcoming the external and internal obstacles to self-expression. Peace education contributed to intercultural education by introducing the dynamics of non-violent intercultural conflict-resolution and by giving meaning to what was then introduced into educational theory and practice as „intercultural sensitivity”.

The Gulf War and especially the wars in the territory of former Yugoslavia brought a new impetus to peace education. Besides abundant opportunities to review and innovate the approaches to non-violent conflict resolution, it was a time of unprecedented international co-operation in peace-building and peace-maintaining efforts. New programmes and teaching/learning materials on tolerance, peace restoration and reconciliation were developed and implemented in schools, refugee camps and local communities in co-operation with local NGOs, teachers, researchers and professional associations. Numerous networks of activists emerged and new examples of good practices were exchanged intra-regionally and inter-regionally, linking Europe and the world through the practice of peace education.

Furthermore, peace education became more dependent on the possibilities of a virtual world. With a wider utilisation of new information and communication technologies peace education entered a completely new era. Students of all ages and professionals started searching the Internet for information, lesson preparation, development of teaching/learning materials, evaluation strategies as well as for professional and personal communication. A number of organisations appeared that offered opportunities for developing multicultural awareness, global perspective, human rights protection skills and non-violent competences through e-mail communication; Transitional Citizen Peacemaking (TCP) was engaged in helping citizens of countries in conflict to strengthen mutual understanding and to promote peace; a number of educational video games based on simulation, role play and peaceful conflict-resolution strategies emerged on the international market and have been growing rapidly ever since.

## Challenges

From the beginning of the 1990s peace education has been faced with number of challenges that are not yet resolved. Writing in 1990 about dominant problems in the field L. Vriens (1990: 15) stressed the following: a) the use of technology and informatisation as the *panacea* for our moral problems; b) a non-rational exploitation of the environment; c) the persistence of poverty, exclusion and discrimination; d) the renewal of religious feelings; e) the danger of inhumane philosophies (anti-Semitism, fascism, racism, nationalism, etc.); and f) the challenge of the New Age Movement (stress on emotions and feelings instead of reason).

Looking back from the perspective of 2001 it seems that the devil has been multiplied, that it is far less remote from our everyday life and far more difficult to grasp by the traditional rational categories that made us feel comfortable for many years. The challenges to peace education of 2001 are not the challenges we encountered a decade ago. The key problem is not only that very little has been resolved in the meantime but that new uncertainties have emerged that make our efforts even more fragile and short-lasting than before.

It is precisely the number, complexity, dynamism, interconnectedness and unpredictability of obstacles to peace and sustainable development for all that constitutes the greatest challenge to peace education nowadays. Therefore, it is difficult to produce a comprehensive list of issues that peace education must confront in order to be more effective in pursuing its goals in an atmosphere of uncertainty, growing tensions, irrational threats, sheer inequality and grave violation of human rights and freedoms.

One of the problems that needs to be dealt with is peace education itself. A new quality assessment of peace education is needed, based on critical and comparative approaches to both its theory and practice. This includes the effectiveness of peace education programmes in promoting the following goals:

- strengthening social cohesion based on the notions of pluralism, equality and inclusion
- achieving universal recognition and effective protection of minority, indigenous, women and children rights
- combating global inequalities and centre-periphery divisions on different axes
- acquiring a global perspective and individual responsibility for promoting sustainable development for all
- ensuring a just post-Gulf-War, post-Yugoslav-War and post-terrorist-attack-on-US security and stability
- combating resistance to change that is the result of inflexible tradition, exclusive ideologies, radical fundamentalism, ignorance, prejudice and the lack of information
- promoting exchanges of understanding, values and practices among individuals, organisations, institutions and nations in the world on equal footing, etc.

Another group of challenges is emerging from the need to develop a valid explanatory model of relations between peace education and other innovative educational approaches, such as human rights education, intercultural education, civic or democratic citizenship education, tolerance education, global education and development education. All of these approaches have appeared as non-formal alternatives to traditional modes of teaching and learning aimed at promoting particular principles, values and practices that were, and still are, neglected by standard curricula in many countries. Although they differ in focus their aims as

## The EURED teacher training programme

well as methods of teaching and learning are the same – they all tend to promote better conditions for living for all by using active participation, co-operation, team-work, mediation, self-reflection and personal responsibility to strengthen human dignity, equality, justice, mutual understanding and solidarity.

### II. 3. A multifaceted and integrated concept

With this in mind, we propose here a perspective on peace education in terms of a multifaceted and integrated concept leading to a „Culture of Peace” (Fig. 5). The development of the culture of peace is the key concept that gives meaning and orientation to any kind of human action, including education. The abolition of war and the reduction of all kinds of violence presupposes changes in cultural, social, political and other relations. Seen in this way, peace education is the outcome of different educational approaches that are linked together in the concept of the culture of peace. The question mark in the empty box means that our list is not exhaustive and that other approaches can be added that might appear in the future.

