PEACEBUILDING

"The contents and process of education should promote peace, social justice, respect for human rights and acceptance of responsibility. Children need to learn the skills of negotiation, problem solving, critical thinking and communications that will enable them to resolve conflicts without resorting to violence."

United Nations, *Impact of Armed Conflict on Children*, 1996, p. 255

EURED PEACE EDUCATION CONGRESS

Werner Wintersteiner, Austria

The congress was carried out in the framework of the European-Union project "EURED" (Europe Education as peace education). EURED is an educational co-operation of eight countries, preparing teacher training activities in the field of peace education (see Box). About 50 renowned scientists, teachers and NGO representatives from 12 European countries (East and West), the United States and Israel have participated in this event. The congress differed from similar meeting insofar as its aim was much more than an exchange of experiences but the common work on something new and exciting: a **European programme for in-service teacher training "Peace Education."**

In her keynote-speech BETTY REARDON from the Teachers College, Columbia University (New York City), presented her personal observations of **September 11**. She strongly criticized the war against people instead of the fight against terrorism. Talk of revenge and Islamophobia in the US are counter-productive, she argued. As a funding member of the "Global Campaign for Peace Education," BETTY REARDON underlined the necessity of teaching teachers in peace and conflict resolution issues.

A first forum discussion was dedicated to the question "**Europe—a power of peace?**" Europe is on the threshold of new steps of integration and, therefore, at a crucial point of re-orientation. Europe will have to decide if it wants to present itself as a "power of peace," or if it aims to become a new super-power. In her introduction, EURED member VEDRANA SPAJIC-VRKAS (University of Zagreb, Croatia) pointed out that there is still a two-class-society in Europe: The members of the European Union are first-class citizens, while all others are excluded.

WHY PEACE EDUCATION?

Ian Harris

What is your rationale for peace education? Mine is:

Students who suffer from violence have anxieties that make it hard for them to focus on academic subjects. Many children who are at risk because of violence in their lives suffer from posttraumatic stress disorders. Addressing the sources of this violence through peace education activities in school can improve students' performance.

Conflict resolution in schools has been shown to improve test scores and cognition. Conflict resolution education consists of helping students resolve their conflicts peacefully, and most often includes peer mediation. It also includes teaching young people positive communication skills that they can use throughout their lives.

Teaching students about how to achieve peace empowers them to seek alternatives to violence, so they can build a more peaceful future. It lays the foundation for a culture of peace.

Why don't you send a rationale for peace education by June 1, 2002, for the next edition of *Peacebuilding*?

CALL FOR PAPERS

INTERNATIONAL PEACE RESEARCH ASSOCATION CONFERENCE
SEOUL, SOUTH KOREA
JULY 2-6, 2002

PEACE EDUCATION IN DIFFERENT COUNTRIES AND CONTEXTS

The Peace Education Commission (PEC) of the International Peace Research Association (IPRA) will be holding its conference in Soeul Korea early in July 2002 and invites your participation.

As recent events have shown, no region, country or community is exempt from the threat of violence. The need to understand how this situation can be met by non-violent action in informal and formal educational systems is imperative. Our sessions, therefore, will aim to illuminate how peace education is carried out around the world, how projects or programs are conceived at the local level yet reflecting a national and global analytical context addressing issues of peace and conflict.

Each presentation should aim to show how peace education addresses conflict transformation and resolution keeping in mind that peace is not only an end state, but a quality of the peace education education process.

The Peace Education Commission invites you to participate in this discussion through
- online discourse at a special conference site to be opened January 1, 2002, where paper proposals will be posted .
- Two roundtable sessions, one addressing informal peace education programmes and one presenting curricula and courses
- Paper presentations addressing substantial peace education/conflict resolution
- Group and plenary discussion

Send a one-page proposal (abstract) by March 1, 2002.

If you would like to present a paper, please submit the full paper in writing by May 1, 2002, to:
Veslemøy Wiese
Telemark University College
Pb 203
3901 Porsgrunn
Norway, <veslemoy.wiese@hit.no>

TECHNOLOGY USED FOR PEACE IN CYPRUS

Yiannis Laouris and George Tziapouras, Cyprus

Many communities face today the daunting challenges of overcoming prejudice and addressing fundamental issues of human rights. Whether it is a neighbourhood, a community or a nation, the existence of intolerance, hatred and distrust that persist within conflicting cultures have devastating impact upon individuals and their communities.

The island of Cyprus is a case in point, where, while the historical roots of the conflict are complicated, the result is quite simple; Cyprus has been partitioned into segregated Greek and Turkish communities, separated by a buffer zone that is patrolled by the United Nations Force in Cyprus (UNFICYP). While the United Nations force has greatly minimised the incidents of intercommunal violence, the continuing division of the island has consistently obstructed, except for a short period of time, physical contact between the two communities, and by extension any consistent and lasting peace-building and confidence building measures between the two communities.

Be that as it may, the vision, which underpinned the project Technology For Peace (TFP) was to enhance in Cyprus one of the most basic human rights, the right of communication, by applying modern technology in the service of peace with emphasis on the usage of Internet and Internet-based applications. A promising and creative way to enhance inter-communal communication where there exist substantial hindrances to direct contact between peoples is through the use of the Internet. Cyberspace and Internet provide an efficient, fast, tractable, confidential, organized, time and space independent means of communication. As individuals and organizations throughout the world continue to demonstrate, the Internet can overcome the challenge posed by physical separation, whether due to geographic, political or other reasons, by effectively moving discourse into "cyberspace."

In this article we will try to present how the Project Technology For Peace (TFP) – www.tech4peace.org, came into being and how it aimed to complement the need for a structured, organized and lasting communication and contact between the Greek Cypriot and Turkish Cypriot communities. In this task we will briefly describe the Cyprus conflict and the pioneering work done in the context of rapprochement during the years of physical contact and communication (1994-1997) by a group of dedicated individuals from both communities.

A Short History of the Cyprus Conflict and Physical Communication (1994-1997)

Cyprus, a small island located in the Eastern Mediterranean Sea, is the last country, which is geographically and nationally divided into two parts by the use of force: the north and the south. The Turkish Cypriots live in the Northern part and the Greek Cypriots live in the Southern part. Since 1974, citizens of the two communities have not been allowed to cross the cease-fire line, controlled by the United Nations Force in Cyprus (UNFICYP), to visit each other, or to have any kind of communication between them.

Indeed, only sporadic bicommunal efforts took place before the 1990 s.

In November 1992, however, the formation of the ad-hoc Bicommunal Steering Committee signaled the formalization of Bicommunal interactions. Three important workshops, The Oxford workshop, the Leaders I and Leaders II workshops, were organized by American academicians with the active support of the Bicommunal Steering Commitee, the Peace Center, the Fulbright Commission and many other Cypriot Peace activists. Committed members of these workshops were selected to participate in the Training of the Bicommunal Trainers workshop in August '94.

Undoubtedly, 1994 was a landmark year in the Bicommunal movement, since a US Embassy in Cyprus – Fulbright Commission initiative supported by all diplomatic missions on the island created a window of opportunity for physical meetings of small groups at the buffer zone, in the rooms of an abandoned hotel called the Ledra Palace. Very soon, peace builders formed numerous islands of hope around conflict resolution workshops, social gatherings, poetry nights, identity seminars, women's groups, youth groups, bicommunal concerts and many other events.

These isolated events appeared as a drop in the ocean, while the failure to achieve politically sanctioned federal structures across the traditional lines of conflict were regarded as evidence that all efforts were futile. On the same token, when viewed in light of the vision of a common future between the participants,

those activities disclosed in many significant ways the outlines of the anticipated society, the society of a federated Cyprus member of the European Union. Simply put, Greek Cypriots and Turkish Cypriots gathered together, reflected together, planned together, built together, even dreamt together, on equal terms, with their differences and similarities, under the single roof of federation.

In this sense, the people – the "Trainers" as they are now widely known - involved in bicommunal activities were the first citizens of a united Cyprus. Unfortunately, their activities were abruptly terminated in December 1997 with a ban for crossing the cease-fire zone. It has to be noted that the ban was in direct contrast to Resolution 789 (1992), adopted by the United Nations Security Council on 25 November 1992, which states that "each side take active measures to promote people-to-people contact between the two communities by reducing restrictions to the movement of persons …."

Technology For Peace (TFP): Using technology to promote lasting communication and peace-building activities

Using technology to promote communication and peace activities in a conflict-stricken area like Cyprus, in which physical access is restricted, is an innovative priority on the agendas and aspirations of individuals and groups that invoke rapprochement as the most viable alternative to any rhetoric of war. Indeed, since 1997 and especially now when Cyprus finds itself at the doorsteps of the European Union, the need for communication between Greek Cypriots and Turkish Cypriots is more than urgent.

Originally, it started as a collaborative effort between the Institute of World Affairs in Washington D.C., the International Communication and Negotiation Simulation Project (ICONS) at the University of Maryland, the Peace Centre, Cyber Kids, the Greek Cypriot's Peace Net and the Turkish Cypriots Peace Net. The project team is composed of individuals with many years of experience in conflict resolution (in Cyprus and other divided societies), in computer-assisted communication and negotiation skills training, and in the design and development of electronic communication systems.

It began its operations in 1996, with two activities that were mostly funded by their participants. In this task, a bi-communal virtual organization was set up on the Internet to discuss matters of general interest and attempt to inform and recruit Cypriots, both Turkish and Greek, who live abroad.

In 1997, members of Technology For Peace and the Bi-Communal Trainers Group organized an Internet Workshop for Students in the Fulbright building in the buffer zone. Through a USIA grant in 1997, an Internet-based communication facility was set up; its members additionally supported the Technology For Peace initiative financially and in kind.

UNDP/UNOPS support to bi-communal non-governmental organizations began in 1999 and was instrumental in establishing two NGO Resource Centres, both in the Greek and Turkish Cypriot communities, to provide support to various bi-communal groups. The

Project Technology For Peace as well as many other groups/projects is supported by the People of the United States and the United Nations Development Programme through a grant to the United Nations Office for Project Services.

Developing the Technology For Peace Site

Initially, it was imperative that we identify the goals of the project and its audience in a clear and concise manner so as to be able to proceed with the development of the portal's site structure and content development process. A series of meetings and brainstorming sessions took place to identify goals and audiences. It was during these meetings that the Technology for Peace team established a clear, well-documented idea of what we were about to do and furthermore ensured that everyone was participating. In this respect, it was essential to develop a formal definition of the Project's goals—a process, which involved calling meetings with the key players, preparing an agenda and questions. Some of the questions asked were:

§ What is the mission and purpose of the site?
§ What are the short- and long-term goals of the site?
§ What types of users will have access to the portal?
§ What are we looking to achieve with our portal implementation?
§ What type of data would we like to have available from the portal?

The Information Technology team was responsible for researching and identifying the needs for the successful development of the portal's technical infrastructure, while the Content Coordinator was responsible for the implementation of the portal's site content gathering and development process for a concise, structured and uniform

presentation and future flow of content in our portal.

