

PEACE EDUCATION AND TEACHING

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Summary

The new range of social problems derived from the accelerated process of world change has led politicians to appeal to school systems so that teachers can attend to various issues of great concern to citizens. Dealing with the issue of teaching peace in schools presents a complex intellectual challenge that demands the establishment of an adequate methodological framework of the meaning of peace and the school organization. First of all, the conceptualization of the term education and its possible link with peace will be explored. It is useful to start by pointing out the complexity and multidimensionality of the concept, to the extent that it includes beliefs, knowledge, values, general attitudes and ideas (social as well as political) from which educational action for peace is oriented. Since education is subject to various forces in current societies, its orientation in one direction can produce serious tensions in another. Documented attempts on the way to confront conflict between nations that have histories of violent problems and employ school programs to reeducate children and youth, recognize the serious and difficult panorama facing them. Due to the fact that institutions cannot control the dynamics of social change, no government will be able to develop an educational law that successfully confronts the problem of violence without breaking down and dealing with the origins of violent behaviors embedded in society. The methodological approach that structural violence has in Johann Galtung one of its most lucid and influential pioneers, in what is referred to as the analysis of the origin and development of human conflicts. The study of structural violence is closely linked to the concept of social structure that, independently of the theoretical context which gives it meaning, includes four basic elements: political, economic, social and cultural. It is probable that violence and aggression that threaten peace cannot be avoided through legalistic formulas or norms issued by international collective security organisms. Education for peace requires favorable political conditions that promote institutionalization and guarantee steady work, under the guidelines of an international organism, with enough power that

this new form of modeling the human condition has the opportunity to withstand destruction.

1. Introduction

In recent decades several ideas have developed relating to educational systems as responsible or co-responsible for incorporating new objectives to reach school institutions and also on the values that they should promote.

The new range of social problems derived from the accelerated process of world change has led politicians to appeal to school systems so that teachers can attend to various issues of great concern to citizens. The spectrum of conflictive situations is so wide that it can run from drug use to sex education for AIDS prevention, covering issues such as eating disorders, transcultural education to contend with migrants, and tolerance education, in addition to new emerging social problems. The aim is to achieve student psychological equilibrium and character development. Political culture tends to convert dilemmas that affect society into educational problems, channeling the responsibility to schools and teachers.

Dealing with the issue of teaching peace in schools presents a complex intellectual challenge that demands the establishment of an adequate methodological framework of the meaning of peace and the school organization. This framework must be established in accordance with its aims within universally-valid tendencies.

Currently, analyzing contemporary educational problems from a national or local perspective carries the risk of projecting particular situations to global contexts. These contexts include historical fields prefigured by political groups, and economic and financial forces that pressure educational organizations to adapt to social change and to the demands of modern production, which at the same time represents a structural obstacle for generalizing global peace politics.

The differing conditions in today's world, with their particular political-administrative contexts that generally cannot change teacher training or mentality, nor their sense of work in their classrooms, pose a fundamental distinction: education for peace is one thing, and teaching for peace is another. Certainly, the two perspectives have the same objective; however the effects of reaching this objective are very different and imply strategies with differing levels of difficulty.

1.1. Education for Peace

First of all, the conceptualization of the term education and its possible link with peace will be explored. It is useful to start by pointing out the complexity and multidimensionality of the concept, to the extent that it includes beliefs, knowledge, values, general attitudes and ideas (social as well as political) from which educational action for peace is oriented.

All basic social institutions have their own dynamics, special social functions and particular operative problems. When a nation-state organization gives an institution the

task of transmitting culture and socializing a society's distinctive social characteristics, that institution acquires a decisive importance.

In any country today education – understood as a means of transmitting knowledge and training people and social values – has at least four fields relevant to correlating this analytic category with the concept of peace: 1.- the relationship that exists between education and societal challenges; 2.- the nature of teaching as an institution composed of many organizations and numerous educators; 3.- the internal life of the school, technical institute or university; 4.- systems of organized instruction present in institutions other than those previously mentioned. (Clark, Burton. 1964; Campbell E. David. 2001; Cicouriel and Kitsuse 1975).

The more closely education relates to economics and politics, the more its role in the distribution of individual status is emphasized and intensified. Social mobility tracks are basically transferred to schools; the school system divides children and youth and continues to distribute them among different adult statuses, according to years of study and specific training acquired. For this reason, equality of opportunities, independent of social class and ethnicity, constitutes a social and educational problem of utmost importance. (Muñoz Izquierdo et al. 1997).