#### Peace Education

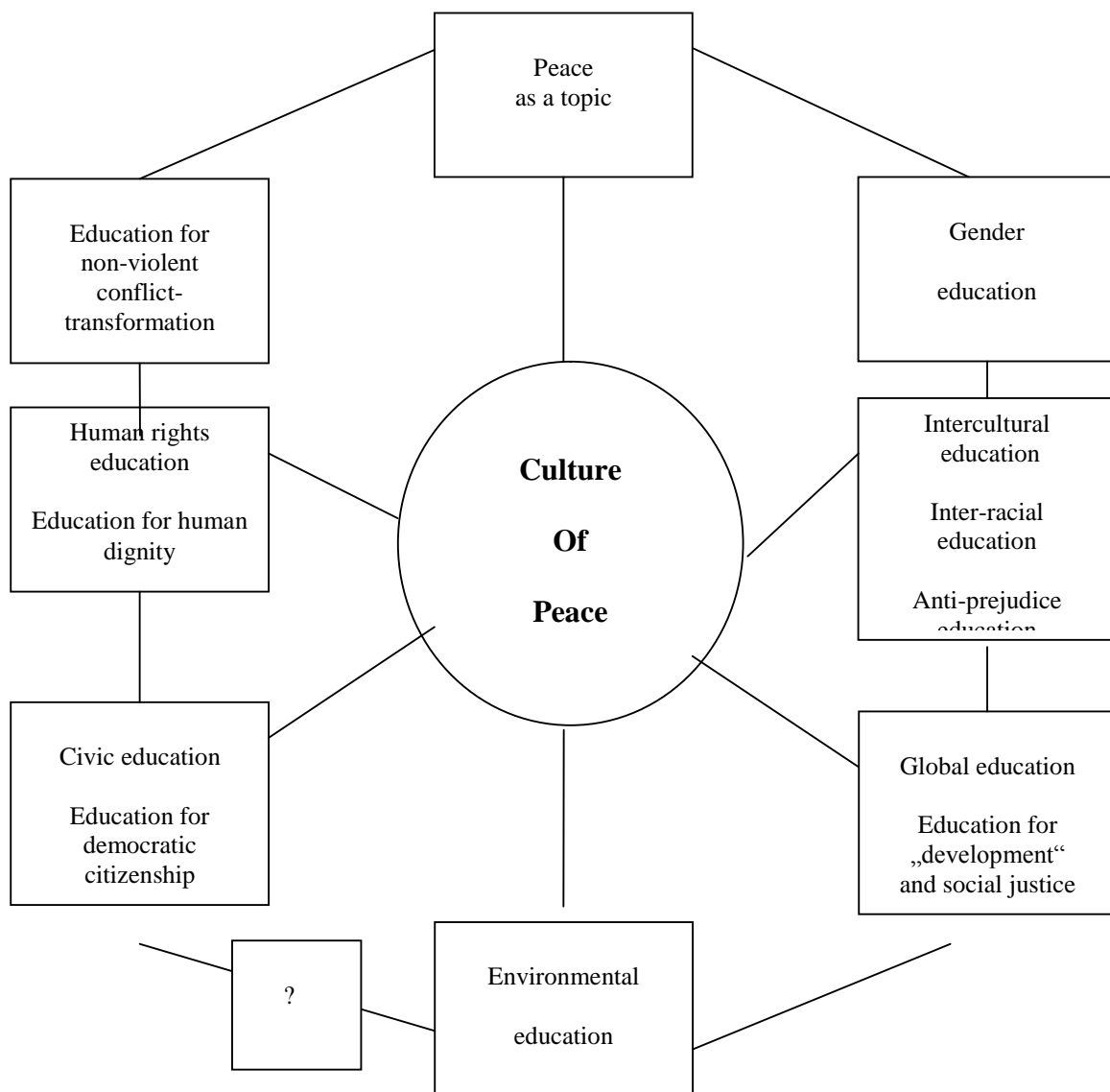


Fig. 5

Peace education is a field of the theory and practice of education related to the idea of promoting knowledge, values, attitudes, and skills conducive to peace and non-violence, and

to an active commitment to the building of a co-operative and caring democratic society. It is targeted towards the empowerment of an individual and the promotion of social well-being through the protection of human dignity for all, the promotion of social justice, equality, civil responsibility and solidarity, and the accepting of a dynamic global perspective, by utilising the concepts and practices of peaceful conflict-resolution and non-violence.

### III. Peace education and teacher in-service training

This chapter gives an overview of both in-service training philosophy and methods and argues why certain methods and structures are more appropriate for our peace education training than others. The main argument says that the modification of the pedagogical „habitus” towards a culture of peace is necessary in order to develop a holistic and dynamic approach. This approach needs the structure of a longer term course programme, consisting of different seminars for a constant group of participants.

#### III.1. Training and in-service training of teachers

##### III.1.1. The necessity of in-service training

The training of a prospective teacher is regulated in various ways in the different countries of Europe. Either the model applied is that of specialist training in the teaching subject or a number of teaching subjects followed by specific teacher training (two-phase model), or the two aspects are integrated in a single course of study, with gradations depending on whether the focus is on the professional career from the very start or only at a later stage of studies (one-phase model). The intensity of practical teaching training (with stages of observation and independent teaching) within the course of study or following the course of study also varies considerably.

Irrespective of the specific form of teacher training, however, it must be stated that academic study alone does not guarantee qualification for the profession. It is always also necessary, particularly in the first years of the career, to provide accompanying in-service training as a supplement to the basic training. This in-service training can deal more specifically and directly with the requirements of the teacher than a course of studies. Above all, however, it encounters a completely different inner attitude, sensitivity and competence on the part of the teacher. It is only in this way that it becomes possible to really absorb new information and methods, and implement them in practice. Here, too, there are very different regulations in Europe, ranging from in-service training on a regional or national level to mainly school-internal programmes, from compulsory seminars to absolutely voluntary activities.

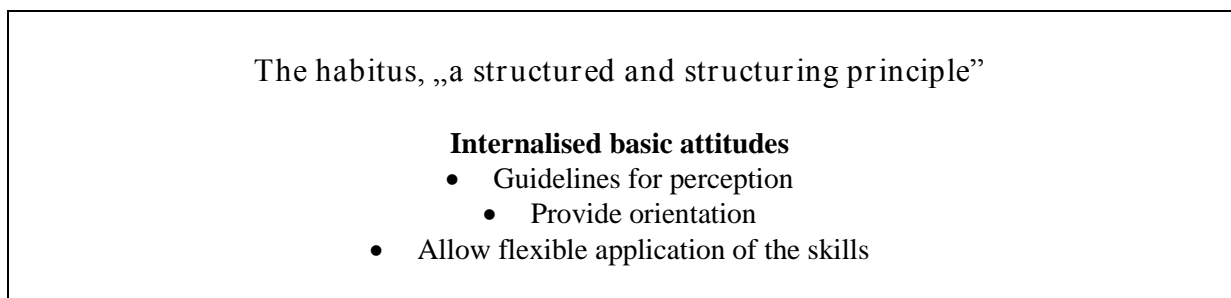
The need for permanent in-service training is without doubt undisputed today. The slogan of **lifetime learning** is an indication that teacher in-service training in parallel with the teacher's career is no longer seen as necessary merely for beginners in the trade, but is becoming more and more important generally for all teachers. The rapid upheavals in the field of the teaching subjects, the changing pedagogical demands, the changing social and educational conditions and not least the new communication technologies, all of these require a new attitude to in-service training. It can no longer be regarded as an option to be chosen or rejected, but must be conceived as a precondition for the professional activity.

For the teaching profession as a social profession in particular, there is in addition the heavy psychological burden that demands a permanent programme of supervision, work-related group therapy (e.g. “Balint groups”) and similar institutions. However, at present there is nothing approaching a comprehensive programme.

### III.1.2. Skills and habitus of teachers

The role that the particular society allocates to the school and the specific form of teacher training also determines the teacher's self image and the **pedagogical habitus**. By habitus we mean, borrowing from Bourdieu (Bourdieu 1980 and 1982, see also Bohn 1991), **the matrix of perceptions, actions and thoughts** that the actors, in this case the teachers, use to delimit a field of action within which they have unconstrained scope for action. This means that the habitus is the internalised basic attitudes that provide orientation even in unforeseen situations never previously encountered. The habitus is thus not restricted to individual (pedagogical) skills, but is rather the underlying general attitude that permits the flexible application of these skills in changing conditions and situations. For the habitus must not be regarded as a restricted specification of rules but rather as a framework within which the teacher's own style of pedagogical action can develop. However, the framework also represents a limit that is difficult to perceive as such and to surpass. Thus it permits variety within homogeneity. The pedagogical habitus refers on the one hand to the professional field, i.e. the interpretation of what school and education serve generally, and on the other hand to the professional image itself, i.e. what the functions of the teacher are in order to implement the underlying educational objectives (for the application of the habitus concept to education, see Gogolin 1994).

The habitus is implicit, i.e. it is not taught, but acquired in the course of teacher training and in professional life. It becomes, as it were, subcutaneous, communicated together with the specific skills that teachers acquire for their profession. We consider a „peace education habitus” as part of the concept of a „Culture of Peace”, promoted by UNESCO (figure 6).



*Fig. 6*

But what are the skills that are deliberately further developed and improved through teacher in-service training? Roughly speaking, we define five types of skills that together represent quality criteria for good teachers:

#### *Subject skills*

These skills constitute not just the existing knowledge of the subject, but above all the ability to arrange, weight and select this knowledge; in addition, the ability to further develop, supplement and expand this knowledge, i.e. the handling and efficient use of information. Given the increasing complexity of the modern world (see Chapter II) it is important to be aware of the specific social responsibility and the specific contribution of one's own subject to the urgent questions of humanity today.

#### *Pedagogical and didactic skills*

Of course, the first of these skills is the ability to teach subject content or didactic skills as efficiently as possible, and furthermore to plan, implement and evaluate the entire pedagogical process down to the individual teaching unit. In addition, teachers should be able to deal with groups and to meet the needs of every single learner. This again presupposes a certain mastery of the methods as a precondition for the priority to be given to dealing with the learners as people, to observing the learning processes in their didactic and pedagogical dimensions and to approaching the learners flexibly and individually. Finally, this includes the competence of reflecting and evaluating the educational process as a whole.

#### *Organisational and management*

A good teacher must also have organisational competences. Not only in order to organise his or her own teaching and work in the classroom, but above all in order to create optimum conditions within the learning institution that is the school and to participate in the school development process.