Using the right technology to make it user-friendly ensured that the system would:

- Accept all form of content (text, images, sounds etc)
- Be structured in tree form
- Have multiple levels of group security
- Have built-in file manager and built-in banner management system
- Have online polls management system
- Have visitor comments management system
- Have online form building system
- Manage data stored in databases
- Enable simplified Web Authoring and Editing
- Allow users to subscribe to our mailing list and facilitate information sharing
- Include access to other relevant sites or information available on the Web
- Enable access to the portal from any platform or system, thus pushing timely information out to selected people or groups and
- Provide password-based access to users within the Project
- Provide password-based access to users outside the Project
- Integrate the portal with third-party extensions, tools and services

Complementing the need for a structured, organized and lasting communication

The design and development of the Technology For Peace project—www.tech4peace.org—was conceptualized to compliment the need for a structured, organized and lasting communication between the Greek Cypriot and Turkish Cypriot communities in Cyprus. The project aimed to design and develop a comprehensive virtual infrastructure for peace promoting individuals and groups, and indirectly support their activities by introducing an Information Technology dimension to their work.

Furthermore, the project aimed to become the central reference, information and meeting point, which would provide different types of support, information, ideas and inspiration to the various peace-building initiatives. In this venture, the feedback, support, criticism and participation of users is essential. The purpose is to establish a sense of community to the user, and to help make the users feel comfortable about using the Tech4Peace portal for beginning their journey for "Peace" as opposed to the time-consuming procedure of wandering all over the Internet.

Within the context described above, more precisely the project's goals are:

- Create a **central reference, information and meeting point,** which will be providing different types of support to the various peace building initiatives.
- Facilitate information sharing and establish itself as a platform for ideas and debates.
- Track and evaluate the importance of

new information and communication technologies as they transform international relations and raise the level of public awareness about the new possibilities emerging for the prevention, management and settlement of conflicts in a speedy manner.

. Provide timely access to the content as well as context underpinning the bi-communal projects in Cyprus, monitor their results and disseminate their potentials to a wider audience both in Cyprus and overseas.

. Define, promote and intensify new peace pathways as they pertain to Cyprus by determining the conditions by which these can be achieved.

. Promote cross-cultural, international interaction, potential cooperation and involvement between individuals and organized groups and improve their response times.

. Push forward the idea and principles of Peace, frame the leads and potentials for Cyprus peace and tackle the challenges facing us.

. Provide an active interface to access all information and incorporate TFP content with content available outside the project.

. Extract valuable lessons and insights for future training of Peace builders, whether in government, international organizations or the private sector.

Conclusion

Technology For Peace provides a body of material and knowledge relevant to the peace efforts in Cyprus on which new initiatives can be built. It makes available world wide, for the first time, an entire spectrum of information, which gives the broader profile of the Cyprus situation and the range of peace building efforts and related culture. It has become a vital reference point for all those interested in, and working with, the Cyprus problem ranging from Greek and Turkish-Cypriot citizens, professionals, academics, educators, students, policy makers, and third parties.

Be that as it may, the authors of this article are greatly interested to receive comments and suggestions on ways of introducing an Information Technology dimension for supporting Peace to other conflict stricken areas and societies of the world.

The www.tech4peace.org uses an enterprise-class content management software that controls the development, management and deployment of Web content. Its layout is user-friendly with light colours and graphics.

SCHOOL EXCHANGES WITH SERBIAN AND ALBANIAN KOSOVO/A SCHOOLS.

Angela Dogliotti, Italy

Kosovo/a's Campaign is active since 1993 to promote the nonviolent resistance of people of Albanian Kosovo/a, and to improve the research of good solutions for every community living on the territory. After the 1999 war, the Kosovo/a Campaign was involved in projects helping NGOs in the difficult work about reconciliation between people from different ethnic groups, and among these activities, the Kosovo/a Campaign asked the "Sereno Regis" Study Centre to realize this project concerning school exchanges between Italian, Serbian and Albanian Kosovo/a's schools.

PROJECT DURATION
The project will last two years.

PROJECT RECEIVERS
The project is addressed to Italian, Serbian and Albanian Kosovo/a schools' students and teachers.

GOALS:
- Peace education: in order to promote respect of cultural and ethnic differences, and human rights and primary needs.
- Promote dialogue between different ethnic groups that lived the terrible experience of war and are living now with another conflict risk.
- Teaching to young people a nonviolent way to deal with conflicts.
- Creating links between schools and students capable to increase and grow up autonomously.

EDUCATIONAL GOALS:
- Collaborating to a complex project, developing emotional and operating knowledge.
- Operating in different fields.
- To be aware of possibility to promote changes.
- Understanding different cultures, histories and experiences.
- Learning about how to analyse and deal with conflicts in a nonviolent way.

PROJECT ORGANIZATION:

During the first period there are two important activities:
- With classes: starting with letter exchanges among classes. During this phase it will be important to help students to understand the situation where the twinning class lives, using both school matters (history, literature, etc.) and also information written on letters about ways of lives, culture, psychology and so on.
- Beginning of a training course for teachers about nonviolent transformation of conflicts and peer mediation. To realize this part of the project with Serbian and Albanian Kosovo/a teachers it is possible co-operate with local NGOs; for Italian teachers, there will be a specific seminar organized by "Sereno Regis."

During this period we also provide periodical valuation meetings with Italian teachers to verify how the school twinnings are going on. During the last part of the year it could be possible to organize a visit of Italian classes to twinning serbian and Albanian Kosovo/a schools.

During the second year of project: Teachers will realize the same training course about nonviolent transformation of conflicts and peer mediation in their classes.

If we read newspapers or simply look around us, we realize that, also there seems to be peace (where there isn't war), conflicts between people from different ethnic groups, are growing, especially among young people.

Nonviolent transformation of conflicts is a method based on active listening of others, knowledge of behaviours causing violence and knowledge to communicate our ideas and needs without being violent. This is much more difficult in situations where intolerance and nationalism caused a deep suspicion, lack of dialogue and lack of opportunities to establish normal relationships.

Teachers, and then students will take part in this training course, whose main goals are:

- Developing self-knowledge and worth; to know about self-history.
- Learning to use our power correctly.
- Looking at violence around us; realizing the difference between violence and conflict; to be aware about self-strategies and feelings during conflicts.
- Conflict analysis: learning to set a limit to behaviours causing violence and conflicts.
- Realizing that others could have a different point of view; developing empathy.
- Learning to listen for a better communication: active listening and empathy.
- Learning to express feelings and needs in a correct non violent way.
- Developing creativity to find solutions to deal conflicts.
- Learning peer mediation methods.

Also during this period we'll provide periodical valuation meetings.

At the end of training course, Italian involved classes will organize—possibly during the same period and in the same place—hospitality for the different foreign classes involved in the project, to give the possibility to different schools to meet and work together. For that reason we'll organize a three-day common workshop, taking place in Piedmont (Italy).

For more information contact:

Kosovo/a' Campaign for nonviolence and reconciliation, promoted by: "Agimi," "Beati i costruttori di pace," "International Movement for riconciliation," "Pax Christi" located in Grottaglie (TA) zip code 74023 – Italy, c/o Casa per la Pace, c.a. 8 – tel./fax. (0039) 099/5662252.

"Sereno Regis" Study Centre ONLUS, located in Torino, zip code 10122 – Italy, Via Garibaldi 13, tel. (0039) 011/532824 – Fax. 011/5158000; e-mail regis@arpnet.it
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The School Mediator

Peer Mediation Insights From the Desk of Richard Cohen

Peer mediation programs can make schools more caring, safe, and effective places to work and learn. But implementing them is difficult and often isolating work.

We created this newsletter to support you and help you succeed. We hope you like it. Please send along your feedback and ideas; we'd be delighted to hear from you.

Richard Cohen,
sma@schoolmediation.com

PEACE EDUCATION HISTORY AND ADVOCACY: THE AOTEAROA–NEW ZEALAND EXPERIENCE

Alyn Ware, New Zealand

Introduction

Aotearoa–New Zealand has had reasonable success with implementing peace education, particularly at primary and secondary levels of education and in the wider community. The government has officially endorsed peace studies, developed guidelines for their implementation in schools and gives political and financial support to peace education providers. The current Prime Minister promotes peace education internationally including speaking in support of the Global Campaign for Peace Education, and New Zealand is one of the 10 countries selected to participate in the current United Nations Study on Education for Disarmament and Non-Proliferation.

While only a few schools implement comprehensive peace studies programs, most implement aspects of peace studies within various curriculum areas or as school-wide programs. This includes the teaching of self-esteem, conflict resolution, cooperative learning, global studies, environmental education and the introduction of Cool Schools peer mediation programs, Kiwi Can & Tu Tangata (self-esteem development incorporating Aotearoa's unique cultural backgrounds), Kia Kaha (anti-bullying) and non-violent schools programs.

At the community level mainstream media has not been energetic in coverage of peace education issues, but has not ignored them. Peace groups around the country have been active in educating the public themselves through seminars, actions, articles in media etc…The Peace Foundation has played a key role in organising very successful events including the Media Peace Awards, the Annual Peace Debate and the Annual Peace Lecture.

The current support for and level of implementation of peace education has come from years of advocacy and innovative application at the 'chalkface' and community levels overcoming initial opposition and antipathy from many quarters. Peace education is now proving its worth across the educational and political spectrum.

Government Support for Peace Education

Peace education in Aotearoa was not officially endorsed by the government until 1978, when it supported the unanimous declaration of the United Nations Special Session on Disarmament, which included the support of peace education at all levels of society. Even then, the government did not act upon this endorsement until 1986

when it developed the Peace Studies Guidelines for schools.

Direct financial support from the government was felt to be too politically sensitive at the time due to opposition from the National Party. However, some funding was available to employ temporary workers through Task Force Green, a Labour Department job creation program, and a fund for peace studies programs was established in 1987 from French compensation money resulting from their bombing of the Greenpeace flagship Rainbow Warrior in 1985.

Despite the lack of funding and government support prior to 1987, elements of peace education had been implemented in schools and the wider community by individuals, communities, organisations and to some degree the government for many years before this, although mostly this had not been recognised as part of peace education.

Peace Education in the 19th Century: Some small rays of light

Prior to the coming of the European settlers in the 19th Century, elements of what we would now call peace education were integral to the culture and socialisation of Maori, the indigenous people of Aotearoa. These include notions and expressions of aroha (universal love), kaitiaki (guardianship of nature as opposed to domination over it), sanctuary of the wharenui (ancestral house, a place where violence is shunned) and practice of consensus decision making. However, there were also elements antithetical to peace education including practices of war and slavery.

The European settlers brought elements of peace and violence, often mixed in the same package. Missionaries brought the Christian message of peace, but often suppressed Maori religious practice and were sometimes agents for European land acquisition at Maori expense. The Treaty of Waitangi, between the Confederated Chiefs and the British crown, was a treaty of peace (not conquest) between two equal peoples, affirming the integrity and rights of each. But the treaty was systematically violated by European settlers and administrations until the establishment of the Waitangi Tribunal in 1975.