In 21st century societies, massive inequality is produced when great differences exist in teaching quantity and quality– between the country and the city, between urban centers and suburbs, or between different regions of the same nation.

Therefore, the ever stronger and deeper ties that unite teaching with social and economic class lead educational institutions to delve further into the issue of socialization, which in the past was dominated and restricted by the family, the church and community cultural values (Table1).

The education capacity of a society is limited not only by individual biological differences, but also – and above all – by various prevailing socio-economic conditions. Socially speaking, formal education is therefore an effort to explicitly and systematically attain that which the family and community used to accomplish before society became so complex.

In addition, in the beginning of the 21st century, a growing systematic cultural indoctrination has presented itself, carried out through media (press, television, radio, film, music, internet) that combine instruction with entertainment, advertising and propaganda. These types of media, which, in more than one sense, compete with school and influence its results, are more and more relevant and their field of influence is practically universal. It is clear the relationship between education and culture changes, not because of alterations in the transmission of cultural heritage, but rather principally because of the expansion of knowledge-generating means. This fact reaches extreme importance today as nations become more and more involved in research. Institutions of higher education, as places of research and human resources training in research, represent strategic places in investigation leading to new stages for world peace. (Clark Burton R. 1998).

					Public expenditures in education by level					
	Public Education Expenditure				(% of all levels)					
	% of				Kinder and Primary		Secondary		Preparatory	
	PIB		Whole public expenditure							
	1990	1999-2001	1990	1999-2001	1990	1999-2001	1990	1999-2001	1990	1999-2001
High human development										
Sweden	7.4	7.6	13.8	-	47.7	33.8	19.6	37.7	13.2	28.0
Canada	6.5	5.2	14.2	-	-	-	62.2	-	28.6	35.7
United States	5.2	5.6	12.3	15.5	-	39.7	-	34.5	-	26.3
Japan	-	3.6	-	10.5	-	37.8	-	39.8	-	15.1
New Zealand	6.2	6.6	-	-	30.5	30.6	25.3	40.1	37.4	24.7
Medium human development										
Russia Federation	3.5	3.1	-	10.6	-	-				
Malaysia	5.2	7.9	18.3	20.0	34.3	28.1	34.4	34.5	19.9	32.1
Venezuela	3.0	-	12.0	-	23.5	-	4.5	-	40.7	-
Saudi Arabia	6.5	-	17.8	-	78.8	-	-	-	21.2	-
Philippines	2.9	3.2	10.1	-	-	60.6	-	21.9	-	13.7
Low human development										
Pakistan	2.6	1.8	7.4	7.8	-	-	-	-	-	-
Uganda	1.5	2.5	11.5	-	-	-	-	-	-	-
Nigeria	0.9	-	-	-	-	-	-	-	-	-
Haiti	1.4	-	20.0	-	53.3	-	19.0	-	9.1	-
Zambia	2.4	1.9	8.7	-	-	-	-	-	-	-

Source: Heading 10. Education Commitment: Fukuda-Parr, Sakiko. 2004. Report on human development.2004.
Programa de las Naciones Unidas para el Desarrollo

Table 1. Education commitment: public expenditures

As the educational institution's reach increases, the more complex its relationship becomes with the social order that can either strengthen or weaken it, disarticulating it completely.

Articulation is in part a problem of how to make educational results satisfy a society's demands. The importance of educational quality and its implementation and monitoring maintain the correlation between the aims of education and social needs. (Clark Burton, 1998; Cantón I., 2001; Rolling Kent, 1996).

In addition to articulation, adaptation is a problem rooted in the way in which principal learning institutions confront rapid social change. It is necessary to make certain provisions regarding how it will be possible to act in an unknown future, with consequent pressure to ensure that education focuses on adaptability. However, this can place traditional values and perceptions of national security in danger, provoke cultural inconsistency and create individual and national identity crisis.

Since education is subject to various forces in current societies, its orientation in one direction can produce serious tensions in another. Documented attempts on the way to confront conflict between nations that have histories of violent problems and employ school programs to reeducate children and youth, recognize the serious and difficult panorama facing them. (Galtung, J. 2002; Moncada, D., 1995; Quisumbing L., 1996; Bretherton, Di 1996).