This includes the capacity to restructure the teaching process according to the requirements in times of increased complexity (see again Chapter II): Teachers have to organise partners outside the school (community, NGOs, experts) in order to provide appropriate education.

In addition, mention should be made in this context of the ability to handle the communication technologies that correspond with the standards of the age, the electronic communication media today.

#### *Social competences*

Pedagogical qualities also include the awareness, empathy and the ability to reflect on one's own social role as a teacher on the basis of one's professional ethos. This includes critical problem-solving skills, negotiation skills, i.e. the ability to identify one's own interests and to defend them together with others – all those skills that the teacher is supposed to develop in his or her students.

This quality, however, goes far beyond the representation of one's own direct interests. At heart, it concerns the recognition of the social responsibility of one's own professional activity and action in accordance with such responsibility. While this applies to all professions, it is even more true of social professions like teaching.

#### *Transformational skills*

What every teacher needs today is the ability to reflect the present situation and to contribute actively to social change. *Future education* has become a necessary element of any education. This requires transformational skills of the teachers and the ability to help their students to develop these skills themselves.

### III. 1.3. Two fundamental intentions of in-service training

In-service training has the function of furthering *all* these skills, although it goes without saying that different accents have to be set depending on the specific case. As far as concerns the specific contents, intentions and forms of in-service training, the following distinctions can be made:

*Training as a supplement to or updating of subject knowledge or abilities:*

Today all subjects are concerned. Thus language teachers will not only increase their own linguistic skills but also wish to improve their method for teaching languages; literature teachers will need to examine new texts etc. For teachers of biology or other natural science subjects, it will be necessary to keep up-to-date with scientific progress in their subject, while historians need to deal with developments in contemporary history. In addition, all will have a particular need for in-service training in the fields that are given little or no attention during their course of studies. In-service training can make good these deficits.

*In-service training as a modification of the professional image, the pedagogical habitus:*

In addition, however, there will also be areas of in-service training that confront teachers with new orientations that they previously did not perceive, or perceived only on the margin, as being part of their field of duties. This type of in-service training does not therefore make good gaps in knowledge or methodological skills, but generally modifies the field of duties that concern teachers, bringing a new orientation to the subject or even to the teacher's self image. It influences the pedagogical habitus.

Such a qualitative change was for instance the result of the 1978 Decree on Political Education in the Austrian school system. For many teachers, the idea that political education was to be communicated as a teaching principle within their own subjects was completely new.

We are experiencing something similar today in many countries of Europe: School development is becoming a function alongside subject teaching, thereby changing the self-image of the teachers in the long term. The introduction of school autonomy is shifting decisions previously made by central authorities to the level of the individual schools. This means not only new functions for the school management and administration, but also for the teachers themselves. In order to be prepared for these new functions, there is a need for a change in the understanding of the role of the teacher.

### III.1.4. Methods and structures of in-service training

The working means and methods in in-service training are determined according to the intentions and emphases to be placed. Roughly speaking, the following three areas can be differentiated as ideal types:

#### 1) *Information focus*

This is the classical form of a seminar, consisting above all of talks and discussions, perhaps also of the study of texts handed out for purposes of preparation or follow-up work. These seminars are very efficient in the sense that they can communicate a large amount of information to many recipients in a short time. The fact that they restrict themselves to this is, however, at the same time their disadvantage. For the communication of knowledge is often insufficient for the implementation of this knowledge in educational practice. Insufficient time is given to the processing of the new information.

#### 2) *Methodological orientation*

Seminars that are aimed at disseminating (new) teaching methods differ from the first type of events in that they also reflect the application of the new and provide for special training stages for testing and reflecting on the experiences made. Content input as for Type 1 is also provided for, but is no longer at the focus of attention. It serves to justify and provide theoretical support for the practical training units.

The second type of training thus aims more directly at school teaching. For even if the situation of one's own professional practice differs radically from the seminar situation, the practice stages nevertheless permit far more specific preparation for real teaching work. Above all, experienced teachers will not find it difficult to adapt to their own requirements new methods that they have already tested.

### 3) *Holistic and dynamic approach: acting on the habitus*

The holistic approach provides information input as well as methodological seminars, but the aim is much more. The objective is to work on the teachers' fundamental attitude to a specific topic, on their personal style of teaching, but it may also be a question of creating an awareness and going beyond the limits of the given pedagogical habitus. This is a much greater objective than the two other approaches, and also requires different ways of working. The emphasis on peace education requires such a modification of the habitus. That is why we argue for a holistic and dynamic model for peace education programmes.

Working on one's own attitude can only be an autonomous self-determined process. It must be based on voluntariness and insight. However, in-service training can a) provide the framework for this and b) provide inputs to get the process moving.

#### a) *Framework*

By this is meant the setting that is needed to permit reflection and an intensive analysis of one's own teaching style and possibly the entire pedagogical habitus. The following items must be mentioned:

- Distance from everyday professional life, leisure
- Duration
- Group climate
- Structure of the in-service training

#### b) *Input*

In addition to the methods already mentioned (for in-service training Types 1 and 2), we can distinguish three types of input:

- Content stimuli, serving to stimulate reflection on one's previous teaching work from a different point of view

For this, there is a variety of tried and tested methods ranging from writing exercises to role plays, from discussion groups and drawing exercises to drama

- Methodological assistance for the analysis of teaching experience and for developing new teaching strategies

It is above all pedagogical Action Research (see Elliot 1981 and Altrichter/Posch 1990) that has developed numerous methods in this area, ranging from research diaries to the involvement of „critical friends”, to teaching observation etc.

- Settings that allow teachers to become researchers and to develop pedagogical processes

The following table (Fig. 7) summarises the three basic types of in-service training once again:

**Three types of in-service training**

Orientation	Method	Typical organisation form
1) Communication of information	Lecture <b>LISTENING</b>	(Brief) seminar
2) Method training	Workshop <b>TRYING OUT</b>	Seminar
3) Holistic, habitus	Lecture/workshop <b>LISTENING</b> <b>TRYING OUT</b> <b>REFLECTING</b> <b>RESEARCHING</b> <b>DEVELOPPING</b>	(Longer) seminar, course

Fig. 7

## III.2. Peace pedagogy in teacher in-service training

### III.2.1. The scope of in-service training

Peace education is regarded as a general educational objective in many countries, but frequently there are no provisions that specify this objective for all levels of the educational system. It is only very seldom that peace education is provided as an integral element of teacher training. For this reason alone, therefore, *in-service training is the most important strategy for establishing peace education in school practice*. In-service training is in the medium term the only means of developing peace-pedagogical skills amongst teachers. It is true that it cannot compensate for the lack of a fundamental peace-pedagogical training, but it is the first point of departure towards a change in the training system. Teacher in-service training is generally the most efficient way of starting pedagogical innovations, and this for the following reasons:

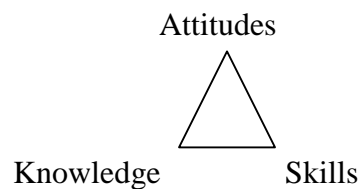
- It is directed at teachers who, unlike students, are already in their profession and therefore know far better what they really need for their teaching. New information, methods and approaches can thus be communicated more efficiently and on a more sustained basis (e.g. training through Internet and e-mails, discussion forums etc.)
- Teacher in-service training immediately reaches the right addressees, namely those who work as teachers and educators. In this way, innovations have a direct influence on teaching practice.

- International teacher in-service training is, unlike initial training, independent of the different national regulations, of fixed curricula and prescribed teaching materials. For European concerns, in-service training is no doubt the only form of propagating a new learning culture rapidly and unbureaucratically despite the very different national standards.