In response to illegal land acquisition and violence from the settlers, Maori reacted sometimes with violence, sometimes with visionary methods of peace. One prophet, Te Whiti o Rongomau (the shining light of peace) established a multi-tribal, multi-cultural community named Parihaka based on a fusion of Christian and Maori ideas of peace. The community, one of the largest and most technically advanced in the 1860s, was inspired by his teachings to respond non-violently to aggressive acts to acquire their land by settlers. It provided a turning point in the relationship between European and Maori, disproving the common myth that Maori were savages about to die out or be incorporated into 'civilised' European New Zealand. Many well-known artists and musicians have composed artistic works commemorating Parihaka.

Peace Education 1900–1975: A time of mixed messages.

Formal education in New Zealand was established on the British model, and bore few elements of peace education in the beginning. It included elements anti-thetical to peace education including corporal punishment, authoritative teaching methods, and teaching of nationalism including subservience to the New Zealand flag. New Zealand supported the League of Nations, established at the end of the First World War, and thus permitted some education about its aims in schools.

The Second World War gave rise to an increase in community peace education by pacifist organisations including the Anglican Pacifist Society. Riverside Community, which was established by the wives of jailed conscientious objectors and their supporters, established a roadshow which traveled around the country teaching about peace and opposition to war.

The period between the war and 1975 saw an increase in the teaching of some aspects of peace education in schools including the study of conflicts in social studies, and in the development of more humanistic methods of teaching which challenged the continuing practice of corporal punishment. However, these efforts were not guided by any comprehensive philosophy of peace education as such, and thus were minimilastic at best.

In the wider community, a growing awareness about the threat of nuclear weapons, opposition to wars including the Vietnam War, and a growing concern about general violence in society, increased calls for peace studies to be initiated in schools and universities.

Aotearoa–New Zealand Foundation for Peace Studies

In 1975, the Aotearoa- New Zealand Foundation for Peace Studies (Peace Foundation) was established with a specific mandate to promote the establishment of a Chair of Peace Studies in a New Zealand university, and to promote peace education in schools. While a Chair of Peace Studies has been elusive, the Peace Foundation has been incredibly successful in assisting the development of peace education in schools and in the wider community.

It has produced and made available a wide range of teaching materials including posters, films, slide shows and resource books including:
– Learning Peaceful Relationships
– Extending Peaceful Relationships
– A Volcano in My Tummy: Helping Children to Deal with Anger
– Thanks not Spanks
– Winners All; Cooperative Games for All Ages

Its school-based programs include:
– Cool Schools Peer Mediation
– Peaceful Classrooms for Optimum Learning
– Towards a Stress-Free Classroom
– Cool Schools Parents Program
– UN Decade for a Culture of Peace Schools Outreach

Its community-based programs and events include:
– Adult Conflict Management
– Community Mediation
– The Annual Great Peace Debate
– Media Peace Awards
– Annual Peace Lecture

Peace Movement Aotearoa and the Mobile Peace Van

In 1982, Peace Movement Aotearoa (PMA) was formed as a networking and coordinating body for the increasing number of peace groups in Aotearoa-New Zealand. One of its main aims was to assist in peace education in schools and the community. Much of the peace education in the wider community in the early 1980s revolved around the threat of nuclear weapons and the establishment of nuclear weapon free zones. August 6 and 9 were made national days of activities by the peace movement in commemoration of the atomic bombing of Hiroshima and Nagasaki. A Mobile Peace Van was established under PMA administration to visit secondary schools to teach about nuclear weapons issues. In 1984, it was re-launched by the Minister of Education with a wider program incorporating the teaching of cooperation, communication and conflict resolution for primary and secondary school pupils. In its six years of operation, the Mobile Peace Van visited thousands of schools and was awarded the UN Year of Peace (Aotearoa) Award in 1986.

Cool Schools Peer Mediation Programme

The Cool Schools Peer Mediation Programme has been one of the bigger successes of the Peace Foundation. The programme teaches students how to mediate conflicts between their peers, and assists schools to establish a peer mediation service in the schools using the student mediators so that students have a choice of using their peers to mediate any conflicts that may arise. Developed in 1991, nearly half the primary schools in the country have now had peer mediation trainings. Maintenance of the programme and extension into secondary schools has strained the Peace Foundation resources.

However, government financial support from 2001 has enabled an increase in the number of trainers to manage the demand.

Other Developments

Among the numerous other peace education related initiatives from 1975 were the following:
- peace studies courses in Christchurch and Wellington universities
- the abolition of corporal punishment in schools in 1990
- distribution to all schools of the story of Sadako and the Thousand Cranes and instructions on making origami cranes, the Japanese bird of peace
- the establishment of Alternatives to Violence Programs in prisons
- an increase in community-based education on Maori-Pakeha relationships and rights through Project Waitangi
- mandatory honoring of the Treaty of Waitangi in school charters in 1988 and a concurrent increase in Maori language and Maori culture-based learning
- a major effort to reduce violence in the media and provide families with strategies for coping with media violence
- Our Planet in Every Classroom. Distribution of posters of Planet Earth and global education teaching guides to schools around the country
- promotion of restorative justice models for responding to community violence, as opposed to retributive models which have failed to prevent violence or rehabilitate violent offenders.

UN Year for a Culture of Peace

A special effort on peace education was made last year in honour of the United Nations Year for a Culture of Peace. The year was coordinated by UNESCO, which in Aotearoa-New Zealand, is part of the Ministry of Education.

Activities included:
- UN Year for a Culture of Peace Schools Outreach Program. Outreach educators visited schools to help youth learn tolerance, reject violence and solve conflicts peacefully. The educators led classes in peace education and provided training, advice and teaching resources for teachers.
- Inspire. A concert for youth to encourage their involvement and action for peace.
- The Peace Dragon. A multi-coloured dragon made by children from many different cultures and used to promote multiculturalism in parades and other events.

Overcoming Opposition and Generating Support

There has not always been such a high level of support for peace education in New Zealand. It has often been seen as 'subversive,' 'unpatriotic,' 'indoctrinating,' 'pro-communist' and/or 'non-academic.' The current support is a testament to the sound strategy and hard work of peace organisations and educationalists over the years. Key strategy points and efforts include:
- Emphasising conflict resolution aspects of peace education as opposed to disarmament aspects
- Relating peace education to the possibility of reducing violence in schools
- Highlighting the academic benefits from peaceful classrooms
- Participating in government studies on education and studies on violence in society to encourage them to recommend implementation of peace studies
- Engaging directly with members of parliament (particularly those with responsibilities in education, social

welfare and justice), political parties policy bodies, the Ministry of Education and education service bodies
- Providing good quality teaching resources for schools
- Providing educators to go to schools to advise teachers on how to implement peace education and to demonstrate peace studies lessons
- Providing peace education training for teachers
- Establishing the Media Peace Awards
- Highlighting the international support for peace education including the unanimous resolution of the UN Special Session on Disarmament which called for peace education at all levels of society

Conclusion

Peace education in Aotearoa-New Zealand is varied, effective and supported by the community and government. However, the extent of it is still miniscule compared to the widespread causes of violence including poverty, injustice, racism, sexism, a macho culture, violent media, promotion of guns and continuing ignorance by many of conflict resolution models. Increased government support and an expansion of the programs in schools and community will be necessary to move Aotearoa-New Zealand society into a true model of peace.

For further information contact:

Peace Foundation, Box 4110 Tamaki Makaurau (Auckland), Aotearoa-New Zealand; Tel (64-9) 373 2379. Fax (64-9) 379 2668; Email: peace@fps.ak.planet.co.nz Website: www.peace.net.nz

PEACEBUILDING FROM THE GROUND UP

Gershon Baskin, Israel

The current leaders of Israel and Palestine are not going to bring peace. According to public opinion surveys in Israel and Palestine, large numbers of Israelis and Palestinians are still in favor of a peaceful solution to the Israeli-Palestinian conflict. Once in a clear majority, today these people feel a lack of efficacy and their sense of powerlessness has created a feeling of despair and a significant loss of hope. It is time to recreate hope. It is time to begin the process of building peace from the bottom up.

The violence of the past 15 months has rendered us to a state of psychosocial trauma known as "inhumanization"— impoverishment of the human capabilities to think brightly, to communicate truth, to suffer for others; behavioral changes towards ideological rigidity, evasive skepticism, paranoiac defense, hatred and desire for revenge; insecurity facing one's own destiny, lack of sense in making things and a strong need to belong to a group; feelings of vulnerability and weakness, excessive "state of alert," and feeling of a loss of control over one's own life."

Many people, perhaps most, on both sides have lost their belief that peace is possible. Each side accuses the other of being responsible for the violence and the breakdown of the peace process. New national myth building around the peace process and the failed Camp David Summit have reached new heights in public indoctrination. A steady, progressive and dangerous process of mutual de-legitimization has been rooted and fertilized on both sides. The first victims of this process have been the elected leaders, but it has not stopped at the level of leadership. The de-legitimization has brought about a mutual demonization of both peoples and societies such that while many people on both sides may still desire peace they no longer believe that there are people on the other side who want what they want. But from my experience on both sides of the green line this is not true. Israelis and Palestinians alike want to return to the negotiating table rather than face each other on the front of violence.

It is true that the violence of the past 15 months has destroyed what little trust remained between the sides, both at governmental levels and at people-to-people levels. This trust needs to be rebuilt and today the job of rebuilding has to be done by people, not by governments. The cry for peace has to replace the cry for revenge. It is time for taking responsibility. Those of us who want peace must make a decision to make peace happen. Each of us must say "It is time for me to do something constructive to create peace in this land!"

Many of us feel frustrated by the lack of activities and peace-oriented organizations. The lack of institutional infrastructure for peacemaking must be faced head-on. We must create it. The peace building and creating efforts must be both uni-national within our own societies and cross-boundary building new Israeli-Palestinian partnerships. The Hague Appeal for Peace in 21st Century put some ideas down in its charter for what must be accomplished: http://www.haguepeace.org/appeals/english. html#prevention

Taking the Initiative in Peace-Making

It is time for people to assert their commitment to peace and—if necessary—to wrest peace-making away from the exclusive control of politicians and military

establishments. Too often, peace initiatives are proposed as a last resort, with negotiations restricted to the warmongers, and imposed on those most affected, particularly women and children. Those who have suffered the most must have a place at the table when peace agreements are drawn up, with equal representation for women. If necessary, civil society should also convene peace initiatives before crises get out of control and lives are lost. This can help to turn early warning from a slogan into a reality.

requires a systems approach. Each "track" in the system brings with it its own perspective, approach and

Educate for Peace, Human Rights and Democracy

In order to combat the culture of violence that pervades our society, the coming generation deserves a radically different education—one that does not glorify war but educates for peace and nonviolence and international cooperation. The Hague Appeal for Peace seeks to launch a world-wide campaign to empower people at all levels with the peacemaking skills of mediation, conflict transformation, consensus-building and non-violent social change. This campaign will:

Insist that peace education be made compulsory at all levels of the education system.
· *Demand that education ministries systematically implement peace education initiatives at a local and national level.*
· *Call on development assistance agencies to promote peace education as a component of their teacher training and materials production.*

Mainstream Multi-Track Diplomacy

In the next century, we must aim to make "multi-track diplomacy" the standard approach to preventing, resolving and transforming violent conflict. Multi-Track Diplomacy involves the cooperation of numerous sectors of society—governments, non-governmental organizations, religious groups, the media, business, private citizens, etc.—in preventing conflict and building peace. It is a multi-disciplinary view of peace building that assumes that individuals and organizations are more effective working together than separately and that conflict situations involve a large and intricate web of parties and factors that resources, all of which must be called upon in the peace building process.