Complex systems of extended education promote change as well as stability, critical thinking and passive imitation, inconsistency and instability, as well as consistency and gradual progress. There are many tendencies and results depend on the set of values, the effectiveness of collective action and the exercise of political power, all of which obviously take place in the setting of global hegemonic power.

This illustrates the enormous difficulty of implementing consistent and effective programs for peace teaching, and one of the limits of favorable education is achieving a solution to conflict through peaceful means. However, a certain degree of coincidence can be expected between nations, under alignments between international institutions and ethical and material authorities, in an educational system model that combines centralized management with openness to listening to others' points of view.

This, together with the execution of a national policy, contributes to the training of citizens oriented toward peaceful attitudes. (Pappert Gerald J. and Nils Hagen. 2004; U.N. International year for a Culture of Peace, 2000).

At this point, after discussing current dangers and uncertainties, it is useful to also reflect on the advantages of an educated society. This society is the product of an integral education that, combined with other elements of transformation that will be discussed later, lead a great number of people to responsibly participate in a complex culture in the social and political affairs that solidify the future educational hope of the human race. (UNESCO Culture of Peace Program Summary. C.C.P. 2002; .C.C.O.O. and F.E.C.C.O.O., 2004; Esteve M. J. 2003).

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Bekerman Zvi. (2004). PDF. *Potential and Limitations of Multicultural Education in conflict – Ridden Areas: Bilingual Palestinian- Jewish Schools in Israel*. Education and Social Work Library www.handinhandk12.org/media/Bekerman-Multicultural-TCR.pdf. pdf. Hebrew University. 610 p...[In recent years, a new integrative bilingual multicultural educational initiative has been developed in Israel. Its main purpose is to offer dignity and equality to the two Israeli groups who have for the last 100 years denied each other's humanity: Palestinians and Jews. The research examines this attempt at encouraging each group to take pride in their own cultural heritage while respecting and experiencing the heritage of the other.]

Bretherton Di. (1996). *Creating a Culture of Peace within Educational Institutions. An Australian Perspective*. Paper presented in UNESCO International Forum on Education for Nonviolence. 20 -22 May. Sintra, Portugal. [Forum on Education for Non-Violence suggest guidelines for a plan of action for the UNESCO Interregional Project for a Culture of Peace and Non-Violence in Educational Institutions]

Campbell E. David. (2001). *Making Democratic Education Work. Schools, Social Capital, and Civic Education*. Harvard University Department of Government and Program on Education Policy and Governance. Hoover Institution. Unabridged articles. Fall 2001. Research. 37p. pdf. <http://www.educationnext.org/unabridged/20013>. [Paper analyzing the three objectives of civil education , test various types of school differ in the civil education that they offer and finally discuss the implications of the findings of research].

Cano G. Carmen y María Teresa Cisneros. (1980). *La dinámica de la violencia en México*. Textos de apoyo a la docencia. ENEP Acatlán UNAM. pp. 240 – 260. [The importance of this work is based in the intention to expand the theoretical framework of violence studies, showing that a primary violence exists generated form structural relations, going further than the mere enumeration of violence problems, stressing that it is a socio-political phenomenon and therefore, sensitive to socio-political analysis].

Cantón Isabel, coord. (2001). *La implantación de la calidad en los centros educativos. Una perspectiva aplicada y reflexiva*. Editorial CCS, Madrid, España. 336 p. ISBN: 8483163896. [A comprehensive discussion about how to establish teaching quality from a scientific, critic and methodological perspective]

Cicouriel Aaron V. and John Kitsuse I. (1975). *The Educational Decision Makers*. USA. Indianapolis; Bobbs-Merrill. 178p. [School management and organization. Educational sociology. Teaching sociology].

Clark, Burton. (1964). *Sociology of Education in:* Robert. E. L. Faris (ed. Director), *Handbook of Modern Sociology*. Chicago: Rand McNally. E.E. pp. 734 - 769.[The purpose of the book in Sociology of Education is to foster the development of this aspect of sociology and its application through the study of the ways in which formal schooling influences individuals and the ways society affects educational institutions].