### III. 2.2. Peace pedagogy and pedagogical habitus

Peace pedagogy can be made available in all three of the above-mentioned in-service training types. Nevertheless, it will prove appropriate to make use above all of the third type, namely the method of affecting the habitus, an approach that integrates the first two areas. For peace education, like any political education, takes place simultaneously in three dimensions: it communicates knowledge, develops skills and changes attitudes (figure 8).

#### Three peace-pedagogical dimensions



*Fig. 8*

The interaction between the three dimensions of peace education is not intended to be understood schematically. The diagram shows that all three dimensions have a reciprocal effect on each other. Thus the approach can begin at any of the three points, of course ideally at all three simultaneously. It is by no means the case that a change should initially be concentrated on adjusting attitudes. For it is very often so that for practitioners new ideas are most convincing if they are shown to be feasible. Methodological aids are therefore mostly the best argument for peace pedagogy. An example: Someone who is initially only familiarised with efficient techniques for conflict solution can use these to find a way towards a peace-pedagogical attitude for the non-violent handling of conflicts. Similarly, new information, for instance knowledge about the achievements of non-violent resistance, can have a stimulating effect and contribute to a change in attitudes. In brief: What counts is to create a balance of these three aspects in a dynamic process.

In addition, it is of course useful to make connections with previous experiences and previous activities. As a rule, teachers accept innovations all the more easily, the more connections they can see to their previous activity. These connections can be of varying kinds:

- Resonance in topic areas of their own subject teaching
- Links to educational and teaching activities, such as the work of class teacher
- An answer to existing problems such as conflicts in the school

Peace-pedagogical in-service training thus exploits familiarity with many of its subject areas and objectives, but at the same time meters out and uses for specific purposes elements of the different, the new, the irritating. Irritation is necessary in order to break up routines and to create a receptivity for the new. At the same time, however, it is a question of giving security and assistance in order to process this irritation and to use it for refocusing one's professional image.

Peace-pedagogical in-service training for teachers must deal with four aspects:

- It must be *subject-related*, and must show how the contents of the particular teaching subject can be given a peace-pedagogical focus
- At the same time, it must develop skills for *interdisciplinary and project-like* work
- Finally, it must also include the dimension of *school development*, and enable the teachers to change school structures towards a culture of peace
- It must be *student-oriented*, i.e. it should focus on students' culture, their way of understanding the world and the individual development.

This type of in-service training will, however, only be successful if at the same time it works on a fourth aspect, that is both a precondition for and the result of involvement with the three already mentioned: Namely the teacher's own attitude to violence, war and peace. The Israeli peace pedagogue Ben Chetkow-Yanoov took this realisation and developed a further triad of learning objectives (figure 9):

- *Getting to know oneself*: self-understanding with respect to one's own attitudes to violence and peace
- *Getting to know the subject*: knowledge about the factors of war and peace and peace education
- *Learning to communicate the subject*: objectives and methods of peace education

### Fundamental (peace-pedagogical) learning objectives for teachers

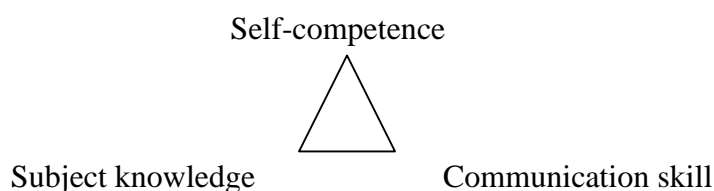


Fig. 9

In this broad sense, in-service training means that the learners assumes responsibility for their own learning process. All this is very difficult to develop in individual seminars. For this reason, the appropriate form is that of a course in which the entire programme is implemented step by step.

### III.3. The peace-pedagogical course programme

#### III. 3.1. Basic structure of an in-service training course

The general structure of an in-service training course as offered for instance in the Austrian education system as university non-degree course or an MAS political education course of study, or as a course in pedagogy and subject teaching for teachers, consists essentially of four aspects:

- 1) SEMINAR: a number of workshops with the same group of participants that form the core of the course, but which are not taken in isolation
- 2) PRACTICE: practical tasks in teaching that are prepared and followed up in the seminars
- 3) COMMUNICATION: where possible, reciprocal visits to teaching or communication stages in small groups and with the course leader
- 4) RESEARCH REPORT: narrations from practice, reflected reports on one's own work

For more details, see chapter V.4.

### III. 3.2. Objectives of a European peace-pedagogy course

Speaking generally, the objective of the course is to offer, in modular form, a peace-pedagogical in-service training that, depending on choice and possibilities, ranges from a general introduction to systematic qualification. This comprises (in the maximum version, according to the habitus concept and the holistic and dynamic approach)

- A combination of *peace-political* subject knowledge and *peace-pedagogical* professional knowledge
- The development of knowledge, skills and attitudes to enable the teacher to *teach peace education independently*, i.e. to apply what is learnt to his or her own situation
- The development of skills in order to enable the teacher to *qualify other teachers* in peace pedagogy (multiplier function)

More details on the selection criteria for the course contents are contained in the introductory justification (Chapter I) and the qualifications profile (Chapter IV) for the course (c.f. also Fig. 7). The specific contents of the seminars and modules are explained in Chapter V (Curriculum). Here the aim is first of all merely to present the general characteristics of the proposed courses.

### III. 3.3. Characteristics of a European course

This peace-pedagogical course programme at European level has a number of interwoven characteristics that are presented briefly below:

#### 1) *The participants as the most important learning resource:*

Precisely the aspect last referred to indicates that course-like learning can very frequently trigger amazingly intensive learning processes using relatively limited content input. The secret is that the participants, thanks to their rich and varying experiences, themselves constitute an important source of knowledge and skills. The quality of the course leadership lies in getting this source to flow.

#### 2) *The learning community:*

A group of teachers work together over a longer period of time, forming a learning community whose members support and stimulate each other. Learning is not just an individual process (as with in-service training Type 1) but takes place simultaneously in the group and through the group. In this way, the social skills of the teachers, an essential element of any peace pedagogy, can be increased.

3) *The quality of a proper allocation of time:*

The time factor itself has a beneficial effect. According to a simplified model, we can distinguish at least three stages that are typical of any formal and organised learning process:

- *Presentation:* confrontation with the new contents, approaches or methods, mostly communicated indirectly or directly through experiments, field studies, research and the like
- *Appropriation:* comprehension, understanding or learning of the new contents, etc.
- *Integration:* processing what has been learnt and the ability to integrate it into previous knowledge and to use it accordingly

This needs time: the opportunity to try out, to think things through, to take different approaches, to discuss with others, to reject, to test new ideas etc. It is obvious that one will only enter into complex learning processes if one knows that one will have sufficient time. Otherwise, the pressures of everyday life and the requirements of practice are simply too great, and one simply cannot afford changes (and learning is, after all, a permanent change).

4) *The European dimension:*

A particular feature of the proposed course is the co-operation between teachers from the whole of Europe, i.e. from all the countries that are members of the Council of Europe. This learning community of teachers working under very different conditions and embodying very different learning cultures is itself a substantial field for intercultural learning, encounter and the exchange of experience in respect and tolerance. At the same time, however, it is an opportunity for co-operation in which the different positions necessarily come into contact with each other, and where conflict-solving skills are required. (see also IV.7. Language/interculturality and V.)