Empower Young People

Wars are initiated by irresponsible leaders, but it is young people who are their most vulnerable victims, both as civilians and as conscripts. Their experience, fresh perspectives and new ideas must be heard, integrated and acted upon at all levels of society. There is ample evidence that young people in conflict situations can find ways to overcome traditional prejudices, to creatively resolve conflicts and to engage in meaningful reconciliation and peace building processes. The opportunity for youth to participate in peace building is essential for breaking the cycle of violence, for reducing and avoiding conflict. Let us all share our vision, open-mindedness, solidarity and willingness to learn in a truly inter-generational exchange based on mutual respect, trust and responsibility.

Engender Peace Building

Conflict and war are gendered events. There is a need for (1) specific initiatives aimed at understanding the interrelationships between gender equality and peace building, (2) strengthening women's capacity to participate in peace-building initiatives and (3) equal participation of women in conflict resolution at decision-making levels. To meet these needs, governments must commit to including women representatives of civil society in all peace negotiations; peace and security institutions must incorporate gender-sensitive perspectives into their activities and methods; and civil society must build and strengthen women's peace networks across borders.

Working Together

"Peace professionals and conflict resolution practioners" together with lay people must interact together in order to plan a peacemaking strategy aiming to build a coherent plan of action. Israelis and Palestinian peace strategists can together confront some of the following:

Identification of and systematic involvement of all potential organized local partners for peace building efforts: **Organization** of technical discussions and exchanges between the parties to identify areas of common interest in which decentralized co-operation could provide a qualitative contribution to the development of peace;

The promotion and constitution of local working groups which include representatives of local authorities, public service institutions and civil society organizations as the centrepiece of decentralized peacemaking;

Participatory methods for identifying needs, resources and priorities for project activities;

Prioritization of those activities that foster cross-boundary dialogue and cooperation, respond to the needs of the most vulnerable groups, contribute to the development of sustainable models for continued cross-boundary activities.

Peace Coalitions on Both Sides

Peace groups and political parties on the Israeli side have established a peace coalition. It would be very positive for a similar peace coalition of organizations, NGO's, and institutions that support peace on the Palestinian side to organize themselves into a public coalition. Public legitimacy must be re-established for Israeli-Palestinian engagement. This is particularly important and relevant on the Palestinian side. Peace NGOs, institutions and individuals must make public statements in Palestine in support of re-engagement between the forces of peace on both sides. A process of de-legitimizing contacts between Palestinians and Israelis went on for too long without a significant outcry from those who opposed it. Now is the time to correct the damage that has been done.

Joint Israeli-Palestinian Coalitions

A new, more formalized partnership between Israeli and Palestinian peace groups, NGOs, and institutions must be established. The Israeli-Palestinian partnership for peace must be based on a clear public statement of mutual agreement for a broad based political platform expressing the fundamentals of an Israeli-Palestinian peace ending the occupation, ending violence, sharing Jerusalem, a solution for the refugee problem, economic cooperation and development, joint water sharing and management, real democratisation, mechanisms of verification, compliance and dispute resolution, and a process of building peace between the two peoples. Political leaders, public and cultural figures from both sides should place their public support behind such a platform and encourage Israelis and Palestinians to sign on. Public and cultural figures from both sides should appear together, speak together and educate their publics together. These activities must be aimed at the masses not elite dialogues. At first it can be small gatherings, even in individual homes. Eventually it will grow and more and people will be exposed. At each gathering people should be asked to make a commitment to the joint public platform. They should sign on. Efforts should be made to sign on hundreds, then thousands and then hundreds of thousands of Israelis and Palestinians.

Changing the Mass Media

In order to create a bottom-up peacemaking strategy we must have more public exposure. The mass media in Israel and in Palestine ignores peacemaking actions and activities; as such they have contributed to the continuation of violence and the abandonment of peacemaking efforts. A working group of media-connected people from both sides should be formed, working uni-nationally and cross-boundary in designing a strategic plan for breaking the mass media boycott of peacemaking actions and activities. This is a very difficult task, but not impossible. We have many allies in the media; they need to be empowered vis-à-vis their editors.

Lack of Democracy and Breaking Ranks

The problems confronted by Palestinian peace advocates will be different from those confronted by their Israeli partners. The lack of democracy in Palestine limits the free of action significantly. More often than not, individuals and institutions wait for a "green light" from the *Ra'is's* office before doing anything. This is self-defeating and paralyzing.

In Israel, supporting peace is clearly not the trend. The stream is flowing swiftly in the opposite direction and organizations and individuals are often afraid to suffer the social and political ramifications of swimming against the flow.

What Individuals Can Do

The old saying "Peace Begins at Home" can serve as a guide for individuals who want to make a difference. Think about the things that you can do that will make a small contribution towards a "bottom-up" peacemaking strategy. These are all small actions and by themselves won't have a large impact, but we need to begin from small steps and build up towards critical masses of people taking action. Here are some ideas:

1. Learn to speak the other language. There is great resistance in Israel towards learning Arabic and in Palestine towards learning Hebrew. Make a decision that you will learn the other language. Organize a small learning group for yourself and for your children. Find a teacher and let your friends and neighbors know that you are doing this.

2. Place a handwritten sign on your house saying, "I support peace" and encourage your neighbors and friends to do the same.

3. Find someone on the other side to talk to. Contacts between Israelis and Palestinians have all but disappeared over the past 15 months. Make a decision that you will not be part of the silence. There are many differences between the positions of people on both sides, but dialogues begin with two people; you can be one of them.

4. Search for other sources of information. Our newspapers and media have become part of the conflict. Often the "real" story is hidden from the reader or listener. Don't believe everything you hear or read check its validity out with other sources of information. With the internet, this is becoming increasingly easier.

5. Tell your children's teachers that you want them to learn about the other side. Our schools don't teach us about each other. When they do relate to the other side it is usually in a negative way. Regardless of what their political position is, they have a responsibility to teach our children about our neighbors.

6. Educate yourself about your neighbors. Educate yourself about the issues. The parameters of peace or the "price" of peace is well known. Learn about it. Test your own willingness to "pay" the price. Challenge your neighbors and friends too.

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NONVIOLENCE 101

Leah Wells, U.S.A.

Conversations pertaining to work often begin like this:
    "What do you do?"
    "I'm a high school teacher."
    "What do you teach?"
    "Peacemaking."
    "Huh?"
And then it takes a moment to register. The follow-up question usually is, "Is that a real class in high school?"

I tell people about the various chapters, how we start out at the beginning of the semester with personal peacemaking and nonviolent responses to assault. Students always want to know how a pacifist would respond if he or she were to be attacked by a random stranger leaping from the bushes or from behind a dumpster in a dark alley. So I ask them how many of them have ever been physically hit by a random stranger in any way at any point in their lives. Maybe one or two people. Then I ask them how many people have ever been physically hit by a member of their family or someone they

know at any point in their lives. Nearly every hand goes up. We worry about the boogeyman and abandoned buildings but fail to address some of the most conflict-ridden arenas, the places where we usually go – like home, school and work.

That's how the semester begins, by examining our own personal lives. This first chapter introduces students to nonviolence, the myths, the truths and the power of responding with nonviolent force to our precarious lives. We create a working definition of peace, of violence, conflict and of nonviolence. We explore where we need to create spaces for peace in our lives, in our communities, in our state, in our nation and in our world. We start to learn about consensus, following a process and taking turns. We begin to disarm our disbeliefs, our doubts and our misgivings about peacemaking. We start to let our defenses down in order to let peace in.

After establishing a baseline for conceptualizing nonviolence, the class learns about historical figures who usually get the short end of the stick in traditional high school classes. Primary sources are a must in Solutions to Violence, the name of the course which I teach and which my mentor, Colman McCarthy, founded. We study Gandhi in his own words. We watch A Force More Powerful, the video series by York&Ackerman which aired on PBS in October 2000. We read Dr. King in his own words, and learn about the civil rights movement, hassle lines and nonviolence trainings. The class begins to understand the structure and discipline which nonviolence requires. We then read Dorothy Day, learning about intentional communities and communal living. The students I teach are accustomed to mass marketing, consumerism and capitalism, so Dorothy Day's commitment to generosity tends to shock them. That chapter demonstrates a very exciting learning curve.

Next we read Gene Sharp, Tolstoy's "Patriotism or Peace," Daniel Berrigan

and a very articulate piece by Joan Baez which examines a dialogue between a pacifist and a skeptic. We learn about the humanitarian crisis in Iraq as a result of the economic embargo, about the School of the Americas Watch movement, about Cesar Chavez and the United Farm Workers, about sweatshops and maquiladoras, about child labor and child soldiers, about economics and the Pentagon and about the environment and animal rights. By the end of the semester, the Students in Solutions to Violence know how to find alternative news and pacifist perspectives on the Internet.

What students really learn…

"This class made a difference in my life. I see things in a whole new way now that I didn't see before. I'm not saying this class changed my whole viewpoint on life, but it did help me to be a little more open-minded. I'm seeing a little more color these days than just black and white. I don't think this class is about learning a bunch of stats and info. It's more than that. I've learned to be a little more positive than negative. I hope that the class becomes required in the future."

I hope that my students learn the specifics of nonviolence, that they learn to tell the stories of nonviolence and that they grow in their understanding of key nonviolent figures both past and present. Even more than the facts, though, I hope that they learn about themselves. About halfway through the semester, I ask the class what they think my goals are in teaching Solutions to Violence. Items from the following list invariably arise each semester in their responses to that question:

Compassion. Compassion is a difficult skill to teach. Everywhere around them in the world, they learn to be tough, not to show their softer side and that kindness is a weakness. Perhaps the best place to start is teaching with compassion. My mentor, Colman McCarthy, gave me some good advice about how to do this. He told me that before every class, he reminds himself to listen more than talk. He says that good listeners have many friends and poor

listeners have many acquaintances. Many people like to talk just to hear their heads rattle. The skill of being a good listener is perhaps the most important one in the teaching profession.