Clark Burton. (1998). *Creating Entrepreneurial Universities: Organizational Pathways of Transformation*. Elsevier Science Ltd: Kidlington OX5 G.B. England. 163 p. ISBN: 008043345. [Based on field research carried out over a two year period, this book describes processes of transformation that took place over a fifteen year period in five European universities. Five common features identified - described as "organizational pathways of transformation" - are highlighted and used to frame the case-study accounts. These pathways consist of: a strengthened steering core; an extended developmental periphery; a diversified funding base; a stimulated academic heartland; and an entrepreneurial culture. Taken together, these elements help universities overcome the growing imbalance between environmental demands and university capacity to respond that is now occurring in universities internationally. As universities come under greater pressure to change their traditional character and become more innovative and entrepreneurial, the successful implementation of new managerial perspectives is important if they are to succeed. Reconciling these changes with traditional academic values provide the concepts on which the case studies are based].

Daniel J. Christie, Richard V. Wagner, Deborah DuNann Winter (2001). *Peace, Conflict and Violence. Peace Psychology for the 21st. Century*. Daniel Christie, Richard Wagner, Deborah Winter. Ed. Prentice Hall, 448 p. Chapters 11 and 12. ISBN: 0130968218. [Peace, Conflict, and Violence brings together the key concepts, themes, theories, and practices that are defining peace psychology as we begin the 21st century. This comprehensive book is rooted in psychology, but includes a wide range of interpersonal, community, national and international contexts, multiple levels of analysis from micro to macro, and multi-disciplinary perspectives. It reflects the breadth of the field and captures the main intellectual currents in peace psychology. Presents 4 main currents: violence, social inequalities, peacemaking, and the pursuit of social justice. Contains a wide range of topics, including ethnic conflict, family violence, hate crimes, militarism, conflict management, social justice, nonviolent approaches to peace, and peace education. Ideal for readers interested in peace education, international studies, psychology, political science, anthropology, and sociology].

Davidson Hunter James. (1992). *Culture Wars. The Struggle to Define America*. New York, Basic Books. 442 p. ISBN : 0465015344. [In this book Hunter James argued that on an increasing number of "hot-button" defining issues—abortion, gun politics, separation of church and state, privacy, homosexuality, censorship issues— there had come to be two definable polarities. Furthermore, it was not just that there were a number of divisive issues, but that society had divided along essentially the same lines on each of these issues, so as to constitute two warring groups, defined primarily not by nominal religion, ethnicity, social class, or even political affiliation, but rather by ideological world views. Hunter characterized this polarity as stemming from opposite impulses, toward what he refers to as Progressivism and Orthodoxy.

Esteve, M. José. ((2003). *La tercera revolución educativa. La educación en la sociedad del conocimiento*. Ediciones Paidós. Barcelona. Colección popular de Pedagogía. Principalmente capítulo 6, pp.153-197. ISBN:84-493-1473-9. [Every day, the mass media offer a disastrous image to us of our educative systems: supposed increment of the scholastic failure and violence in the schools, professors submissive pressures before unknown. Paradoxically, in the last years of 20th century, e educative systems of developed countries crossed a new border marked by real schooling, without exclusions, of the hundred percent of the children in the primary education, and, in addition, by an unstoppable increase of the rates of escolarización in secondary, by the egalitarian incorporation of the women to the university and the appearance of the concept of educative integration. For the first time in history, our educative systems consider to go beyond teaching to offer education. These revolutionary changes do not lack of problems and contradictions, since they take place in the new society of knowledge, marked by the acceleration of social change in which the relation between education and economic advance impels a scientific and technological explosion in the developed countries which deepens the distances with respect to the Third World. Nations not able to surpass these new difficulties and to reorganize their educative systems to respond the challenge of this third educative revolution do not have more alternative, in the mid term, that to confront its decay].

Galtung, Johan. (1975). *Peace: research, education action*. International Peace Research. Copenhagen. Christian Ejlers. 405 p. [Galtung raises a synthesis through the foundation of the Movement of Investigation for Peace, as theoretician of "conflict" that conceives it having objective roots and something not necessarily fatal. He makes a difference between "structural violence", invisible and indirect, and "personal violence" visible and direct. The world must be oriented to eradicate both types of violence. The contribution of Galtung evolved beyond and developed a perspective of power, in the sense of a sum not zero, that corresponds to the possibility that an actor exerts on itself, which would constitute

“autonomy”. “Objective” and “Pacifist” versions of conflict, represented by authors like Galtung, enjoy greater scientific prestige than “fatalists” and “subjective” ones. According to these last ones, conflict arrived to the world with Adam and Eve and will remain forever. Therefore, its solutions pass through modifications or changes of perceptions, attitudes or images of reality of people in conflict].

Galtung Johan. (2002). *What is Peace Studies?*. Series of papers from Center for Peace Studies at Tromsø University, Norway. CPS Working Papers No. 1. Three articles by Johan Galtung: What is Peace Studies? The Epistemology and Methodology of Peace Studies. Constructing a Daoist Science Epistemology. Editors: Jørgen Johausen, Vidar Vambheim. Norway. <http://www.uit.no/cps/3296/4>. [In this first paper in a series of papers from Centre for Peace Studies at Tromsø University, Galtung develops The Health Analogy, Peace: Violence = Health: Disease. He also develops the DPT Analogy (diagnosis, prognosis, therapy) considering Peace Studies as Applied Science. Shows the Field of Peace Studies and develops the Epistemology and Methodology of Peace Studies.

Gerald J. Pappert and Nils Hagen. (2004). *Project Peace with the PBA*. (Pennsylvania Bar Association). Peaceful Endings Through Attorneys, Children and Educators. [http://leapkids.com/programes/projectpeace pa.php](http://leapkids.com/programes/projectpeace_pa.php). [All schools, regardless of socioeconomic status, diversity and location, have been forced by outbreaks of school violence to confront how conflict is handled in our society. Schools have sought to find ways to deter violence and bring about peace in the hearts and minds of students. Project PEACE is sponsored in Pennsylvania by Attorney General Tom Corbett and the Pennsylvania Bar Association. It works to reduce conflicts and violence in Pennsylvania elementary schools by teaching children how to discuss and mediate their disagreements peacefully]

Gilman Robert. (1983). *Structural Violence. Can we find genuine peace in a world with inequitable distribution of wealth among nations?* IN CONTEXT. A Quarterly Of Humane Sustainable Culture. One of the articles in The Foundations of Peace # 4. Autumn 1983. p.8. [This article tries to find an answer to the following question: Can we find a genuine peace in a world with inequitable distribution of wealth among nations?].

Gugel Günther and Uli Jäger. (2004). *Why do we Need Peace Education?*. Institute for Peace Education. Tübingen. E V.. http://www.dadalos.org/frieden_int/grund/aur_3htm. [Following the introductory definition in Basic course 1 and our dealing with the political-scientific background in Basic course 2 this section of the basic course is dedicated to the tasks and aims of Peace Education. Günther Gugel and Uli Jäger from the Institute for Peace Education Tübingen differentiate between three core elements of peace education: Communicate capacity for peace, Mastering the art of peace and the ability for peace activity].

Jaguaribe Helio, Aldo Ferrero, Miguel Wionczek, Theotonio Dos Santos. (1970). *La dependencia político – económica de América Latina*. México. Ed. Siglo XXI. Colección Sociología y Política. 312 p. ISBN: 968-23-0187. [The contributions contained in this volume take care mainly of the international phenomenology of the present mechanisms of dependency in the region. Jaguaribe raises a series of policy options of Latin America face to face to imperial power of United States. Wionczek analyzes some effects of international financial relations and the mechanisms of economic aid and foreign investments over the external dependency of Latin America. Finally Dos Santos explains the crisis of development theories applied in this in part of the world during 1950s. and 1960s.]

James Susan. (2001). *Structural Violence: the invisible violence in our communities. Addictions and Substance Abuse at Columbia University*. <http://apha.confex.com/apha/129am/techprogram/paper25670.htm> [Structural violence is a relatively understudied phenomenon in psychology despite its pervasive existence and powerful negative impact on our society. We argue that structural violence differs from the other types of violence in that power relations within structural violence are less visible and exist in various forms infused in the existing social hierarchies. Furthermore, while there may not be a clearly identified source of violence within this construct, its negative consequences are typically visible. Drawing from Bronfenbrenner, we suggest that structural violence is nested within three systems, the socio-political (the macrosystem), the socio-environmental (the mesosystem) and the psychological (the microsystem). The mechanisms by which structural violence operates are found in the state and its institutions. Social institutions including the law and educational facilities sanction and enforce conditions that place people at high risk for negative consequences such as economic (unemployment), psychological (suicide, mental illness), behavioral (crime), and physical (illness). Structural violence is also suggested to have a transactional relationship with other types of violence, such as interpersonal (i.e., domestic violence and childhood sexual abuse) and intrapersonal (i.e., suicide attempts and drug overdose) violence. Likewise, these three types of

violence have a mutual effect on each other. Furthermore, structural violence and its effects disproportionately impact marginalized populations (Christie, 1998) (i.e., welfare recipients) and are typically manifested in the differential rates of mortality, morbidity, and incarceration rates among such groups. Finally, community interventions for substance abuse and domestic violence are suggested within this violence paradigm].

Lanni, Octavio. (1970). *Imperialismo y cultura de la violencia en América Latina*. México, Siglo XXI editores. 136 p. ISBN: 968 -23 – 0080 -0 [This analysis of relations and structures of dependence, looks to extend the knowledge about internal and external conditions which produce repression and bourgeois violence in Latin-American countries and contributes to decipher politic crisis in the continent].

Lash Cristopher. (1995). *The revolt of the Elites, and the Betrayal of Democracy*. Copyrighted material WW.Worton &Company New York – London. 276 p. ISBN: O – 39303699. [In this work Lasch makes his most accessible critique yet or what is wrong with the values and beliefs of America's professional and managerial elites. Democracy today is threatened not by masses, as José Ortega y Gasset (The Revolt of the Masses) had said, but by the elites. These elites, mobile and increasingly global in outlook, refuse to accept limits or ties to nation or place. As they isolate themselves in their networks and enclaves, they abandon the middle class, divide the nation, and betray the idea of a democracy of all America's citizens. Author calls for a return to virtues of community, responsibility and religion].

Moncada-Davidson, Lilian. (1995). *Education and its Limitations in the Maintenance of Peace in El Salvador*. Comparative Education Review vol. 39 (February) (1) pp.54-75. University of Chicago Press. E.U. <http://www.journals.chicago.edu/CER/home.html>

Muñoz Izquierdo Carlos. Colaboradores: Loeza Villa Lever, Alejandro Márquez Jiménez. (1997). *La calidad de la educación superior. Políticas instrumentadas en diversos países para mejorarla*. México. Editorial: Fundación mexicana para la salud: Institución de Fomento a la Investigación. 182 p. ISBN: 9686186905. [¿De qué factores depende el desarrollo educativo de un país?, ¿Es realmente el financiamiento que recibe la educación en cada país el factor determinante de su nivel educativo?, ¿Cuáles han sido las políticas y los modelos que han resultado más eficaces en países que disponen de menores niveles de recursos económicos? A través de la lectura del libro del Dr. Muñoz Izquierdo, et.al., se dan respuesta a estas preguntas y a muchas más. La hipótesis central de este estudio es que los volúmenes de recursos dedicados al financiamiento de los sistemas escolares y el desarrollo educativo resultante, no están relacionados en forma mecánica e inmutable, ya que esta relación puede estar mediatizada por las políticas que son instrumentadas al administrar los recursos disponibles].

Oswald Úrsula. Coord. (2001). *Estudios para la paz desde una perspectiva global. Necesidades humanas en un mundo interrelacionado*. México. Coed. CRIM UNAM – M. P. Porrúa. 478 p. See second part and epilogue Epílogo. pp.131 – 361 y pp. 453 – 471 respectively. ISBN: 970 -701 -1335. [Synthetically exposed, the collection of contributions offered in this volume have a common quality: to develop a larger understanding concerning the need for a change in relation to peace and security ideas in Latin America. They also set forth, the need to develop methods and social processes related with its use, potentialities, its ethical and practical consequences and limitations. The main themes addressed were: Human Security and Rights, Militarism and Conflict Transformation, Education and Peace Cultures in Latin America].

Quisumbing, Lourdes R. (1996). *Towards the Building of a Cultural Peace and Nonviolence in the School and in the Community*. Paper presented to the UNESCO International Forum on Education for non – violence. 20 - 22 May. Sintra Portugal. [The student must be the centre as the main actor in the establishment of a culture of peace and non – violence in schools. For this reason, the primary objective of the school must emphasize not only the traditional goals of the achievement of specific knowledge and skills, but also the development and practice of the social relations which characterize this culture.. In fact, studies indicate that students learn best in a caring and cooperative environment. This requires that the education process involve not only students and teachers in an active teaching/learning relationship, but also the entire staff of the school, the parents and surrounding community as a common and shared endeavor. This should be reinforced at all levels from the classroom to the national educational policy through a process of continuous critical reflection and reform. The principles and practices of peace and non violence should be integrated into every aspect of curriculum, pedagogy and activities, including the very organizational and decision making structure of the educational institution. These include cooperative learning, dialogue, intercultural understanding and mediation and conflict – resolution strategies].

Rolling Kent (1996). *Los temas críticos de la educación superior en América Latina. Estudios Comparativos*. 2 T. Tomo 1. Editorial F.C.E. México. 172 p. ISBN: 9681646983. [In the presence of deep transformations that higher education in Latin America experiences, it is essential a comparative vision that analyzes, in the diverse countries, problems, tendencies of reform and the new State and institutional policies. The present work registers in the perspective of comparative analyses, fruits of the dynamic project "Compared Policies in Higher Education", in which participated Argentina, Brazil, Chile, Colombia and Mexico specialists].

Salinas Mario, Oswald Úrsula,. Editores (2002). *Culturas de Paz. Seguridad y Democracia en América Latina*. México. Coed: Fundación Heinrich Böll, CRIM-UNAM, Coltlax. 552 p. Epílogo: pp. 481 – 496. ISBN: 9703202004. [This book includes a series of contributions given at Yautepec, Morelos in Mexico, at the Non Violent Conflict Resolution in America's Native Communities and Minorities. Symposium. Three were the main analyzed topics: 1. Reflections and Non Violent Practices on conflict resolution. 2. Agrarian, Gender and Minorities Conflict Resolution. 3. Non Violence Culture, Education and Peace Cultures]

Valdés V. José Luis. (2004). *Estados Unidos: Intervención y poder mesiánico. La Guerra Fría en Guatemala*. Instituto de Investigaciones Jurídicas .de la UNAM. Centro de Investigaciones sobre América del Norte. México. 375 p. Ver conclusiones II y III pp. 334 – 336. ISBN: 970-32-1889 – X. [This extensive book analyzes the following topics: Domination origins in U.S. and Latin America, Geopolitics and Containment: Cold War, Internal sociopolitical change and Intervention as a solution; Power policies and intervention: Dissuasive intervention and Americanism as geopolitical instruments of Foreign Affairs. Modernization in Guatemala. Change versus America's traditions. U.S. in Guatemala: Protecting Ideological integrity. Guatemala towards communism? The U.S. crusade against soviet ubiquity. Discursive scenario of U.S. intervention in Guatemala: The return to Authoritarianism. Pbsuccess operation: the final strike. How success produced political blindness in Guatemala. Progress or Barbarism?

U.N. Year 2000 International year for a culture of Peace. Canadian Centers for Teaching Peace. *Year 2000 United Nations International Year for a culture of Peace*. "2000 a turning point not an event" <http://www.peace.ca/un2000celebration.htm> [The continuing work of UNESCO in promoting knowledge of a culture of peace is inspiring. Responding to a request by the UN General Assembly to develop the concept of a culture of peace as an integral approach to preventing violence and armed conflicts, UNESCO succeeded in defining norms, values, and aims of peace. A culture of peace is the set of values, attitudes, traditions, modes of behavior, and ways of life that reflect and inspire respect for life and for all human rights. It involves the rejection of violence in all its forms, and commitment to the prevention of violent conflicts by tackling their root causes through dialogue and negotiation. A peace consciousness does not appear overnight. It is evident that constructing a culture of peace requires comprehensive educational, social and civic action. It addresses people of all ages. An open-minded global strategy is required to make a culture of peace take root in people's hearts and minds. The UN General Assembly has helped to foster this ethical transformation by proclaiming the year 2000 as the International Year for the Culture of Peace.

Unnithan, N. Prahba and Hugh P. Whitt. (1992). *Inequality, economic development and lethal violence: A cross – national analysis on suicide and homicide*. International Journal of comparative Sociology. 33 (3 - 4) 182 -196. [Structural violence is problematic in and of itself, but it is also dangerous because it frequently leads to direct violence. Those who are chronically oppressed are often, for logical reasons, those who resort to direct violence. For example, cross-national studies of murder have shown a positive correlation between economic inequality and homicide rates across 40 nations; (Unnithan & Whitt, 1992). In the U.S., racial inequality in wealth is correlated with murder rates. Often elites must use direct violence to curb the unrest produced by structural violence. For example, during the 1980s, mean income disparity between whites and blacks in the same urban area predicted use of deadly force by police. Structural violence often requires police states to suppress resentments and social unrest. Huge income disparities in many Latin American countries are protected by correspondingly huge military operations, which in turn drain resources away from social programs and produce even more structural violence].

UNESCO Culture of Peace Program Summary. Canadian Centers for Teaching Peace. (2002) .Conference Summary (Draft December 3 (2002). <http://www.peace.ca/detailedagenda.htm> [This summary is phrased in terms of "proposals": they attempt to take the extensive input received during the Conference and play it back to Canadian peace educators for another round of input and consensus.

General conclusion: we should turn our world of peace education 'upside down' and put students/youth/children at the top. (Reference: <http://www.peace.ca/AWorldFitForChildren.pdf> 'A World Fit For Children' give youth a voice at the table of peace education, being student/learner driven and we peace educators supporting the youth ("symbolic: passing the peace education baton to youth ... we are your resource and support system"). PROPOSED LONG TERM VISION: ASSURE PEACE EDUCATION IS INTEGRATED INTO ALL CURRICULA BY THE END OF THE DECADE. Paraphrasing the Global Campaign for Peace Education, "the goal of the campaign is to assure that all educational systems throughout Canada will educate for a culture of peace". Peace education starts at home. The summary also includes an extensive Plan of Action].

US Labor Against War. Draft resolution on Education for Peace. (2004). Federación de Enseñanza de la Confederación Sindical de Comisiones Obreras (C.C.O.O) la Federación de enseñanza de la C.C.O.O. <http://uslaboragainstawar.org/article.php?id=5800> [Following the violent attacks of 11 March in Madrid, which are linked to the 11 September attacks in the United States and which put us in a context of indiscriminate, unjustified and irrational violence resulting in the random murder of civilians, workers and students, Education International condemns war and terrorism, whilst campaigning for democratic coexistence and calling for teachers worldwide to promote education for peace and intercultural learning. EIU declared that: A year after the start of the Iraq war and Iraq's subsequent occupation without United Nations support, it is essential that international legality is restored without delay. The UN, its own inspectors and the Americans have confirmed that Iraq did not possess any weapons of mass destruction after all. The introduction of the strategy linked to Al Qaeda preventive war represents an unprecedented attack on the beginnings of peaceful relations between nations, relations regulated by the rules of international law. The invasion and occupation of Iraq has not helped to fight international terrorism. Quite the opposite, it has led to the development of fundamentalist tendencies, tendencies responsible for the bloody attack of 11 March in Madrid, among others].

Rolling Kent (1996). *Los temas críticos de la educación superior en América Latina. Estudios Comparativos.* 2 T. Tomo 1. Editorial F.C.E. México. 172 p. ISBN: 9681646983. [In this second book, authors delve deeply in private sector higher education development, its assessment and in the increasing importance of postgraduate studies. The analysis of these topics comprises national experiences in Argentina, Brazil, Chile, Colombia and Mexico, This comparative perspective offers an articulated vision of national similarities and differences in Latin America].

Toh Swee-Hin (S.H. Tho) (1997). *Education for Peace: Towards a Millennium of well being.* Paper for the Working Document of the International Conference on Culture of Peace and Governance (Maputo, Mozambique, 1-4 September 1997). <http://www.peace.ca/educationforpeace.htm>. [This contribution presents approaches on a Global yearning for Peace, Peace Education as an Holistic Paradigm, the possibilities of Living with Justice and Compassion, the Dismantling of War Culture, the Lighting of Candles of Dignity, the Caring for Seven Generations, Active Harmony among Cultures, Renewing Roosts of Inner Peace, the Practice of Peace Education and finally the Sings of Hope].

Biographical Sketch

Raúl Béjar Navarro is a sociologist, professor and university researcher who has exercised a creative leadership for more than forty years in the Autonomous National University of Mexico. His intellectual restiveness and capacities, permitted him to design, prompt and carry out two institutional innovations: the National School of Professional Studies Acatlán, and the Regional Center of Multidisciplinary Research. As a professor, has been active in the professional development of numerous generations of students that have themselves noticeable by their political and social participation. His most outstanding research contributions deal with higher education and Mexican identity. His intellectual production includes more than fifteen books as author or coauthor and fourteen chapters in diverse books. He has published more than thirty articles in publications of extensive academic prestige. Since twenty years ago, heads an ambitious research program on the Mexican national identity, in collaboration with Dr. Héctor Manuel Cappello. On this theme he has coordinated three collective books with Dr. Héctor Rosales.