5) *Focus on one's own practice:*

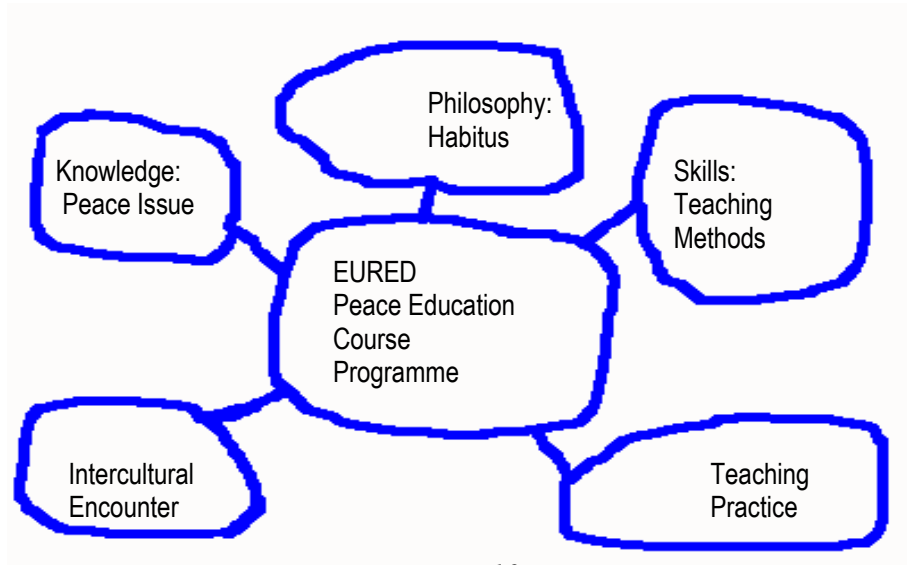
Despite all the necessity of communicating new theoretical insights, the courses nevertheless are intended to make a very specific contribution to the enrichment and implementation of the participants' teaching practice. It is more than merely working on one's own teaching style, namely it is an analysis of the pedagogical habitus usual in one's own country. One focal point will therefore be on peace-pedagogy reflection and the restructuring of one's own work, in accordance with the methods of pedagogical Action Research. This is summarised in a few keywords:

- Definition of a problem, a research question
- Observation (using objectivising techniques or independent observers)
- Reflection on the results of the observation
- Preparing a strategy
- Trying out in practice
- Further reflection

This relatively complex process requires the continuity of the group and a certain period of time. It offers the opportunity for a peace-pedagogical learning gain that does not remain superficial but is integrated in the teachers' habitus.

The overall peace-pedagogy concept of the courses as described in this section is once again summarised in figure 10:

### The Five Dimensions of the Course Programme



*Fig. 10*

## IV. The design of the EURED course: Practical considerations

As shown in Chapter III, the European In-Service Training Course on Peace Education is based on the idea of the modification of the pedagogical habitus. The implementation of this objective builds on a holistic concept that regards the dimensions of „information“, „personality development“ and „method competence“ as constituent elements for the learning process. They have to be reflected in the pedagogical design of a course. A number of fundamental considerations on the objectives and basic structure of an international course have already been set out. They indicate possibilities and (directions of) objectives, and specify the organisational characteristics that should be taken into account when preparing the course. This chapter intends to describe in more detail various aspects that should be considered when carrying out international educational projects.<sup>1</sup>

### IV.1. Organisation

#### *Information*

The organisation of an international in-service training course needs a well thought information policy. Participants come from different educational systems and are used to different frame-works for in-service teacher training: courses are offered at school, at regional or at national level; in some countries it is obligatory to participate, other systems work on a voluntary basis, etc. The number of seminar days for which the employer grants release, the payment of stand-in hours, the assumption of participation and travel costs, the choice of recognised seminar programmes or the benefits for the educator's future career are subject to different regulations from country to country.

In other words: Even in one's own country it is difficult for potential participants to obtain a detailed overview of the conditions and possibilities of professional in-service training. On the other hand the continuing deregulation of national state education systems and the now continuous provision of bilateral and multilateral training events at European level have both changed the usual framework conditions and led to new training possibilities.<sup>2</sup>

These few examples illustrate the varied character of the international „culture of in-service training“ and indicate a need for organisational clarity and transparency. In this sense, the European Union in the new version of the Socrates II Programme, the Council of Europe in its long-established international in-service teacher training programme and the UNESCO seminars (e.g. within the framework of the “Associated Schools Project” – ASP)<sup>3</sup> introduced clear announcement criteria and application formalities. The information about seminars must

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<sup>1</sup> The basis of the experience is formed by the following long-term training courses of the Council of Europe and the European Seminars for Educational Staff within the framework of the SOCRATES programme.

- *Long term training course: Teacher training for school-links and exchanges*, Council of Europe, Ministries of Education of Austria, Hungary, Italy 1994/95: Vienna, Austria - Totvászony, Hungary - Desenzano, Italy;

- *Long term training course: Intercultural education and multinational school-projects*, Council of Europe, Ministries of Education of Russia, Estonia 1997/98: Moscow, Russia - Tallinn, Estonia;

- *Long term training course: Participant's rights - teacher's rights*, Council of Europe, Ministries of Education of Ukraine and Switzerland 1998/99: Kiev, Ukraine, Überstorf, Switzerland

- *Comenius Seminar: A methodology for project-work to implement the European dimension*. Leuven, Belgium 1997

- *Comenius Seminar: Quality in European Educational Projects*. Graz, Austria 1999

- *Comenius Seminar: Quality Management in European Education*. Leuven, Belgium 2000.

<sup>2</sup> „European Seminars“ have been offered for teachers in the Comenius Catalogue since January 2001, c.f. <http://europa.eu.int/comm/education/socrates/comenius/cat2001/en.html>

<sup>3</sup> Council of Europe in-service training programme for educational staff, <http://culture.coe.int/teachertraining>, UNESCO Associated Schools Project: <http://www.unesco.org/education/asp/>

at least include the title, date and place, contents and objectives, the target group, working language(s), costs of participation, accommodation and travel, and information on the registration process.

If detailed, easily accessible information is of benefit for the individual seminars, it is vital for a complex international course consisting of a number of seminars, project stages and e-learning elements. Information should not only be made available in printed form, but can also be sent by e-mail and made available via the Internet.

#### *International co-operation*

The quality of international in-service training events is largely also dependent on a central co-ordination office that is in contact with the national representative bodies. The UNESCO, the European Union and the Council of Europe use facilities in the member states to monitor their training programmes.

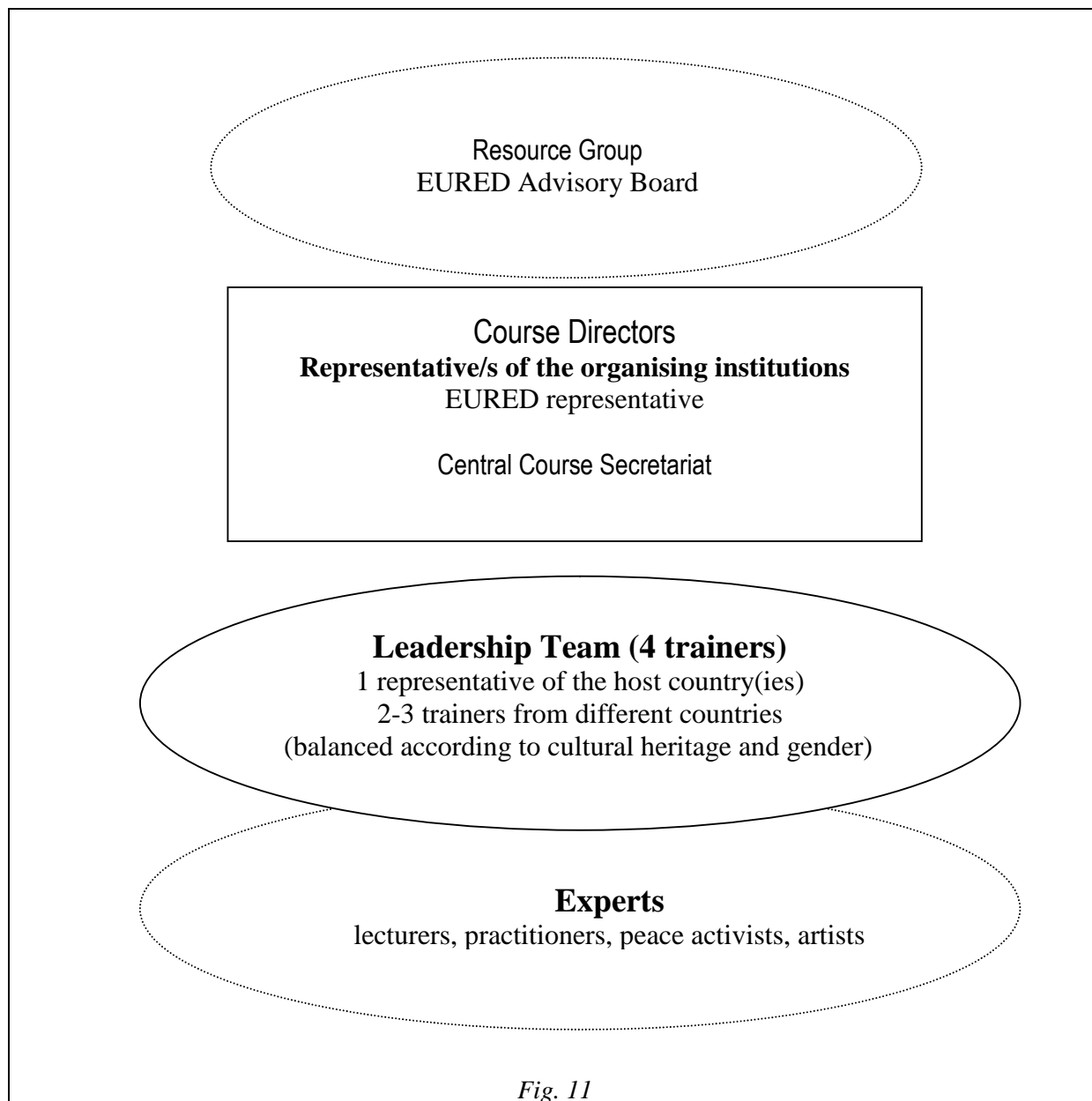
The UNESCO co-operates within a network of “National Commissions” who inform potential participants and support their actual participation at international meetings and seminars. The EU training programmes are supported by „National Agencies“, whose roles in the decision-making process vary for the decentralised and centralised activities. The Council of Europe relies on the assistance of „National Liaison Officers“ in the ministries of education of the member states. Within the framework of the teacher in-service training programme, they assume responsibility for information in their countries, assess the applications and appoint the participants to the specific courses.

The structure of the EURED Working Group permits a decentralised approach in terms of the information and announcement of the course. In this way, account can be taken of the country-specific conditions. Moreover, this can facilitate access for potential participants and allow the direct implementation of accompanying functions during the project or working stage. It is recommended to set up a central office for international co-ordination participating centres, trainers, experts and participants.

## IV.2. Organisation structure

An international course organised in co-operation between different institutions requires a complex organisation. The structure is explained in the following diagram (Fig. 11):

### THE ORGANISATION STRUCTURE



The function of the „Resource Group“ is to assure the quality of the course by providing consultation to the „Course Directors“. Additionally, the „Resource Group“ supports the evaluation process.

Representatives of the organising institutions and a member of the EURED Group co-operate as „Course Directors“. They represent the organisational and pedagogical aspects of the course and are responsible for the overall implementation. The Directors are supported by the „Central Course Secretariat“ which administrates the course.

The „Leadership Team“ is composed of one trainer from the host country (or if the course takes place in different countries by one representative per country) and two trainers representing different cultural backgrounds. The „Leadership Team“ is in charge of the facilitation of the whole course including seminars as well as other pedagogical approaches. This team should be balanced in terms of sexes.

The role of the „Experts“ is to give lectures, present practical approaches, report about peace activities or introduce artistic interventions.

### IV.3. Management

A well-thought-out organisation can allow the content management function to focus on pedagogical planning, implementation and evaluation of the course. In practice, it has proven beneficial for the educational process as a whole to take account of a number of aspects.

#### *International leadership team*

Like the group of participants, the course leadership team should be of international composition. This means that the variety of „educational cultures“ can be exploited as early as the preparatory stage for the course (or the individual seminars). This is not only a question of different pedagogical styles or methods but rather the fundamental interpretation of education - for what might be an innovatory method in one cultural circle is regarded in another cultural circle as unacceptable behaviour; while succinctness may be a sign of professionalism in one case, in another case detailed knowledge of the subject is demonstrated by a long lecture.<sup>4</sup> It is thus profitable to reflect on the pedagogical self-evident in a mixed culture leadership team - the differences revealed will be encountered again in the work with the participants. The principle of international co-operation should be retained both for the concept of the course as a whole and for the planning of the individual seminars and project stages.

#### *Function and profile*

The function of the leadership team is to control (plan, implement and evaluate) the educational processes, with account being taken both of the content level and of social dynamism and personal development. With this in mind, the members of the leadership team see themselves more as trainers responsible for the curricular and didactic arrangement of the course (or individual elements) and for the mediation, accompaniment and supervision of the training process. It is recommended that use be made of additional experts for stimulus talks that contribute to the differentiation of the subject knowledge.

#### *Leadership team and pedagogical quality*

Preparatory and reflection meetings that correspond with the specific functions noticeably increase the quality of the training programme. Consequently, they should be self-evident for an international leadership team.

Accompanying documentation by the leadership team is also useful for the purpose of verifying and securing pedagogical quality. The documentation should be available to all the persons involved, organisers and participants alike, and should at least include the project philosophy, seminar reports, basic texts and project instructions.

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<sup>4</sup> The differences are particularly blatant where words such as „learning and teaching“, „project“, „evaluation“ or „report“ are used – each culture has different – or indeed no – conceptual traditions. One example: the word „learning“ is not used by Albanian teachers, since teaching or training is defined from the point of the view of the teacher – the pupils themselves do not play an active role, they are „taught“.

## IV.4. Participants

The composition of the participant group is a major contribution to the success of the course, since the individual persons constitute mutual resources and social partners for each other in the learning community. The definition of the target group is of considerable importance, since the selection has a decisive effect on the arrangement of the course. The advantages and disadvantages of homogeneous or inhomogeneous participant structures should be taken into account. In any event, the following should be considered:

### *Group size*

Educational processes aiming at the acquisition of subject knowledge, self-awareness and mediation competence require a well-calculated relationship between the number of participants and the trainers. Practical experience shows that an international leadership team consisting of three to four trainers can work with a maximum of 25 – 30 participants if they wish to maintain a balance between contents, group dynamics and personal development.

### *Balance of sexes*

A balanced distribution of women and men is desirable, although difficult to achieve in the practice of social training programmes. In all the countries of Europe, the number of women in pedagogical professions is larger than that of men - if one ignores the management functions such as school directors or school supervisory bodies. In addition, women are more willing than men to participate in in-service training events whose content is focused on topics such as „peace“, „human rights“ or „civic education“.

### *Countries of origin*

A diversity of the cultures represented is valuable and can contribute to the quality of a course. In practice, two models are applied,<sup>5</sup> a restriction on the diversity of countries appearing reasonable for the objectives of an international course on peace education. Particularly for aspects of intercultural learning, the presence of three to four participants per country is more beneficial than individuals from as many countries as possible.

For the value of diversity, as well as because of the political, economic and social differences and contrasts resulting from history, it is useful to have a balance between participants from different parts of the world. In the case of a regional European course it is recommended that the group of participants be composed from eastern, south-eastern and western European countries.

### Participants' previous experience and prior knowledge

Because of the focus on learner-oriented study methods, previous experience and prior knowledge of the participants should be used for the detailed planning of the contents. In general terms, the „Country reports“ prepared by the EURED Group (a publication is planned for 2002) provide an initial orientation for the definition of the desired previous experience. However, in the course of the selection of participants, the individual level of knowledge and experience should be identified and included in the planning.

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<sup>5</sup> The participants at the European teachers seminars in the Comenius Programme are selected according to a given country matrix, the objective apparently being to bring teachers from as many countries as possible to a common seminar. The experiences with training courses of the Council of Europe, on the other hand, have led to a demand for a restriction on diversity, with the result that a number of people from specific countries can participate.

### *Training objectives of the participants*

The individual training intentions of the participants is an important element for the design of the course. For this purpose, it is useful to identify the expectations that each participant has of the course. These may concern content and methodological consolidation, as well implementation in the course of their pedagogical career.

### *Foreign-language skills*

Although attention is paid to „multilingualism” in the design of the course, it is vital that the participants also have a common language. The specification of a „seminar language“ and the identification of active and passive foreign language skills does not mean that only this language is „permitted“, but is a guarantee that the communication process can be organised by the participants themselves without need for translation.

### *Communication possibilities*

The design of the course provides for working and communication phases between the blocks of seminars. These phases enable the participants to try out peace-pedagogical approaches in professional practice, and are accompanied by an exchange of information by means of new information and communication technologies. In order to be able to participate actively in this process, access to the Internet must be laid down as a precondition for participation in the course.

## IV.5. Curriculum

The curriculum of the course is not to be regarded as a closed system of precisely defined objectives, contents and methods. This would be incompatible with the philosophy of the course, namely to support the development of the participants’ pedagogical habitus. To the extent that the work on one’s own attitude is regarded as an autonomous self-determined process, it is the framework programme offered by the leadership team, but not pre-determined course contents and methods, that constitutes useful assistance.

### *Open curriculum*

During the course, the aim is to gradually reduce the (leadership team’s) specifications of contents and methods, in order to promote a transfer of the responsibility for the training process from the seminar leadership team to the participants. The initial tendency of a „closed curriculum“ gradually opens up as participants become willing to assume co-determination functions. Its definition, initially assumed by the international EURED Working Party, is taken over increasingly by the course participants from seminar to seminar. This determination of objectives, contents and methods expresses the awareness of each person’s own needs for training. The function of the leadership team remains to secure the structural and organisational framework, to access necessary information and resources, to mediate the educational process in the sense of the formulated objectives and to support the international communication process.

### *Portfolio*

The question of the composition of the working materials must also be considered by analogy with the dynamic development from the closed to the open curriculum. While theoretical basic texts, methodological approaches and didactic guidelines are made available in structured and prepared form by the leadership team at the start of the course, the participants, in the course of the development of their own responsibility for their training, are assisted in compiling pedagogical materials suited to their specific needs. The use of the virtual communication platform also promotes this development, by requiring the networking of the

participants' individual portfolios – taking as the starting point the provision of resources and the references to thematic links.

## IV.6. Communication

The implementation of a holistic training approach that achieves harmony between the focus on information and method and the work on the pedagogical habitus requires a specific understanding of the organisation of direct and indirect communication.

### *Direct communication*

Direct communication during the periods of presence at the seminars is based on the methodological principles of „theme-focused interaction” (cf. Cohn 1971). Essentially, this approach lays down that training is to be interpreted as communicative interaction, dealing with semantic contents and social relationships, in which personal identity is formed or further developed. In this sense, communication means making the three-fold relationship to the „objective”, „social” and „subjective world” (Habermas 1971) that underlies human communication, the subject matter of pedagogical discourse (Habermas 1982).

### *Indirect communication*

The principles that guide direct communication can also provide orientation for the practice of virtual communication, thereby satisfying in qualitative terms the e-learning approach<sup>6</sup> hitherto largely discussed from technological perspectives. In this way, the course uses the modern information and communication media not only for a contemporary pedagogical management of knowledge and information, but at the same time in order to enable the participants to have uninterrupted access to relevant up-dates (content, organisational, thematic network). The interactive features of the web forum assist not only further development in the subject but also the exchange between the participants. In addition, the web forum creates an interactive medium that provides access to a thematic community for interested educators beyond the limited circle of the course participants.

## IV.7. Language/interculturality

### *Multilingualism*

Seen from a pragmatic point of view, the use of a common language – the seminar language – appears reasonable. It has the benefit that the participants can communicate directly with each other and do not require the assistance of professional translation. Working and personal relationships can be made easier and more co-operative, and above all more personal. It is recommended that the seminar language also be used as a matter of principle for the (international) organisation of the course, the written correspondence with the participants and the drafting of written information (working instructions, texts, homepage, etc.). A common language should also be used in the plenary session of the individual seminars.

However, it is entirely within the meaning of the multilingualism promoted by the UNESCO, the Council of Europe or the European Commission that the use of other languages not be abandoned for pragmatic reasons. For this reason, the participants should be encouraged to examine communication possibilities in other languages and to make use of these in specific social forms (e.g. thematic working groups, phases of self-evaluation, etc.).

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<sup>6</sup> C.f. European Commission, Education and Culture Directorate General, Department for Multimedia, Culture - General Education - Vocational Training:  
<http://www.europa.eu.int/comm/education/elearning/indexde.html>

This is an approach that abandons strict monolingualism in plenary events, permitting participants to put questions in their mother tongue and to translate communication jointly into the seminar language – this too makes variety present. The trainers will support the use of different languages.

Of particular value are language-specific „home groups”, i.e. small groups of four to eight persons in which summaries and interim reflections are carried out. Their advantage is that major contents and processes can be discussed in a relaxed mother-tongue atmosphere, and the intellectual and emotional restrictions that go hand in hand with the foreign language do not occur.

### *Intercultural and human rights education*

„Intercultural learning takes place if a person, when dealing with people from another culture, is making an effort to understand their specific orientation system of perception, thinking, values and action, integrating this in his own cultural orientation system and applying it to his thoughts and actions in the foreign-culture field of action. Intercultural learning requires not only the understanding of foreign-culture orientation systems but also a reflection on one’s own cultural orientation system“ (Thomas 1983, 83)

The process of communication between people of different cultural origins is without doubt more difficult than communication between people who have grown up in the same social and cultural environment, and who for this reason can blindly trust the self-evidence of the common features. The first basic principle of communication should rest on equality and the right to diversity. Even if linguistic obstacles can be overcome, there remains a high risk of misunderstanding if fundamental values and orientations are different. Even if the same words are used for phenomena and events, the underlying concepts can be very contradictory.

Nevertheless, knowledge of a different culture alone is insufficient in order in fact to be able to speak and work satisfactorily with one another. There is a large amount of helpful information about what is usual in a different culture, what one may do and what is forbidden, or the things one ought to take into account. Nevertheless, a dictionary of „dos and don’ts” is of no assistance in the specific situation.

Intercultural education, therefore, sees itself less as an exchange of (factual) knowledge than as „learning together with people of a different cultural origin”. This mutual exchange is focused on the expansion of personal and social skills, the reflection on the creation of one’s own point of view and sensitisation to the relativity of one’s own values and action orientations: It is only through joint action by teachers from different countries that contradictions become apparent, that an initial superficial harmony can become the social dynamism in which contrasts needing approaches and solutions are revealed.

It is precisely because training in an international group must overcome obstacles that are of little importance in mono-cultural learning groups that increased attention should be devoted to creating and promoting a communication-focused atmosphere through pedagogical processes. Contrary to the common assumption that contact between participants arises „automatically” in the course of time, experience shows that communication-stimulating situations must be carefully planned and prepared if they are in fact to lead to contacts marked by equality of value and mutual respect. Of assistance are experience-focused methods such as getting-to-know-you games, interactive simulation activities and role plays.