I have learned many things from my students just by listening. In fact, even if I just show up to class and don't say a word, the students will create their own dialogue because they so often need a forum to vent their emotions and share their experiences. When we study Gandhi and review the nine steps for conflict transformation, "Work on your listening skills" is one of the toughest on the list. I ask my class if, when they're having a conversation or argument, they are truly digesting the words of the other person, or if they're planning in their heads what to say next, letting the other person's words go in one ear and out the other. We so desperately want to be heard and understood, but have little experience in truly listening with patient hearts.

Compassion also comes from empathy. I always hope for my students that they make other people's experiences a part of their own, whether they live in the same town or around the globe.

Ownership of their learning.
Students have very little opportunity to exercise their natural creativity in school in no small part to the reliance on standardized testing and multiple-choice exams. These brain-numbing techniques lull the students into a passive state of receiving information without truly testing the measure of its worth, without examining it for relevance and truthfulness. Standardized tests stratify students into categories that teachers, administrators and colleges are comfortable with, but have little bearing on what students have actually learned.

I am interested in students learning. I want them to assume responsibility for their own education, and become partners with the school and their teachers in an active pursuit of knowledge. In Solutions to Violence, students have the opportunity to grade themselves, and each semester they report that this is the toughest assignment. Learning ought to be a cooperative process. Sharing power with the students demonstrates respect and attentiveness to their autonomy and gives them the opportunity to demonstrate what they have learned. It is also tremendously valuable insight for me to know what parts of the curriculum reach the students and what elements of truth they have gleaned from the stories, videos and discussions.

This semester, one student said the following: "Why can't you just give us grades, Miss Wells? I mean, if you gave us grades then we could just be angry with you if we didn't like them. If we give ourselves grades, we have to live with what we have done and either be angry or happy with our own effort. Can't you just do our grades for us?" For me, this says it all. Students are too far-removed from the processes by which we measure them. Perhaps we don't trust them to give honest evaluations of their work. Perhaps it ought to be part of the teacher's job to evaluate the students independently. But I believe that empowering students to grade themselves is one of the best privileges to bestow on them. They must assume responsibility this way.

Occasionally, students will respond with less-than-honest recommendations for their grades. So we review what they have written as a part of their evaluation, and use their overestimated grade as a jumping off point. What I have realized all too often, though, when a student grades himself or herself higher than I would have is that I have not accurately measured what that student has learned, and upon closer inspection, I learn that indeed that student has assumed a great deal of responsibility for taking back his/her education. Sometimes it takes a while to know what you know, though, and test-centered accountability does not take into account this gestation period for knowledge to develop.

Knowledge about the world. Most students do not read the news section of the

newspaper. Many students read the sports section, but that is just not comparable. Solutions to Violence teaches them how to dissect the newspaper, learn about the places in the stories and try to connect with the lives of those impacted by international events. We talk about letters to the editor, discuss news items and read through articles, point to places on the map and follow up with case studies about places that interest the students, like Palestine and South Africa. But Solutions to Violence is more than just encouraging students to be more informed. It is giving them the tools to take action and create change in their lives, in their school, in their community and in their world.

In the past few semesters that I have been teaching in California, my students have incorporated their theoretical knowledge about how and why nonviolence works into practical action to address current needs in the community and in the world. For example, in response to learning about the mushroom workers' struggles to win a contract for fair pay, better health and retirement benefits, the students organized a school-wide canned food drive to benefit the farmworkers. This particular action impressed me because it was during the last week of school and coordinated primarily by the seniors in the class, people who had tuned out of nearly every other subject and had their minds only on graduation.

Nonviolence is not only about changing the world. Students begin to learn about how their hearts and minds can be transformed by considering peacemaking a legitimate skill. We read a selection from Thich Nhat Hanh's book *Peace is Every Step*, learning to be mindful of our breathing and to recover ourselves and refocus when our attention turns to anger and potential violence. Many times my students have reported that in a tense situation, one where they were ready to lose their cool, they remembered the conscious breathing exercises we do in class, concentrating on naming our in-breath and out-breath. When they were in control of their own emotions through mindful breathing, they felt less likely to react violently. It is this exact personal transformation which makes me believe that Solutions to Violence is a worthwhile class that ought to be a part of any standard high school curriculum. It teaches them how to be better friends, better children, better students and better people. It helps them define their talents, articulate their thoughts and cooperate with each other.

I, too, am transformed each semester, impressed with the level of life experience and wisdom my students bring. I learn from them as much as they learn from me.

NIGERIA DESERVES PEACE

Stephen Umukoro, Nigeria

Some efforts have been made in order to preach peace and eradicate the act of violence in Nigeria and the world in general. Nigeria is experiencing high levels of communal, ethnic, and religious violence.

The Youth Center for Peaceful Co-existence held a local non-governmental youth conference in Malali, Kaduna state, Nigeria with the theme: NIGERIA DESERVES PEACE and was sponsored by oasis stayfit gym in Kaduna on 3rd, November 2001. It is glaringly clear that injustice, crisis, war, conflict, harrassment, rape occur during adolescence. The program was designed to promote international peace among the world youth in Africa in particular, and other continents of the world in general. During the workshop, we educated youth about the religious crisis that ensued in Nigeria and advised them about putting a stop to it and advised them how to put a final stop to it. Finally, the conference was designed to re-influence our youth and to inculcate into them a peaceful mentality through the use of musical and cultural displays performed by youth. A peace musical band, especially set up to pass the real message across the globe, was a popular part of the workshop. It should be noted that the eradication of violence, crime, cultism and all forms of evil that result into varying

crises in various parts of the world, requires the ultimate cooperation of every citizen in our community, including word leaders across the globe. Otherwise, complete failure will be recorded at every attempt to ensure peaceful co-existence in world circle.

Consequently, to preach peace in the world, it is better right started from the home, "Charity begins from home," until the whole world is filled with peace. Youth center for peaceful co-existence has contributed immensely toward a peaceful education such as preaching, enlightening and making awareness that is the best way of spreading peace throughout the globe. Youth are always seen as perpetrators of varying crimes, violence, cultism and other manner of delinquencies. As a result, youth center for peaceful co-existence has been trying its best to work toward a final resolution and bring end to all these factors that hinder peace in Nigeria as a nation.

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WAR PREVENTION WORKS

David Matthews, Oxford Research Group.

This book illustrates how ordinary people have helped prevent, contain or resolve violent conflicts, without the use of force. Its aim is to raise awareness of the breadth and depth of work being carried out on the 'front line' of conflict by ordinary citizens, church groups, NGOs and others, with a view to building greater support for increased funding in this area.

 www.oxfordresearchgroup.org.uk.

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ARTICLE ABOUT ELISE BOULDING

"The Life of Elise Boulding: Educating Toward a Culture of Peace" by Mary Lee Morrison, *Vitae Scholasticae-the Journal of Educational Biography*, Vol 20, No. 1, Spring 2001, pp.7-22, Caddo Gap Press, San Francisco, is based on her life and also on the concepts inherent in a Culture of Peace and some of Elise's contributions to the field of peace education.

This is not the way, she argued, to create a peaceful and peace-making Europe. JUAN GUTIERREZ, Basque Country, Spain, considered Europe as an "open system," not as a monolithic power block. He added a historical dimension to the question. After the Cold-War balance of deterrence, in the last twenty years all states became vulnerable but the "big brother" US seems to be invulnerable. Consequently the US behaves as the only existing super-power, undermining the role of international organizations and putting the UN in the position of a "red cross for refugees." This was changed by September 11. From now on questions of peace, economical justice and security must be linked. Peace initiatives should join the "anti-globalization" movement. German teacher BERNHARD NOLZ, warned of the violation of citizens' rights in war times. As an example he gave his own case: He was suspended from service for having held an anti-militaristic speech during a student's peace march after September 11.

A second panel dealt with **"Education = Peace education?"** DIETMAR LARCHER, Austria, warned of neglecting the "hidden curriculum" of any schooling. Peace education should not degenerate in domestication of the individual. GAVRIEL SALOMON (Haifa) insisted that not all peace education programmes are "created equal." It is a very big difference if one teaches peace in countries with war and violent conflicts (like Israel), with high (inter-ethnic) tensions (e.g. the countries of Ex-Yugoslavia) or in relatively calm and peaceful societies (like some Western European countries). At the panel, indeed, all these three groups were represented. MAJA UZELAC described the role of peace education in reconstructing Croatia after the

war. YAACOV IRAM reported the very different situation of Israelian-Palestinian co-operation. WOLF DIETER BUKOW, Germany, insisted on rooting any peace and intercultural education in the personal experiences of the participants while LENNART VRIENS (The Netherlands) deepened the discussion in founding peace education in educational theory. His conclusions, however, were very practical: Teachers must serve as a personal example to their students; they must refuse the temptations of marketing values; and must develop "peace narratives."

"Doing only peace education without changing the power structures is like feeding the ocean with teaspoons of sugar," stated

In a one-day workshop, the **peace education curriculum** of the EURED-group was presented as "work in progress." The best conclusion came from LENNART VRIENS: "Peace is something exciting. Let's make also the EURED course something exciting!"

Prof. Larcher and Betty Reardon

GAVRIEL SALOMON. "We have silver spoons; our sugar is absolutely pure, but we will never have sweet water in the ocean in this way." If the wider context does not accept the inputs of peace educators, they must focus on changing the (political) structures and power relationships. Similar opinions were expressed by different NGO representatives who warned of limiting peace work on (school) education. BETTY REARDON, however, criticised the double marginalization of peace education: Firstly, peace issues are marginalized in the political and academic discourse, secondly, education is systematically under-estimated inside of the peace research community ...

What is EURED about?The acronym EURED stands for "Education for Europe as Peace Education". EURED works on an ambitious project – to provide in-service teacher training on peace education:

* not as a single activity, but as a comprehensive curriculum, in form of a course (in service training)

* not for a single country, but for the whole of Europe, and this means not only the countries of the European Union, but *all* European countries

* not for a special group of teachers, but for all teachers and teacher trainers (all subjects and all school levels)

The common course for teachers from different countries, with seminars on different European locations, the exchange of experiences with peace and with teaching issues is itself a part of a "Culture of Peace". The rich diversity of European languages and cultures will be mirrored in the peace curriculum, which is a contribution to UN Decade for a Culture of Peace and Non-violence for the Children of the World.

Who is EURED?

EURED is the co-operation of an international group of scholars, educators and peace activists. Their organisational centre is the Ludwig-Boltzmann-Institute for Intercultural Education Research in Villach / Austria (a department of the Klagenfurt University, Austria). The involved organisations are coming from Austria, Croatia, France, Germany, Hungary, Italy, The Netherlands and Spain. EURED director is Werner Wintersteiner, Klagenfurt.

How does EURED work?

The work of EURED consists of two steps:

1) 2000 – 2002 PREPARATION

The development of the curriculum with its single modules. There is a curriculum draft presented and discussed at the Klagenfurt Congress in November 2001.

2) 2002 – ? IMPLEMENTATION

The Curriculum should be tested in a pilot course. A network of institutions able to run the course regularly should be created.

THE DEADLINE FOR THE NEXT EDITION OF
***PEACEBUILDING* IS JUNE 1, 2002.**

Please send articles (no more than four pages) to the editor, Ian Harris, Department of Educational Policy and Community Studies, P.O. Box 413, Milwaukee, WI 53201. Articles can also be sent by e-mail to imh@uwm.edu. Pictures are welcome.

We are seeking descriptions of peace education activities, reviews of books, summaries of conferences, and announcements about upcoming peace education activities.

PEACE EDUCATORS IN ACTION

Yaacov Iram

Yaacov Iram is the Josef Burg professor in Education for Human Values, Peace, and Tolerance at Bar-Ilan University in Israel, where he conducts workshops on aspects of building a strong, healthy, and democratic society based on values humanism and Judaism. As director of this chair he holds exchanges between Israeli and international academics through conferences, produces educational materials for all levels, conducts tolerance workshops through the School of Education, and establishes a data center for research, literature, and curricula for educators.

Professor Iram has served as editor and co-editor of many books and journals. He has published numerous articles in European and American journals, chapters in books and encyclopedias on educational policy. His research interests, teachings, and publications are in the fields of comparative education and social theory of education affecting educational policy. In 2000 he was a recipient of a UNESCO chair in Peace Education. That same year on a Fullbright grant he visited several peace education programs in the United States. He is a member of the Peace Education Council of the International Peace Research Association.

As an academic Dr. Iram started working on peace education issues professionally five years ago when he became alarmed at the high levels of violence in Israeli society. The assassination of Prime Minister Rabin showed how far biases, stereotypes, and political-social conflict can deteriorate into physical violence. On a visit to the editor of this newsletter in October 2000, he stated "Violence can split a society to a dangerous situation where coexistence won't be possible. Either coexist or we do not exist. If we want to coexist, we have to learn how to do it. Our society is very varied, very diversified culturally, religiously, linguistically, and nationally. In order to get along, people have to learn how to be tolerant. It's not always a natural phenomenon. Learning to live with others needs education."

When German troops arrived where he grew up in Poland, his family had to flee with his parents into Russia and central Asia. He didn't attend school until he was 10 years old when his parents arrived in Palestine in 1948. As a refugee he has personal experience of the consequences of violence. He and his two sons have all served in the Israeli army, which provides further motivation for working for peace.

In his current capacity he works in three circles: "The first one is the inner city of the Jews, Israeli Jewish citizens. Israeli Jewish populations diversify. They have developed into religious and non-religious newcomers, veterans, Jews from European North African origin, Jews from Arab and Muslim countries. There are socioeconomic differences between those who have and those who don't, Jews and Arabs, Jews and Palestinians.

"The second circle consists of those Jews who interact with and have interrelationships with Arab or Palestinian Israeli citizens. There are many misunderstandings between these two components of the Israeli society–whether it's religion, language or cultural matter, transformation from a rural traditional society into an urban model society or the inequalities that exist between these two populations.

"The wider circle is the Israeli Palestinian, Israeli Arabs circle, where the two societies or the two states or nations are in conflict, and have had active conflict for the last fifty years since the establishment of the Jewish state when the Jewish national movement inspired many Jews to immigrate to their homeland, the homeland of their ancestors, Israel. And this, of course, leaves the issues of land ownership and conflicts with those who lived at that time in Palestine. But this is more a political or social political issue.

"These are these are the main three areas we address in our workshops and classes provided to students at Bar-Ilan university. These workshops attract students from all walks of life—Arabs and Jews, immigrants whether from Russia or Ethiopia and from different socioeconomic strata. They provide a meeting ground for all these sections. We cooperate with a Palestinian university, Alquvs university, in east Jerusalem, in order to see what we as educators can contribute towards the peace process. Because it's self-evident, that peace is assigned by politicians, but is maintained by people, ordinary people. If only the heads of state sign the peace, then it's a very cold peace. There's peace between Israel and Egypt, from a political peace. Surely in the world that's a great thing, but there is very little give and take, very

little interaction between the peoples of these two nations or two states.

"We also stress in these workshops, that are mostly attended by students who are in pre-service teacher training, that peace does not mean only the absence of violence or war. Peace in the positive sense means existence of social justice, of equality. Because all of us know that violence comes from the cleavage between those who have and those who don't have. Violence is more embedded, most widespread among poor sectors of the society, the marginalized sectors of society. And that is true all over in Europe. The Neo-Nazis in Germany or in other European countries come from lower income sectors of the society and have not got a good education.

"Another point we try to make is that our society is so diverse, diversified nationally, linguistically, religiously, and economically that we stress that we share common values, although we come from different sources. We shouldn't stress the different sources but we should stress more the common elements we derive from the different sources. I use the term boundaries and bridges. We should recognize the boundaries of our culture, social, religious, national, linguistic boundaries. We are groups that share commonalities. Our unity is based upon on our diversity.

"We are initiating research on different social topics within Israeli society. For example, how do different sectors in Israeli society treat children with special needs? Everybody is for democracy but what does democracy mean to different segments of the society?

"We hope that through this education for peace that the message may be spread in teachers' gatherings and also by teachers in the schools. And we

need to adress parents, parent teacher associations, because all of us know that tolerance or prejudice and bias stems from the home. That the primary educational agency that the individual child comes from is the home. We also conduct workshops for the general public on issues that are on the agenda of Israeli society, whether it's pro-violence, or resolving conflict through a peace process, or the diversity of Israeli society. How to live together in the diversity? How to mutate community within diversity? Unity does mean uniformity.

"Myself and my colleagues try to spread the word by publications, whether in a newsletter or occasional Hebrew publications, because we intend these publications to be used by school teachers, as manuals for teachers and for students. We are about to publish a booklet on education as a route to peace."

Dr Iram sees that multicultural education is different from peace education. Israel is a multicultural society. Multicultural education states that these differences exist. Peace education is more political, addressing Israeli-Palestinian issues directly and talking about them in workshops and also talking about structural inequalities with existing society. Multicultural education is more passive, getting to know that there are different people around you and accepting that people have a right to keep their own cultures. Peace education as a more active involvement in the prevention of a conflict. Education is prophylactic. Peace education is more an intervention to counterbalance a state of affairs that is not favorable, that threatens our existence.
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http://homepages.ihug.com.au/~masonda/ Imagine Peace..and building peaceful classrooms.

http://homepages.ihug.com.au/~masonda/UNESCOpack/contents/index.htm
 Teaching and Learning for Peace

WINNERS OF THE UNESCO PRIZE FOR PEACE EDUCATION

THE JEWISH-ARAB CENTER FOR PEACE AT GIVAT HAVIVA AND UGANDAN BISHOP NELSON ONONO ONWENG, WINNERS OF THE UNESCO PRIZE FOR PEACE EDUCATION

Paris, September 5 (N°2001-93) - The Director-General of UNESCO, Koïchiro Matsuura, has decided to award the UNESCO Prize for Peace Education 2001 to the Jewish-Arab Center for Peace at Givat Haviva (Israel) and to Ugandan Bishop Nelson Onono Onweng. This choice comes with recommendation of the international Prize jury that deliberated at UNESCO headquarters on September 3 and 4.

In selecting the Jewish-Arab Center for Peace and Bishop Onono Onweng, the jury sought to highlight "the exceptional efforts of the two winners in the areas of peace education, the promotion of peace and non-violence" and to reward "the work done for the resolution of conflicts through dialogue."

Begun 20 years ago, the UNESCO Prize for Peace Education aims to promote actions that focus public awareness and mobilize consciences in favor of peace. Created with a donation from The Nippon Foundation, the Prize is awarded with a purse that this year is worth US$30,000. The 2001 Prize-giving ceremony will be held at UNESCO headquarters at 6:00 p.m. on December 14.

Established in 1963, the Jewish-Arab Center for Peace at Givat Haviva is

Israel's oldest and largest peace education institution. Its main aims are to foster closer relations between Jews and Arabs in Israel, to educate for mutual understanding, and to promote partnership and permanent dialogue between the two communities. Each year, around 25,000 people participate in its activities.

Despite the wars and upheavals of the last 38 years, the Center has made, and continues to make, an important contribution to peace through its education and research projects, its conferences and workshops, its library and information center and its publications, notably *Crossing Borders*, an English-language bi-monthly magazine. This magazine, financed by Denmark and the result of work by Israeli, Palestinian and Jordanian youths, is one of the rare Israeli-Palestinian projects—maybe the only one—that has kept going in the current difficult climate.

Bishop Nelson Onono Onweng, born in 1945, was a primary school teacher for many years and joined the Ordained Ministry in 1976. He subsequently became a school inspector and the director of the Lweza Training and Conference Centre, and in 1988 he was made Bishop of Northern Uganda Diocese. He is the originator of numerous initiatives for peace and for fighting poverty.

Bishop Onono Onweng's projects include a poverty-alleviation credit scheme he started in 1976, a non-governmental peace organisation called "Jamii Ya Kapatakanisha" created in 1992, and a technical school for orphans of war, the "Gulu Vocational Community Centre," founded in 1994. In 1998, he also started the "Acholi Religious Leaders' Peace Initiatives" (ARLPI), an inter-faith forum for peace. In 2000, Bishop

Onono Onweng received the Uganda Peace Award.

An Honourable Mention was given to Dr Betty Reardon, a U.S. teacher and peace educator who started the International Institute on Peace Education (IPE) in 1982, providing a structure for educators from around the world to meet and share their knowledge and experience. The author of several books, Dr Reardon also launched the Global Campaign for Peace Education, which produced "Learning to Abolish War," a teaching resource used internationally.

Previous UNESCO Prize for Peace Education-winners include: the Stockholm International Peace Research Institute (Sweden), Paulo Freire (Brazil),
Brother Roger de Taizé (France), Rigoberta Menchú Tum (Guatemala), Mother Teresa (India), Prayudh Payutto (Thailand), Chiara Lubich (Italy), and
The Mothers of the Plaza de Mayo (Argentina).
Toh Swee-Hin (Canada)

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Connect for Kids,
http://www.connectforkids.org has compiled a list of resources for parents/teachers on talking to kids about terrorism and tolerance. They have a Discussion that would be good for peace educators to participate in (http://www.connectforkids.org/thread_msg2034/thread_msg.htm).

Their 17 Sept 2001 Weekly, http://www.connectforkids.org/newsletter-url1571/newsletter-url_show.htm?doc_id=81758, has good resources and articles.
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<http://www.tolerance.org/index.jsp> is a Web site that seeks to awaken people of all ages to the problem of hate and intolerance, to equip them

with the best tolerance ideas and to prompt them to act in their homes, schools, businesses and communities.

PROGRAMS

ANTIOCH TO LAUNCH A MASTERS PROGRAM IN ENVIRONMENTAL ADVOCACY AND ORGANIZING

"The typical environmental curriculum is incomplete! In biology class, you can study the ecological consequences of clear-cutting our last remaining ancient forests. In environmental health class, you can study how exposure to toxic chemicals interferes with the human reproductive system. But where do you learn how to organize the public?"