## IV.8. Evaluation

In order to verify and secure the quality of the international course, it is recommended that education be established on three levels: at the levels of the participants, the Leadership Team and the level of the Course Directors. The action research approach has repeatedly proven its value as an evaluation model, in particular as tool for self-evaluation.<sup>13</sup>

This is a form of self-reflective academic examination that is undertaken by the persons acting in pedagogical situations in order to better understand the causes for their own actions, to arrange future actions more reasonably and generally to consolidate understanding for pedagogical interaction: „Action research has been described as an informal, qualitative, formative, subjective, interpretive, reflective and experimental model of inquiry in which all individuals involved in the study are knowing and contributing participants” (Hopkins 1993). “Action research has the primary intent of providing a framework for investigations by teachers and researchers in complex working classroom situations.” (Gabel 1995).

## V. The EURED teacher training course

In this chapter, we concretise the general considerations about teacher training programmes for peace education from Chapters IV and V. However, this programme is still very general. The concept is that it can be concretised according to different needs. While we insist on the philosophy, the rationale and the aims of the course, details and even the format might be modified according to specific conditions of implementation (e.g. organisational frameworks, programmes, needs of the countries and possibilities of the institutions).

We have elaborated a more specific course programme “Human rights and peace education”, together with the Austrian UNESCO Commission which can be ordered from EURED. See address at the end of this text.

### V.1. Aims of the EURED course programme

The EURED teacher training programme focuses on four main aims:

- to develop the concept of European Peace Education
- to implement peace education in the European educational systems, connecting it with different approaches in Europe
- to train teachers and multipliers in Europe to become peace educators
- to link university peace studies to direct education practice.

The programme offers a complete course for peace educators and multipliers, and qualifies graduates as peace educationalists in many ways. The holistic approach assists participants to develop the necessary awareness, knowledge, skills and values for the teaching and learning process of peace education:

- The teachers will be provided with a basic knowledge of war and peace issues, in particular with a deeper understanding of the complex problem of war and peace in Europe; they will be helped to participate in the ongoing discussion of a “Culture of Peace”.
- They will be assisted to develop awareness of multicultural communication, values and behaviours; they will be trained to develop this awareness with their students.
- They will be supplied with tools to solve conflicts non-violently and they will be trained to teach non-violent conflict resolution to their students.
- They will be provided with knowledge of different aspects of peace education and they will be trained to develop peace education strategies and methods in their classrooms and in the school.
- The teachers will be motivated to work against violence and for peace in their personal surroundings.

### V.2. Target groups

The EURED teacher training programme aims at two main target groups:

- Teachers of all types of schools of primary (basic), secondary and vocational education
- Representatives of educational authorities, consultants, headmasters and others closely involved in school practice and interested in fostering peace education in the school system.

The EURED teacher training course accepts 25-30 participants. The limited number of participants ensures not only a maxim of participation but assists the transfer of the applied working methods into the classroom. For details see Chapter IV. It is recommended that school teams (e. g. two teachers from one school) be involved, if possible two schools from one country. It is important to have at least two experienced teachers from one school team or school advisory centre, because on their return to daily life, it is important for the participants to be supported in the experience by direct feedback. In this sense; the support of the school board is essential too. In order to build a “country working group” it is desirable to involve at least two schools from one country.

The EURED teacher training course will use English as its official language (key-notes, documents, reports, paper on specialised study) although additional languages may be used in working groups. (Details, Chapter IV )

### V.3. Accreditation

Participants who have

- completed all seminars,
  - carried out the practice assignments,
  - contributed to the network/e-learning process and
  - prepared a paper about a specific theme
- receive a certificate by the International EURED Scientific Board.

### V.4. Format of the EURED teacher training programme

EURED offers a two-years programme consisting of

- Five meetings: four international seminars and one international conference
- Practical assignments such as field work, observation, project-work and research (including documentation and presentation of a specialised paper)
- Networking: development of a joint “tool box” consisting of tried pedagogical approaches, methods, etc.

The following chart (Fig. 12) provides an overview of the activities and the schedule:

### FORMAT OF THE TRAINING PROGRAMME

YEAR	TIME	ACTIVITIES		
Year 1	Summer		<b>SEMINAR I</b> Peace, peace education and peace culture (basic knowledge)	
		NETWORKING E-LEARNING		PRACTICE ASSIGNMENT I
	Spring		<b>SEMINAR II</b> Peace education – theory, policy and practice	
		NETWORKING E-LEARNING		PRACTICE ASSIGNMENT II
	Summer		<b>SEMINAR III</b> Methodology of learning and training for peace	
Year 2		NETWORKING E-LEARNING		
	Spring		<b>SEMINAR IV</b> Specialisation – selected topics	
		NETWORKING E-LEARNING		SPECIALISED STUDY
	Summer 3		<b>CONFERENCE</b> Approaching European Peace Education	

Fig. 12

#### ***Practice assignments***

Practice assignments support the transfer of improved or newly gained knowledge and skills to the daily teaching and learning process in the classroom. International experts supervise the joint planning process, the individual implementation, as well as the evaluation and reflection in the participants' group.

- *Practice assignment 1:* Participants explore peace education aspects in their own school and prepare an observation report about the findings.
- *Practice assignment 2:* Participants carry out a project in their own class or school using interactive teaching/learning methods and document their achievements.

#### ***Specialised study***

With this final paper, participants prove that they are able to integrate peace knowledge and peace practice. They choose a special peace (education) topic (e.g. *human rights, communication and conflict, Europe and peace, Culture of Peace and school development*) study the literature, get to know the “state of the art” and present their own considerations based on their (practical) experiences.

### ***Networking/e-learning***

In between seminars, participants communicate with each other using electronic media. They exchange their experiences and reflections on peace education and help each other with the assignments and the specialised study. International experts are available for consultation. The networking contributes to group formation, consistency and sustainability.

If necessary it can be subdivided into two levels that are recognised by certificates A and B. While Certificate A might consist of 3 seminars and include practical elements that have to be carried out in close co-operation with the participants' network, Certificate B would require the participation in two more international activities and the completion of a specialised study (paper about a particular aspect of peace education). If realised as a European Masters degree it is suggested that a system of accreditation be introduced, valuing all complementary activities, like seminars, practice assignments and papers on the basis of credit points.

## V.5. International staff

### ***International Board of Directors***

Werner Wintersteiner (Klagenfurt University, Austria)

Vedrana Spajić-Vrkaš (Zagreb University, Croatia)

Ingeborg Rabenstein-Michel (IUFM Lyon, France)

### ***International team of trainers and experts***

The international team of trainers and experts is composed from

- the EURED working group (3 trainers)
- 1 – 2 trainers from the host country
- experts from national level (host country), members of the EURED Advisory Board, others

### ***Organisation***

The EURED teacher training course is planned to be carried out as a joint project between EURED and different organisations at national, regional and international level..

Further information can be obtained from:

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für interkulturelle Bildungsforschung  
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## VI. The international EURED group

### VI.1. The EURED Working Group

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(IFOR)  
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## VI.2. The International EURED Advisory Board

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Christian Alix, Frankfurt (Germany)  
Colin Archer, Geneva (Switzerland)  
Sebastià Barceló Castillo, Palma Mallorca (Spain)  
Siegfried Baur, Bolzano/Bozen (Italy)  
Wolf-Dietrich Bukow, Cologne (Germany)  
Brigitta Busch, Klagenfurt (Austria)  
Peter Filzmaier, Innsbruck (Austria)  
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