- Janet Ross of the Four Corners School of Outdoor Education

Yes, where can you get advanced training in how to organize the public to support environmental protection, corporate accountability, and social and environmental justice?

The Environmental Studies Department of Antioch New England Graduate School is pleased to announce that we are creating a new master's program in Environmental Advocacy and Organizing that offers political education and social action training for people interested in working in the advocacy field. For more information about the Environmental Advocacy and Organizing Program, please check out the program's new webpages at: http://www.antiochne.edu/prospects/esm/advocacy/default.html

PEACE INSTITUTE, LJUBLJANA, SLOVENIA

The Peace Institute in Ljubljana was founded in 1991 as a private institute and is financed solely from outside research grants. In its early years, the institute concentrated on research in the fields of war, violence, and security. More recently, its range has been extended to cover other areas of social science, notably political science, cultural studies, sociology, gender studies, and anthropology.

The Peace Institute is divided into four departments: (1) the Centre for Contemporary Political Studies, (2) the Centre for Gender and Politics, (3) the Centre for Popular Culture, Cultural Industry and Cultural Politics, and (4) the Centre for the study of Violence and Conflict Resolution. The key activities of the centres are, respectively: (1) "research and education in the field of politics and political theory, with special emphasis on politics in its historical, topographical and phenomenological dimension"; (2) research and education in the field of gender and politics; (3) research in the field of popular culture, focusing in particular on the conditions in which Slovenian artists work; and (4) research on violence and conflicts and on the acquisition of practical experience through the application of contemporary methods of conflict resolution.

The Peace Institute has collaborated with World Reach and the Harvard Medical School (in the USA), the European Centre for Peace Studies and the Friedensbüro (in Austria), the Hungarian Academy of Sciences, and the University of Bremen (in Germany).

The institute has concluded a number of projects on the following themes: Sociology of the Army; Political Extremism and Violence Against Foreigners and the Different; Origin,

Development, and Role of Independent Women's Groups in Slovenia 1980–1995; Democratization in Central and Eastern Europe.

The institute has a number of ongoing research-schemes looking at the following topics: War and Violence—Possibilities of Theorizing and Prevention, Perspectives of Equal Opportunity Politics in Eastern and Central Europe, Spatial Problematics of Cultural Activities of Independent Artists from the Field of Scenery Art, Attitudes of the Inhabitants of Ljubljana towards the Contemporary Transformation Process; Institutional Treatment of Sexual Abuse in Ljubljana, and the Cultural Industry.

A number of other projects are under development. These cover such topics as Women in the Media; Human Costs of Temporary Refugee Protection—the Case of Slovenia; Development—the Role and Disappearance of New Social Movements in Slovenia 1980–1995; and Postsocialism and Xenophobia.

In addition, over the last few years, the institute has held several seminars, such as that dealing with the "Method of Interactive Conflict-Resolution" and the sessions for students of the European University for Peace Studies (EPU) in 1992, 1993, and 1994, which looked at the war in former Yugoslavia. The latter included a seminar entitled "Community-based Conflict-Resolution," which has been run several times and will continue to be so in the future. All conferences, seminars, and workshops are staffed by specially qualified lecturers and high-calibre guest-speakers.

The Peace Institute also has its own library specializing in nonviolence, security, conflict resolution, feminism, political theory, sociology, and anthropology.

Contact: The peace Institute, Metelkova 6, 1000 Ljubljana, Slovenia, Tel.: +386-61-1322372, e-mail: mirovni.institut@guest.arnes.si, http://www.mirovni-institute.si.

NEW MASTER OF ARTS IN ETHICS AND PEACE

The Master of Arts in Ethics and Peace is offered jointly through the Department of Philosophy and Religion in the College of Arts and Sciences and the International Peace and Conflict Resolution Division in the School of International Services at American University. The International Peace and Conflict Resolution Division is founded on the view that war and organized violence are neither necessary nor inevitable. The conflict challenges facing the world today can be approached from collaborative and humanitarian perspectives that rely on diplomacy and other nonviolent alternatives.

The purpose of the joint degree is to bring a response to the challenges of social policy facing the world and an understanding of the dynamics of conflict, including an analysis of their sources, both structural and political. This joint degree program results in both teaching units issuing one degree to the graduate student, a Master of Arts in Ethics and Peace.

The joint degree provides students with theoretical and skills-based training in Peace and Conflict Resolution coupled with substantial work in philosophy and social policy to provide a solid framework for the increasingly compelling and relevant questions of ethics and peace. The approach of this joint degree program paves the way for policy analysis formulation and implementation in the face of increasing ethical issues that can no longer be ignored.

For more information about this joint degree, contact Carrie Trybulex, IPCR Coordinator (202-885-1622) or Prof. Lucinda Peach, Director of the Graduate Studies program in the Department of Philosophy and Religion (202-885-2926).

PEACEFUL PARENTING NEWSLETTER

Naomi Drew, U.S.A.

"We each have the power to make peaceful parenting a reality in our lives. The time to start is now."

Today's Affirmation:

"I have the power to create peace within myself and my family."

Today's Reflection:
           Summer – A Time to Reflect

The crystal beach of Spring Lake before me, I am moved by the calmness of gentle waves, white gulls, and children running through the waves. There's an absence of the din and dissonance that so often permeate everyday life. In this moment there's time to think, reflect, and appreciate—the essence of peacefulness.

We are responsible for the quality of our lives and our children's, either by intention or default. When the din is too great, we lose sight of this. Swallowed up, as we often are, by the white noise that surrounds us, we have little time to reflect, assess, and learn from our experiences. In fact many of us don't even experience what we are doing as we are doing it. We're so busy thinking about what we have to do next, or what we should have done before that we lose touch with what we're doing right now. Our motions become automatic and devoid of

meaning. They add to the white noise we live with.

Think of how our children are affected. I'm sure we can all think of times when our child has tried to get us to listen to something but we're too preoccupied to hear what's being said. How often do we actually stop what we're doing and listen with all our hearts? So often we listen with half an ear and a mind full of chatter. How often do we question which is more important, the task at hand or what our child has to say?

Asking ourselves questions like these is crucial, yet how often do we take the time to reflect upon our parental beliefs, attitudes, values, and priorities? Our propensity toward "doingness" overwhelms all else, and we go through much of our lives on automatic pilot.

Creating Peace: Four Things you Can Do Right Now . . .

1. Ask yourself this question: What can I eliminate from my life? Think of "shoulds" that clog up your schedule and your freeedom. Identify one thing you simply don't need to do anymore and eliminate it—now.

2. Ask yourself: What can I add to my life that would enrich it and make me feel more peaceful? Five minutes of meditation or visualization each morning? A quiet walk after dinner each evening? Cuddling in bed with your kids before the day starts?

Is there something you've been wanting to do but haven't, like having a massage or lunch with a friend? Write it down. Do it this week.

3. Down-time. Schedule this in for you and for your children. Write it on your calendar just like you would any important appointment. Honor this

time and regard it as sacred. Unstructured moments nurture our spirits. The same holds for our children.

4. Hugs and kisses. Increase each of these each day, for your kids and for your partner. Ask for hugs and kisses when you need them and give them freely, just like smiles.

RESOURCES

EVALUATING SCHOOL VIOLENCE PROGRAMS

Edited by Erwin Flaxman
Teachers College, Columbia University

Evaluating School Violence Programs— with a provocative introduction, three original research- and experienced-based essays, and two information-laden tables—is a comprehensive resource for program administrators. The monograph provides the knowledge administrators need for integrating evaluation into their programs naturally, using their own staffs or a consultant. It demonstrates how to:

* improve the efficacy of prevention programs,
* conduct relevant and efficient evaluations, and
* provide evidence of the value of the program to funders, policy makers, and program participants.

Please visit the web site of the ERIC Clearinghouse on Urban Education for an extensive collection of resources on the prevention of school violence and other urban education issues, and for a list of all publications available from the Clearinghouse:

http://eric-web.tc.columbia.edu

Evaluating School Violence Programs (Urban Diversity Series No. 113). Can be ordered for $12.00 (postage and handling included) from ERIC Clearinghouse on Urban Education and send your order to ERIC/CUE, 525 West 120th Street, Box 40, Teachers College, Columbia University, New York, NY 10027.

JOURNAL OF PEACEBUILDING AND DEVELOPMENT

The Journal of Peacebuilding and Development, a new tri-annual journal providing a forum for the sharing of critical thinking and constructive action on issues at the intersections of conflict, development, and peace, is calling for papers. The publication endeavors to capture and examine critical peacebuilding and development topics and questions that challenge our era, including:
• People-centered development in divided societies
• Social and economic policy: conflicts and possible resolutions
• Development policies, processes and outcomes: implications for conflict and peace
• Governance, Human Rights and Human Security
• Reconciliation and justice
• Identities and relationships in conflict and development
• Globalization: impacts, trends and agency
• The economics of war and peace
• Poverty elimination and building a structure of peace
• Development assistance, humanitarian disasters and peacebuilding
• Strategic approaches to building peace and sustainable human development

- Actors and partnerships for action

Send abstracts to: Executive Editors, *Journal of Peacebuilding and Development*, School of International Service, American University, 4400 Massachusetts Avenue NW, Washington, DC 20016-8071; Executive Editors, Erin McCandless: erinmdc@aol.com and Mohammed Abu-Nimer: abunim@american.edu

BOOKS

Is There No Other Way?:The Search for a Nonviolent Future
by Michael N. Nagler, Berkeley Hills Books, 2000

Is There No Other Way?: The Search for a Nonviolent Future seeks to explain the root causes of violence and suggest possible solutions. The book, by University of California Berkeley Professor Michael N. Nagler, begins with a description of the miraculous renewal of the Colombian town of Gaviotas, "a thriving, self-sufficient, sustainable model [nonviolent] community." Alongside the story of Nagler's personal lifelong quest to understand nonviolence in action through the practice of meditation, a thread of hope and renewal through nonviolent principles in action weaves throughout the narrative.

Many aspects of nonviolent theory are explored including successful nonviolent solutions found only after an examination of the root causes of violence. A multitude of stories from the resistance of the Jews to Roman emperor Caligula's statue in their temple, to Ashoka's nonviolent reign in Northern India over 2,200 years ago, to the Intifada by Palestinians in the Middle East and to Peace Brigades International in present day Colombia are used to explain the nonviolent principles outlined. Nagler brings his perspective as a classics scholar to these tales and includes insightful etymological references for many of the words often used to explain nonviolence.

An entire chapter is devoted to the perception that nonviolence does not work. With nonviolence, Nagler explains, the desired outcome is often not directly achieved, but the effects of the action are undeniable. "This effect is linked to heart unity or the empathetic desire for the welfare of others, [which can] also be called rejoicing in diversity. Our unit comes from our underlying consciousness which has no divisions." Nagler argues that our understanding of the nature of consciousness is linked to the "new physics" and he draws on the work of physicist Niels Bohr and his interpretation of reality as a "strange, shimmering foam of interconnected forces." The last chapter addresses the metaphysics of compassion and begins to explore its influence as one of the interconnected forces of reality.

The requirement of spiritual strength and the rigorous mental training needed to meet the challenge of disciplined nonviolent action is emphasized. Regular meditation, it is asserted, provides access to the soul-force; any action, to be nonviolent, must go beyond the symbolic. Nagler writes, "There hasn't been any nonviolence until there has been personal struggle or sacrifice, followed by outer work—both things that are in their respective ways quite concrete."

Is There No Other Way focuses on real examples of nonviolence and on the complex components of those actions. I recommend the book to anyone who wants an in-depth understanding of the inner workings of the transformative power of nonviolence.

The Invention of Peace Reflections on War and International Order
Michael Howard

Throughout history the overwhelming majority of human societies have taken war for granted and made it the basis for their legal and social structures. Not until the Enlightenment in the eighteenth century did war come to be regarded as an unmitigated evil and one that could be abolished by rational social organization, and only after the massive slaughter of the two world wars did this become the declared objective of civilized states. Nevertheless, war in one form or another continues unabated. In this elegantly written book, a preeminent military historian considers why this is so.

Is war in some sense still a necessary element in international order? Are war and peace in fact complementary? Does not peace itself breed the conditions that will ultimately lead to war? And if nuclear weapons have made war ultimately suicidal for mankind, what can be done about it? Having devoted half a century largely to studying these questions, Michael Howard offers us his reflections. Unless they can be answered, he notes, the twenty-first century is unlikely to be any more peaceful than the centuries that preceded it.

Sir Michael Howard is Robert A. Lovett Professor Emeritus of Military and Naval History at Yale University and was Regius Professor of History at Oxford University. He is life president of the International Institute for Strategic Studies, which he helped found.

A Force More Powerful: A Century of Nonviolence Conflict
Peter Ackerman and Jack DuVall

This nationally acclaimed book shows how popular movements used nonviolent action to overthrow dictators, obstruct military invaders and secure human rights in country after country, over the past century. Peter Ackerman and Jack DuVall depict how nonviolent sanctions—such as protests, strikes and boycotts—separate brutal regimes from their means of control. They tell inside stories—how Danes outmaneuvered the Nazis, Solidarity defeated Polish communism, and mass action removed a Chilean dictator—and also how nonviolent power is changing the world today, from Burma to Serbia.

Contents: Part I: Movement to Power • Russia, 1905: The People Strike • India: Movement for Self-Rule • Poland: Power from Solidarity • Part II: Resistance to Terror • The *Ruhrkampf*, 1923: Resisting Invaders • Denmark, the Netherlands, the Rosenstrasse: Resisting the Nazis • El Salvador, 1944: Removing the General • Argentina and Chile: Resisting Repression • Part III: Campaigns for Rights • The American South: Campaign for Civil Rights • South Africa: Campaign Against Apartheid • The Philippines: Restoring Democracy • The Intifada: Campaign for a Homeland • China, Easter Europe, Mongolia: The Democratic Tide • part IV: violence and Power • The Mythology of Violence • The New World of Power • Victory without Violence.
Peter Ackerman holds a Ph.D. in International Relations from the Fletcher School of Law and Diplomacy at Tufts University.
Jack DuVall is a writer and television producer, and former political speechwriter and intelligence officer.
2001 / ISBN: 0-312-24050-3 / 560 pp. / 45 B/W photos / $19.95 paperback.
Read a sample chapter:
www.palgrave-usa.com/falltexts

Peace and conflict Studies: An Introduction

Ho-Won Jeong, Institute for Conflict Analysis and Resolution, George Mason University

Ho-won Jeong explains and assesses major approaches to dealing with ethnic conflict, communal violence, inter-state war and social injustices.

Contents: Introduction. Meanings, Concepts and Disclosure: Challenges for peace; Concepts of peace and violence; Conflict analysis; Peace research. Issues: Understanding war; Sources of social conflict; Feminist understanding of violence; Political economy; Environmental concerns. Strategies for Peace: Control of military power; Conflict resolution and management; Human rights; Self-determination; Development; Environmental politics; Global order and governance; Nonviolence; Peace movements. Integration: applications and further directions; Bibliography; Index.
November 2000, 424 pages, Hardback 1 84014 095X, $99.95; Paperback 1 84014 098 4, $34.95

Conflict Resolution: Dynamics, Process and Structure

Edited by Ho-Won-Jeong, Institute for conflict Analysis and Resolution, George Mason University.

". . . this volume answers the challenge of forming a systematic way of thinking about and creating conceptual strategies for a future knowledge bank of conflict resolution practice. This body of work further encourages theorists and practitioners to continue the dialogue." –Ethnic Conflict
September 1999, 238 pages
Hardback 1 84014 083 6, $84.95;
Paperback 1 84014 088 7, $34.95.

The New Agenda for Peace Research

Edited by Ho-Won Jeong, Institute for Conflict Analysis and Resolution, George Mason University.

". . . it is to be welcomed as a creative exploration of current themes in peace research . . . this book is to be recommended as a rich source of insight into what Hayward Alker in his foreword calls 'mature peace research.'" –Ethnic Conflict
". . . a definition and update on the 'interdiscipline' of peace research . . . the authors propose a new agenda for peace research." –International Spectator
June 1999, 382 pages
Hardback 1 84014 082 8, $109.95;
Paperback 1 84014 089 5, $44.95.

Families as Educators for Global Citizenship

Edited by Judith A. Myers-Walls, Péter Somlai, and Robert N. Rapoport

All people and regions of the world are deeply affected by world events, no matter how closely they embrace or how actively they try to resist their impact. This book explores some of the ways globalization has changed and formed children, youth, and families. It defines some of the ways that culture, politics, religion, and world events have altered the attitudes, behaviors, and well-being of families. It also outlines some of the approaches that families have taken, and could take, in adapting to the changing world around them. Authors provide perspectives from over 20 countries and from many professional backgrounds, including sociology, psychology, religion, political science, peace studies, environmental studies, and economics. Suggestions are given for future

research studies, interventions with families, and the construction of public policies.

Contents: Families as Educators for Global Citizenship: How families teach their children about the world, Judith A. Myers-Walls; Global citizenship: an essay on its contradictions, Péter Somlai; Families and globalization: a new social contract and agenda for research, Constance A. Flanagan; Families as educators for global citizenship: additional contributions and reflections, Jens Qvortrup, Saad Eddin Ibrahim, Wilfreid Dumon, Lynne Chisholm, Constance A. Flanagan and Robert N. Rapoport. Families, Modernization, and Globalization: Negotiation strategies in modern families: what does it mean for global citizenship?, Manuela du Bois-Reymond; The impact of modernization on elder-care: the case of Taiwan, Hsiang-Ming Justine Kung and Chin-ChunYi; Transformations of family norms: parents' expectations of their children's family life style, Hideki Watanabe; Task sharing and sex role attitudes in Greek returnees: a combination of cross-sectional and longitudinal data, Despina Sakka and Maria Dikaiou; Globalization, community violence and family: an anthropologist's account from Northern
Ghana, Peter Skalník; Reflections from a war zone: a partial essay and memorial tribute, Andjelka Milic; Families, modernization and globalization: additional contributions and reflections, Peter Skalník, Zuzana Kusá, Natalia Lakiza-Sachuk, Evguenia Atchildieva, Judith A. Myers-Walls, Yael Azmon, Jens Qvortrup, Raquel Cohen-Orantes and Saad Eddin Ibrahim. Families as Educators: Hungarian adolescents' attitudes toward their future, peace, and the environment, Olga Tóth; The

tradition and change of family education in mainland China, Dai Keijing with Judith A. Myers-Walls; Families as environmental educators in the Sahel, Ousmane Thioune with Judith A. Myers-Walls; War, mothers, and a girl with braids: involvement of mothers' peace groups in the national discourse in Israel, Yael Azmon; Religion, spirituality, and the family: challenges for global citizenship, Jacqueline Haessley and Judith A. Meyers-Walls; The parents' role in educating about war and peace, Judith A. Meyers-Walls; Families as educators: additional contributions and reflections, Willy LaHaye, Furugh Switzer, Margaret Obondo, Raquel Cohen-Orantes, Hamilton McCubbin and Riitta Wahlsrom.

Edited by Judith A. Myers-Walls, Purdue University, USA , Péter Somlai,
University of Eötvös, Hungary and Robert N. Rapoport, formerly of the Institute of Family and Environmental Research, UK
ISBN: 1-85972-356-x February 2001
244 pages $69.95 Hardback

SIPRI Yearbook 2001: Armaments, Disarmament and International Security

Stockholm International Peace Research Institute

The 32nd edition of the SIPRI Yearbook analyses developments in 2000 in
• Security and conflicts
• Military spending and armaments
• Non-proliferation, arms control and disarmament

It contains extensive annexes on the implementation of arms control and disarmament agreements and a chronology of security- and arms control-related events. 780 pp 2001

http://www.oup.co.uk/isbn/0-19-924772-2
GBP70.00 Hardback

Oasis of Dreams: Teaching and Learning Peace in a Jewish-Palestinian Village in Israel by Dr. Grace Feuerverger.
RoutledgeFalmer (New York, London)

Neve Shalom/Wahat Al-Salam (the Hebrew and Arabic words for "Oasis of Peace") is a village that began as an intercultural experiment. There, Jews and Palestinians founded a community aimed at demonstrating the
possibilities for living in peace—while maintaining their respective cultural heritages and languages. This book, a result of the author's 9-year study of the schools in the village, explores the psychological, social and personal dimensions of this unique educational endeavour.

A passionate yet reasoned ethnography of an extraordinary village and its unique bilingual, bicultural educational institutions, *Oasis of Dreams* draws the reader into the complex journey of Jews and Palestinians who are trying to break down barriers of fear and mistrust that have saturated their daily existence. In this spiritually uplifting book, Feuerverger shares narrative portraits of some remarkable individuals and invites us to become fellow dreamers of peace. Whoever reads this book will never look at the Israeli-Palestinian conflict in the same way again.

PEACEBUILDING
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Membership application to PEC 2000-2002

The Peace Education Commission (PEC) of the International Peace Research Association (IPRA) facilitates international exchanges about peace education and research related to peace education.

If you would like to become a member of the PEC, please send $30.00 to Ian Harris, University of Wisconsin-Milwaukee, P.O. Box 413, Mil. WI 53201 USA. Make checks out to the **UWM Foundation**. If you cannot afford this fee, but would like to remain on our mailing lists, please fill out the form below to keep abreast of PEC activities.

Name _____

Mailing address: _____

_____

Tel no: _____   Fax no. _____

e-mail address _____

Nationality _____

Language(s) spoken _____

Professional field _____

Present professional position _____

Current research, publications, and/or peace education activities or other relevant information: