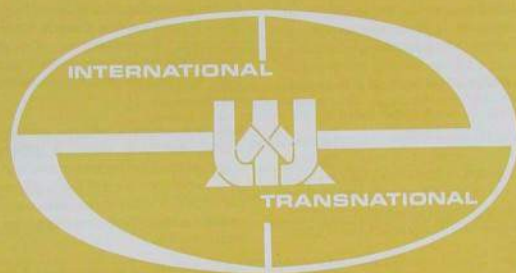


TRANSNATIONAL

ASSOCIATIONS

TRANSNATIONALES



INGOs' Vision of Education for Peace

Les associations internationales et les congrès

1987 - n° 6

The review of international
associations and meetings

Revue bimestrielle Nov. - Dec.

La revue des associations et
des réunions internationales



39th year

Revue bimestrielle 1987

39^e année

This publication, produced by the UAI, appears six times a year.

The purpose of the studies, surveys and information included in this periodical concerning the international and transnational networks of nongovernmental organizations is to promote understanding of the associative phenomenon in a human society which continues to grow and evolve regardless of the consequences.

The programme of the review, in accordance with the principles of the UAI, is intended to clarify general awareness concerning the associative phenomenon within the framework of international relations and, in particular, to inform associations about aspects of the problems which they tend to share or which are of common interest to them.

The columns of this review are open to association officers, research workers and specialists of associative questions. The articles do not of course necessarily reflect the point of view of the publisher.

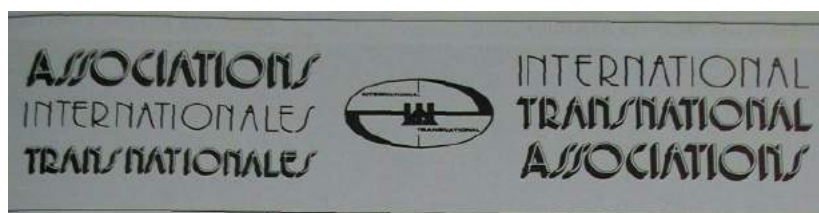
Cette publication, éditée par l'UAI, se présente à ses lecteurs sous la forme d'une revue de période bimestrielle.

Son objet associatif d'études, d'enquêtes, d'informations, au service des réseaux internationaux et transnationaux d'organisations non gouvernementales, s'attache aux idées et aux faits d'un phénomène de société humaine en expansion continue et en évolution hâtée.

Son programme, conforme aux principes et aux méthodes de l'UAI, vise, en général, à éclairer les connaissances du grand public sur la vie associative dans la perspective des relations internationales et, en particulier, à informer les associations des divers aspects de leurs problèmes propres et d'intérêt commun.

Les colonnes de la revue sont ouvertes à la fois aux responsables d'associations, chercheurs, spécialistes des matières associatives, dont les articles n'expriment pas nécessairement le point de vue de l'éditeur.

<p>UNION OF INTERNATIONAL ASSOCIATIONS EXECUTIVE COUNCIL COMITE DE DIRECTION President : President : F.A. CASADIO, Directeur de la Società italiana per la Organizzazione Internazionale (Italie). Vice-présidents: Vice-Presidents: Rafael CALDERA (Venezuela) Ancien président de l'Union interparlementaire S.A. SAXENA (Inde) Former Director of the International Cooperative Al- liance. Auguste VANISTENDAELE (Belgique) Secrétaire général de Coopération et solidarité. Trésorier général : Treasurer General : Paul E. HERNAUX (Belgique) Président Honoraire de la Conférence permanente des Chambres de commerce et d'industrie de la Secrétaire général : Secretary-General : Jacques Raeymaeckers (Belgique) Ambassadeur honoraire. Members: F.W.G. BAKER (U.K.) Executive Secretary, International Council of Scien- tific Unions.</p>	<p>Christian DE LAET (Canada) Secretary, Canadian Plains Research Centre, Uni- versity of Regina. Robert Fénaux (Belgique) Johan GALTUNG (Norway) Vice-redacteur Vladimir HERCIK (Tchécoslovaquie) Marcel MERLE (France) Professeur à l'Université de Paris 1. Pierre PESCATORE (Luxembourg) Juge à la Cour des Communautés européennes Andrew E. RICE (U.S.A.) Former Executive Secretary of the Society for International Development. Cyril RITCHIE (Irlande) President, Federation of Semi-Official and Private Institutions established in Geneva. Myriam SCHREIBER (Belgique) Vice-présidente de la Fédération abolitionniste internationale Albert TEVOEDJIRE (Bénin) Secrétaire général de l'Association mondiale de prospective sociale.</p>	<p>UNION DES ASSOCIATIONS INTERNATIONALES REPRESENTATIONS PERMANENTES DE L'UAI UAI REPRESENTATIVES Organisation des Nations Unies: New York: Andrew RICE Genève: Cyril RITCHIE UNESCO: Vladimir HERCIK Paris: Maryvonne STEPHAN</p>
--	--	--



1987 - N° 6

Redaction/Editorial
Jacques RAEYMAECKERS
Robert PENAU
Geneviève DEVILLE
Anthony J.N. JUDGE
Ghislaine de CONINCK
Paul GHILS
Myriam SCHREIBER

Published by/Publié par:
Union of International Associations - UIA
(founded 1910)
Issn-0020-6059

Editorial and Administration :
Rue Washington 40. 1050 Brussels (Belgium)
Tel (02) 640 18 08 - 640 41 09
Tx 65080 INAC B

Editeur responsable : Jacques Raeymaeckers
Rue Washington 40. 1050 Bruxelles
(Belgique)
Tel. (02) 640 18 08 - 640 41 09

Subscription rate: BF 1.100, or equivalent per year (6 issues) + postage BF 270.

Abonnement: FB 1.100 ou équivalent, par an (6 numéros) + Frais de port FB 270.

Method of payment:
Mode de paiement à utiliser:

Bruxelles: Compte-chèque postal n° 000-0034899-70 ou Compte n° 210-0508283-55 à la Générale de Banque. 253, Avenue Louise, 1050 Bruxelles.

London: Account n° 04552334, National Westminster Bank Ltd., 1 Princes street.

Genève: Compte courant n° 472.043.30 Q à l'Union des Banques Suisses.

Paris : par virement compte n° 545150-04200 au Crédit du Nord, Boulevard Haussmann, 6-8, Paris 75009.

Copyright (c) 1987 by Union of International Associations. All rights reserved. No part of this work may be reproduced or copied in any

or mechanical, including photocopying, recording, taping, or information and retrieval Systems — without written permission of the Secretary General. Union of International Associations.

SOMMAIRE

CONTENTS

INGOs' Vision of Peace Education *L'éducation pour la paix vue par les OING*

The Interrelationships between Peace, Development, Human Rights and their Impact on the Conceptualization of Peace Education from the View-point of INGOs Affiliated with the United Nations System, by Elly Hermon	315
Peace Education as Peace Development, by Elise Boulding	321
Peace Studies: a Curriculum Proposal, by Johan Galtung	327
Educating for What?, by Patricia Mische	331
Interpersonal Understanding across Cultural and Social Differences, by Richard Taylor	335
Excerpts from a World Core Curriculum, by Robert Muller	340
L'école instrument de paix	342
Education à la paix par le jeu, par Nic Nilsson	348
Le rôle des parents dans la lutte contre les préjugés, l'intolérance et le racisme, par Micheline Ducray	350
Goodness as a Qualification, by Aage Rosendal Nielsen	352
Teachers as Agents of Peace, by Robert Aspeslagh	354
The Search for Peace through Education, by Norman M. Goble	356
Combattre le culte de la violence, par Gérard Montant	358
Enseigner les droits de l'homme: le rôle spécifique des organisations d'enseignants	359
Bibliographie /Bibliography	362
Report on International Meetings, by Ghislaine de Coninck	363



En octobre 1987 les membres associés de l'UAI se sont réunis à Bruxelles; ils ont été accueillis par le secrétaire général de l'UAI, l'ambassadeur Jacques Raeymaeckers.

Le sujet à l'ordre du jour de la séance plénière traitait des facteurs influençant le choix d'un lieu de congrès. Le rapport de cette réunion sera publié dans le n°1, 1988 de cette revue.



In October 1987, the UAI Associate members met, once again in Brussels, to discuss the congress bidding procedure. The topic on the agenda was discussed in a plenary session by a panel of experts; from left to right: Ambassador J. Raeymaeckers, Messrs. Henard, Pierre Laconte, Geoffrey Smit OBE, Mickael Baker, Vincent Van Wulfen, François

d'Heilly, Ms. Ghislaine de Coninck, Mr. Ros Stewart. Ambassador Jacques Raeymaeckers, Secretary General of UAI with the participants during a get together reception-dinner.

The complete report of the meeting will be published in "Transnational Associations" n° 1, 1988.



La première partie de ce numéro de la Revue est consacrée au phénomène de l' "éducation à la paix " tel qu'il est perçu par des ONG dont l'activité englobe ce domaine. Les articles publiés rassemblent les réponses reçues d'ONG figurant à ce titre dans le volume III du Yearbook de l'UAI; ils constituent un échantillonnage non exhaustif.

On prendra également connaissance de la contribution de trois personnalités académiques s'étant penchées sur ce sujet, le Professeur Johan Galtung, Ms Elise Boulding et M. Elly Hermon. L'étude de ce dernier traite plus particulièrement de l'activité des groupements d'ONG près l'ECOSOC et l'UNESCO et peut être utilement rapprochée de celles qu'il a consacrées, dans des numéros antérieurs de la Revue, à l'état de la question dans l'entre-deux-guerres. Ces articles reflètent comme de règle l'opinion de leurs auteurs.

Pour ce qui est des activités propres à l'UAI, on lira avec intérêt l'étude de Ghislaine de Coninck consacrée à divers aspects des congrès internationaux.

Pour le surplus, la Revue contient, à côté des rubriques habituelles, l'index annuel des sujets et auteurs pour l'année 1987.

The first part of this issue is devoted to the phenomenon « Peace Education » as it is perceived by NGOs whose activities cover this field. The articles bring together responses received from NGOs listed under the relevant heading in « Global Action Networks » (volume 3 of the UAI's Yearbook); they are not an exhaustive sample.

Also to be noted are the contribution on this theme by three academics, Professor Johan Galtung, Mrs Elise Boulding and Mr Elly Hermon. The latter study considers in particular the activities of NGO groupings with ECOSOC and Unesco and may be usefully compared with other articles by the same author which have appeared in previous issues of the Review on the subject for the period between the world wars. As usual, these articles reflect the authors' own opinions.

As for the activities of the UAI itself, of particular interest is the study by Ghislaine de Coninck dealing with various aspects of international congresses.

In addition, subject and author indexes for the year 1987 are to be found on pages 371-372.

INGOs' Vision of Peace Education

The Interrelationships between Peace, Development, Human Rights and their Impact on the Conceptualization of Peace Education from the Viewpoint of INGOs Affiliated with the United Nations System

by Elly Hermon *

The present study is intended to highlight the contribution of INGOs affiliated with two important U.N. agencies - ECOSOC and UNESCO - to the conceptualization of the interrelationships between some fundamental concepts such as peace, development and human rights, instrumental in defining the aims and scope of these agencies, and its impact on the conceptualization of peace education.

With the exception of a few important INGOs having a particular interest in peace education, the article focuses on views expressed by the coordinating organs of the INGOs affiliated with these U.N. agencies and which reflect

the efforts of the INGO community to produce a synthesis of the different viewpoints held by its various members. The resolutions and recommendations formulated at these INGOs fora provide only an indication of certain prevailing trends of opinion and do not necessarily reflect a general consensus, so difficult to obtain in the case of such complex issues as the definition of the conceptual contents of peace and peace education which have proved historically to be particularly controversial(1).

INGOs and the U.N. System

Some information about the importance of the two groups of INGOs in consultative relationship with ECOSOC and UNESCO respectively (although they overlap to a large extent), on which this article is focused may prove useful

* Elly Hermon is a Canadian historian.

This article is a revised version of a paper read at the Education Commission of the International Peace Research Association, 11th Conference. University of Sussex, 1986.

for a better understanding of the significance of their contribution to the conceptualization of peace education.

Most relevant information in this respect was provided by the 15th General Assembly of the Conference of Non-Governmental Organizations in Consultative Status with ECOSOC (CONGO) held in 1982 at the U.N. Headquarters in New York. The theme of this Conference was « *NGOs at the U.N. : 35 Years of Consultative Status* » and its purpose was to provide an overall assessment of the work of the CONGO and its committees, with a view to developing consultative relationships so that the experience and capacities of the nongovernmental sector would be put most effectively at the service of the international community. According to the Chairman of the ECOSOC Committee on NGOs, there are more than 700 NGOs holding consultative status with ECOSOC (1982) and representing « *a broad and all embracing spectrum of interests ranging from international peace and security to human rights and drug abuse* »(2). The importance of the NGO contribution to achievement of the U.N. goals was highlighted by the president of CONGO addressing its 15th General Assembly: « *As a result of our experience in working on issues reaching across borders and in working with people from different countries that make up our organizations, we are able to make a unique contribution to the development of a world community as essential factor in promoting and attaining the goals of the U.N. Charter* »(3).

As to the international NGOs affiliated with UNESCO, their number is over 580 (1986), over half of which being classified in the categories A and B which have closer relationships with UNESCO. Their importance and the significance of their role in promoting U.N. goals was highlighted in their collective document presented at the « *Intergovernmental Conference on Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms* » held in Paris in 1983. The introductory section of this document provides a clear idea of the numerical weight and the representativity of these organizations : « *The international NGOs in consultative relationship with UNESCO include some several thousand national organizations with hundreds of millions of members throughout the world. Their numbers as well as their scope range far beyond their own field of activity and make them representative of almost the entire population of the world* »(4).

Any attempt to present a general viewpoint of INGOs should, however, take into account the diversity of these organizations which represent groups with different interests as well as with different philosophical, political, cultural, social and economic backgrounds. That is the reality of INGOs and more particularly of their umbrella organizations. This diversity is well reflected by the above cited document presented at the intergovernmental conference held in 1983 : « *The diversity of their specific fields of activity - cultural, educational, professional, trade-unions, religion, etc. -, the diversity of the populations they include - all the regions of the world with their ranges of development, culture, life styles -, the diversity of their ideologies - generally related to their origins and history -, naturally lead them to take different approaches to problems and purposes and use different means for solving them* »(5).

However, beyond this diversity there is a certain community of interests and of global vision which incites these various organizations to search for a common ground on

which they can define some mutually agreed goals and develop a coordinated action to attain them. This common ground is to be found within the conceptual framework of the U.N. Charter to which all these organizations adhere.

The creation of coordinating organs of these various organizations was intended to provide the hundreds of INGOs affiliated with the U.N. system with independent and neutral fora for debating issues of common concern. Deliberations of these coordinating bodies prove that out of the broad spectrum of opinions expressed by individual organizations, a basic consensus can emerge respecting the desirable objectives of the international community in such vital areas as disarmament, development, human rights and promotion of international understanding and cooperation. We can therefore consider the INGOs' standpoint, expressed in resolutions adopted by their coordinating organs through a democratic process respectful of the position of each individual organization as representative of at least a significant proportion of informed world public opinion.

The importance of NGOs' contribution to the U.N. efforts to achieve a more peaceful, just and harmonious world order has been pointed out repeatedly by U.N. authorities. A bright assessment of the role played by the NGOs sector in the international system was made by a foremost U.N. official, the administrator of the U.N. Development Programme, Bradford Morse. Addressing the 1982 CONGO General Assembly, he made the following statement : « *You are the political sub-structure of the U.N. With an effective sub-structure, the structure itself works enormously better. Being part of the political sub-structure, you can bring a greater degree of innovativeness and experiment... that are beyond the capacity of the more structural mechanisms* »(6).

The Controversy over the Conceptualization of Peace and Peace Education

Definition of peace and the conditions necessary to establish it has always been controversial. Naturally, this issue has been of primary concern for the INGOs interested in the promotion of international understanding and cooperation. Recent discussions of this issue in INGO fora reflect a remarkable effort to extend the conceptual framework of peace to the point that this concept tends to become synonymous with the general betterment of the human condition.

This tendency was clearly reflected in the deliberations of the NGO Conference « *Together for Peace* » held in 1986 under the auspices of the CONGO in order to mark the International Year of Peace and to provide « *a forum for reflection on the present state of the world and the basic requirements to create conditions allowing for peaceful development of humanity* »(7).

One of the Conference's five workshops was devoted to the theme of the interrelationships « *Peace, development and social security, national independence and justice* ». The workshop's participants criticized « *the kind of « peace » that has been built on social injustices and continued conflicts* » and concluded that « *Peace is to be understood much more globally than the mere absence of war* »(8).

The extent to which the conceptualization of peace education is determined by that of peace is illustrated by a paper presented by Colin Reid, guest lecturer at the INGOs Symposium on Education for Peace and International Understanding held at UNESCO House in December 1986. The lecturer highlighted the conceptual evolution of peace education in the 1970s had been influenced by Johan Galtung's concept of « structural violence » which stressed the underlying social causes of conflict and the interrelationships between violence and other problem areas, notably those related to social justice. C. Reid criticized this approach to conceptualization of peace which in his view led to conceptual confusion detrimental to peace education (9). These comments clearly indicate that the old controversy in the peace research and education community over the validity of conflicting concepts of peace - the so-called « negative peace » (absence of war) and « positive peace » (elimination of the more deeply-rooted causes of conflict) - has a lasting impact on conceptualization of peace education(10).

However, although this controversy deserves further discussion, it is not the object of this article which is intended to highlight the growing awareness of the interrelationship between the concepts of peace, development and human rights and their significance for peace education as reflected by recommendations made in various INGOs fora.

INGO'S Vision of Development

In the above cited address made by B. Morse at the 1982 CONGO General Assembly, development was described as : « *a process for enlargement of enrichment of human lives... an enterprise to advance the human condition* »(11). Development was thus presented as a multidimensional concept related to the advancement of the individual and the collective on the local, national and global levels.

A significant illustration of this holistic approach to development is the INGOs' conceptualization of the New International Economic Order (NIEO). This new international order is not conceived of in merely economic terms but rather as a global reform of international relations between rich and poorer countries as well as a far reaching reform of societies afflicted by poverty, injustice and intolerance. The multidimensional concept of development is fundamental in this approach, its redefinition being inspired by humanistic concerns besides economic consideration. Development is thus conceived as a fundamental human right rather than as a purely economic enterprise. Actually, INGOs underline the correlations between economic progress and other aspects of human well-being, notably peace and respect of human rights as well as a social vision inspired by values of justice and equity, at least as far as opportunities for the individual are concerned. Accordingly, the definition of the ultimate aim of the NIEO, adopted at a INGOs/UNESCO symposium held in 1975 and dedicated to this issue, reads as follows: « *integral application of human rights which means the possibility of every human being to fulfil himself fully; which involves the integration of social, cultural, educational and scientific dimensions linked to the notion of development in the conception of a New International Economic Order* »(12).

The INGOs' definition of the concept of development takes into account the diversity of the groups composing

the world community and recognizes the fact that no universal definition of the contents of this concept is applicable or desirable as there are no universal patterns of development acceptable to the different components of this community. It is precisely the diversity of this world community which is considered by INGOs as the very basis of the whole concept of development defined as « *a dynamic process in which converge all the activities of a human group according to its own values* »(13). Accordingly, INGOs have repeatedly argued that the failure of development policies applied to developing countries stems, above all, from a misconception of development focused on economic growth at the expense of the socio-cultural dimensions of development. The 19th Conference of INGOs in consultative relationship with UNESCO reiterated in 1984 the declaration adopted by the World Conference on Cultural Policies which had stated that « *culture constitutes a fundamental dimension of development* »(14).

The INGOs' analysis of the conditions considered necessary for establishing an NIEO emphasized the relationships between the major problem areas facing mankind. These relationships were acknowledged at the 1976 INGO/UNESCO Conference dedicated to the INGOs' contribution to the promotion of the NIEO and, which stressed the correlations between respect of human rights, disarmament and development in its broader sense, stating that: « *the establishment of an NIEO goes through the abolition of every form of colonial domination, racial discrimination, apartheid, violation of human rights; that the establishment of a NIEO depends to a large extent on the progress achieved in the field of disarmament, security, co-operation and peace; that a NIEO implies a dialogue between all States on equal footing facilitated by the practice of political, economic and social democracy within each of them* »(15).

This statement thus emphasized INGOs' preoccupation with the social dimension of development within developing as well as industrialized countries. Accordingly, the right to development was recognized as a universal human right to be respected in every country regardless of its level of economic development. INGOs actually recommended that the UNESCO 19th General Conference include an explicit reference to the Universal Declaration of Human Rights in its resolution in favor of the promotion of the NIEO(16).

The particular educational concerns of INGOs affiliated with UNESCO are equally reflected in their resolutions concerning the promotion of a NIEO which underline the potential contribution of education to this process. The integration of the educational dimension in the conceptual framework of international development thus emphasizes the correlations between peace education conceived as a multidimensional endeavor and the other factors on which, in this perspective, development depends. The awareness of the importance of the educational factor for the promotion of a NIEO is well reflected in the INGOs' statement that besides « *profound transformation in the economic and social structures* », the NIEO also requires « *a fundamental change of attitudes and of mentalities* »(17). Besides educational endeavors within the formal education system, informal education, notably through the mass media, is expected to play an essential role in this respect. The INGOs represented at the above mentioned UNESCO/INGO symposium expressed accordingly their support for UNESCO's stand in favor of a new international information order more attentive to developing countries' viewpoints in

international affairs and to their respective perceptions of their own needs and realities(18).

Development as a Human Right

It should be noted, however, that though generally supportive of UNESCO's position, the NGOs did more than just follow the Organization's leadership, occasionally expressing views which proved their political and intellectual independence vis-à-vis UNESCO. Accordingly, NGOs affiliated with UNESCO seemed to give to the interrelationship between major problem areas more consideration than that reflected by UNESCO resolutions. NGOs thus proved to be particularly sensitive to the human rights dimension of the NIEO and deplored the omission of an explicit reference to the Universal Declaration of Human Rights in the resolution concerning the NIEO adopted by the UNESCO 19th General Conference(19).

The same viewpoint was supported by the Human Rights Commission of the CONGO in 1982, which stressed that the right to development should be considered as a human right. This view was supported at this conference by the U.N. Under-Secretary-General for International Economic and Social Affairs, S.U. Yoloh, who suggested that NGOs *could contribute profoundly to the functionalization of a conceptual approach to the U.N. work in the area of the Right to Development*(20). The validity of the multidimensional concept of development stated previously by NGOs affiliated with UNESCO was reaffirmed by the CONGO which acknowledged that the right to development should not be confined to the economic sphere but required a *« real participation of the people affected and this, in turn, requires fundamental human rights as the right of association and freedom of speech »*(21).

This extension of the scope of human rights to the field of development implies a redefinition of human rights which was actually suggested by NGOs involved in the promotion of human rights. Accordingly, at a Seminar on Human Rights held in 1980 by the World Confederation of Organizations of the Teaching Profession (WCOTP), it was suggested that the distinction between « classic » human rights - namely civil and political rights - and economic, social and cultural rights, has become obsolete(22). However, it was admitted that the validity of this view was still far from obtaining world-wide acknowledgement. Even at the U.N. level, the distinction between the two categories of human rights has been maintained. Two covenants on human rights were adopted by the U.N. General Assembly. One on civil and political rights, the other on economic, social and cultural rights. But whereas the former has an obligatory character, the latter, adopted under the pressure of developing countries, is promotional, which means that the signatory governments agreed to gradually promote the enjoyment of economic, social and cultural rights. The issue of North-South negotiations with a view to establishing a NIEO was thus introduced in the deliberations of the above mentioned WCOTP Seminar on Human Rights. The view stressed in this context was that the industrialized countries' in these negotiations was depriving a great number of people in the South from their *« basic economic, social and cultural rights without which civil and political rights have very little or no meaning at all »*(23).

Peace as a Human Right

Human rights are not conceived by NGOs affiliated with

the U.N. system only in the perspective of development, though development is in their view an essential dimension of human rights. Many NGOs resolutions present disarmament and peace as a prerequisite for the respect of human rights as well as for development. For an illustration of this conceptual approach stressing the interrelationships between peace, development and human rights, we may refer to the resolution adopted in 1982 by the CONGO Human Rights Committee: *«Peace is a precondition for all other human rights. In this sense it is the ultimate right as well as among nations and peoples. When Governments in their concern for security become enmeshed in a pattern of ever increasing expenditure for armaments, the impact on human rights is at least threefold. The diversion of resources from the satisfaction of basic human needs, the societal and human rights restrictions within a state invoked to enforce such a diversion, and the gross violation of all human rights when armed conflict erupts... Therefore we call upon non-governmental organizations to examine their own priorities and programs with a view to giving greater attention to the interdependence of disarmament, development and human rights »*(24).

This resolution indicates quite clearly the extent to which the problems of peace, disarmament, development and human rights are in an NGO perspective, linked together and indivisible. It becomes thus evident that according to this conception, no real progress in any of these problem areas is possible without simultaneous progress in the others. It is also significant that the conceptualization of peace and disarmament as prerequisite to all human rights was adopted by a body dedicated to the promotion of human rights. That means that for people who adopt a holistic approach to the analysis of major problems affecting mankind, the high priority of peace and disarmament is obvious even when they focus their attention on another correlated problem area such as human rights. The statement made by a participant in the CONGO Conference is particularly relevant in this respect : *« The right to peace transcends all other concepts of Human Rights »*(25).

It is interesting to observe that the analysis of the consequences of the absence of peace and more particularly, the arms race, leads to similar conclusions in the case of those particularly concerned with the issues of peace and disarmament as in that of those who focus on other problem areas like development and human rights.

The arms race is perceived by all of them as an enormous waste in material and human resources which generates inequity within the countries participating in it as well as on the international level by diverting resources which otherwise could be employed for development and assistance for the most needy(26). With respect to the causes of the arms race, similar arguments are repeatedly put forward, particularly the influence of powerful pressure groups - the so called « military-industrial complex » - on national defense policies, and the misconceptions in security matters according to which military power is synonymous with security and national prestige whereas disarmament is identified with unemployment(27).

Peace Education as a Multidimensional Concept

The convergence of the major problems affecting mankind is however best demonstrated by the similarity of the

means to be employed in order to ensure appropriate solutions and which are advocated by all those who focus on one particular problem area. All of them emphasize the importance of psychological factors, changing attitudes and mentalities by education and appropriate information of public opinion.

The interrelationships between different problem areas such as disarmament, development and human rights are highlighted by the conceptualization of peace education as a multidimensional endeavor encompassing all of them.

This conception of peace education has been repeatedly emphasized in many INGOs fora. In their collective consultation on education for disarmament and peace held in 1980, INGOs stressed their view that «*Education for disarmament and peace is linked to education for better international understanding, education for human rights... and education for development. It covers all technological, social, economic, cultural, political and legal aspects seen objectively and scientifically and involving the actual interests and needs of the groups concerned*»(28).

A similar approach to peace education was formulated at an international workshop on education for international understanding (EIU), organized in 1982 by the World Federation of the U.N. Associations (WFUNA): «*While EIU embraced many major issues (e.g.: disarmament, development, human rights, environment, culture, etc.)... the participants recognized that any valid pedagogical approach in EIU must place considerable emphasis on the inter-relationships between these different aspects of the EIU*»(29). The validity of this conceptual approach to peace education was reinforced by the NGOs' collective document presented at the Intergovernmental Conference on Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms held in 1983 : «*NGOs would like to see recommendations made to governments concerning the setting up of close correlations between the educational objectives set down in the [UNESCO] 1974 Recommendation: international understanding, international co-operation, peace, disarmament and security, respect for human rights and fundamental freedoms* »(30).

This view according to which no valid solutions are to be expected in dealing separately with the major problems affecting mankind and that peace education should accordingly be instrumental in raising the awareness level in this respect, prevailed also in subsequent INGO deliberations. The appropriate orientation which peace research and education should be given in the INGOs view, was highlighted by a resolution adopted in 1984 by the INGOs in consultative relationship with UNESCO. The resolution recommends to initiate studies about the experiments undertaken in various countries in education for peace and about the causes of conflicts with a view to demonstrating «*the more and more obvious links between problems of disarmament, development, human rights and rights of peoples and nations*»(31).

This illustration of the growing awareness of the importance of the interrelationships between major problems affecting humankind, highlights the emergence of a multidimensional, integrative approach to peace education which is not to be reduced to one particular level of conflict resolution. Peace education appears thus to be applicable at all levels of conflict resolution from the personal level (inner peace) to the inter-personal and inter-group levels (which

includes the international level without being limited to it).

This multidimensional approach seems to be most appropriate for ensuring the broadest possible consensus within the peace education movement. This approach actually prevailed at the INGOs symposium on education for peace and international understanding convened at UNESCO House in December 1986. Instead of adopting a resolution placing emphasis on a particular problem area or level of conflict resolution, the final report of this conference only recognizes the various concerns, covering all levels of conflict resolution as expressed by participants. This report seems to favor implicitly a multidimensional peace education concept by stressing the concerns expressed by those participants who pointed out recent evolution in different areas - military, technical, economic, demographic - which «*seems to lead to annihilation of humankind*». Their conclusion : «*To what avail a "peace of cemeteries" ?*»(32) summarizes the rationale of multidimensional peace education which is not to be reduced to dealing with war considered to be only a symptom of the multifacet crisis affecting the contemporary world, the major aspects of which being interrelated and potentially equally disastrous.

Accordingly, the cited report stresses NGOs' recommendations intended to encourage interdisciplinarity in school curricula and to «*promote, as far as possible, transversal themes, closer to reality*»(33). Peace education is thus conceived not as a separate subject focused on one particular problem area and level of conflict resolution but as an educational approach intended to highlight the interrelationships between different problem areas and levels of conflict resolution.

The preoccupation with the adoption of an appropriate terminology and conceptual tools in dealing with these different problem areas does not seem to be necessarily incompatible with this educational approach, as some critics argue(34). Actually, the emphasis placed by INGOs on the interrelationships between major problems affecting mankind has not resulted in some kind of a general theory of peace education detached from reality. On the contrary, this conceptual approach is intended to bring education closer to reality. This is clearly illustrated by the fact that INGO recommendations stressing the attention deserved by these interrelationships in formulating peace education strategies are generally accompanied by recommendations advocating adaptation of these strategies to the reality of each target group.

This view is most explicitly expressed in the cited report on the results of the WFUNA workshop on EIU which, while emphasizing the interrelationships between the different aspects of EIU, stated that it «*was also considered important that due attention to the different perceptions of these major issues [disarmament, development, human rights, environment, culture, etc.] which prevail in different countries and regions,* » and that «*there could not be any simple approach to EIU which could be effective in every society, when the needs of each society are so different*»(35). A similar view is expressed in the cited NGO collective document presented at the 1983 Intergovernmental Conference on Education for International Understanding, Co-operation and Peace which points out the «*need for an approach and language suited to the cultural and historical identity of various peoples* »(36).

In conclusion, whereas NGOs' deliberations on peace

education reflect a broad agreement as to the validity of a multidimensional peace education concept based on an appropriate perception of the interrelationship between major problems affecting mankind, it is generally admitted

that this concept cannot be applied indiscriminately to different national and social contexts and it requires appropriate adaptation to the needs and perceptions of the target group.

Footnotes

1. E. Hermon, «Approches conceptuelles de l'éducation en vue de la compréhension internationale dans l'entre-deux-guerres ». *Canadian and International Education*, 15 (1986) 2, pp. 29-52.
2. CONGO. *Report of the 15th General Assembly of the Conference of NGOs in Consultative Status with ECOSOC*, 13-16 Sept. 1982, U.N. Headquarters. New York. p. 10.
3. *Ibid.*, p. 3.
4. UNESCO Archives (hereinafter UA), ONG/83/26/COR/11,7/4/1983, p. 1.
5. *Ibid.*
6. CONGO, *Report...*, Annexe 3. pp. 2-3.
7. CONGO. «*Together for Peace*», Geneva, 20-24/1/1986, *Final Report*, p. 3.
8. *Ibid.*, p. 8.
9. UA, ONG/86/EDPIU/Final Report, 3/3/1987. p. 14.
10. Regarding this impact, see: E. Hermon, «Conceptual Approaches to Peace Education : Challenges and Pitfalls », in P. Amopoulos (ed.), *Prospects for Peace*, Gamma Institute Press, Montreal, 1986, pp. 70-73.
11. CONGO, *Report...*, Annex 3, p. 2.
12. UA, *Symposium NGO/UNESCO, 8-10/12/1976, NCO/Conf.* 16/6, 15/9/1977, p. 1.
13. *Ibid.*, p. 2.
14. UA, NGO/Conf. 19/Resolutions, 13/7/1984, p. 9.
15. UA, NGO/Conf. 16/6, 15/9/1977, p. 2.
16. UA, NGO/Conf. 19/Resolutions, p. 3.
17. UA, NGO/Conf. 16/6, p. 1.
18. *Ibid.*, pp. 2-3.
19. UA, NGO/Conf. 19/Resolutions, p. 3.
20. CONGO, *Report...*, p. 65.
21. *Ibid.*, p. 66.
22. WCOTP, « *Teachers and Human Rights* », *A WCOTP Seminar*, Rio de Janeiro, 11-13/8/1980, p. 32.
23. *Ibid.*, p. 33.
24. CONGO, *Report...*, p. 71.
25. *Ibid.*, p. 67.
26. UNESCO/NGOs Collective Consultation « Education for Disarmament and Peace », Paris. 14-16/1/1980 (UA, NGO/80/21/EDES/Final Report, p. 2).
27. *Ibid.*
28. *Ibid.*, pp. 3-4.
29. WFUNA, *Education for International Understanding. Report of International Workshop (Krokkleiva/Norway, 26-30/10/1982)*, p. 6.
30. UA, ONG/83/26/Cor. 11, paragraph 13.
31. UA, NGO/Conf. 19, 13/7/1984. Resolutions, p. 15.
32. UA, ONG/36/EDPDIU/Final Report, p. 4.
33. *Ibid.*, p. 10.
34. *Ibid.*, p. 14.
35. WFUNA, *loc. Cit.*
36. UA, ONG/83/26/Cor. 11, p. 2.



Peace Education as Peace Development

by Elise Boulding*

Peace education has been the stepchild of both the peace research and the peace action communities in the post-World II era. Not seen as intellectually respectable enough for the researchers, not action-oriented enough for the activists, it has been regarded as the domain of dogooder teachers and tactically unskilled community volunteers. As for impacting foreign policy, it is thought of as the least effective instrument in the peace field. Taking another point of view entirely, I will argue that peace education is the critical interface between research and action, and a major vehicle for the underlying culture change necessary for peace development in war-dominated societies.

I see peace education as peace development. It involves a particular way of organizing learning experiences about conflict, violence, social justice and peace, and about the world structures and institutions that sustain these phenomena. It involves research on what is there in the real world, a high development of the imagination, and a learning of the practical skills of reconstructing social forms while drawing on a diversity of cultural traditions. It can go on anywhere - in schools, universities, families, a range of community settings, and in the councils of government. It includes research and action as a part of learning.

After a brief preliminary overview of peace education from 1888 up to World War II, the era of the Old Internationalism, I will examine the new internationalism of peace education in recent decades. This will be entirely in the context of the international peace research movement, since that is the arena with which I am most familiar. The political issue of how state educational systems have dealt with peace education, and the issues raised by teachers' movements outside the peace research community, are important questions not covered here.

My goal in what follows is specifically to consider the contributions of peace educators to the goals of the International Peace Research community as set forth in the International Peace Research Association (IPRA) statement of purpose : to advance interdisciplinary research into the conditions of peace and the causes of war and other

forms of violence, (1) through the promotion of national and international studies and teaching related to the pursuit of world peace, (2) the facilitation of cooperation among scholars and educators, and (3) world-wide dissemination of peace research findings. Since I will be mainly describing the work of IPRA's Peace Education Commission, and the Commission has chiefly, though not exclusively, focussed on the pre-collegiate level, this means that I will be primarily discussing pre-collegiate peace education. It should be born in mind, however, that many peace educators whose professional area is pre-collegiate education are also «academics» - i.e. they have university appointments.

The last section of the paper will point out challenges faced by peace education, ideas that have been neglected, and offer suggestions for future development in the field.

The Old Internationalism in Peace Education: 1888-1939

The period from the 1880s to 1914 was an era of exuberant discovery of the world beyond the borders of the «core» European states. The enthusiasm of scientists, educators and advocates of social reform had been fired by a series of world fairs, beginning with the great London Exposition of 1851, which provided occasions for contact and exchange of ideas among people who had hitherto worked in more limited spheres, in the general excitement peace organizations were forming at a rapid rate, convening annual peace conferences during this entire period.

Consisting largely of teachers and other professionals, the peace organizations were strongly focussed on the study of international law and arbitration procedures. A vision of a world rule of law gradually emerged from these studies. It became clear that a new kind of education would be necessary to train future generations to be prepared to negotiate rather than fight in future conflicts. Among the fruits of these early activities were the first published peace bibliography in 1888 (Carroll, Fink and Mohraz 1983), and a proposal in 1894 to establish an international university where history and problem-solving would be taught from an international perspective. Inspired by Tsar Nicolas' call for an intergovernmental Peace Conference at the Hague to begin the process of replacing war by arbitration, the peace organizations presented a petition with one million signatures in support of the Conference purposes on May 18,

* Institute of Behavioral Sciences, University of Colorado, Boulder, CO 80309, USA.
Paper presented to the Consortium on Peace, Research, Education and Development (COPRED) Annual Meeting, November, 1987

189S when the first Hague Conference was convened. This was the first large-scale peace demonstration at an international meeting of diplomats. By 1901 the Société d'Éducation Pacifique was founded to create a network of teachers to bring peace education to the classrooms of Europe. The goals were (1) to institutionalize the observance of May 18 as peace Day in schools everywhere, (2) to teach history as the rise of civilization across national boundaries rather than as a succession of wars, victories and defeats, and (3) to develop games and exercises to teach conflict resolution skills and prepare the next generation for practical peace-making. Some early initiatives to get history textbooks rewritten began at this time (see Cooper 1987). Here we have an early example of education as the interface between research and action.

Internationalism, and the idea of a community of nations living in peace was an exciting, popular concept. In 1910 the Union of International Associations was formed, to facilitate collaboration on international issues among the rapidly multiplying civic, educational and scientific international nongovernmental organizations. The UIA actually started a short-lived International University in 1920, organized with the participation of 13 INGOs, 47 professors, and students from 11 countries. The curriculum was built around the concept of a global civics, with a strong anti-nationalistic emphasis. The UIA also proposed at this time to prepare a Code de Vœux, a coded summary of resolutions taken at INGO Congresses which could be used to develop indicators of the state of international public opinion.

As the secretariat of the new League of Nations became bureaucratized, a major issue arose - should the League focus primarily on educating for the new internationalism, or on facilitating collaboration among existing educational bodies. In fact it took over both functions, actively competing with the Union of International Associations. The Institute of Intellectual Cooperation, the predecessor of UNESCO, was founded by the League to deal with education for peaceful international relations, and the Division of International Organizations was founded to deal with cooperation among INGOs. However by the 1930s ideological battle lines on the conditions for peace were already drawn, and historians were pressed to take sides. The earlier concept of a peace education that would transcend national borders was dismissed as Utopian. Public internationalism was in retreat (see Hermon 1985). The International School at Geneva, founded for the children of League of Nations diplomats, may have been of the few places where peace education as global civics was still taught up to the outbreak of World War II. The young graduates of this school were nearly all killed in the War, and a significant thread of continuity for peace education was broken. (1)

While recognizing the tragedy of the discontinuity, we must also acknowledge that the old internationalism that fostered early peace education efforts was a white European internationalism developed within a colonialist framework. The third world and its peoples - including even China and India - were mainly a blur in the minds of these eager world citizens. The social upheavals and third world liberation movements that accompanied and followed World War II created an entirely different environment for internationalism in the post-war era. The new international-

ism was to emerge slowly and painfully, and remains to this day a very problematic development. Contemporary peace education reflects these problems.

The New Internationalism in Peace Education: 1964-1986

While postwar peace education did not start with the founding of the International Peace Research Association, IPRA provided one of the first frameworks for cooperation among the new generation of peace educators who emerged in protest against the continuance of the cold war between the superpowers and their allies. When IPRA was founded in 1964 the world had already changed startlingly since the close of World II. In 1945 there were 50 signatories to the United Nations charter. By 1964, only 20 years later, 61 new nations had become members. Already in 1961 these new states formed a new international body, the Non-Aligned Conference, for « bringing about improvement in international relations, relinquishment of force as State policy toward other States and constructive settlement of pending world issues and conflicts» (Jaipal 1983: 6).

Scholars and educators from all the social science disciplines felt an urgent need to understand the nature of this dynamic, evolving international system and its all-too-obvious proclivity for war. IPRA was founded out of that sense of urgency. Some in the new peace research community saw a gradually evolving peace system spreading to the third world over time, others saw the need for a long period of confrontation and struggle to break the bonds of oppressive colonialism and create a radically restructured and more just international order. Dialogues at IPRA conferences were intense, differences deep. Both groups tended to see one of the important tasks of peace research as contributing to a policy agenda for change agents, whether inside or outside government.

When a small group of educators proposed an IPRA Peace Education Commission at the 1972 Bled Conference, to begin the task of preparing people to think about the international system in new ways, the proposal was met with widespread hostility. It was seen as a diversion from the serious task of peace research, as a way of avoiding major war/peace issues and reducing complex problems to simple formulations to spoonfeed to unresisting children. After heated debate, the commission was grudgingly approved.

In fact, The Peace Education Commission from the very beginning was concerned with the underlying issues of peace development in the contemporary world, making the debates irrelevant. At its first Conference at bad Nauheim in 1972 the Commission undertook an interface role between research and action by holding significant dialogues on both East-West and North-South issues. Commission membership included strong representation from socialist countries (Poland, German Democratic Republic, Soviet Union, Hungary, Romania) and from Asia and Latin America. At later meetings, Africa was represented as well. The East-West debate was on the nature of peace education and peace action, with very different views expressed on the role of the state in the process. In the North-South dialogue, AN Mazrui, Sugata DasGupta and

Rajni Kothari all gave strong warnings about inappropriate applications of western models of peace processes to third world regions (Wulf 1974).

At the IPRA Varanasi Conference in 1974, the Peace Education Commission continued to address the problem of peace development in the third world. This time the focus was on the linkage between peace, economic development and human rights. The negative interaction between the system constraints of the old international order and the new potentialities that non-western societies brought to development, particularly at the grassroots level, was revealed to the assembled scholars as a problem in learning for the North, not just the South (Bulletin of Peace Proposals 1979: 4).

It was in the Vasterhaningen IPRA/Peace Education Commission Summer Schools in the mid-1970s, however, that the interface between research, learning and action gained new clarity. With an articulate contingent of African participants, the link was made between economic development, resource problems, and peace. New models for peace development were coming from the peace educators before these linkages had been well established in the research community. An important aspect of these summer schools was that educators worked together from very different settings. The U.S. brought sophisticated curriculum development skills from places like the World Policy Institute; the Federal Republic of Germany brought the tradition of critical research; Japan brought the Hiroshima experience; Brazil and India brought experience with community development; Australia brought a combination of all these elements. Together they forged an understanding of the conscientization process as it could work in empowering the disenfranchised in each of their home settings. The New International Economic Order, put before the UN General Assembly in 1974, went from an abstraction to first-hand reality for IPRA summer school participants (Bulletin of Peace Proposals 1979: 4; 1981 : 2).

Nor was the East-West dialogue neglected. IPRA/PEC seminars at the Dubrovnik Inter-University Consortium in Yugoslavia continued the important process of exploring peace development from statist and non-statist, socialist and nonsocialist, perspectives.

The process of group of scholars, teachers and community educators from all continents meeting together over a period of years has produced a unique body of thought in the Peace Education Commission (2). From the standpoint of theory, its most important contribution has been introducing a pedagogy, which conceptualizes peace, development and human rights as interactive phenomena requiring action research in the learning process. In terms of educational innovations, the Commission has done important work on making formal and nonformal education interactive. Blurring the lines between the two by emphasizing the use of a variety of learning settings for both children and adults has been one aspect of this. Another is opening up the teacher's world and the learner's world to one another. In community-based education, research and learning go hand, in hand, as does theory and practice. Peace educators have strong feelings about society itself as teachers, and about involving communities in the education of children at the same time that community members are themselves learning to confront their own problems.

Given the special inter-continental character of the Peace Education Commission, its members have come to see peace education as a pedagogy of liberation, with a very strong emphasis on empowerment. In this pedagogy dialectical processes are emphasized in looking at social problems. The learner must therefore develop the research skills of identifying how structural violence operates. The learner must also be able to identify a range of actors playing different roles within social systems. When dealing with adversaries, the action skills of constructive confrontation are needed.

Peace education is also, however, a pedagogy of nonviolent reconciliation of conflicting economic, social and political interests. It further involves reconciliation of different cultural interests from one world region to another. This requires an understanding of the New International Cultural Order, a construct at least as important as the New International Economic Order. It is best explored first by finding minority cultures close to home. In all these arenas peace educators have been pioneers, pointing to areas of inquiry for researchers (see especially Burns 1980, 1981, 1984, 1986)(3).

Another pioneering arena for peace educators has been the feminist critique of categories of social analysis, and of learning itself. Peace educators were the first to see that the patriarchal order not only provides the template for a society's political-military system, but for its educational system in details of physical arrangements for instruction, teacher roles, curriculum and administration. They were also the first to test out feminist models of inquiry in examining the workings of local power structures from family to school to community (Reardon 1985; Brock-Utne 1985). Feminist models of peace education also provide for bridging the gap between educators who take a strictly structuralist approach to creating conditions for peace and those who give more emphasis to the developmental tasks at the individual level for peacemakers. Feminists would say that both are necessary in order to rid the world of patriarchy and militarism.

In recent years there has been heavy pressure on the peace research community to focus on technological issues of arms control, or what peace researchers call « negative peace » - the absence of war. The Peace Education Commission, even when forced by labeling to address disarmament education (as in the 1979 UNESCO World Disarmament Education Conference) has refused to fit its work into a technological straitjacket. The Commission has insisted on keeping the focus on the social, economic and political dynamics of the reproduction of the war system, whether in terms of structure, behavior or political socialization, and also on preparation for living in an alternative, peace-oriented system (Haavelsrud 1981). It has picked up on the old pre-world War I theme of conflict resolution skills, but provides a much more sophisticated understanding of cultural and political diversity in approaching negotiation situations. Curriculum development groups in every country where there are Commission members have been developing classroom curricula which convey these broader understandings to students, not infrequently at considerable risk to themselves. Their very success as educators has created problems with the authorities. This brings us to a consideration of the challenges which peace educators face at this moment in history.

Challenges to Peace Education in the Next Decades

Most of the educational work based on the theories described in the previous section has been carried out by individual educators in individual schools or local school systems. Sometimes, however, it becomes possible to prepare course material for distribution at the national or provincial level. This has happened in specific regions in Australia, Germany, and some of the Nordic countries. In Britain, a new 2-year Advanced level Syllabus in Peace and Conflict Studies has just been adopted by the National Joint Matriculation Board, which means that thousands of young people in Britain between the ages of 15 and 17 will be able to choose this course to meet part of their university admission requirements. This involves a tremendous expansion of constituencies for peace studies. It also highlights controversies among educators about different models of peace education which will not soon be resolved. Since IPRA's Peace Education Commission is one of the few bodies that has effectively worked with a synthesis of models, it may have an important role to play in dealing with new curricular challenges.

In the U.S., the Peace Education Network of COPRED also faces a challenge as it works with Educators for Social Responsibility and other bodies which are preparing pre-collegiate peace studies syllabi for local communities. Even under the title, Threat of Nuclear War, such courses have been heavily attacked by some community groups and school officials.

Peace education as understood in this paper has gained limited professional and public acceptance in most countries. Peace research and peace education are essentially in the same position in this respect. Since I have argued that peace education at its best is actually peace development, and that the learning process ideally interfaces with research and action in creating the political and cultural basis for a peaceful social order, what gives more effective life to education should also help research and action. Before mentioning new areas for peace education that may increase that effectiveness, it should be said that each of the peace education developments mentioned in the previous section should and will continue to evolve. In spite of its century-long history, peace education developments mentioned in the previous section should and will continue to evolve. In spite of its century-long history, peace education is still in its infancy - simply because our understanding of peace development as social and political process is still so rudimentary. We know a lot more about war than we do about peace.

There are, however, several relatively undeveloped areas of peace education that might be worked on in the immediate future to open up the peace development process in ways that will enhance the empowerment of its practitioners. In the arena of peace development skills these include: (1) strategic nonviolence, (2) local to global linkage systems, and (3) a mapping of the various dimensions of the new international order. In the arena of human learning these include: (1) the identification of developmental stages in peace learning for the individual, and (2) the use of imaging as a tool for empowerment to social action.

Peace Development Skills.

Strategic Nonviolence: Nonviolence has had a place of honor in peace education from the days of Gandhi. Non-violent strategy has become complexified from the original technique of analysis of the adversarial situation to achieve reconciliation with the enemy in a restructured relationship. The increase in complexity has come through the pedagogy of liberation and the practice of conscientization, leading to an awareness on the part of the strategist of the larger structures of oppression within which a specific victimization is experienced. Introducing these new dimensions has not been without cost. As educators call attention to the systemic character of the war system, there is an implied threat of withdrawal of community support from long-accepted social institutions that buttress that system. Teachers thus become the « enemy » of the establishment. It is routine for peace-minded teachers to be fired in wartime, but it is new for peace-minded teachers to be fired in peacetime. This has been happening in some of the countries where IPRA's PEC members are working.

Rising levels of state and civil violence in several world regions generate further challenges to a nonviolence practised in the context of a pedagogy of liberation. There is pressure to reject nonviolence and move toward adopting violence to deal with evils that seem impervious to gentler strategies. Is it possible to move past the analysis of structural violence as a justification for revolutionary violence to the redevelopment of tactical nonviolence for the achievement of local, national and regional goals of peace and justice? The arguments for nonviolence, particularly as laid down in Sharp (1973) have not changed, only the cultural attitudes toward them. Training for nonviolent action was more popular a couple of decades ago than it is now. In parts of the world it has been completely given up. If nonviolence comes to be treated as a luxury to be applied only under «ideal» conditions, something important has been lost in the field of peace learning. The history of nonviolence as well as current analyses of alternative security systems and civilian - based defense need to be incorporated more directly into peace education curricula (4).

Local-Global Linkages: While peace education has been very strong on conceptualizing the interrelationships of peace, development and human rights, it has not paid equal attention to the interrelationships of levels in the international system from local to global. There are many steps on the path from local community to international fora, both governmental and nongovernmental. Very few adults know those steps in relation to any particular issue of concern. The slogan «*think globally, act locally*» has come to replace actual competence in the use of social channels. It is time to reconstruct the old concept of global civics and endow it with the richer understandings of the late twentieth century. This means developing transnational networking competence, and it should start with very young children. Such competence involves, *inter alia*, a thorough knowledge of the workings of the 60 different operational systems within the United Nations system, an entity which is scandalously ignored by peace research. This is very much a research-learning-action enterprise, since the channels for networking must be identified, documented and their properties explored in order to be effectively used (5).

Dimensions of the New International Order: Pursuing global civics further, another challenge for peace education is to incorporate the mapping of the different dimensions of the international order- economic, cultural, the informational, environmental and security - into the presentation of geography and social studies in both formal and nonformal education. There has to be a much greater familiarity with the thinking of various representative internal commissions on the potentialities of an emerging social order on the planet than characterizes even the most committed activist, for effective transnational action (See Brandt 1980, 1983; MacBride 1984; Shore 1981 ; Palme 1979 Brundtland 1987).

Peace learning

Developmental Stages in Peace Learning over the Lifespan: While it is now generally established that peaceableness and violence are not inborn but learned behaviors, it is not generally realized that peaceableness and nonviolence develop and change in character over the lifespan.

Transpersonal psychology, building on the Maslowian hierarchy of needs, makes some contribution to the developmental study of peaceableness (Wilber 1981). So do oral history projects focussed on the identification of individuals with a « lifelong » commitment to nonviolence and altruism. The technique of these studies is to record the retrospective insights regarding the practice of nonviolence of such individuals in later life, decade by decade through their life history (Brutz 1987; Kiefer 1987). The fact that one's understandings of peaceable behavior undergo major shifts in the course of a lifetime has profound implications for the learning of nonviolence in childhood and youth, and for the development of public cultures of nonviolence. Such studies of course to take account of the entire course of individual maturation, including the cognitive, affective, and spiritual-intuitive dimensions. Their findings will contribute to a model of peace education that incorporates structural and developmental constraints and potentialities.

Imaging the Future: One of the realities of the nuclear age is that much peace education, like peace action, is undertaken out of fear rather than hope. Utopian has become a bad word in today's vocabulary, and realism is equated with picturing worst-case scenarios. Picturing futures in which one's hopes rather than one's fears are realized takes effort given the prevailing sense of impending doom. Since the images of the future people hold, whether in the personal or the societal sphere, motivate their action in the present (Polak 1972), expectations of doom can become self-fulfilling prophecies. An important interface area for research, education and action lies in the imagination itself. Imaging a World Without Weapons Workshops, in which people step in imagination into a time 30 years into the future when disarmament has been achieved, to explore that world, to discover what a culture of peace looks like, have been slowly spreading as a device for empowerment to social action since 1981. These workshops have been undertaken in a variety of settings, on several continents, with different populations of imagers. The accumulated workshop experience, examined in a research mode, makes the workshop experience increasingly effective as a learning experience. Participants « learn » from their own long-repressed imagin-

ations. Further, as they move to the analytic mode to figure out what institutional structures have to be in place for the world they have « seen » to be sustainable and viable over time, they discover what else they need to know in order to move toward such a world (Boulding 1988a, 1988b; Ziegler 1987).

Concluding Reflections

Viewed historically, the separation of peace research, education and action does not do justice to any of the three fields. Often the questions at the cutting edge of peace research have first emerged among educators, and always educators are utilizing research both for content and method in their learning enterprises. Further, if there is one characteristic that distinguishes peace educators from their colleagues in general education, it is their conviction that learning cannot be separated from action, and from the general process of culture creation. Peace development, including the development of a culture of peace, requires the close collaboration of workers in all three fields of research, education and action. Institutional pressures having to do with the differential academic status of university level scholar-researchers, pre-collegiate teachers and community activists will continue to work to drive them apart. The creativity and long-run social effectiveness of the international peace research community depends on the capacity of its members to resist those pressures and retain a sense of the wholeness and interconnectedness of peace processes which mutual support provides.

FOOTNOTES

1. In November 1962 I attended a World Forum of Women in Brussels bringing together women from socialist and nonsocialist countries to talk about educating children for peace. I will never forget the deeply moving speech made by a former headmistress of the International School at Geneva about the loss on the battlefields of Europe of the generation she and her colleagues had been preparing as the new peacemakers.
2. The best way to track the evolving ideas of the Peace Education Commission during these years is to look at special journal issues devoted to peace education in this period. The following are of particular interest: *Bulletin of Peace Proposals*, Symposium issues on Peace Education, 1979: 4; 1981 : 2; 1984: 2; *Gandhi Marg* issue on Peace Education, 1985: 79; *International Peace Research Newsletter* special issues on Peace Research, 1973, 1974, 1976; *International Review of Education*, Debate on Education for Peace, 1983: 29(3).
3. The work of Robin Burns of Australia, Executive Secretary of the Peace Education Commission in recent years, is of special importance because of its in-depth exploration of these issues.
4. *The International Research Newsletter*, Non-Offensive Defence (NOD) reports on a great variety of alternative security models and strategies. See also the Bibliography by Moller (1987), the editor of the *NOD Newsletter*. A new study guide prepared by Robert Irwin (1987) brings together much of the current work of peace researchers in these fields for classroom and community education use.
5. Alger and Hoover (1978) and Feld and Coate (1976) remain the best sources here. See also Boulding (1988a). For a working knowledge of the UN, the periodically revised *Everyone's UN* is the best introduction.

REFERENCES

- Alger Chadwick, and Hoovler, David (1978). *You and Your Community in the World*. Columbus, OH: Ohio State University, Consortium of International Studies.
- Boulding, Elise (1988a). *Building a Global Civic Culture*. New York: Teachers College Press.
- ____ (1988b). Image and Action in Peace-Building. *Journal of Social Issues*, in press.
- Brock-Ulne, Birgit (1985). *Educating for Peace, A Feminist Perspective*. New York: Pergamon Press.
- Bulletin of Peace Proposals*, Symposium issues on Peace Education; 1979: 4; 1981: 2; 1984: 2.
- Burns, Robin (1980). Peace Education: Between Research and Action. *Peace Research* 12(3): 131-136. (Publication of Canadian Peace Research Institute)
- ____ (1981). Development Education and Disarmament Education. *Prospects* XI (2): 123-137.
- ____ (1984). Can Educational Change Precede Research and Development? Reflections on a Comparison Between Peace Education and Development Education. In *Research and Education Futures* Vol. 1, *Technological Development and Educational Futures* (pp. 79-86). Perth: National Conference of Australian Association for Research in Education.
- ____ (1986). The Contemporary World and the Classroom. *Ethos*, Journal of the Victorian Association of Social Studies Teachers, International Year of Peace Volume: 10-14.
- Brandt, Willy (1980). *North-South: A Programme for Survival*. Report of the Independent Commission on International Development Issues. London: Pan Books.
- ____ (1983). *Common Crises North-South: Cooperation for World Recovery*. London: Pan Books.
- Brundtland, Gro Harlem (ed). (1987). *Our Common Futures*. Report of the World Commission on Environment and Development. *Peace and War: A Guide to Bibliographies* Oxford: Oxford University Press.
- Brutz, Judy (1987). Quaker Oral History project (in process), focussing on understanding of Quaker peace testimony and nonviolence over the lifespan. Ames: Department of Family Environment, Iowa State University. Carroll, Berenice; Fink, Clint and Mohraz, Jane (1983). *Peace and War: A Guide to Bibliographies*. Oxford: ABC-CLIO Inc.
- Cooper, Sandi (1987). Women's Participation in European Peace Movements: The Struggle to Prevent World War I. In Ruth Pierson (Ed.), *Women and Peace* (pp. 51-75). London: Croom Helm.
- Feld, Warner and Coate, Roger (1976). *The Role of International Nongovernmental Organizations in World Politics* (Learning Resources in International Studies, Learning Package No. 17). Columbus, OH: Mershon Center, Ohio State University.
- Gandhi Marg* special issue on Peace Education, 1985: 79.
- Haavelsrud, Magnus (Ed.)(1981). *Approaching Disarmament Education*. Guildford, UK: Westbury House.
- Herman, Elly (1985). Regards sur les ONG dans le mouvement international de coopération intellectuelle et d'éducation pour la paix pendant l'entre-deux guerres: Le cas de l'Union des associations internationales. *Canadian Journal of History* 20 (3): 337-367.
- International Peace Research Newsletter*, special issues on Peace Education: 1973, 1974, 1976.
- International Review of Education*, Special issue on Education for Peace, 1983 29 (3).
- Irwin, Robert (1987). *Building a Peace System*, an EXPRO Study Guide. Cambridge, MA: Exploratory Project on the Conditions of Peace.
- Jaipal, Rikhi (1983). *Non-Alignment: Origins, Growth and Potential for World Peace*. New Delhi: Alkal Publishers Ltd.
- Kiefer, Christie (1987). Oral History Project on the development of altruism over the lifespan (in process). San Francisco: Program in Health Science, University of California San Francisco.
- MacBride, Sean (1984). *Many Voices One World*. Report of the International Commission for the Study of Communication Problems. Paris: UNESCO.
- Möller, Björn (1987). *Non-Offensive Defence, a Bibliography* (published by the *Non-Offensive Defence International Research Newsletter*). Copenhagen: Centre of Peace and Conflict Resolution, University of Copenhagen.
- Non-Offensive Defence (NOD) Newsletter*, published at irregular intervals by the Centre of Peace and Conflict Resolution, University of Copenhagen.
- Palme, Olof (1979). *Common Security: A Blueprint for Survival*. Report by the Independent Commission on Disarmament and Security Issues. New York: Simon and Schuster.
- Polak, Fred (1972). *Image of the Future*, one-volume translation and abridgement by E. Boulding. San Francisco: Jossey-Bass/Elsevier.
- Reardon, Betty (1985). *Sexism and the War System*. New York: Teachers College Press.
- Sharp, Gene (1973). *The Politics of Nonviolent Action*. Boston: Porter Sargent.
- Shore, Herbert (1981). *Cultural Policy: UNESCO's First Cultural Development Decade*. Washington D.C.: U.S. National Commission for UNESCO.
- United Nations (1986). *Everyone's United Nations: A Handbook on the Work of the United Nations, Its Structures and Activities*. UN Publication E.85.1.24. New York: UN.
- Wilber, Kenneth (1981). *Up From Eden: A Transpersonal View of Human Evolution*. Garden City: Anchor Press/Doubleday.
- Wulf, Christoph (Ed.) (1974). *Handbook on Peace Education*. Frankfurt/Main - Oslo: International Peace Research Association.
- Ziegler, Warren (1987). *Mindbook for Imaging/Inventing a World Without Weapons* (5th ed.). Denver, CO: Futures Invention Associates.

Peace Studies: a Curriculum Proposal

by Johan Galtung*

To start with the point of departure : the definition of peace research. I see three components in that definition :
(1) research into the conditions for peace with peaceful means;

(2) in a *global* perspective;

(3) with a *holistic* approach.

Security studies will tend to focus on how to obtain peace with nonpeaceful means, such as deterrence. This is certainly not excluded completely from peace research but would be of more marginal interest. Peace research will make a contribution to world peace by exploring new arenas, not by repeating studies as well done by others.

Most words in the tripartite definition given above are problematic, but that is not our concern in this connection. Suffice it only to say that the word « global » is inserted to rule out any preconception to the effect that any particular country, or any particular civilization or region, should have some kind of monopoly on how to conceptualize and operationalize peace. And the word « holistic » serves the same function in intellectual territory: no discipline has any kind of monopoly on conceptualizing or indeed exploring peace. All such borders should be broken down, the approach should be not only inter-national but transnational; not only inter-disciplinary but transdisciplinary.

Peace studies is the study of the findings of peace research with a view to developing them further. Needless to say, in this there is no assumption that « peace research » somehow started at the end of the 1950s. We have had peace research since times immemorial, in all civilizations people have tried to come to grips with the conditions for peace. There is an enormous tradition to draw upon, for instance in the world's religions - particularly the softer aspects of those religions, just to mention one major source.

It follows from what has been said above that peace studies cannot be inserted in a university curriculum at any point with the same possibility of being meaningful. My own bias would be to think that peace studies, not unlike business administration for that matter, comes after a college education, not as a part of it. A certain level of maturity is needed. A grounding in various disciplines is needed. Just like studies of business administration then would lead to an MBS (Master of Business Administration) peace studies should lead to an MPS, *Master of Peace Studies*. Whether that course lasts one year or two years is less important in this connection. Personally I would certainly be in favor of two years since the field, precisely because it is

global and holistic, requires much reflection and maturity.

But then there is another setting, the quick approach. That setting should ideally take the student out of his and her usual intellectual habitat, heavily imprinted with the codes, explicit and implicit, of the nation and the discipline. The student should be maximally open to global and holistic approaches.

That openness is not obtained under standard conditions of low temperature pedagogy but may be obtained under conditions of high temperature pedagogy - deep immersion, a setting of total dedication to the studies, being together with others with the same motivation and dedication but otherwise different, challenging, even threatening because they see world problems from different angles in geographical territory and intellectual territory. In short, a truly international summer school. But the school should not be of too short duration. Two weeks would certainly be insufficient, four weeks better, six weeks perhaps ideal including field studies, time to write a paper and have it discussed, and so on. The participants should be mature, with some experience. To be a college graduate is neither a necessary nor a sufficient condition for this.

And then there are, of course, in-between solutions of half a year duration for instance. I would tend to be somewhat skeptical : this is neither the deep exposure which can only take place through a relatively limited period after which fatigue sets in, nor the hard working, overtime, with the problems, sufficient to get a real grasp and get beyond being a clever student absorbing facts and theories to individual creativity and group creativity.

So much for the setting, then something about the form, and then, indeed, much about the content.

The only meaningful form would be multi-form. Neither one way instruction and teaching in the most traditional way nor group discussions and learning from each other and from oneself, also actually rather traditional, will do. A combination makes sense. It is as naive to believe that some book or some person has understood it all as it is to believe that everybody can get a deep understanding of peace just by acting out personal experience together in a dialogue. There is need for instruction, there is need for discussion. The balance should not only be the obvious discussion period in conjunction with each period of instruction (discussion not being the same as the highly disciplined and much more narrow American form of « question and answer », however useful that may also be), but goes beyond this. The open workshop with agenda items decided by the participants, criss-crossing and/or transcending the formal pedagogical agenda would be very useful. The field trip, seeing each other and the problems from other angles in world geography even it is near by, using the time-machine built into most societies or just the class distinctions and rural-urban discrepancies, already adds much to the experience. But at no point should this be

* University of Hawaii, Honolulu.
Center of International Studies, Princeton University, Princeton.
New Jersey 08544

interpreted to mean that one can get away from serious study using books, resource persons and other resources with a view to absorbing what they have to offer in addition to developing one's own peace research.

And then there is the *content* about which I think one has to proceed with a high level of care,

I would start by making a distinction which later on can be blurred but which is very useful as a point of departure. And the distinction is as follows : on the one hand studies of the situation *within* actors, intra-actor; and on the other hand studies of the situation *between* actors, inter-actor. The actor, then, could be at any level of social organization starting with individual human beings, then proceeding to groups (particularly social classes and racial/ethnic groups), then proceeding to societies, onwards to regions, and finally to the world as a whole (in which case the inter-world combination is still empirically empty, leaving us with an interesting arena to explore, using theory on the non-empirical).

The distinction is important because empirically we find extremely aggressive, war-prone actors who do not engage in any war-like behavior whereas on the other hand we can find the most peacefully inclined actors suddenly enwrapped in a conflict that they do not manage to solve. And then they go on, into highly destructive behavior for which they may even be badly prepared, and the results are even more disastrous.

Of course, there is a Chinese boxes *problématique* implied here. Inside an actor there may be actors such as classes within societies, and - stretching the concept a little bit - inclinations within a human being, such as the celebrated Id and Super-Ego. There is the inter-approach inside the intra just as there is intra-approach inside the inter.

And yet the two perspectives can also usefully be kept somewhat apart. It is not the difference between actor and structure; in order to understand an actor a structural perspective is certainly indispensable. But we may say by definition that this is the difference between the *actor-oriented approach* in peace studies and the *system-oriented approach*, also in peace studies. Peace studies comprises both of them, and will suffer badly if one of them is left out. To take an example : what is the use of negotiation studies, and more particularly disarmament negotiations studies as a study of interaction between two actors without a thorough understanding of the forces driving those actors ? And correspondingly, what would be the use of excellent knowledge of all possible actors in the world if we are not in a position to say something useful about how they could relate to each other peacefully in a system of actors ? Peace is not only a problem of tying actors well together; there is also the problem of making them less aggressive.

The *actor-in-itself* versus the *actor-for-others*. The latter approach gives us ideas, for the curriculum, of two large areas : *conflict studies* and *cooperation studies*. They can easily be joined, using game theory as one (but certainly not the only one, that would be an extreme mistake) unifying approach. The theories of exploitation/inequity on the one hand and equitable relationships on the other would play a major role.

But what comes to our mind in connection with the first approach ?

Very simply: area studies to start at the regional level,

studies of the countries in the world, studies of their subdivisions according to class, racial/ethnic, gender, age and other « fault » lines; studies of « human nature ». All points we enter in this large building for the study of the human condition, from *macro* (not only international relations but inter-regional relations) down to *micro* (including in « human nature » the study of human needs, both of the body, mind and spirit as a foundation for peace studies) have something to offer, and the trip should be taken up and down and up again and down again, through the study. On each floor, then, we shall be confronted with inter-actor approaches in order to give meaning to the intra-actor approach, at the same level, the level « below » and the level « above ». And that, certainly gives rise to another division in peace studies : according to the level, or better space (in order to avoid any connotation of « higher » and « lower ») of concern.

I would tend to think in terms of five spaces including *human socialworld* spaces. The other two, left out so far since there are no actors in the usual sense of deliberate goal-striving, would be nature space and *culture* space.

And that gives me an opportunity to simplify the whole edifice. What has been said so far, roughly speaking, is that peace studies is concerned with all kinds of actors from micro to macro, singly and combined, studied as single actors and in systems. In addition there is nature, usefully explored from one particular angle so close to peace studies that become parts of each other: in general the ecological perspective; *ecological balance* in particular (to be added to basic human needs as a *foundation*).

Concretely this would mean in the beginning of a two year study a solid grounding (for some repetition) of basic findings in the ecology of the planetary system with a view to the factors threatening and upholding ecological balance (including human demography); theories of health and ill-health for the human body and mind, psychology/philosophy/religion for the human spirit; social psychology for inter-human relations; sociology/anthropology/ economics/political science for what goes on inside human society, international and inter-regional relations including the study of world institutions for the rest.

But from what perspective could we do this? We can not possibly do everything. We have to simplify, somehow.

Certainly, but in so doing two types of reductionism should be ruled out as certainly worthy of study, but insufficient as a basis for the evolving field of peace studies. We cannot assume that human nature is inherently aggressive and for that reason let peace studies break down to a study of how human beings can be checked and balanced, even behind bars, when necessary. Rather, the assumption would have to be that we human beings are capable of anything from the best to the worst, of the most egoistic and most altruistic behavior, the most destructive and the most constructive, hatred and love, peace and war, conflict and cooperation.

Correspondingly, we cannot possible assume that one single factor anywhere in the edifice is *the* factor on which it all hinges; such as class struggle, race/ethnic struggle, gender struggle, age group struggle, balance of power systems or world institutions just to mention a few. It should be noticed that this differs from the « human nature is aggressive » assumption in being more open : there is a *variable* to deal with, a problem to be resolved and then peace will be

ushered in. The « human nature is aggressive » proponents do not even have that, their single factor assumption is actually a single *point* with no variation built into it.

So, what then would be some unifying perspective that would give us insight, both at the intra-actor and inter-actor levels of discourse, into all the spaces of actors, possibly excluding nature space since we tend to assume that the moment the human element enters everything becomes so different ?

I would answer in two ways: culture and structure. *Culture* was the fifth space mentioned above. The space of meaning. We cannot possibly discuss anything human, and certainly not the entire human condition which is actually what peace studies in a sense amounts to, without understanding the type of meaning the condition has, in different parts of the world, to different types of people. And one approach here would certainly be civilization theory, which, in turn, would be meaningless without a relatively deep immersion in the world's religions. I would see that as one of the key courses together with world economic geographies/ecology and basic world history in order to understand better the key actors for the first year/term/weeks. I do not think we should be afraid of synoptic presentations. There are certain details that can be acquired later; the problem is how to come to grips with essentials. And for that purpose either very wide ranging authors or groups of authors would be preferred to the single «area specialists», coming out of one particular tradition only. What should be avoided would be reliance on one single synoptic presentation.

Let me only add to this that languages are certainly as important as religions when it comes to not only giving meaning, but also communicating meaning. So, maybe a course in peace studies should have built into it the study of at least one language in other civilizations. English speaking westerners should not get away with it studying brother and cousin languages like French, Spanish, German, Italian and Russian. Arabic, Chinese, Hindu, Japanese would be much more useful. The speakers of these languages, however, have a much easier task due to the asymmetry of linguistic penetration : they turn western linguistic colonialism to their advantage by easy perfection in one or two languages outside their own civilization, maybe combined with a deeper study of their own language!

Let me then turn to *structure*. It has not come up so far as a major concept precisely because it cuts across world space, social space and human space. There is structure everywhere. But the language of structure is not religious, not usual, ordinary language either. I think the language of structure is essentially mathematical when this word is interpreted both in its geometric and algebraic meaning. Hence, there is no way around it: the students are to be exposed to a minimum of mathematical concepts such as graphs and matrices, how to use them to represent phenomena, how to calculate with them, how to develop their own imagination about structures. Nothing of this is particularly easy or particularly difficult; it is a question of good pedagogy, not to mention good examples. Two types of persons who actually might be useful as resource persons would be architects and urbanists; many of them are structuralists even without knowing it.

Personally I have a somewhat particular approach trying to simplify all of this further by combining culture and structure, or rather the deeper aspects of them, deep culture

and deep structure in what I call a (social) *cosmology*. So far I have only used it in the study of civilizations, in other words intra- and inter-regional approaches to peace (and development). The cosmology of a civilization is its hidden code; the unfolding of that code is what gives us insight for both the intra-civilizational and inter-civilizational approaches. Some civilizations have more and some certainly have less peace built into them, both on the cultural and the structural side. The code is revealed as it is unfolding in concrete history.

But it is totally unnecessary to buy this approach although the reader might perhaps understand why I, strategically, as an intellectual, wanted to do something like this: to simplify. What should be done, however, would be the archeological search for codes, for the deeper inclinations built into actors and their systems; not only the immediate and temporal manifestations in terms of attitudes and behavior.

And that leads us to another major point : peace studies is the study not only of the findings of peace research, that word taken in the broad sense, but of how to develop peace research further. In other words, peace studies would be meaningless without an introduction to the methodology of peace research. Today, in for instance the US, that methodology would be a counter trend to mainstream methodology in, for instance, the study of international relations.

It would be much more structuralist, less atomistic - and, of course, more global (less nationalist) and more holistic (less uni-disciplinary). The world would certainly not be seen as only consisting of nation states, but as consisting of, in addition, inter-governmental organizations, international peoples' organization, transnational corporations, all kinds of infra-national actors such as organizations, municipalities and, above all, all five billion human beings and so many inhabitants of the biosphere, not to mention the abioti in lithosphere, hydrosphere, atmosphere and cosmosphere. Peace studies would try to come to grips with totality, even if it is at the expense of detail. These details can always be found explored somewhere; the big deficit today being global/holistic approaches. The contribution of peace research to general 20th century *culture* lies in this direction.

In saying this the courses on methodology would obviously have to span the whole spectrum from techniques of data-collection, data-processing and data-analysis to theory formation on the one hand and sophisticated insights in epistemology/philosophy of science on the other in order to better understand the assumptions underlying the various approaches to research, including one's own approaches. This hurts. Mainstream US research is today almost totally deficient in this regard and the results are obvious: parochialism, shallowness, mastery of detail and literature, but not of paradigmatic assumptions and theory. In short, nothing or very little is produced that will outlive one decade, or the author him/herself. Shallowness gives insufficient nutrition for robust growth.

And yet, all of what has been said so far is in my view the curriculum for the *first year* only. For the *second year* I would have a totally different approach. The general theme would be the application of theory to concrete problems. Since the goal of peace research is the same as the goal of the peace movement, *abolition of war as a social institution*, nothing less the second year could be much more

strategic and tactical, much more action oriented. The approach might be less general and theoretical, more casuistic and practical. Problems would be formulated from the real life around us, from all corners of the world and the students would be encouraged to discuss the age-old, and excellent, pragmatic American question: «what are we going to do about it?». Without, as a warning, assuming that there always is something within our range of knowledge and of action that can be done.

Let us say that at the inter-regional level the key real macro conflicts in the world today are what is wrongly referred to as the east-west conflict (which is actually between northwest and northeast and more particularly between the United States and the Soviet Union); what is wrongly referred to as the north-south conflict (which is actually between northwest and southwest, today finding its major expression in US action in Central America); and between the northwest and the southeast of the world in economic terms, particularly between the United States and Japan. And then there are many others, such as the conflicts inside the Third World (but with ample First World, and to some extent also Second World « infiltration ») between Israel, Palestine and the Arab states; and between whites and blacks in South Africa, with much of the rest of the world taking part one way or the other, the war between Iraq and Iran, and so on. I do not think the task of peace studies is to dictate the correct solution to these intractable conflicts. But it certainly is our task to analyze them, both by understanding the actors and by understanding the systems, in this case the conflict-formations. The studies should be geared to the design of goals for the systems, conflict resolution with a reasonable level of acceptability, and strategy and tactics for achieving those goals, including designation of actors, in other words who should do what, where and when to whom, how - not only why this should be done (by someone, somewhere, sometime).

In saying this there is no assumption that the focus should be on international conflict. That is a very classical approach to peace studies, long time ago superseded. There are conflicts in all spaces, at all « levels » to use that word - conflict resolution is an important approach everywhere. Given a reasonably general theory in conflict resolution, with good, cross-cutting concepts, the MRS should have something meaningful to say about a wide variety of conflicts.

However, there is a warning here: conflict is not the only perspective linked to the system approach. The positive sum game, harmony of interests, cooperation or whatever one would call it is an equally valid concept. Thus, there should not be the usual single minded focus on conflict, destruction, war, hatred but just as much on the opposite. The dialectic between the two is what generates a fruitful process that can be guided towards more desirable states of affairs.

At no point in this teaching/learning process should there be any naivete about the very concrete role of power in the entire struggle for peace and for the abolition of war. There is the power to *instruct*, as given to the institution carrying a major aspect of culture, the *church*. There is the power to *destruct* built into a major institution in the social structure : the military. There is the power to *construct* which is built into the structure of the economy.

And there is the power to *decide* whether to instruct, destruct or construct: *political power*. All of this, one way

or the other, is a part of the modern state, and referred to euphemistically as nation-building, state-building, «modernization». Both from data and theory do we know today that these three processes have been, by and large, disastrous in terms of increased belligerence. Governments are given the right to exchange human rights implementation for human duties not only to pay taxes but also to be obedient to the government to the extent of defending the national interest as defined by the government, even with their own life (and money). The condition, of course, is that the killing is done in a modern way: in cold blood, not passion; professionally by the modern warrior caste, sometimes with a Ph. D. (in war studies); and at a distance so as to make the relationship between killer and killed as alienated as possible. All of this touches the modern state directly, and peace studies puts a search light on it that would be resisted by many sectors of the modern state. Hence, peace studies will either get into conflict with the authorities or make compromises to make the studies so bland as hardly to be worth the effort. The intervening factor, of course, is the amount of courage and tenacity by those who launch such programs. The struggle is not hopeless, it can be won. It has been won in several places, such as the School of Peace Studies of the University of Bradford in England, numerous summer schools in peace studies, etc.

Finally, some words about the order in which all of this is taught. I would say in general: in any order. I am rather skeptical of those who try linear constructions of a curriculum. Thus, I would certainly think it would be a good idea to begin the first day with a case study of a very complex conflict, for instance the conflict in the Middle East. And then I would proceed in any direction, and come back to it, proceed again in different directions and come back to it and so on forth. As in Borges' *The garden of forking paths* . Maybe it is only by proceeding along paths of that type that we can ever arrive at a better garden for humankind.

On the other hand, the garden has a structure, so do the weeds. I think we should now come beyond the stage where the summer school in peace studies, or a course, or a collection of courses in peace studies is constructed by putting together some authors who have made interesting papers and some professors who are teaching interesting courses with the hope that the famous totality said to be more than the sum of the parts will emerge by itself. Of course, it is there, to some extent in the minds of some participants. But today much more can be done, much better. Just as there is some kind of theory of health there is also a theory of peace; and that theory of health is more than the sum of the health of the liver, the health of the ring finger, the health of the eye and the health of the ear. There is a totality out there, and the task of developing it and teaching it rests on the peace researchers.

And from there the challenge goes on, downwards and outwards in the whole system of education. This kind of studies would be needed just as much in high school (more focus on the nature of the actors?) in grade school (more focus on conflict-regulation?) and in kindergarten (particularly with a focus on cooperative games?).

And from the many students the challenge comes back : « This is unclear », « This leads nowhere », « what is underlying it all » ? Other fields benefit from students, on a regular basis. Peace researchers, and ultimately peace, will benefit at least as much as the students. May 1987

Educating for what?

Human Learning and the Future of persons, Peoples, and Planet

by Patricia M. Mische *

Elliott and Rose were born today. To hear their parents tell it, these are two very special persons. And so they are. Even before they can see or distinguish shapes and faces clearly, their small hands - his white, hers ebony, both representing billions of years of planetary evolution and millions of years of human development and genetic selection - reach out to the world, sensing and grasping at whatever is there: the air, their mother's breast, and adult finger.

Already in the womb they were involved in a learning process, absorbing the energy and sensations of that world and, as their limbs grew, pushing against and testing its limits and possibilities. Now they embark on a lifelong learning process, testing the possibilities and limits of the world beyond the womb and their own role and life within its larger life.

How Rose and Elliott live and what they contribute to this larger sphere of life will be tremendously affected by the learning processes on which they are now embarking. Who are these children? What will they learn? What do they need to learn if they and the world are to survive?

Rose was born in an earthen house with a grass roof in a rural area of East Africa. When she is 6 or 7 or 8 she may be able to go to school. It will depend on whether there are enough schools in her region by then, and whether her parents or older brothers and sisters have money. The primary schools are free, but there are not enough of them and the nearest is a long way over rugged hills. Besides, clothing and shoes and sometimes special fees are needed. Some parents are grouping together to build their own school and to hire teachers. Her parents will sacrifice everything for the education of their children. But it is more important for her brothers to go than a girl. Still, these days even girls need a formal education.

Elliott, a first child, was born in a modern hospital on the other side of a turning world. He was taken home to a room that his parents fixed up in a large house in the United States. His parents do not question his going to school -

only what kind of education will best meet his needs and develop his full potential and creativity.

In Rose's world the greatest educational need is basic literacy. Half the adults in Africa, as well as the Middle East and South Asia, cannot read or write; and despite literacy campaigns, the number of illiterates is growing, especially among women.¹ The rate of population increase is higher in Rose's country of Kenya than anywhere in the world. Over 50 percent of the population is below the age of 15. Unemployment and underemployment problems, already a serious issue, are expected to get worse in the near future. And in Rose's region, malaria, typhoid, cholera, measles, malnutrition, and other health problems threaten her ability to survive. Education is needed in all of these areas, but too often it is out of reach of the rural poor, like Rose's family.

In Elliott's world few people talk about illiteracy. It is a hidden problem, but increasing numbers of people in the richest country of the world cannot read or write. And there is another kind of illiteracy which is even more prevalent - *global illiteracy*. In one of the most highly educated countries of the world, and one of the most militarily powerful, where one out of every six jobs is directly related to foreign trade and many more indirectly related, relatively few people have even basic global awareness or competencies...

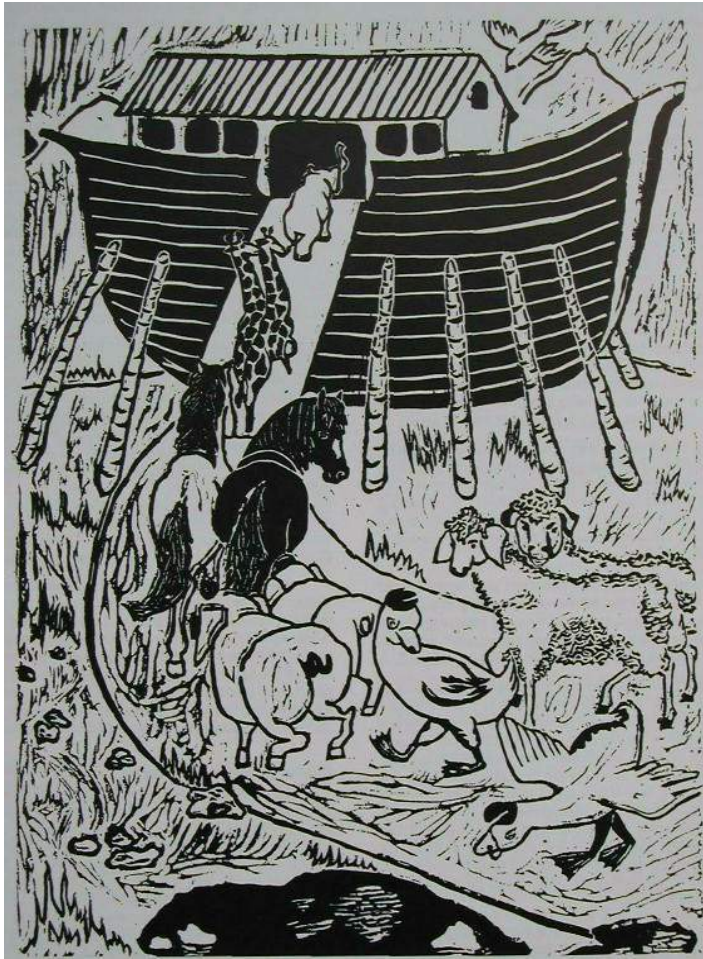
Education for an Interdependent World

...Global illiteracy has deep implications for the future of Elliott and Rose. They were born into very different worlds and may never meet - yet their worlds are rapidly becoming one, their separate past histories one shared future history. They face learning challenges their parents and grandparents never faced: acid rain, depletion of the ozone, the prospect of nuclear winter, diminishing energy sources. In the midst of such crises, they also need to learn how to celebrate life and affirm their own existence; how to find beauty in the world, and love; how to be human.

We have been talking about Rose and Elliott as two special children, because indeed they are - as are all children. On their birthday, 360,000 other children were born as well. This year more than 100 million infants will enter the world, each one special and unique, each one in need of learning.

It is hard to grasp who these newcomers are. When they are lumped together in the thousands or millions we

* Patricia Mische is co-founder of Global Education Associates and author of *Star Wars and the State of Our Souls*. The Text below is an excerpt from an article reprinted with permission from *Breakthrough*, a publication of Global Education Associates, (Spring/Summer, 1987).



'Noah und Seine Arche'. Print by secondary school pupil, Melanie Schmidt, West Germany.

ISSN No 0288 2346

From *INSEA News*, International Non-Government World Organization through Art.

lose sight of their individual faces. It is easy then to think of education as a factory process: children in, adults out. What product do we want? Make a mold; press them into it. When they have baked in school the required time, shake them loose in the world. More children? More schools needed, more molds.

But education for what? Education for whom? What kind of learning is needed for the world in which Rose and Elliott and the millions of others will live? Each one, regardless of where they were born, will now be faced by major global problems that will test their ability, and the planet's ability, to survive. Their lives are interconnected. And their future and the future of the planet will be affected by the

learning process they do or don't undergo.

Kenneth Boulding once wrote about the human learning process :

It is a slightly terrifying thought that all human knowledge is lost approximately every generation by the processes of aging and death and has to be replaced in new bodies. If this process of transmission were interrupted for even 30 years the human race would revert probably to its paleolithic condition or might even become extinct(2).

That human learning is key to human survival and well-being is not a new insight. Nevertheless, we constantly risk taking education for granted, losing sight of its essential role in human evolution...

Excerpts from
State of Michigan
GLOBAL EDUCATION GUIDELINES

Definition

Global education is the lifelong growth in understanding, through study and participation, of the world community and the interdependence of its peoples and systems - ecological, social, economic and technological. Global education requires an understanding of the values and priorities of the many cultures of the world as well as the acquisition of basic concepts and principles related to the world community. It leads to implementation and application of the global perspective in striving for just and peaceful solutions to world problems.

Rationale

A viable rationale for global education should place an emphasis on the personal behavior of all world-minded persons. This behavior should reflect a concern for the person's immediate environment as well as a more distant environment. Hence, the world-minded person concerned with vital issues knows that:

- The earth is a fragile, finite planet whose resources are limited.
- People throughout the world have numerous and diverse lifestyles.
- Respecting others who are different enriches rather than diminishes each of us.
- Common human needs and dreams underlie cultural differences.
- It is useful and enlightening to view life comparatively.
- What happens in the world determines how all of us live.
- The world is currently divided into about 160 countries whose extreme nationalistic behavior may be a barrier to peace.
- The arms race, if continued unabated, could lead to the destruction of humankind.

The global person will be one who acts:

- intelligently to promote a human domestic and foreign policy;
- compassionately to contribute to the solution of our common problems;
- realistically to eradicate hunger and improve the quality of life;
- vigorously to promote justice as currently outlined in such documents as the Universal Declaration of Human Rights and the Declaration of the Rights of the Child;
- conscientiously to become involved in the peaceful resolution of conflicts and the ultimate outlawing of war;
- responsibly to curb wasteful consumption of the world's resources.

Goals

Global education in a school system will equip the student with an understanding and an awareness of global interdependence by providing encouragement and opportunity to :

- acquire a basic knowledge of various aspects of the world : geographic, cultural, linguistic, economic, political,

L'éducation pour la paix vue par les OING

historical, artistic and scientific;

- develop a personal value and behavior system based on global perspectives;
- understand problems and potential problems that have global implications;
- explore solutions for global problems;
- develop a practical way of life based on global perspectives;
- plan for alternative futures;
- participate responsibly in an interdependent world.

What Are the Right Questions ?

...Approaching the global education debate, we must start by asking ourselves : Have we even begun to ask the right questions about the kind of education we need for the future?

Today we have new powers over life and death never dreamed of by our ancestors - but we have no idea how to use them wisely and well. We who are from the earth and of the earth can now determine the next stages in the earth's evolution. We can intervene in the DNA - the delicate genetic coding which has built up through eons of natural selection. We can create new species in test tubes. We can cause millions of plant and animal species to go out of existence - a part of the earth, of ourselves, of the divine, lost forever. And we can through our human decisions render this planet uninhabitable by our unquestioning assaults and our weapons of mass destruction.

Such powers over life and death were in the past only ascribed to God. They demand of us that we become more morally mature, more deeply attuned to the divine life processes at work on the planet; that we assume adult responsibility for the future of the earth and the future of ourselves and our grandchildren.

Until we ask the right questions how can we help Elliott and Rose learn to find the right answers? Acid rain, CO₂, deforestation, nuclear terror, hunger, overpopulation, alienation, despair - these challenges arise from our past failure to ask the right questions about education and our future together on the earth. Can such challenges be the starting place now for our shared journey into the future? By the very process of taking responsibility for finding solutions to these common threats can we become more truly human and more truly a human community?

I believe what we need to know *already exists* among us - in our minds and hearts and deepest yearnings - and that we need to begin to plumb our own depths for insight. We can begin by asking about two particular children: Rose and Elliott. (Or insert here the names of two newborns you know - preferably from different parts of the world.) What would we want them to know if they were the ones to determine our fate and the fate of the earth ?

Would we not want them to have a deep understanding and appreciation of their shared evolutionary past - the story of the earth, of its creative life forces, of human becoming and of the common human subsistence in that one earth - as well as of their more local and distinct social, cultural, economic and political roots? Would we not want them to understand the increasingly interdependent

nature of the world, and to learn how to take a creative and responsible part in its life ? Would we not also want them to understand how their choices will affect us and therefore how to choose wisely, not only on their own behalf, but also on ours? And would we not want them to be aware of the future and the way in which their choices will dramatically affect those yet to come?

What of their own personhood? What would we want them to experience as they go through life? What of laughter and joy, friendship, sharing, struggle and pain, celebration, community, beauty, empathy and compassion, meaning? We see so many youths alienated, on drugs, killing themselves one way or another; what do we want for these newborns ? This, too, needs to be accounted for in our educational vision.

If we knew these babies held our future and the future of the earth in their hands, what values would we want to guide their decision-making ? Only the maximization of their own profit? Or would we want them to know how to create and maintain the conditions for peace, freedom, human rights, social justice, and ecological balance - and how to think critically, resolve conflicts, and solve problems creatively?

The central paradox in education is the fact that the millions of babies born this year do hold our future and the earth's future in their hands, even as we who nurture and educate them, by the very way we do so, will be shaping theirs. By the educational legacy we give Rose and Elliott, we will be preparing them not only for the future we hope they will have, but also for the future they will make for us.

Thus the axial question as we go into the future is « *education for what?* » What will Rose and Elliott need to know, not only to survive in the interdependent world we are entering, but to become more truly human in its midst, more truly human community? It is the mission of every educator to struggle with these questions in our minds and hearts as we confront the most awesome task of nurturing and educating the world's children.

Notes:

1. Ruth Léger Sivard, *World Military and Social Expenditures* 1986, World Priorities, Washington DC, 1986.
2. Kenneth E. Boulding «Education for Spaceship Earth», in *Social Education*, November, 1968, special issue on 'International Education for the Twenty-First Century'.



Interpersonal Understanding across Cultural and Social Differences

by Richard Taylor *

September 1987 marked the twenty-fifth anniversary of one of the world's major organisations specialising in education for peace and international understanding - United World Colleges (UWC). There were some celebrations to mark the occasion, including a major international meeting in Swaziland presided over by The Prince of Wales, and the founding College and the International Office of UWC published special commemorative reports, but the prevailing mood within the organisation on reaching such a historic stage in its development was not so much one of celebration as of confidence in the achievements of the past and renewed commitment to UWC's goals in the future.

International understanding

There must be few organisations which can claim to have accumulated on the one hand such a depth of experience of education for peace and international understanding, while on the other working on such an international, global basis. But first let us look at the term itself « *international understanding* ». What exactly does UWC mean by it? The immediate answer is that it is too vague and nebulous for an organisation which aims to bring people close together. Almost all discussions of UWC's aim by students at the Colleges agree upon the unsatisfactory nature of the term and prefer something more akin to « *interpersonal understanding across cultural and social differences* ». In this sense UWC agrees with Proudhon when he wrote, « *If all the world is our brother, then there are no brothers* ». Anyone who has been present at one of the Colleges will testify to the closeness of the friendships - often across deep divides - which are engendered. This is particularly evident when the students say goodbye to each other at the end of their two years at a College, or at a reunion of the ex-students' Association, the UWC Network. It is on occasions such as these that the dictum of Lester B. Pearson, the Prime Minister of Canada, made on his acceptance of the Nobel Peace Prize in 1957, rings especially true : " *How can there be peace without people understanding each other, and how can this be if they don't know each other?* "

Service

The United World Colleges are a chain of six interna-

tional schools, shortly to be seven, all around the world. The founding institution, Atlantic College, is based in South Wales and since its establishment five others have joined the group. They are located in Canada, Singapore, Swaziland, Italy and the USA. The seventh College, at present on the verge of recognition, is in Venezuela. From the outset the Colleges were to be more than schools which drew their pupils from a variety of national backgrounds. There is, first, a strong emphasis, matching the rigour of the academic course to be followed, upon community service, and this naturally takes a number of different forms depending upon the very different communities in which the Colleges are located. The College in the USA (the Armand Hammer UWC of the American West based in New Mexico) runs a wilderness rescue service for those lost in the wide open spaces of the American West. The UWC of the Adriatic in Duino, Italy, on the other hand, no more than a handful of kilometres from Trieste, organises a visiting service for lonely old refugees eking out their declining years often alone and in poverty in that cosmopolitan city. In Swaziland there is no shortage whatsoever of opportunities for the students of the Waterford Kamhlaba UWC of Southern Africa to become involved in community service as the needs are all around them. But as the service organiser notes, it is not all a one-way process : learning by the students is involved as well : « *We live among people who preserve and value the concept of <ubuntu>. This means «humanity». The language is Sesotho but the concept is shared and lived by all the indigenous societies of Southern Africa. If you are not capable of a sustained and vital relationship with other people, with your community, you are less than fully a person... We recognise that we consistently fall short of this ideal; but we gain at least as much as we give* ».

This matter of learning by giving is seen again in the rescue services organised to such great effect and ever since that College's earliest years at Atlantic College. Situated on a particularly inhospitable stretch of the British Channel in South Wales, the College takes responsibility for life-saving along a twelve-mile stretch of the coast. The students are expertly trained in rescue skills and maintain a 24 hour service throughout the year so that if you get into difficulties in these waters you will not be picked up by a lifeboat of the British RNLI (Royal National Lifeboat Institution) but by a multi-national team of students from the College.

Kurt Hahn, the German refugee and pedagogue, who of the small group of idealists that set up UWC deserves

* International Development Director, United World Colleges.

above all to be called the « founder », was convinced that rescue service was the moral equivalent of war and it is well recognised in UWC that service is not only a process which involves learning as well as giving but is also profoundly educational. The Atlantic College brochure describes it succinctly : « *Nothing binds individuals together more firmly than the shared experience of giving skilled assistance to others who may be in need or danger* ». Small wonder that UWC students who have undergone the intense experience involved in life at one of the Colleges consider the term « *international understanding* » vague.

Selection

I have dealt with the question of service in UWC because it is fundamental. So too is the way in which students enter the Colleges. They do not simply apply: they have to pass a searching and competitive selection test, carried out by one of over sixty voluntary UWC committees around the world. The basis used for this selection is purely that of merit and considerations of sex, race, creed and social background are precluded. Thus a student whose family cannot afford to pay fees stands an equal chance of being selected to one rich enough to pay the full cost, provided that he or she has the ability. For this system to operate successfully substantial scholarship funds have to be raised - principally from Europe and North America - each year, a task undertaken by all the Colleges and the UWC International Office.

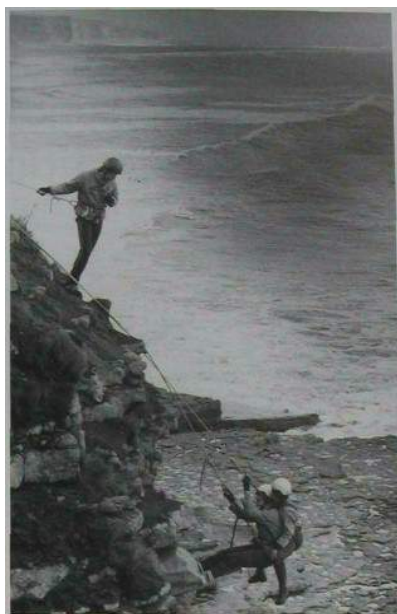
The selection of the students naturally raises the question of elitism - an imprecise, catch-all term which is usually used pejoratively and is difficult to pin down. UWC believes that there is nothing ill in aiming to produce an elite based upon excellence and high standards, especially if that elite is devoted to service of the underprivileged. But an elite based upon birth or wealth is clearly unjustifiable and is precisely the sort of privilege which UWC's selection on merit is designed to combat.

The academic curriculum

Apart from College activities outside the classroom, each student in a UWC follows the academic curriculum laid down by the International Baccalaureate or IB. This is an independent educational body based in Geneva which was developed in the late 1960s alongside UWC, and offers the most widely accepted university entrance course in the world. To date over 300 schools are teaching the IB and its stress on internationalism and flexibility suit the UWC's admirably. It presents a rigorous academic challenge: each student must study six subjects - three at higher and three at subsidiary level - with a compulsory Theory of Knowledge course added in order to combine the various parts into an integrated whole.

Colin Jenkins, the Director of Studies at Atlantic College until 1987 and now working directly for the IB Office, has written of it as follows : -

" Students of the IB hardly feel the whiff of nationalism in their programmes. They pursue courses in the Humanities in which often contradictory views from a variety of sources dominate rather than any simple standpoint and Science programmes concerned with the implications of science worldwide. They reflect on the nature of knowledge in a programme on the Theory of Knowledge, they learn a foreign language and read and discuss the literatures both of



Cliff Rescue Training AT, Atlantic College, UWC.

their own and others' countries. In short their classroom experience reinforces and informs their fundamental desire to become citizens of the world where awe and respect for the achievements of others bring intellectual joy - internationalism at its very best.

Some hold the view that these heavy academic demands interfere with « internationalism » in the College community but surely the reverse is true. The IB puts meat on the idea of internationalism: it provides the knowledge; it explores the experiences, language and knowledge of others; it has no national confines».

Peace studies

Quite apart from the breadth of the IB, and the emphasis which it provides on inter-cultural understanding, its independence as a non-governmental organisation gives it a flexibility which a national curriculum can never have. This means that new courses are constantly being suggested and pioneered.

As early as 1983, on the suggestion of Lord Mountbatten, who was then President of the UWC Council, it was agreed that a course on Peace and Conflict Studies should be developed. Thanks to a grant from the Leverhulme Trust, a project was set up at Atlantic College and a course developed which was approved for introduction by the IB Office in Geneva in 1977 and which has been taught at the College ever since. The course breaks down into three

analytical levels; the individual, social and international and seven main topics. These topics are : concepts of peace and violence; the phenomenon of human aggression; conflicts within society; non-violence in theory and practice; North-South conflict, the super-power conflict and international organisations.

Describing the course, three of the teachers working on the syllabus wrote as follows : « *This course is based on the assumption that peace is a fundamental and shared concern of all humanity. The need for a systematic study of peace, what it is and how it can be achieved, is particularly urgent when we live with mass poverty and the constant threat of mass destruction by weapons of our own creation... Progress towards peace is a dynamic process, a movement first towards the absence of war and violence (sometimes referred to as negative peace) and then towards genuine, lasting, positive peace.* ». Peace Studies have grown rapidly of late in the United Kingdom as a subject in both the private and State systems, despite the controversy that they aroused in the press. However, they are still not as widely accepted in the UK as in Scandinavia or North America.

A further example of the flexibility of the IB and of its relevance to contemporary issues lies in the more recent development - this time centred upon another United World College, the UWC of South East Asia - of a course entitled Science, Technology and Social Change. This grew out of co-operation between UWC and the intermediate Technology Development Group, both of which enjoy the privilege of HRH The Prince of Wales as their President and Patron respectively. In 1983 the two organisations jointly published *A Future that Works* which was based on four lectures on appropriate technology given at four of the United World Colleges. The course aims to focus a student's attention on the critical problems of development facing the world today and to develop in the student an awareness of the interdependence of technology and social change and their effects on men and women in different societies; an understanding of the diverse and changing nature of technology, social relationships to it and the social consequences arising from different choices of technology; an appreciation of the structures and processes that underlie technological decision-making; and understanding of the processes of technology and the role of development of technology.

At the moment the course is being taught in four schools which are following the IB including the United World College of South East Asia.

The first 25 years

Atlantic College was the brainchild of a group of idealists, but it was Kurt Hahn, who often referred to himself as the « *midwife* » of the UWC project, who had the concept in the first place. The founder of Salem School in his native Germany and then Gordonstoun in Scotland and the Outward Bound movement, it was a natural progression for him to add the international element to his creativity by founding a sixth-form College, for students of many nationalities selected on merit and provided, if necessary, with scholarships, where community service would have « *a place of honour in the curriculum* ». As someone who had first come into open conflict with Nazi Germany, been imprisoned and finally come to Britain as a refugee, Hahn had experienced nationalism at first hand. Of the many quotations of

his, perhaps the following best expresses his Atlantic College philosophy: -

« *Two passions are not likely to die out in this world, love of country and love of liberty. They can be kept pure by one ideal which can tame yet not weaken them - tender love for all mankind.* ».

Other colleges

From Atlantic College's earliest days it was intended that other Colleges would be established to broaden the scope of the UWC project. In the early 1970s the International School of Singapore, which had been founded in association with UWC, became the UWC of South East Asia, a project close to the heart of Lord Mountbatten who showed interest in UWC in its early years and became its first President in 1968, a post which he held for ten years during which he exerted a profound and inspiring influence on the organisation. At the same time as roots were being put down in Singapore a founding Committee for a College in Canada had been set up. Lester Pearson, the Prime Minister and Nobel Peace Prize winner, lent his considerable support to the work of the Committee but did not live to see the College completed. Instead it became his national memorial, the Lester B. Pearson UWC of the Pacific, when it was opened in 1975.

In the late 1970s UWC and Waterford Kamhlaba School in Swaziland expressed mutual interest in establishing close ties. Waterford had earlier been founded by a group of people based in South Africa as a deliberate protest against segregated education and upon lines which bore close affinity with those laid down by UWC. In 1979 Waterford Kamhlaba became officially associated with UWC and in 1981 it achieved full status as the Waterford Kamhlaba UWC of Southern Africa.

Far from resting on its laurels with four Colleges, UWC took another major step only the following year by opening two further Colleges, in Italy and the USA. The first discussions about a UWC near Trieste in north-eastern Italy took place in a railway carriage between South Wales and London in 1971. Gianfranco Facco Bonetti, then the Italian First Secretary in London, had been lecturing at Atlantic College on his country's foreign policy. He shared a compartment with the founder headmaster of that College, Desmond Hoare, on his return journey to London. Within a few weeks of this fruitful conversation the Regional Authorities of Friuli Venezia Giulia had prepared plans and a model of a College campus to stand at Duino on the cliffs overlooking the Adriatic. Even since those early days the UWC of the Adriatic has enjoyed unwavering support from both the federal and regional governments in Italy. American hopes for a College, meanwhile, came to rest on the unprecedented generosity of one man, Dr Armand Hammer, the oil magnate, internationalist and celebrated philanthropist. Thanks almost entirely to his financial support and drive the site in New Mexico (ironically not far from Almagordo, the testing site for the first atomic bomb) was found, the campus prepared and the College opened, all within one year - a prodigious achievement! In October 1982 HRH The Prince of Wales visited the College for its official opening attended by a wide range of local benefactors and UWC supporters from around the world. Lord Mountbatten's dual dream, of six UWCs, one being situated

in the USA, had in the space of twenty years become a living reality.

Diversification

College number seven promises to be a radical departure from the other six. Conceived during a meeting between the UWC President and UWC ex-students in Venezuela in 1979, it will focus on agricultural training in order to boost food production in tropical regions. Moreover it will not follow the IB but a specially devised agricultural training course which will last for three years for 18-21 year olds. The language of instruction will be Spanish. Not surprisingly, these innovations have caused a considerable amount of heart searching within UWC but those who are in favour recognise that all the existing Colleges differ in various respects from each other and that it is important that the specialised appeal of the existing UWCs should be broadened to include those who are less academic. The Simon Bolivar College of Experimental Agriculture opened in 1986 with 36 Venezuelan students. Steps are being taken by the Venezuelans and by the UWC International office in London to raise funds for scholarships and thus increase the number of « *foreign* » students. Once this has been successfully achieved and the student body is thoroughly international, then the College can be recognised as a UWC - number seven in an ever-lengthening chain.

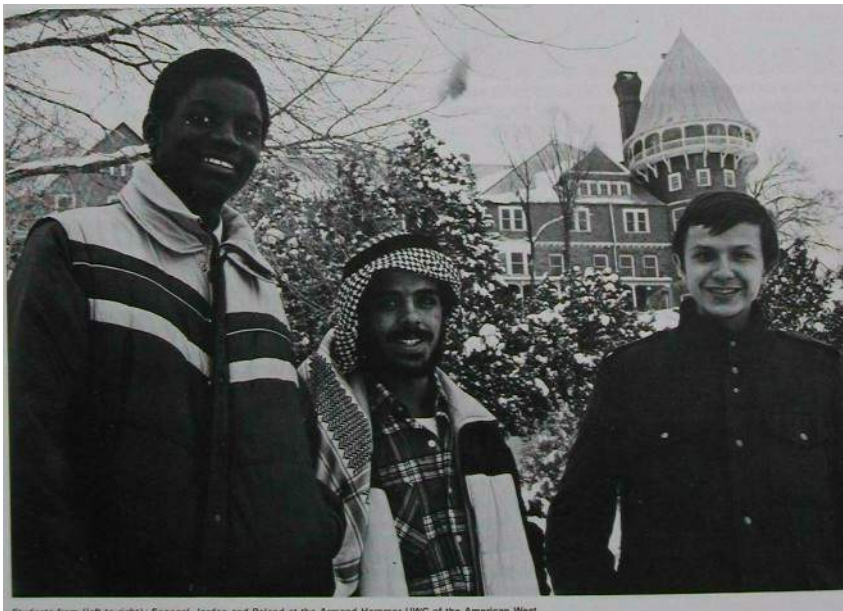
Structure

Different organisations require different structures and

as UWC has developed, so the structure has changed in order that the inertia of bureaucracy may be avoided and, at the same time, an effective co-ordination be maintained. Each College is autonomous albeit within certain guidelines laid down by the UWC International Board which is the central decision-making body of the organisation. The Board consists of a maximum of 30 members, some of whom are appointed from within the organisation - from national committees or the ex-students - and some in an individual capacity. These last include Sir Shridath Ramphal, Secretary General of the Commonwealth and Prince Sadruddin Aga Khan, the former UN High Commissioner for Refugees. The UWC Board is serviced and its policy carried out by the International Office based in London, a small group of officials of whom the writer is one. The UWC Council - an advisory body - is made up of representatives of all the organisation's constituents - Colleges, national committees and ex-students - and meets approximately every five years. It is presided over by the Prince of Wales who takes a close day-to-day interest in the running and development of UWC.

The UWC network

The future of UWC lies largely in the hands of its former students whose association is called the network. It is through their lives and careers that UWC's long term aims find expression, and it is their support for UWC that provides much of its dynamism for further development. After 25 years UWC boasts some 7,000 ex-students, growing at



Students from (left to right): Senegal, Jordan and Poland at the Armand Hammer UWC of the Americas West.

the rate of over 500 per year and drawn from over 100 countries. The great majority is still young - the oldest have only just turned 40 - but as it enters its second quarter century UWC can be confident that its hopes are in secure hands. The International Office is at present about to complete a project involving a comprehensive computerised system of records on all the ex-students which, it is hoped, will provide some degree of evaluation of the organisation.

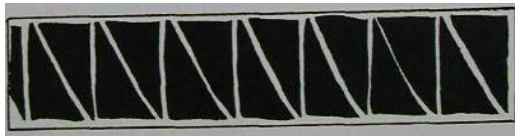
The fact that the mood within UWC on reaching its silver jubilee is one of confidence and renewed commitment does not mean, I hope, that we are complacent. There are many new territories to be explored and peaks to be climbed. Twenty-five years is a short time in education and an even shorter one in international education. Above all there are vast new fields that remain untouched so far by UWC. Robert Blackburn, the Deputy Director General of the IB, touched upon some of them at the end of an article he wrote commemorating the centenary last year of the birth of Kurt Hahn whom he knew well : -

" Atlantic College and the United World College movement was the old man's last brain-child - in his own phrase, he was the midwife of the project. Now after almost twenty-five years of operation, and one hundred years after his birth, would the midwife approve ? I wonder. He certainly would have disapproved strongly of the academic concen-

tration required by the IB - where is the leisure left to think, the time for a student to be sad? The social respectability and international glamour which now seems inevitably connected with UWC would not have impressed him. He would be enquiring if the Colleges, with their impressive facilities, were still « islands of healing » in their communities or internationally ? was the project on the front line of the trouble spots of the world? I suspect that, in fact, he would be looking forward to the next twenty-five years - not back. He would be busy. He would be having Bishop Tutu to breakfast at Brown's Hotel to see how we can help Soweto. I am sorry not to be there".

There is absolutely no shortage of quotations by ex-students testifying to the intensity of the experience which two years at a UWC involve. So let one alone suffice. Of the sadness at leaving, a Canadian student wrote, « *Our leaving takes on a traditional, ritualistic pattern, blurring the intensity of individual emotions into something formalised yet treasurable. Today we leave AC and some of our friendships must die.*

We will never see again the majority of the students we have lived, loved, laughed and laboured with for two years... But AC has made us nothing if not resilient. After midnight comes the morning and we must belong to the new day. Atlantic College has become the yesterday from which will grow the flames of our tomorrows ».



EXCERPTS FROM A WORLD CORE CURRICULUM

by Robert Muller*

Global education must transcend material, scientific and intellectual achievements and reach deliberately into the moral and spiritual spheres. Humans have been able to extend the power of their hands with incredible machines; of their eyes with telescopes and microscopes; of their ears with telephones, radio and sonar; of their brains with computers and automation. They must now also extend their hearts, sentiments, love and souls to the entire human family, the planet, the stars, the universe, eternity and God in heaven. They must perceive their right, miraculous place in the splendor of God's creation. We must manage our globe so as to permit the endless stream of humans admitted to the miracle of life to fulfill their lives physically, mentally, morally and spiritually as has never before been possible in our entire evolution.

Education for *all* remains a first priority on this planet. It remains important to lift our sights and begin thinking of a world core curriculum, which I would organize around the following categories: Our Planetary Home and Place in the Universe; Our Human Family; Our Place in Time; The Miracle of Individual Human Life.

1. Our Planetary Home

The first major segment of the curriculum should deal with our prodigious knowledge of planet Earth. Humanity has been able, of late, to produce a magnificent picture of our planet and its place in the universe. From the infinitely large to the infinitely small, everything fits today in a very clear pattern :

The infinitely large: universe, stars, space; our relations with the sun; the Earth's physics; the Earth's climate:

* Robert Muller is Chancellor of the U.N. University for Peace in Costa Rica and former Assistant Secretary-General of the United Nations. This text is an extract from *Breakthrough* 3-4, 1987, Global Education Associates.

For information on a U.S. school implementing Rober Muller's World Core Curriculum, see "Global Education From Birth" in « Sampler of Education Activities » section.

atmosphere, biosphere, seas and oceans, polar caps; the Earth's land masses: arable lands, deserts, mountains; the Earth's water; plant, animal and human life; the Earth's energy; the Earth's crust, depths and minerals; *the infinitely small:* microbiology, genetics, chemistry, nuclear physics.

This framework allows us to present our planetary and universal knowledge to all people, particularly children, in a simple, beautiful way. We can now give them a breathtaking view of the beauty and endless richness of Creation which should make them glad to be alive and human, and also prepare them with excitement for the vast number of professions which have arisen from this tremendous knowledge and its related and consequent activities.

This gives the teachers of this world a marvelous opportunity to teach a sense of participation and responsibility in the building and management of the Earth, of becoming artisans of the will of God and our further human ascent. A new world morality and world ethics will thus evolve all along the above scale, and teachers will be able to prepare responsible citizens, workers, scientists, geneticists, physicists and scores of other professions, including a new one which is badly needed : good world managers and caretakers.

1. The Human Family

Not only have we humans lately taken cognizance of our planet and our place in the universe, but we have also taken stock of ourselves. This is of momentous importance, for henceforth our story in the universe is basically that of ourselves and our planet. Since World War II, the planetary and human inventories are practically complete. A proper global education or world curriculum would have been impossible thirty years ago because there were no world statistics; today this knowledge is constantly being improved and refined, and in addition to unprecedented *quantitative* knowledge of our human family, we also know ourselves *qualitatively*.

A further major aspect on which we have made superior progress in the last decades is our society and its human-made groupings. We are a species that likes to congregate

and subdivide itself into any conceivable group based on physical, geographic, qualitative or ideological aspects. The first task of educators is to build bridges, peace and harmony between groupings; to listen to their views and prevent them from blowing each other up and endangering the planet; to seek what each group has to contribute; to understand their legitimate concerns, cultures, values, denominators and objectives; and to grasp the meaning of the vast and complex functioning of life from the largest to the most minute, from human unity to an endlessly more refined diversity.

The human family - quantitative characteristics : total world population and its changes; human geography and migrations; human longevity; races; sexes; children, youth, adults, elderly, handicapped. *Qualitative characteristics:* our levels of nutrition and health; our standards of life (rich and poor), skills and employment, levels of education, moral and spiritual levels.

Human groupings: the family; human settlements; professions, corporations, institutions, nations, federations, regional organizations, religions, multinational business, transnational networks, world organizations.

What will be important in such a curriculum is the dynamic aspect of the relations between humanity and our planet: we now have good inventories and know the elements of the great evolutionary problems confronting us, but we barely stand at the beginning of the planetary management phase of human history: demographic options, resource management, environmental protection, conflict resolution, the attainment of peace, justice and progress for all, the fulfillment of human life and happiness in space and time.

3. Our Place In Time

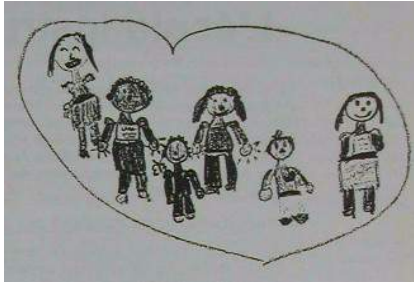
Just as humanity is taking cognizance of its correct place in the universe, we are now also forced to look at our correct place in time or eternity, and to expand our time dimension tremendously into both the past and the future. We must preserve the natural elements inherited from the past and necessary for our life and survival; we also want to preserve our cultural heritage, the landmarks of our evolution and history, in order to see the unfolding and magnitude of our cosmic journey. At the same time, we must think and plan far ahead into the future in order to hand over to coming generations a well-preserved and better-managed planet. For a world curriculum, this means we must add a time dimension to the above layers, each of which has a past, a present and a future.

Past, present and future of: the universe (our sun; our globe; our climate; our biosphere, etc., down to the cell, genes, the atom); the human family (our age composition, levels of health, standards of living, nations, religions, world organizations, etc., down to the individual).

The time has struck for this vast synthesis, for a new encyclopedia of all our knowledge and the formulation of the agenda for our cosmic future. Like the human eye which receives millions of bits of information at every glance, we must see the total picture, meaning and beauty of our planet, of the universe and of our lives.

4. The Miracle of Individual Life

The objective should be to make us exude a resplend-



ent joy of living, of being witnesses to the beauty and majesty of Creation and of our capacities. Knowledge, peace, happiness, goodness; fully conscious, meaningful, responsible lives!- these must be the objectives of education. I would complete my core curriculum for the individual with these four segments:

Good physical lives: knowledge and care of the body; teaching to see, hear, observe, create, do, use well all our senses and physical capacities.

Good mental lives: knowledge; teaching to question, think, analyze, synthesize, conclude, communicate; teaching to focus from the infinitely large to the infinitely small, from the distant past to the present to the future.

Good moral lives: teaching to love; teaching truth, understanding, humility, liberty, reverence for life, compassion, altruism.

Good spiritual lives: spiritual exercises of interiority, meditation, prayer, and communion with the universe and eternity of God.

There is a simple sentence by Norman Cousins that I would like to see displayed in all classrooms of this planet :
« *The tragedy of life is not death, but what we let die inside us while we live* ».

An immense task and responsibility thus faces all educators of this planet: no less than to contribute to the survival and good management of our planetary home and species, to our further common ascent into a universal, interdependent, peaceful civilization, while ensuring the knowledge, skills and fulfillment of the flow of humans going through the Earth's schools. The pressures for a proper universal, global education are being felt everywhere, from the United Nations and multinational businesses to local communities and individuals. It is a potent, invaluable trend of cardinal importance to our survival and future evolution. A world core curriculum might seem Utopian today. By the end of the year 2000 it will be a down-to-earth, daily reality in all the schools of the world.

L'école instrument de paix

Le 10 décembre 1948, l'Assemblée générale des Nations Unies a adopté et proclamé la Déclaration universelle des droits de l'homme dont nous publions le texte. Après cet acte historique, l'Assemblée générale a recommandé aux Etats Membres de ne négliger aucun des moyens en leur pouvoir pour publier solennellement le texte de la Déclaration et « pour faire en sorte qu'il soit distribué, affiché, lu et commenté principalement dans les écoles et autres établissements d'enseignement, sans distinction fondée sur le statut politique des pays ou des territoires ».

METHODE POUR L'ENSEIGNEMENT DES DROITS DE L'HOMME

- Pour rendre accessible, à chaque enfant, la DECLARATION UNIVERSELLE DES DROITS DE L'HOMME, l'Ecole instrument de paix a eu l'idée, en 1978, de faire traduire par des enseignants et des étudiants de la Faculté de psychologie et des sciences de l'éducation de l'Université de Genève, les 30 articles de la Déclaration dans un langage simplifié.
- Pour éviter toute erreur d'interprétation, LES DEUX TEXTES SONT PRESENTES EN PAR-ALLELE, ce qui permet à l'enseignant d'y apporter les modifications qu'il jugera nécessaires et d'utiliser le vocabulaire de sa région.

Déclaration universelle des droits de l'homme écrite en vocabulaire fondamental (*)

Des personnes de plusieurs pays se sont réunies pour t'écrire et te donner un certain nombre d'idées que beaucoup de gens connaissent dans le monde mais que tu ignores peut-être encore.

C'est pourquoi elles t'envoient ce texte car elles aimeraient que tout le monde soit libre, vive en paix et que l'on ait, sur toute la Terre, les droits et les libertés qui te sont maintenant proposés.

Pour que tu comprennes mieux ce que l'on veut t'expliquer, tu trouveras dans la marge le numéro de l'article auquel correspondent ces idées, et un mot souligné indiquant si ces idées se rapportent à *toi*, à ta *famille*, à la *société* dans laquelle tu vis, à ton *pays* ou à tous les pays de la *terre*.

Art. 1.
TERRE Quand les êtres humains naissent, ils sont libres et doivent être traités pour tout de la même manière.

Tous les êtres humains naissent libres et égaux en dignité et en droits. Ils sont doués de raison et de conscience et doivent agir les uns envers les autres dans un esprit de fraternité.

Art. 2.
TERRE Quelles que soient les lois ou les idées de son pays, chacun, homme ou femme, a donc le droit d'utiliser ou de profiter de tout ce qui vient d'être dit même si, comme toi :
- il ne parle pas ta langue;
- il n'a pas ta couleur de peau;
- il ne pense pas comme toi;
- il n'a pas ta religion;
- il est plus pauvre ou plus riche que toi;
- il n'est pas de ton pays.

Chacun peut se prévaloir de tous les droits et de toutes les libertés proclamés dans la présente déclaration, sans distinction aucune, notamment de race, de couleur, de sexe, de langue, de religion, d'opinion politique ou de toute autre opinion, d'origine nationale ou sociale, de fortune, de naissance ou de toute autre situation. De plus, il ne sera fait aucune distinction fondée sur le statut politique, juridique ou international du pays ou du territoire dont une personne est ressortissante, que ce pays ou ce territoire soit indépendant, sous tutelle, non autonome ou soumis à une limitation quelconque de souveraineté.

Art. 3.
TOI Tu as droit à la vie. On doit donc te donner les moyens de vivre libre et en sécurité.

Tout individu a droit à la vie, à la liberté et à la sûreté de sa personne.

Art. 4.
SOCIETE Personne n'a le droit de te prendre comme esclave et tu ne peux prendre personne comme esclave.

Nul ne sera tenu en esclavage ni en servitude; l'esclavage et la traite des esclaves sont interdits sous toutes leurs formes.

(*) Ce document existe en allemand, anglais, catalan, espagnol, hindi, thaï, urdu.

Art. 5. <i>SOCIETE</i>	Personne n'a le droit de te torturer, c'est-à-dire de te faire mal. et tu ne peux torturer personne.	Nul ne sera soumis à la torture, ni à des peines ou traitements cruels, inhumains ou dégradants.
Art. 6. <i>TOI</i>	Tu dois être protégé de la même manière, partout et comme tout le monde.	Chacun a le droit à la reconnaissance en tous lieux de sa personnalité juridique.
Art. 7. <i>PAYS</i>	La loi est la même pour tout le monde : elle doit être appliquée de la même manière pour tous, on ne peut pas protéger les uns et laisser mourir les autres.	Tous sont égaux devant la loi et ont droit sans distinction à une égale protection de la loi. Tous ont droit à une protection légale contre toute discrimination qui violerait la présente déclaration et contre toute provocation à une telle discrimination.
Art. 8. <i>PAYS</i>	Tu peux demander la protection de la justice lorsque la loi de ton pays n'est pas respectée.	Toute personne a droit à un recours effectif devant les juridictions nationales compétentes contre les actes violant les droits fondamentaux qui lui sont reconnus par la constitution ou par la loi.
Art. 9. <i>TOI</i>	On n'a pas le droit de te mettre en prison, de t'y garder, de te renvoyer de ton pays, injustement ou sans raison.	Nul ne peut être arbitrairement arrêté, détenu ou exilé.
Art. 10. <i>SOCIETE</i>	Si tu dois être jugé, ce doit être publiquement. Ceux qui te jugeront devront être libres de toute influence et devront, quoi qu'il arrive, faire respecter la loi.	Toute personne a droit, en pleine égalité, à ce que sa cause soit entendue équitablement et publiquement par un tribunal indépendant et impartial, qui décidera, soit de ses droits et obligations, soit du bien-fondé de toute accusation en matière pénale dirigée contre elle.
Art. 11. <i>TOI</i>	On doit admettre que tu es innocent jusqu'à ce que l'on puisse prouver que tu es coupable. Si tu es accusé, tu as toujours le droit de te défendre publiquement. On ne pourra te condamner et te punir pour quelque chose que tu n'as pas fait. Ta punition sera toujours, si tu as mal agi, en rapport avec la loi qui existait au moment où tu as mal agi.	1) Toute personne accusée d'un acte délictueux est présumée innocente jusqu'à ce que sa culpabilité ait été légalement établie au cours d'un procès public où toutes les garanties nécessaires à sa défense lui auront été assurées. 2) Nul ne sera condamné pour des actions ou omissions qui, au moment où elles ont été commises, ne constituaient pas un acte délictueux d'après le droit national ou international. De même, il ne sera infligé aucune peine plus forte que celle qui était applicable au moment où l'acte délictueux a été commis.
Art. 12. <i>FAMILLE</i>	Tu as le droit de demander à être protégé si quelqu'un veut se mêler de ta vie et de celle de ta famille; de ta manière d'être; de ce que toi et ta famille pensent ou écrivent. Personne ne peut pénétrer chez toi sans raisons car la loi l'interdit.	Nul ne sera l'objet d'immixtions arbitraires dans sa vie privée, sa famille, son domicile ou sa correspondance, ni d'atteintes à son honneur et à sa réputation. Toute personne a droit à la protection de la loi contre de telles immixtions ou de telles atteintes.
Art. 13. <i>TOI</i>	Tu peux circuler comme tu le désires dans ton pays. Tu as le droit d'en sortir pour aller dans un autre pays et tu peux revenir dans ta patrie quand tu le veux.	1) Toute personne a le droit de circuler librement et de choisir sa résidence à l'intérieur d'un Etat. 2) Toute personne a le droit de quitter tout pays, y compris le sien, et de revenir dans son pays.
Art. 14. <i>TOI</i>	Si on te fait du mal, tu as le droit d'aller dans un autre pays et lui demander de te protéger. Tu perds ce droit si tu as tué quelqu'un et si tu ne respectes pas toi-même ce qui est écrit dans les 30 articles que tu peux lire ici.	1) Devant la persécution, toute personne a le droit de chercher asile et de bénéficier de l'asile en d'autres pays. 2) Ce cas ne peut être invoqué dans le cas de poursuites réellement fondées sur un crime de droit commun ou sur des agissements contraires aux buts et aux principes des Nations Unies.
Art. 15. <i>TOI</i>	Tu as le droit d'appartenir à une nation. Personne ne peut te priver de ce droit. Mais tu peux, si tu le veux, changer de nationalité.	1) Tout individu a droit à une nationalité. 2) Nul ne peut être arbitrairement privé de sa nationalité, ni du droit de changer de nationalité.
Art. 16. <i>FAMILLE</i>	Dés qu'on a l'âge d'avoir des enfants, on a le droit de se marier et de former une famille. Pour cela, ni la couleur de ta peau, ni le pays d'où tu viens n'a d'importance. L'homme et la femme ont les mêmes droits quand ils sont mariés et aussi lorsqu'ils se séparent. On ne peut forcer personne à se marier.	1) A partir de l'âge nubile, l'homme et la femme, sans aucune restriction quant à la race, la nationalité ou la religion, ont le droit de se marier et de fonder une famille. Ils ont des droits égaux au regard du mariage, durant le mariage et aussi lors de sa dissolution. 2) Le mariage ne peut être conclu qu'avec le libre consentement des futurs époux.

PAYS	Le gouvernement de ton pays doit protéger ta famille et ses membres.	3) La famille est l'élément naturel et fondamental de la société et a droit à la protection de la société et de l'Etat.
Art. 17. TOI	Comme tout le monde, tu as le droit de posséder quelque chose et personne n'a le droit de te le prendre.	1) Toute personne, aussi bien seule qu'en collectivité, a droit à la propriété. 2) Nul ne peut être arbitrairement privé de sa propriété.
Art. 18. TOI	Tu as le droit de choisir librement ta religion, d'en changer, de la pratiquer comme tu le désires, seul ou avec d'autres personnes.	Toute personne a droit à la liberté de pensée, de conscience et de religion; ce droit implique la liberté de changer de religion ou de conviction ainsi que la liberté de manifester sa religion ou sa conviction seul ou en commun, tant en public qu'en privé, par l'enseignement, les pratiques, le culte et l'accomplissement des rites.
Art. 19. TOI	Tu as le droit de penser et de dire ce que tu crois juste, sans que quelqu'un puisse te l'interdire ou t'inquiéter à ce sujet.	Tout individu a droit à la liberté d'opinion et d'expression, ce qui implique le droit de ne pas être inquiété pour ses opinions...
SOCIETE	Tu dois pouvoir échanger des idées et des informations avec les femmes et les hommes des autres pays sans que ton gouvernement t'en empêche.	... et celui de chercher, de recevoir et de répandre, sans considérations de frontières, les informations et les idées par quelque moyen d'expression que ce soit.
Art. 20. PAYS	Tout le monde peut se réunir librement et choisir il veut pour travailler avec lui dans un but de paix.	1) Toute personne a droit à la liberté de réunion et d'association pacifique. 2) Nul ne peut être obligé de faire partie d'une association.
Art. 21. TOI	Tu as le droit de participer activement aux affaires de ton pays : - en choisissant des hommes politiques qui ont les mêmes idées que toi; - en allant voter librement pour indiquer ton choix; - en faisant partie du gouvernement, si les autres te choisissent pour le faire.	1) Toute personne a le droit de prendre part à la direction des affaires publiques de son pays, soit directement, soit par l'intermédiaire de représentants librement choisis. 2) Toute personne a droit à accéder, dans des conditions d'égalité, aux fonctions de son pays.
PAYS	Ces actions doivent exprimer la volonté de tout le peuple par un vote secret, les votes des femmes et des hommes étant égaux, ils peuvent donc tous voter librement.	3) La volonté du peuple est le fondement de l'autorité des pouvoirs publics; cette volonté doit s'exprimer par des élections honnêtes qui doivent avoir lieu périodiquement, au suffrage universel égal et au vote secret ou suivant une procédure équivalente assurant la liberté du vote.
Art. 22.	La société dans laquelle tu vis doit t'aider pour que tu SOCIETE puisses développer et profiter de tous les avantages (culture, argent, protection de ta personne) qui te sont offerts, grâce à l'effort de tous.	Toute personne, en tant que membre de la société, a droit à la sécurité sociale; elle est fondée à obtenir la satisfaction des droits économiques sociaux et culturels indispensables à sa dignité et au libre développement de sa personnalité, grâce à l'effort national et à la coopération internationale, compte tenu de l'organisation et des ressources de chaque pays.
Art. 23. TOI	On ne peut t'empêcher de travailler et on doit te protéger quand tu ne peux plus travailler. Tu dois recevoir le même salaire qu'un(e) autre qui fait le même travail que toi, que ce soit un homme ou une femme. Tu dois recevoir un salaire qui te permette de vivre et de faire vivre ta famille.	1) Toute personne a droit au travail, au libre choix de son travail, à des conditions équitables et satisfaisantes de travail et à la protection contre le chômage. 2) Tous ont droit, sans aucune discrimination, à un salaire égal pour un travail égal. 3) Quiconque travaille a droit à une rémunération équitable et satisfaisante lui assurant ainsi qu'à sa famille une existence conforme à la dignité humaine et complétée, s'il y a lieu, par tous autres moyens de protection sociale.
SOCIETE	Toutes les personnes qui travaillent ont le droit de se grouper pour défendre leurs intérêts.	4) Toute personne a le droit de fonder avec d'autres des syndicats et de s'affilier à des syndicats pour la défense de ses intérêts.
Art. 24.	La durée du travail de chaque jour ne doit pas être trop longue car chacun a le droit de se reposer et doit pouvoir régulièrement prendre des vacances qui lui seront payées.	Toute personne a droit au repos et aux loisirs et notamment à une limitation raisonnable de la durée du travail et à des congés payés périodiques.

Art. 25. <i>FAMILLE</i>	Ton pays doit te donner, ainsi qu'à ta famille les moyens suffisants: - pour éviter de tomber malade et pour être soigné si c'est le cas; - pour ne pas avoir faim; - pour être habillé; - pour avoir une habitation.	1) Toute personne a droit à un niveau de vie suffisant pour assurer sa santé, son bien-être et ceux de sa famille, notamment pour l'alimentation, l'habillement, le logement, les soins médicaux ainsi que pour les services sociaux nécessaires.
<i>TOI</i>	Tu as le droit d'être aidé quand : - il n'y a pas de travail; - tu es malade; - tu es trop vieux; - ta femme ou ton mari est mort; - tu ne peux plus manger parce que des choses que tu n'as pas voulues t'arrivent. La maman qui va avoir un enfant et son enfant quand il sera né, doivent être aidés. Tous les enfants doivent pouvoir profiter des mêmes droits et des mêmes aides, même si la maman n'est pas mariée.	1b) Toute personne a droit à la sécurité en cas de chômage, de maladie, d'invalidité, de veuvage, de vieillesse ou dans les autres cas de perte de ses moyens de subsistance par suite de circonstances indépendantes de sa volonté.
Art. 26. <i>TOI</i>	Tu as le droit: - d'aller à l'école; - de profiter de l'école obligatoire sans rien devoir payer; - de pouvoir te former dans n'importe quel métier si tu en es capable. L'école doit pouvoir développer tous tes talents et t'apprendre à t'entendre avec les autres, sans t'occuper de leur religion, ou du pays d'où ils viennent. Elle doit également t'apprendre ce que contient cette Déclaration afin de conserver la paix entre les peuples.	1) Toute personne a droit à l'éducation. L'éducation doit être gratuite, au moins en ce qui concerne l'enseignement élémentaire et fondamental. L'enseignement élémentaire est obligatoire. L'enseignement technique et professionnel doit être généralisé; l'accès aux études supérieures doit être ouvert en pleine égalité en fonction de leur mérite. 2) L'éducation doit viser au plein épanouissement de la personnalité humaine et au renforcement du respect des droits de l'homme et des libertés fondamentales. Elle doit favoriser la compréhension, la tolérance et l'amitié entre toutes les nations et tous les groupes raciaux ou religieux, ainsi que le développement des activités des Nations Unies pour le maintien de la paix. 3) Les parents ont, par priorité, le droit de choisir le genre d'éducation à donner à leurs enfants.
<i>FAMILLE</i>	Tes parents ont le droit de choisir comment et dans quelle école tu seras enseigné.	1) Toute personne a le droit de prendre part librement à la vie culturelle de la communauté, de jouir des arts et de participer au progrès scientifique et aux bienfaits qui en résultent.
Art. 27. <i>SOCIETE</i>	Tu dois pouvoir profiter librement de la production des artistes, des écrivains ou des savants de ton pays.	2) Chacun a droit à la protection des intérêts moraux et matériels découlant de toute production scientifique, littéraire ou artistique dont il est l'auteur.
<i>TOI</i>	Les œuvres de ces gens doivent être protégées et ils doivent pouvoir retirer le bénéfice de leur travail.	Toute personne a droit à ce que règne, sur le plan social et sur le plan international, un ordre tel que les droits et libertés énoncés dans la présente Déclaration puissent y trouver plein effet.
Art. 28. <i>TERRE</i>	Pour que tes droits et ta liberté soient respectés, dans ton pays et dans tous les autres pays de la Terre, il faut qu'il existe un ordre qui puisse très bien protéger ces droits et cette liberté dont on a parlé jusqu'à maintenant.	1) L'individu a des devoirs envers la communauté dans laquelle seuls le libre et le plein développement de sa personnalité est possible.
Art. 29. <i>TOI</i>	C'est pour cela que tu as aussi des devoirs envers les gens parmi lesquels tu vis et qui te permettent aussi de te développer.	2) Dans l'exercice de ses droits et dans la jouissance de ses libertés, chacun n'est soumis qu'aux limitations établies par la loi exclusivement en vue d'assurer la reconnaissance et le respect des droits et libertés d'autrui et afin de satisfaire aux justes exigences de la morale, de l'ordre public et du bien-être général dans une société démocratique.
<i>SOCIETE</i>	Personne ne peut avoir toutes les libertés et tous les droits. La loi ne donne que ceux qui permettent de protéger les autres. C'est pourquoi elle exige que tu respectes les libertés et les droits de tous tels qu'elle les a prévus.	3) Ces droits et libertés ne pourront, en aucun cas, s'exercer contrairement aux buts et principes des Nations Unies.

Art. 30. Sur toute la Terre, aucun pays, aucune société, aucun être humain ne peut se permettre de détruire les droits et les libertés qui sont écrits dans cette Déclaration par des actions contraires à ce que tu viens de lire.

Aucune disposition de la présente Déclaration ne peut être interprétée comme impliquant pour un Etat, un groupement ou un individu un droit quelconque de se livrer à une activité ou d'accomplir un acte visant à la destruction des droits et libertés qui y sont énoncés.

Qu'est-ce que l'EIP?

« La paix, ça s'apprend »

L'Association mondiale pour l'Ecole instrument de paix (EIP) est une organisation non gouvernementale avec statut consultatif auprès des Nations Unies, de l'UNESCO et du Conseil de l'Europe. Elle n'appartient à aucun groupe politique, religieux ou philosophique.

Son but est d'unir l'humanité -toutes respectant la pluralité des idées par l'enseignement des droits de l'homme et de la paix aux enfants.

Ses actions visent avant tout à faire prendre conscience du rôle que devrait jouer l'école mise au service de l'humanité. « *Désarmer l'esprit pour désarmer la main* », tel est son objectif.

Objectifs

L'officialisation, dans les écoles primaires, secondaires et professionnelles, de l'enseignement des droits de l'homme.

Méthodes

- Publication d'un bulletin trimestriel « *Ecole et paix* », qui informe l'opinion publique, les gouvernements et les membres de l'EIP de l'évolution de notre travail et des activités entreprises dans les écoles pour l'enseignement de la paix et des droits de l'homme.

- Large diffusion, en français, en allemand, en espagnol, en anglais, de la brochure « *Pour mieux comprendre la déclaration universelle des droits de l'homme* », traduction des 30 articles de la Déclaration universelle dans un langage simplifié. En 1978, l'EIP a eu l'idée de confier ce travail à des étudiants de la faculté de psychologie et des sciences de l'éducation de l'Université de Genève.

- Publication d'un album de dessins et de bandes dessinées « *Dessine-moi un droit de l'homme* » illustrant les 30 articles de la Déclaration universelle des droits de l'homme. 53 dessinateurs, de 6 pays (Algérie, Belgique, Espagne, France, Italie et Suisse), ont accepté de participer bénévolement à la réalisation de cet album. Une méthode originale, sous forme humoristique, pour favoriser une meilleure compréhension des droits de l'homme dans l'opinion publique, qui rencontre beaucoup de succès.

- « *Liberté, 33 tours pour les droits de l'homme* ».

Un superbe album de chansons choisies pour illustrer les droits de l'homme, comprenant une musique originale et la lecture des droits de l'homme. Y ont participé : Gilles Vigneault, Pauline Julien, Ricet Barrier, Mannick, Michel Buehler, Bernard Montangero, Pascal Auberson, Frédéric Mey et Gaby Marchand.

Ce disque, également disponible en cassettes, constitue un moyen plaisant et efficace pour faire connaître les droits de l'homme à l'opinion publique.

- Création d'un centre international de formation à l'enseignement des droits de l'homme et de la paix chargé :

1. de la promotion des droits de l'homme par l'organisation de sessions internationales de formation à l'enseignement des droits de l'homme;
2. de stimuler, de coordonner et de recenser des activités de recherche, ainsi que l'étude et l'élaboration de matériel pédagogique sur les plans national et international;
3. de publier du matériel pédagogique et notamment les rapports des sessions et des recueils des cours, séminaires et travaux pratiques.

Financement

Difficilement évaluable (des années de travail).

Obstacles et soutien

La crainte des autorités d'une politisation des droits de l'homme.

La volonté des enseignants, des élèves et d'une grande partie de l'opinion publique à s'engager pour la promotion des droits de l'homme pour un meilleur fonctionnement de la démocratie.

Résultats

L'officialisation, par le Conseil d'Etat du Canton de Genève, en 1978, des droits de l'homme dans les écoles, notamment dans les cours d'histoire, de géographie et de français.

L'ouverture des écoles à débattre des problèmes des droits de l'homme.

La participation des enseignants primaires, secondaires et professionnels, à suivre nos sessions de formation à cette nouvelle pédagogie.

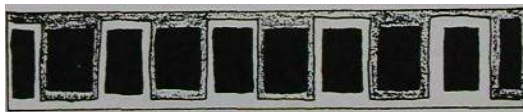
La création de matériel pédagogique pour cet enseignement à la demande des autorités scolaires et des enseignants.

La multiplicité des expositions sur les droits de l'homme dans les écoles. Lors de la récente Commission des droits de l'homme de l'ONU, plusieurs écoles ont exposé leurs travaux sur les droits de l'enfant devant la salle de la Commission. Cette exposition, qui constituait une première, a été inaugurée par le Directeur du Centre des droits de l'homme de l'ONU et du Chef du Département de l'instruction publique du canton de Genève alors que la Commission traitait d'un projet de manuel universel sur l'enseignement des droits de l'homme.

La publication de notre album « *Dessine-moi un droit de l'homme* » constitue un ouvrage de référence utilisé par des responsables politiques.

Durée

Indéfinie, ou aussi longtemps que les droits de l'homme ne seront pas respectés.



Jouets guerriers

Cette appellation recouvre tous les «jouets de guerre et de violence», y compris les yeux électroniques et les jeux vidéo, inspirés de la guerre ou de la destruction.

1. Ces jouets augmentent l'agressivité de l'enfant - de nombreuses recherches le prouvent (voir paragraphe suivant).
2. En jouant à ces jeux, les enfants éprouvent un sentiment de pouvoir, ainsi la destruction d'autrui se trouve-t-elle valorisée.
3. Ces jouets et jeux apprennent à l'enfant:
 - que la guerre est un jeu, une grande aventure
 - que tuer est acceptable et même amusant
 - que la violence est un moyen acceptable pour résoudre les problèmes et les conflits
 - que les « vilains » sont à éliminer et non à raisonner ou à rééduquer.
4. Les enfants qui jouent aux jeux vidéo (et regardent constamment la télévision) tendent à voir le monde plus terrifiant qu'il n'est et sont prêts à accepter des solutions de violence.
5. A travers ces jeux, les enfants apprennent que la justice, la raison et la communication avec autrui ne conduisent pas au succès. Pour devenir un «gagneur», il faut être agressif. Une arme est un attribut de pouvoir sur autrui, un moyen de dissuasion sûr, qui supprime la négociation et étouffe l'expression de tout désaccord.

Recherches

De nombreux chercheurs ont étudié l'impact sur l'enfant des jouets et jeux guerriers.

Berkowitz a mis en évidence la montée de l'agressivité chez des enfants calmes d'habitude, et l'association dans leur esprit entre violence et gratification.

Ann Frodi a montré que plus un jouet guerrier était

était valorisé par l'enfant.

D'autres ont mis en évidence que, pour l'enfant, un revolver était un grand égalisateur. Il donne au plus petit et au plus faible un sentiment de pouvoir sur les grands. Il satisfait son «besoin de puissance».

Le Parlement européen

Le Parlement européen s'est penché sur la question en 1982, mais ses recommandations de modérer la production et la commercialisation des jeux et jouets guerriers n'ont pas eu de suite.

Il en avait été question également dès 1980 au Conseil de l'Europe.

En 1985, le sujet a été traité à Barcelone à la Conférence de l'UNESCO pour l'Année internationale de la jeunesse.

Action proposée

Ne pourrait-on adopter une proposition dans ce sens, adressée à l'UNESCO, à ses Commissions nationales et aux ONG en général?

En 1986, Année internationale pour la paix, n'est-il pas scandaleux de voir des millions de jouets et jeux guerriers et de violence offerts à nos enfants - alors qu'à l'école et dans nos associations on leur parle des *méfais* de la guerre et de la violence?

Il nous faut prendre enfin parti et agir en conséquence.

Jeux de coopération

Les jeux de coopération devraient remplacer les jeux de compétition dans tout programme d'éducation à la paix.

Pour qu'ils atteignent leur but, il faut que ces jeux obéissent à 4 critères: coopération - acceptation de chacun -

Education à la paix par le jeu

* Nic Nilsson est le président de l'Association internationale pour le droit au jeu de l'enfant/ International Association for the Child's Right to Play (IPA).

par Nic Nilsson*

Jeux de guerre et de violence et jeux de coopération

sophistiqué, plus il pouvait tuer de monde à la fois, plus il

participation active - amusement.

La coopération est basée sur la communication entre enfants, la confiance mutuelle, le développement de pratiques interactives. Les enfants apprennent à partager, à s'entraider puisque le succès dépend de la réussite de tous, à travailler ensemble vers un but commun et non l'un contre l'autre. Ainsi les conduites constructives rempla-

cent-elles, les conduites destructives et personne ne se sent au dehors - rejeté.

L'acceptation des autres et par les autres augmente le sentiment d'estime de soi. Dans les jeux de coopération, chaque enfant a un rôle à jouer qui comporte un sens.

La participation active est en relation directe avec le sentiment d'appartenir au groupe, de contribuer au jeu et avec la satisfaction que procure l'activité. Si un enfant est laissé de côté, éliminé ou ignoré, il se sent rejeté. Ce désir de participation existe chez tous les enfants - sauf chez ceux qui «s'attendent» à être humiliés ou rejetés.

L'amusement est le complément nécessaire de tous les jeux. Il ne faut pas oublier que si l'enfant joue, c'est pour éprouver du plaisir.

Résoudre les conflits par des moyens pacifiques

Les jouets et les jeux guerriers apprennent aux enfants à résoudre les conflits par la violence.

Nous devons leur enseigner d'autres moyens plus pacifiques. Pour cela on peut utiliser les jeux de rôle, les marionnettes, les discussions en groupe, etc.

Les jeux de rôle ont l'avantage d'obliger l'enfant à s'identifier à l'autre pour le comprendre - ce qui est la base d'un règlement pacifique de tout conflit.

Les jeux de rôle peuvent être pratiqués en grands groupes. Une situation de conflit est décrite à l'ensemble du groupe. Les rôles, une fois définis, sont attribués à des volontaires.

On cherche à donner des rôles au plus grand nombre possible d'enfants - les autres étant des observateurs. Après s'être assuré que tout le monde a bien compris la situation, on choisit le temps et le lieu, et on laisse le jeu se dérouler normalement jusqu'à la solution. On arrête le jeu si les joueurs commencent à se répéter. Après quoi, on demande à chacun des acteurs comment il se sentait dans son rôle et comment le voyaient les observateurs. Si on pratique ces jeux en petits groupes, il faut un animateur par groupe.

Quelques exemples :

Moqueries et insultes: un élève porte de vieux habits, un autre se moque de lui.

Sens de la propriété: deux jeunes élèves se disputent un crayon. L'un accuse l'autre de vol.

Retards à l'école: un élève arrive constamment en retard, après que le maître ait expliqué aux autres le travail de la matinée. Rôle du maître, de l'élève, des camarades agacés.

Conflits entre petits et grands élèves: domination, extorsions, etc.

Dans la pratique des jeux de rôle, il faut veiller à ce que s'instaure une atmosphère de paix et de détente, afin qu'émergent des solutions dynamiques de dépassement du conflit. Ainsi les enfants s'habituent-ils à respecter le point de vue de chacun et à maintenir la cohésion du groupe.



Le rôle des parents dans la lutte contre les préjugés, l'intolérance et le racisme

par Micheline Ducray*

Dans son message introductif, Monsieur Gérard Renaud, tout en privilégiant le rôle de l'éducation formelle de l'école et des enseignants, a souligné l'importance de l'influence familiale dans une stratégie globale d'éducation à la paix.

Ainsi se trouve naturellement une nouvelle fois justifiée la rencontre entre l'UNESCO d'une part, qui trouve son inspiration et sa raison d'être dans la lutte contre les préjugés et l'apprentissage de la tolérance, et la famille d'autre part, qui peut *favoriser* mais aussi bien *anéantir* tous les efforts d'une action pacifique et humanitaire en forgeant des attitudes positives ou négatives.

Les écoles de parents et autres associations que regroupe la FIEP sont, à cet égard, conscientes de leur responsabilité. Dans l'éducation pour la paix, elles occupent une place qui s'affirme d'elle-même avec gravité. Sans avoir à revendiquer leur influence, elles sont conscientes des enjeux de leur action qu'elles s'efforcent d'éclairer par une réflexion approfondie.

La FIEP a réalisé, à la demande de l'UNESCO, une étude sur: «*Le rôle des parents dans la lutte contre les préjugés, l'intolérance & le racisme* ». Cette étude, réalisée par Madame Armier, s'est inspirée des travaux d'un de ses vice-présidents, le Professeur Otto Klineberg, des USA. Elle s'est aussi appuyée sur des observations recueillies dans les familles, sur l'expérience de pédagogues, de psychologues ainsi que sur des recherches scientifiques.

A travers les diverses contributions rassemblées, ce travail soulève quatre questions de nature à mieux situer le rôle de la famille et de l'éducation des parents.

1. Le racisme, les préjugés, l'intolérance sont-ils innés ?
2. Quelles sont les responsabilités de la famille ?
3. La personnalité prédispose-t-elle aux préjugés ?
4. Quels remèdes l'éducation des parents peut-elle s'efforcer de promouvoir ?

Les préjugés sont-ils innés ?

L'attitude des parents sera en effet différente selon qu'ils auront pour tâche d'affronter une quasi fatalité, ou

* Extrait du rapport final du Colloque des ONG "Education à la paix et à la compréhension internationale". Maison de l'Unesco, 10-12 décembre 1986. où l'auteur représentait la Fédération internationale pour l'éducation des parents / International Federation for Parent Education

bien de s'efforcer d'empêcher des acquisitions néfastes et de développer des attitudes positives chez leurs enfants.

A. L'hypothèse de l'intolérance, loi de nature, séduit par plusieurs facettes :

- *l'intolérance*, dans le monde de la matière, est un fait naturel (pôles de même sens qui se repoussent, réactions chimiques acides-bases) (rejets et incompatibilités sanguines...)

- *l'agressivité*, selon Lorenz et Laborit, aurait des explications biologiques (mode de défense de la personnalité, du territoire, réactions contre les sujets marginaux)... le vilain petit canard du conte d'Andersen! «Ma sœur louchait... les enfants de la maternelle l'ont laissée dans un coin». C'est un témoignage d'enfant, recueilli par un chercheur.

B. Mais les attitudes agressives des hommes, apparues au long de l'évolution de l'humanité et historiquement justifiées par la nécessité de survivre, sont contrebalancées par des tendances à la *sociabilité* et à l'entraide (Pr. Eibesfeld de l'Institut Max Planck).

- Les observations sur la vie familiale concordent pour reconnaître que les enfants, et particulièrement les jeunes enfants (Pr. Otto Klineberg), ne sont pas naturellement racistes. *Ils n'ont pas la conscience de race*. «Le racisme c'est surtout un problème d'adulte » dit un élève d'un collège parisien. Avec Otto Klineberg on peut donc avancer que «*l'apprentissage des préjugés va de pair avec l'apprentissage global du savoir*».

Quelles sont les responsabilités de la famille ?

Si les manifestations d'intolérance n'expriment pas une tendance originelle, les familles deviennent globalement responsables de l'acquisition de telles attitudes au cours de l'enfance:

A. Les enfants adoptent généralement l'attitude de leurs parents : les enquêtes ont montré un rapport essentiel entre les attitudes raciales des parents et celles de leurs enfants. A cet égard, *l'image* que donne la famille a probablement plus d'influence, en ayant valeur de modèle, que les *directives* qu'elle énonce.

B. L'attitude des familles « fermées » s'oppose à celles des familles « ouvertes » (Jean Ormezzano) allant de la méfiance à l'accueil généreux vis-à-vis des autres.

Dans les familles multiraciales, avec l'adoption, l'égalité dans la différence est reconnue comme valeur fondamentale. Pour les familles adoptives, les enfants (venus d'ailleurs) sont «pareils à tous les autres: ils sont nos enfants et nous les aimons».

C. Les familles fortes, équilibrées, capables de développer l'autonomie et la personnalité originale des enfants, de les «élever», les portent véritablement vers l'extérieur en les ouvrant d'une manière confiante sur les traditions, les cultures et les religions.

D. Mais la famille et son action se situe dans un champ d'influences diverses, qu'il convient de renforcer, de compenser... ou de combattre selon les cas. L'effet sur les attitudes des enfants va dépendre de la force relative des facteurs en présence :

- l'école bien sûr (composition de la classe, manuels scolaires...)
- l'éducation religieuse: la spiritualité peut développer la tolérance, la bienveillance, le dialogue entre les cultures mais... elle peut aussi aller jusqu'au fanatisme!
- Les médias (cinéma, radio, télévision, publicité, chanson) qui peuvent développer: le chauvinisme sportif, le modèle du superman, la violence, le mépris de la vie de l'autre, mais ces mêmes médias sont a contrario irremplaçables pour rendre accessibles les diverses réalités du monde (niveau et genre de vie, particularités naturelles...)
- l'urbanisation excessive et la «pollution sociale»: François Jacob, biologiste, pense que: «l'entassement dans les villes ne peut que favoriser la férocité des rapports entre les groupes : ... l'espace vital de chacun se rétrécit. Les inégalités sociales sont frappantes.
- les idéologies inspirées par le nationalisme.

La personnalité prédispose-t-elle aux préjugés ?

Quelle que soit la part de l'inné et de l'acquis dans les origines du racisme, les psychologues s'interrogent sur la part de la personnalité dans l'apprentissage des préjugés.

Deux enfants placés dans des conditions familiales identiques peuvent évoluer différemment. Il est malaisé d'en comprendre les raisons. Mais il semble certain que le préjugé provient en partie de la personnalité de l'enfant. Cela ne fait que renvoyer à une discussion sur la formation de la personnalité dans les familles. Comment interviennent:

- les exigences d'obéissance à une discipline stricte
- l'acceptation, par l'enfant, de ses responsabilités
- le sentiment d'insécurité
- l'exacte appréciation des capacités (sentiment de force ou de faiblesse, frustration)

par les OING

- la place de l'enfant dans la famille (aîné, second...)

- l'influence des stéréotypes, des images.

Dans le rôle que tient la personnalité parmi les facteurs de l'intolérance, les éléments psychologiques qui la composent peuvent être infléchis, notamment par la famille, dans un sens positif en évitant deux écueils principaux:

- le sentiment de certitude qui conduit à l'affirmation d'une attitude exclusive des autres
- la volonté de puissance qui suscite la haine.

Quels remèdes l'éducation des parents peut-elle s'efforcer de promouvoir?

Quels sont les domaines où le rôle des parents peut être, à coup sûr, développé favorablement pour lutter contre les préjugés, le racisme et l'intolérance?

Une stratégie d'éducation des parents repose sur la FIEP sur quelques éléments heureusement simples, face à la complexité scientifique et pratique des questions qui viennent d'être rapidement évoquées.

Elle consiste à:

- informer* les familles, afin qu'elles puissent, à leur tour, informer leurs enfants, en particulier sur le concept de race et sur les autres groupes ethniques. «Les différences ne sont pas entre les groupes. Je ne suis pas comme un sénégalais; mais je ne suis pas non plus comme un autre jurassien » (Albert Jaccard, généticien). « Une population a d'autant plus de valeur biologique et intellectuelle que ceux qui la composent sont variés donc différents » (Jacques Rufie, anthropologue).
- favoriser les contacts avec les autres*, par exemple échanges entre les familles d'enfants scolarisés dans des milieux différents.
- développer l'apprentissage de l'autonomie et de la responsabilité* pour mieux accepter l'autre.
- refuser les différenciations fondées sur des inégalités* (minorité ethnique, secte, ségrégation scolaire).

Sur divers aspects des problèmes qui viennent d'être évoqués, la FIEP a organisé ou organisera des colloques ou congrès internationaux pour en débattre d'un point de vue empirique ou scientifique. Ainsi, le prochain colloque a pour thème « Autorité - obéissance ? »

Mais la contribution majeure qu'elle peut apporter à l'éducation à la paix est la mobilisation du réseau d'associations qu'elle anime dans le monde, pour promouvoir, chez les parents, le souci et les moyens de lutter avec plus d'efficacité contre; les préjugés, l'intolérance et le racisme.

L'éducation pour la paix vue

Goodness as a Qualification

The Growing Dimensions of World Education

by Aage Rosendal Nielsen*

Each child is born with the image of a unified world.

As it more and more discovers its own image and the world's, it finds that its world and the world as such is divided.

When we in our mind experience the world as divided, the upmost learning is not possible.

Education was always on the one hand a question about explaining the divided world and finding excuses for this division among persons, nations, religions, etc. That's how so many of us became slow learners.

At all times there have been individuals and groups who quietly held on to the first common, human denominator - that the world is one.

This belief is found as well among outstanding leaders as among common people. These are people rooted in history, mythology, and the universal memory that the world is created as one, as man is.

In the Nordic countries we call this rootedness « *folkelighed* ». Directly translated this means « *people-equality* » or « *equality among individuals/groups* ». For the sake of understanding, I will ask for your permission to use this Nordic word « *folkelighed* » in this article. In the Association for World Education we are developing projects on the general heading « *Global Folkelighed* », and when I ask people from around the world about their individual — and group - conception of « *folkelighed* », they seem to recognize spontaneously what it means to be « *folkelig* ».

The virtue and the strength of this word is partly that we cannot fully explain what it means. Still, we know what we are talking about. We realize common virtues and common values.

Another Danish word « *ombudsmand* » has become a natural part of all languages. Maybe « *folkelighed* » and « *global folkelighed* » is such a universal, living word.

Can it be that goodness in and among people comes from this common denominator of « *global folkelighed* » ?

* Aage Rosendal Nielsen is President of the Association for World Education

Can it be that learners on all levels will learn better and with more fun when they feel rooted in the goal of bringing both the individual and the big world together as one?

To bring the world together as one will assure our differences both as individuals and as people. We can only become one by holding on to our differences - in languages - in culture and so on.

Goodness is at the same time an individual and a group conception of how life can be.

I may sound a little « *up in the air* ». In the Association for World Education we do several things to make it concrete. One thing is that we are writing a letter to all the world leaders asking them to define what they think goodness is - both personally and politically.

In the letter we write:
« *We are writing this letter to you because you hold an important position in our world. You represent standards which many people imitate in their quest for goodness.* »

The Association for World Education is a worldwide society of scholars and learners with the aim to improve ourselves - and thereby the world. We are affiliated with the United Nations as a non-governmental organization, and last September we were honored by a «Peace Messenger Award».

The Association for World Education has designed an international program entitled: The Spirit of Goodness.

A part of this program is to ask all Heads of States to help us define what they understand goodness to be, and how they are developing goodness in their nations and in themselves.

Therefore we would be grateful if you would send us your definition of goodness. We intend to publish all the definitions in a book in the beginning of next year.

All proceeds of this book will be contributed to one of the established United Nations projects.

The Association for World Education is also preparing an event of international significance which will take place

in September 1988. Goodness is a virtue to which everyone aspires. Your description will inspire all of us. We will publish these responses, so that people all over the world will benefit from understanding the wisdom that comes from our global political leaders».

Together with other international organizations the Association for World Education is developing a Committee on Transnational Corporations with the aim to unify « *global folkelighed* » and a new vitality for international business.

It may not be obvious, and still it is natural that a worldwide society of learners takes such an initiative, because a major issue to be dealt with is learning and education inside and outside companies.

Such a « *cooperative of multinational corporations* » will help bring the world together in a new way.

The different economic and political philosophies of what is « *best for all of us* » will develop into a common concern magnifying the idealism always inherent in businesses and material transactions. The more we assume all other people to be good, the better they are.

The learning and the realization of goodness also happens through music. I had the luck to become John Lennons friend. It happened before we knew each other's profession. I met him as a labor boy from England, and he met me as a farmer from Denmark. Because we both kept our roots and « *folkelige* » background, we again and again did discover our unlimited resources as we were able to express them through music and words. We both had a hard time with the glamour which was the by-product of our work (to be honest - we also enjoyed it sometimes).

Good music is universal - like goodness. Music is an individual experience like goodness. Music is a worldwide comprehensive expression like the United Nations, and that's how we as a non-governmental organization with the United Nations are promoting a world concert which radiate the spirit of goodness in the world.

The universal spirit of goodness is becoming a « *people awakening movement* » which makes us commoners feel that we together can run the world in the future. It is a fact that a global, public opinion is making more and more influence on people of power. Thus people of power are becoming more virtuous and ethical and humble, knowing that whatever power any of us have, it must be treated as a gift from the spirit of goodness.

This movement is being crystallized in the practical plans for a United Nations Second Assembly (a folkelig chamber).

We are now more than 60 non-governmental organizations working on such a folkelig UN Assembly. This assembly will meet parallel with the UN General Assembly. It will deal with the same agenda as the power people do. It



will just have a more direct connection with common people around the world.

These are just some examples of how voluntary, international organizations increasingly influence world development, and that is good.

As this goodness becomes more apparent in all parts of the world, expressed in more justice, more affluence, more happiness, I, the single person, will feel more inclined to practice the spirit of goodness each day - all defined in my way.

November 1987.

Teachers as Agents of Peace

Confidence-building through education

by Robert Aspelagh*

There is a widespread belief that peace is only ensured by intergovernmental conferences or treaties between superpowers. The assumptions underlying this belief, however, are only partially true. A greater variety of mechanisms is obviously needed for the peaceful settlement of international conflicts. *Confidence-building measures* could be an important key; another is the role of nongovernmental organizations in practicing *transnationalism*.

Building Confidence

The Disarmament Study Group of the International Peace Research Association recently denounced the extensive *tendency to secrecy* as the main obstacle to public access to information, and the antithesis of confidence. To counter this tendency, the Group proposed close cooperation with UNESCO's program for disarmament education; the assumption being that confidence-building should be a task of education.

One can define confidence-building either narrowly or broadly. The narrow definition is limited to the military and political domain and addressed to its representatives. Its scope is restricted to historical and political processes and focuses on East/West arms control attempts.

The broad definition applies to all relationships between individuals, groups and states at regional and global levels, in the political, military, economic and humanitarian areas. This view widens the base for positive interstate relations, and education is crucial to it.

The Role of Education

How effective is education in building confidence? Certain aspects, such as school rituals with strong nationalist-military-patriotic tendencies, can be counterproductive. The way information about other parts of the world is conveyed is critical. An interesting example of the role of education in this regard is the attempt of educational authorities in Poland and the Federal Republic of Germany in the 1970s to diminish mistrust between their countries - notably that of Germans toward Poles. This work, highly suc-

cessful, made it clear that education can indeed play a role in establishing more positive images between initially hostile countries.

In his essay «International Organizations of Teachers: Their Policy Impact», in William M. Evan's *Knowledge and Power in a Global Society*, William G. Carr notes that international teachers' organizations have had a considerable influence on intergovernmental bodies. Examples are the inclusion of explicit references to education in the 1945 U.N. Charter conference at San Francisco, and their impact on UNESCO, ILO, FAO, UNICEF and the United Nations University.

Intergovernmental channels, therefore, are not the only means for building confidence among people. In education particularly, international nongovernmental organizations can contribute to peace and security. Their *transnational* actions, «undertaken by entities larger than nations and smaller than nations and outside the framework of nation-states», as Evan writes, are needed to explore the thinking of other countries and develop mutually acceptable policies, increased awareness and tolerance of differences.

Teachers interested in transnational peace education can participate in the Peace Education Commission of the International Peace Research Association, the International Association of Educators for World Peace, and other professional associations like the World Council for Curriculum and Instruction and the venerable World Educational Fellowship.

The Objectives of Transnational Peace Education

Peace is a matter of worldwide process, to be carried out by every country; broad strata of the world population will have to support the process in order to make it successful, concentrating on commonalities rather than differences. Transnational peace education can make a significant contribution to the process. Mutual adjustment of peace education curricula and increased contacts between those involved in education (students, teachers, government representatives) can increase trust between states.

The U.N.'s *Study on All the Aspects of Regional Disarmament* (1981) found that «collateral and confidence-building measures among countries of a region can enhance the security of states in the region. This can improve the prospects for further progress in disarmament, both in that region and on the global level».

* Robert Aspelagh is a former history and geography teacher who works at the Netherlands Institute of International Relations.

Reprinted with permission from *Breakthrough*, a publication of Global Education Associates, (Spring/Summer, 1987).

In numerous articles, Anatol Pikas has discussed the concepts of *prepared constructive confrontation* for mutual understanding, and of *symmetric peace education*. The objectives of prepared constructive confrontation are to increase mutual trust, to increase cooperation between political blocs, and to diminish the subject-object relationship in international studies. The task of symmetric peace education is "to bring both sides and involved neutrals together to work out a basis of common values and joint activities while protecting the identity and integrity of all participants".

Birgit Brock-Utne suggested in *International Review of Education* 29 (1983) that an essential part of peace education should be peace *hearings*: fora for the study of international treaties and documents on mutual understanding and arms reductions which have been signed by one's own country. These documents should be critically evaluated by teachers and students in terms of progress in their implementation.

Teacher Networking

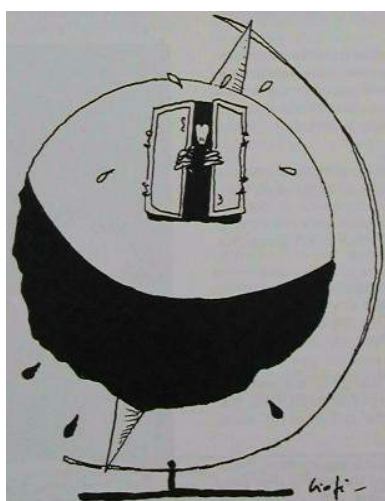
Teachers cannot succeed in isolation - nor can they expect their governments to support them - in developing transnational peace education. But teachers' organizations can act as mediators between schools and governments and between students in different countries involved in transnational peace education. We must therefore summon all the strengths of these organizations.

A *transnational institute of education* might be created to facilitate worthwhile exchanges and mediate problems. Another effective way of influencing the thinking of large numbers of people is through television; an international media institute could be established to facilitate video exchanges with the purpose of confidence-building. Such bilateral and multilateral exchanges between educators, students, ordinary citizens and government representatives are crucial to lessening tensions, increasing international understanding, and reducing the likelihood of war.

L'éducation pour la paix vue par les OING

ASSOCIATIONS

TRANSNATIONALES, 6/1987 355



The Search for Peace through Education

When the member states of the United Nations were invited by the Secretary General to say what matters they thought should be given particular emphasis during the International Year of Peace, a number of those who responded stressed the importance of public awareness through education. Some placed particular importance on factual information on such matters as the real nature of interdependence, the factors which make international cooperation increasingly imperative, the current problems which impede cooperation, and the mechanisms which have been developed to deal with conflicts and dispute, but which are too rarely used and even less frequently respected.

Others stressed the need to understand the roots from which conflict springs, and especially the relationship between economic development and peace - a view which is especially strongly held by those who affirm that collective rights must be given as much weight as individual rights.

Others again argued that factual information was not enough: that attitudes must also be changed: that tolerance, respect for others and the abhorrence of violence must somehow be cultivated, so that people's reactions to information received would be turned in a constructive direction.

One government argued that no effort to promote peace would be of any use unless people could be brought to love, to long for and actively seek the predominance of the moral values of truth, justice, freedom and compassion for one's fellow creatures.

That certainly is the agenda of education : the transmission of information, the deepening of understanding, the modification of attitudes, and the cultivation of moral values.

But it is hard to recognise, in these exhortations, those same governments which have used the fruits of their peoples' work to accumulate munitions with a destructive power six thousand times as great as that of all the muni-

tions expended in the six years of the Second World War, which in the time allotted to these remarks will have spent twenty million more dollars to pursue that insane accumulation, which tolerate a tragic deterioration of health care and other public services, the continuance of illiteracy, malnutrition and preventable disease, while raising their expenditures on weapons which for the most part will be used to intimidate their own citizens and deter any claim to the exercise of human rights.

It is hard to know what they want educators to do, or will permit educators to do.

Twelve years ago the member states of Unesco called on each other (it seems that states always call upon each



by Norman M. Goble*

* Secretary General, World Confederation of Organisations of the Teaching Profession. Introductory statement at the WCOTP seminar on education for peace held in Vancouver, British Columbia, Canada, August 1986.

Norman Goble, Secretary General of WCOTP, speaking at the Seminar on Education for peace. Decorating the podium are 1,000 paper cranes, symbols of peace in Japan, and presented to the seminar by a survivor of the nuclear bombing of Hiroshima in 1945

other, never on themselves) to ensure « *that the principles of the Universal Declaration of Human Rights and of the International Convention on the Elimination of all Forms of Racial Discrimination become an integral part of the developing personality of each child, adolescent, young person or adult by applying these principles in the daily conduct of education...* ». They urged that « *education should include critical analysis of the historical and contemporary factors of an economic and political nature underlying the contradictions and tensions between countries... which are the real impediments to understanding, true international cooperation and the development of world peace* ». They declared that nations should motivate and prepare « *teachers themselves to take an active part in devising* » appropriate programmes.

This Seminar is not intended to denounce the contradiction between the words and deeds of our leaders, nor even to deplore the discouragement, and in some countries the savage repression, suffered by teachers who have tried to put into practice the policies that their governments voted for. We are here to try to answer two questions: what, in concrete terms, should teachers try to do, and how can they do it effectively ?

That we must do something is evident. To educate is to change people - not only by extending their knowledge and their skills, but also by influencing their desires, their aspirations, their ideas of what it is good to do. To educate successfully is ultimately to change the world. No education, then, can be conducted that is not based on some idea of what the world ought to be; and the development of human powers has reached a point at which it is evident that the only kind of human society that can be thought of for the future is a society in which all the energy and inventiveness of our species can be harnessed to reducing the causes of hostility and conflict.

But what can we do? Education cannot intervene to make dramatic changes in the last chapter of a story. Its effect is at the beginning. A coherent and powerful system of education may transform the future, perhaps even the immediate future, but we must not expect, or allow others to expect, that it can abruptly change the nature of the present.

What we see around us is the acceleration of events in the late chapters - perhaps the closing chapters - of two long stories. One is the story of the advance of the technology of destruction, to the point where the use of even a modest fraction of its potential would without any doubt terminate the existence, in any condition recognisable to us, of our own species. The second is the story of the development of relationships among the peoples of the earth; and

among the citizens of individual nations, in a manner which has bred envy, resentment, hatred and the will to violence. The two are not unrelated, for history gives us no excuse for not knowing that when anger, or greed, or fear, provoked by personal experience or by true or false information, and concerted by skilful leaders, erupts in violence, the danger of escalation to the highest levels of technical skill is always present. The voice of rationality is not easily heard in the thunder of war: when rage prevails, restraint cannot long endure. Anger, says an Arabic proverb, is a wind that blows out the lamp of the mind.

We cannot reverse history, what then can we do?

In the short term future the task of education must presumably be to ensure that people recognise the dangers into which they have been led - a difficult task, since it implies a major effort to persuade people to believe that they can make a difference, and of inducing them to look critically at their leaders and to evaluate ideas that have long had the force of dogma or axiom. We know how few countries are free enough to allow that effort to be made; and that fact in itself places an obligation of leadership upon educators in countries which enjoy that freedom.

In the longer run we must face the fact that the powers and the deadly knowledge that the race possesses can never be lost or unlearned; that we must forever live with the dangers that we now perceive. For our survival, we can rely only upon wisdom and good will. So it becomes extremely important to try to retrace the stories whose late chapters are now unfolding with such perilous rapidity, to understand what mistakes led us into our present predicament, and how such mistakes may be most speedily corrected and, for the future, avoided. I stress again «for the future », because education is a cause of the future behaviour of people, and must somehow be transformed into a much more powerful cause of wise and good behaviour than it has been in the past.

Five years ago a consultation of specialists, under the aegis of Unesco, was held at the home of WCOTP in Morges.

The participants noted that " *there exists a unity between education for peace and disarmament, education for development, and education for human rights*". We do not here need to repeat that affirmation. We need to establish by what means teachers can translate evident obligation into action, so that if this generation survives its present perils it may be followed by a generation able and resolved to see the inter-relationship among peace, freedom, justice and compassion, and to shape a safer and more satisfying future for their children.



Combattre le culte de la violence

par Gérard Montant*

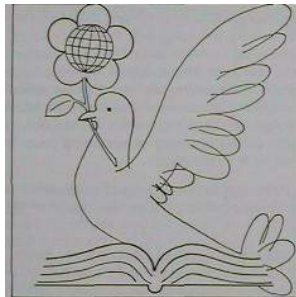
Enseigner les droits de l'homme

La guerre a toujours représenté un fléau pour les peuples, ses causes leur ont souvent été étrangères, mais ils en ont toujours subi les conséquences.

Aujourd'hui, avec l'existence d'armes de destruction massive, avec leur prolifération, c'est l'avenir même de l'humanité qui est en jeu, c'est de l'avenir de la race humaine dont il est question.

La coexistence pacifique entre tous les peuples et le seul moyen de garantir le futur de l'humanité, les chances de progrès social et de survie des civilisations, l'heure n'est pas à la théorie dissuasive de l'équilibre de forces, l'heure est au désarmement général et contrôlé.

Au moment où des millions de dollars sont engloutis dans la course général au surarmement, 870 millions d'adultes sont analphabètes. 17 millions d'enfants meurent



de faim chaque année, 130 millions ne reçoivent pas d'éducation primaire.

Cette simple énumération montre combien il est nécessaire d'avoir une nouvelle manière de réfléchir aux problèmes de la guerre et de la paix, et d'accélérer partout une éducation pour la paix en direction des enfants comme des adultes.

certes, le processus de l'éducation pour la paix est assez complexe puisqu'il prend de multiples aspects de caractère politique, économique, scientifique, psychologique, mais la difficulté ne doit pas à notre avis conduire à retarder cette exigence.

Comme devait le souligner un colloque sur l'éducation pour la paix réalisé en Grèce à l'initiative de la Fédération

Secrétaire général de la F.I.S.E (Fédération internationale syndicale de l'enseignement)

internationale syndicale de l'enseignement (FISE) et des organisations syndicales enseignantes grecques, il est urgent que la recherche en éducation sur cette question progresse en tenant compte des données nationales dans chacun des pays, que la littérature, la presse, l'information combattent le militarisme, le culte de la violence, qui soient dénoncés les prototypes de «Rambo» qui visent à faire accepter la guerre comme solution des conflits.

L'enseignement et l'éducation ont des hautes missions à accomplir, en premier lieu, pour la cause de la paix, du renforcement des liens d'amitié, de la compréhension mutuelle et du respect entre les peuples, ainsi que pour la propagation des richesses humanitaires, de la culture et de la démocratie. Bien que la communauté mondiale contemporaine connaisse beaucoup d'autres centres et sources d'éducation. La formation chez les citoyens des valeurs spirituelles et des aspirations culturelles appartiennent pleinement à l'école.

Aussi, la FISE se prononce pour promouvoir dans le système de l'enseignement des idéaux et de l'activité de l'UNESCO visant à la paix universelle, au dialogue et à la coopération des cultures. Ainsi soutenons nous le propos que si le peuple sait et estime la langue, la culture et l'art des autres peuples, celui-ci ne peut pas avoir le sentiment de l'agressivité envers eux.

En fait, la paix, ce n'est pas l'absence de la guerre tout court, c'est aussi le droit des peuples de bénéficier de leur liberté, de disposer de leurs richesses, de lutter pour la justice sociale contre la pauvreté et l'analphabétisme. L'éducation pour la paix ne peut pas être séparée de la lutte pour l'indépendance économique nationale, pour les droits et libertés démocratiques, contre le racisme, l'exploitation et l'oppression.

Dans le cadre de cette orientation rappelée à grands traits, la FISE

- 1) prépare une publication sur les initiatives qui ont déjà été réalisées sur le thème d'éducation pour la paix du fait de ses organisations membres ou d'organisations qui œuvrent dans le même sens et qui travaillent avec elle.
- 2) encourage toutes recherches pédagogiques dans ce sens.
- 3) entend soutenir toutes initiatives nationales et régionales de nature à accroître l'exigence de la paix, du désarmement, de la formation de maîtres de l'éducation de la jeunesse.
- 4) recherche toute coordination au niveau international, notamment entre les internationales de l'enseignement pour que les instances intergouvernementales comme l'UNESCO prennent toutes leur responsabilités en la matière.

Le rôle spécifique des organisations d'enseignants*

Des associations ou syndicats nationaux d'enseignants s'adressent aux responsables de l'éducation nationale dans leurs pays pour demander l'introduction et/ou le développement de l'enseignement et de l'éducation relatifs aux droits de l'homme dans les programmes et les curricula scolaires. La liste de ces interventions serait longue. Mentionnons seulement deux exemples:

- Au Brésil, la confédération des enseignants, affiliée à la C.M.O.P.E. (Confédération mondiale des organisations de la profession enseignante) a fait des propositions de curriculums, en relation avec les expériences menées par des enseignants dans leurs écoles.

- En Asie, dans un pays *multiracial*, la National Union of the Teaching Profession of Semenanjung Malaysia (autre membre de la C.M.O.P.E.) qui groupe 30.000 enseignants de toutes les ethnies du pays, se situe en première ligne dans la propagation des idéaux de liberté, de justice et d'égalité, dans la promotion des droits de l'homme et de la démocratie, voulant ainsi renforcer l'unité de la nation, sans préjugé racial, et la compréhension internationale. Profitant de ce que le Ministère de l'éducation prépare de nouveaux curriculums pour l'école secondaire, la N.U.T.P. s'est attachée à définir et à faire prévaloir des propositions selon le processus suivant:

1) la N.U.T.P. a organisé un séminaire national rassemblant 300 personnes : enseignants, administrateurs, hommes politiques, etc. 20 documents de travail furent produits. A partir des diverses opinions et suggestions présentées, la N.U.T.P. a préparé un mémorandum de synthèse qui a été remis au Ministère. Plusieurs des propositions concernent l'éducation aux droits de l'homme et la disparition des préjugés raciaux, notamment:

- nécessité d'une formation culturelle et morale qui soit imprégnée par les principes des droits de l'homme.
- cette formation devrait se faire en particulier à travers l'enseignement des sciences sociales, des humanités et de l'instruction civique;

- il est recommandé de développer chez les élèves la confiance en soi de façon qu'ils soient libérés de toute

* Extrait du Rapport de synthèse d'initiatives d'ONG du groupe de travail mixte Unesco-ONG » Education pour la promotion et la défense des droits de l'homme, contre le racisme et l'apartheid», Paris, 6 avril 1987.

forme de préjugés, de craintes, de discrimination et de les entraîner à remplir leurs obligations à l'égard de la société nationale et internationale;

- il est demandé que dans la mise en œuvre des nouveaux curricula, soient évités les cloisonnements en fonction des origines sociales, ethniques ou géographiques et les discriminations en matière de justice et de discipline.

2) Pour donner plus de poids à ces recommandations, la N.U.T.P. s'attache à rendre les enseignants conscients de l'enjeu par des séminaires et conférences - 700 copies de mémorandum sont en cours d'impression, grâce à la subvention d'un organisme canadien.

3) Pour le plus long terme, la N.U.T.P. a établi un programme prévoyant:

- la formation des enseignants (voir infra)

- des discussions périodiques, des recherches en vue de l'examen attentif en ateliers et séminaires des nouveaux curricula et éventuellement de leur révision.

Formation des enseignants

La formation des enseignants, surtout avant l'entrée en service, est principalement du ressort d'institutions telles que collèges d'éducation, écoles normales, universités, etc. Cependant les ONG apportent leur contribution à la formation des enseignants en matière d'éducation pour les droits de l'homme, contre le racisme et l'apartheid, la plupart du temps lorsqu'ils sont en cours d'exercice.

1) l'Office international de l'enseignement catholique (O.I.E.C.) a, dans ses deux dernières assemblées mondiales, étudié des thèmes qui impliquent l'éducation aux droits de l'homme.

Bogota - 1978: éducation sociale des jeunes, paix, justice et nouvelles relations internationales;

Bangkok - 1982: éduquer aux valeurs pour les sociétés de l'an 2000 - respect de l'autre, solidarité, créativité, intériorité.

Les travaux de ces Congrès et leurs conclusions ont servi de base à des réunions régionales destinées aux enseignants, notamment en Amérique, en Afrique et en Asie, réunions qui se poursuivent actuellement et qui sont également alimentées par la production récente d'un matériel pédagogique qui est d'abord diffusé dans les pays européens.

2) La N.U.T.P. de Malaisie, citée plus haut, a pris plusieurs initiatives grâce à des fonds provenant de l'aide d'affilia-

tions internationales (dont la C.M.O.P.E.) ainsi que de ses propres ressources :

- chaque année, des « ateliers » réunissent des administrateurs, des enseignants, etc (300 environ). L'un des thèmes de discussion est l'éducation aux droits de l'homme.

- En novembre 1986, un séminaire auquel ont participé à côté des enseignants, d'autres éducateurs, des parents d'élèves, a traité le thème « l'éducation et le droit en matière d'éducation ». Les participants ont discuté non seulement des lois et règlements concernant l'éducation, des droits des enseignants, des élèves, des parents, mais aussi de l'éducation aux droits humains et des droits économiques, sociaux et culturels définis par l'un des 2 pactes du 16 décembre 1966. Les conclusions ont été soumises à M. le ministre de l'éducation nationale.

3) La Fédération française des clubs Unesco a fourni des animateurs pour les stages de formation continue organisés pour les enseignants par les autorités de l'Education nationale de la région de Créteil (Est de Paris) sur le thème « *Education aux droits de l'homme* ». D'autres ONG ont été appelées à apporter leur contribution.

4) « Amnesty International », en relation avec son rôle principal, se préoccupe du développement de l'éducation aux droits de l'homme et a créé un Centre d'échanges d'idées, d'expériences et de matériels à ce sujet, avec un réseau de correspondants nationaux. C'est ainsi que plusieurs opérations pour la formation des enseignants ont été lancées. Deux exemples :

- l'un tiré du Bulletin « *A.I. Human Rights Education* » (Octobre 1986, page 9) : un séminaire de formation a été organisé par la section danoise pour les enseignants Scandinaves sur l'éducation aux droits de l'homme. Il a rassemblé 25 participants. Il a visé non seulement à faire acquérir des connaissances et des comportements mais à établir une coopération entre les expériences menées en Scandinavie,

- l'autre vient de la section brésilienne qui a édité à 8000 exemplaires (1ère édition) un livre « *Direitos humanos no Brasil* » destiné aux enseignants et contenant une série d'études expliquant les principaux droits proclamés dans la Déclaration universelle, ainsi que le texte complet et le texte simplifié, avec dessins, de cette Déclaration.

5) La réalisation la plus structurée est sans doute celle du « Centre international de formation de l'enseignement des droits de l'homme et de la paix »⁽¹⁾ de Genève, crée par l'E.I.P. (Ecole instrument de paix) en 1984 et maintenant constitué en fondation indépendante selon le droit suisse. Déjà, dans des réunions d'ONG tenues dans les années précédentes au Conseil de l'Europe ou en coopération avec l'UNESCO, il était apparu que le développement de l'éducation aux droits de l'homme dans les écoles ne pouvait se concevoir si les enseignants n'étaient pas formés pour s'y lancer.

Après avoir organisé plusieurs sessions de formation pour des enseignants du canton de Genève (où sur son initiative l'enseignement des droits de l'homme est devenu obligatoire, dans le cadre de l'obligation scolaire), l'E.I.P. a décidé en 1983, d'organiser une Première session internationale de formation avec la collaboration de l'Institut international des droits de l'homme à Strasbourg. Les sessions annuelles furent confiées, dès 1984, au Centre international créé par l'E.I.P. Elles se déroulent maintenant à Genève sous

le patronage de la Commission nationale suisse pour l'Unesco.

L'année 1986 a vu la Quatrième session internationale de formation à l'enseignement des droits de l'homme pour les professeurs des écoles normales, secondaires et professionnelles. Dans le cadre de cette Session a été également organisée une réunion de réflexion sur « Les droits humains dans la pratique des professions de la santé » sur la demande de l'Association suisse des infirmiers et infirmières. Les documents fournis (programme de la session du 30 juin au 5 juillet 1986 - rapport sur la quatrième session - recueil provisoire des cours et des travaux pratiques disponibles pour la quatrième session) donnent des renseignements précis sur les objectifs de la session, son organisation, son programme, sur les participants et sur le budget, ainsi que sur l'évaluation de la session et les enseignements à en tirer. Cette session, encore davantage que les précédentes, est intéressante à plus d'un titre :

a) le nombre des participants (40), notamment de ceux en provenance du tiers-monde, a été plus élevé que lors des sessions antérieures. Il a été, néanmoins, limité car près de 30 autres candidats n'ont pu être acceptés pour des raisons financières. La réputation acquise par le Centre de Genève a été pour beaucoup dans l'afflux de candidatures. Ce qui est à noter également, c'est la plus grande diversité d'origines des stagiaires : 19 pays étaient représentés dont 5 d'Afrique, 2 d'Amérique latine et les Philippines, d'où des contacts fructueux entre enseignants de cultures différentes; d'autre part, les enseignants de formation professionnelle, en particulier de centres de formation d'infirmières, sont venus compléter l'éventail de types d'enseignement. Cet accroissement du nombre des « formateurs formés » à l'enseignement des droits de l'homme laisse bien augurer du développement de cet enseignement dans un nombre de plus en plus grand de pays.

b) La préoccupation de fournir de la documentation (et d'abord avant la session, puis quotidiennement pendant la session), de présenter du matériel utilisable dans les classes, et particulièrement du matériel audio-visuel, et d'apprendre à s'en servir, est à remarquer. Il est certain que l'une des vocations que s'est donnée le Centre de Genève (recenser les activités de recherche, l'élaboration de matériel pédagogique produit dans tous les pays) a pour conséquence de faciliter cette mise à la disposition des stagiaires de tous ces supports;

c) La mise en œuvre du programme montre l'association entre l'acquisition des connaissances et la réflexion sur des thèmes, et, dans les groupes de travail, l'approfondissement des examens de réalisations déjà accomplies par les participants ou d'autres intervenants en vue du perfectionnement de l'organisation de l'action éducative et de la pratique pédagogique. Nous avons noté qu'en réponse aux questionnaires qui ont été proposés aux participants en fin de session, plusieurs stagiaires ont regretté que la part donnée au travail de ces groupes ait été trop réduite.

Nous avons nous-même apprécié le souci des organisateurs de la session d'apporter aux participants les bases théoriques solides sans lesquelles l'éducation pour les droits de l'homme risque de glisser vers la seule émotivité ou vers une imprécision préjudiciable à la compréhension de ce que sont « des droits » reconnus universellement. On peut cependant se demander s'il ne conviendrait pas de donner plus de place, en relation avec les études de fond,

aux analyses des difficultés rencontrées dans les écoles pour éduquer aux droits de l'homme et à la recherche des moyens de les surmonter.

e) L'intérêt suscité par la session chez les stagiaires a entraîné la demande pour les sessions suivantes d'un élargissement de l'étude thématique à des thèmes inspirés par l'actualité ou les préoccupations personnelles des participants. Ces thèmes sont très attirants, mais n'y a-t-il pas dans un tel élargissement le danger d'une certaine fragmentation de la session, surtout dans les limites de temps qui s'imposent à elle?

f) Un premier travail d'évaluation a été réalisé à l'issue de la session et juste après. C'est très appréciable. Il serait très utile qu'après quelques mois soient connues les répercussions de la session pour chacun des stagiaires: en quoi la session l'a aidé à développer l'éducation aux droits de l'homme dans sa classe, dans son école? Le profit qu'il a tiré de cette session lui a-t-il permis d'essaimer dans le secteur scolaire où il travaille? Pour ce faire, a-t-il bénéficié d'un soutien?

g) Enfin nous tenons à apprécier tous les concours que le Centre de Genève a su attirer, spécialement - et ce n'est pas le problème le moins difficile à résoudre - les concours financiers indispensables à une initiative privée.

A la fin de ce chapitre, nous sommes amenés à poser la question de la responsabilité des responsables officiels de l'éducation des divers pays dans la formation des enseignants pour l'éducation aux droits de l'homme. Quel que soit l'apport des ONG - et il est indispensable - il apparaît que les organismes chargés de former les enseignants devraient davantage s'en préoccuper.

Elaboration et diffusion de textes, guides et matériels pédagogiques pour les enseignants

Nous avons déjà fait état de plusieurs réalisations de ce genre... Ici, nous étudierons deux initiatives qui visent à tenir compte des conditions linguistiques et culturelles dans les écoles de certaines régions.

1) L'Association internationale pour l'Ecole instrument de paix (E.I.P.) a décidé de faire un tirage (10.000 exemplaires) en portugais de la Déclaration universelle des droits de l'homme, avec l'énoncé des «principes universels d'éducation civique» définis par l'E.I.P.

Avec le soutien de la section portugaise de l'E.I.P. et avec la collaboration de la Commission nationale pour l'UNESCO, le ministère de l'Education du Portugal a accepté d'envoyer ce document aux écoles primaires, préparatoires, secondaires et professionnelles de la ville de Lisbonne qui compte 20.689 enseignants. Le document, diffusé au début de l'année scolaire 1986-1987 était accompagné d'une recommandation aux enseignants afin de les éclairer et de les motiver sur les aspects didactiques et pédagogiques de l'intégration de l'éducation aux droits de l'homme dans les disciplines qu'ils enseignent.

Les enseignants étaient invités à susciter la réalisation de dessins, de textes et d'autres travaux dans chacune des

écoles où la communauté scolaire accepterait de tenter l'expérience. En fin d'opération, a) ces travaux devaient être exposés et servir d'éléments pour l'appréciation de la portée de l'entreprise; b) une session d'évaluation et de réflexion sur les résultats obtenus devait avoir lieu à la fin du premier trimestre scolaire avec les représentants de tous ceux qui avaient pris part à ces expériences dans chaque école, et avec ceux des autorités officielles. Les enseignants, les éducateurs, les élèves intéressés par ces activités seront invités à se mettre en relation avec la section portugaise de l'E.I.P.

Cette initiative vise à jeter les bases de l'intégration de l'enseignement des droits de l'homme dans les programmes scolaires au Portugal. De plus, il est envisagé de diffuser ce document en portugais dans les écoles de l'Angola et du Mozambique.

2) Plusieurs organisations indiennes de la profession enseignante, membre de la F.I.S.E. (Fédération internationale syndicale de l'enseignement), regroupés dans le « National Committee of Indian Teachers' Organizations » (N.C.C.I.T.O.) ont élaboré un matériel pédagogique d'éducation aux droits de l'homme et à la paix (manuels, dossiers,...). Ce matériel est rédigé dans plusieurs des langues utilisées dans le subcontinent indien. Il connaît un début de diffusion et d'utilisation en Union indienne et au Bangladesh. Une évaluation (thématique et pédagogique) de ce matériel, et sa comparaison avec du matériel édité par des organisations d'enseignants dans d'autres pays (en particulier au Québec), est prévue par la West Bengal Governmental Teachers' Association, ainsi que l'extension de la diffusion vers les enseignants et vers les organismes d'éducation pour adultes dans les Etats de l'Inde non encore touchés; est prévue également la poursuite du travail de traduction dans une ou plusieurs autres langues de l'Inde pour lesquelles un tel travail n'a pu encore être réalisé.

L'éducation pour la paix vue par les ONG

Ces deux initiatives ont en commun de mettre à la disposition des enseignants les textes et manuels sur l'éducation aux droits de l'homme dans leurs propres langues, de sorte qu'ils puissent initier et éduquer les élèves dans ce domaine sans le truchement de langues à statut international. Il nous paraît que l'accès à un texte universel, comme la Déclaration des droits de l'homme, dans la langue maternelle des intéressés ne peut qu'être accompagné d'un effort pour tenir compte des mentalités et des traditions du pays afin qu'à travers ces mentalités et ces traditions les élèves, aidés par leurs maîtres, se retrouvent dans les aspirations communes à tous les hommes.

Mais les opérations de ces deux ONG ne peuvent être qu'une incitation à des opérations de plus grande envergure: bien que l'E.I.P. du Portugal ait bénéficié de soutiens officiels, l'initiative a été limitée à Lisbonne. De même le travail des organisations indiennes d'enseignants, membre de la F.I.S.E., n'est développé qu'à une petite échelle.

Dans les deux situations, des concours importants, officiels et d'autres ONG, seront nécessaires.

Bibliography

The Teaching of Contemporary World Issues,
edited by Robert Harris, Unesco 1986

Edited by a member of the World Confederation of Organizations of the Teaching Profession (WCOTP), this book is the outcome of a specialist consultation on the contents and methods of education for international understanding, peace, disarmament and respect of human rights, held in Merges, Switzerland, in 1981. The various studies included cover all aspects and levels of schooling, from pre-school through teacher training, and reflects a variety of viewpoints expressed by the seven authors who contributed to the six chapters which make up the book.

Teaching such controversial matters as world relations is no easy task. The editor nevertheless managed to adopt a coherent approach in agreement with WCOTP's objective of « Educating for a global community », even though

the contributors come from various regions and political systems. In the first chapter, Ambrose A. Adongo points out that a balance should be kept between issues relating to strictly individual liberties (freedom of association, right to vote...), and more collective rights linked with the concepts of social well-being or cultural identity. The emphasis is put on the need for the teaching profession to stand against governmental or social pressure, and to work through transnational organizations across ideological boundaries, thus promoting a perception of common interest.

Yuri Babanski recalls that teaching should be linked to students' lives through the introduction of fresh material of topical interest, coordination between teachers of various subjects (interdisciplinary meetings), between school and family and

Publié avec l'appui de l'Unesco, cette étude fait le bilan du Plan des écoles associées pour la compréhension internationale et la paix, dont l'auteur a coordonné le secteur argentin pendant plus de dix ans.

avec des résultats encourageants dans un certain nombre de pays (Etats-Unis, Grande-Bretagne, RFA). D'inspiration interculturelle, la méthode vise à plonger les élèves dans des situations ou «unités d'ex-

Sont abordés divers « tableaux » de l'action pédagogique, suivant une méthodologie plus proche de la description non linéaire que de la recherche scientifique systématique. Les «apports» dont le titre fait mention se réfèrent par conséquent à quelques problèmes significatifs analysés à leurs différents niveaux - psychologique, philosophique et sociologique - sans qu'aucun de ces aspects soit privilégié par l'auteur.

La seule méthode explorée plus en détail est la méthode socio-affective élaborée par David Wolsk, pratiquée

périence » destinées à leur faire découvrir la dynamique de groupe et les diverses dynamiques individuelles, dans le but de favoriser à la fois les acquisitions cognitives, les interactions entre enseignants et entre enseignants et enseignés, la motivation des uns et des autres (intégration dans la communauté globale).

Parmi les avantages retenus par l'auteur, signalons:
- la préservation des éléments socio-affectifs face aux exigences de la dynamique scolaire;
- l'introduction de techniques didac-

Bibliographie

between school and the public (local organizations and enterprises). The argument is that scientific objectivity calls for systematic and integrated approaches and that world problems should be analyzed by taking account of cultural and historical traditions « with their accompanying political systems ».

The second part of the book is devoted to the imparting of knowledge, skills and attitudes through specific curricula in primary and secondary schools (R.C. Das and N.K. Jangira, André Dubray, Rudolf Pfeifer). A final section written by Stacy Churchill has been added, based upon practical examples of peace education in the course of a worldwide study of Unesco's Associated Schools Programme.

Paul Ghils

tiques variées permettant de rompre avec les habitudes de l'enseignement traditionnel;
- la prise de conscience chez les élèves des interactions groupales et de l'enrichissement qu'elles per-

mettent;

- la sensibilisation de l'enseignant à la richesse des diverses personnalités des enseignés.
L'ouvrage est complété par une série d'exercices d'application de la méthode analysée, dont l'auteur estime qu'elle met particulièrement en valeur les apports des diverses sciences sociales dans une optique de « déchiffrement » critique des objets d'apprentissage et d'acquisition de conduites actives allant au delà de la seule acquisition des connaissances.

P.G.

Aportes para una Pedagogia de la Paz,
por Esther de Zavaleta, OREALC/Unesco, Santiago (Chili) 1986

REPORT ON INTERNATIONAL MEETINGS

by Ghislaine de CONINCK*

INTRODUCTION

In 1985, a world-wide study of international meetings organized by International non governmental organizations was undertaken.

The questionnaire was prepared by the Congress Department of the Union of International Associations and the replies were computerized for analysis by the department's research staff. It was divided into two sections : Section A, concerned associations, major meetings only, and was composed of 16 questions. Section B, asked three questions concerning all other meetings of an organization.

More than 7,000 questionnaires were mailed all over the world. Answers have been received from international organizations based in 110 different countries.

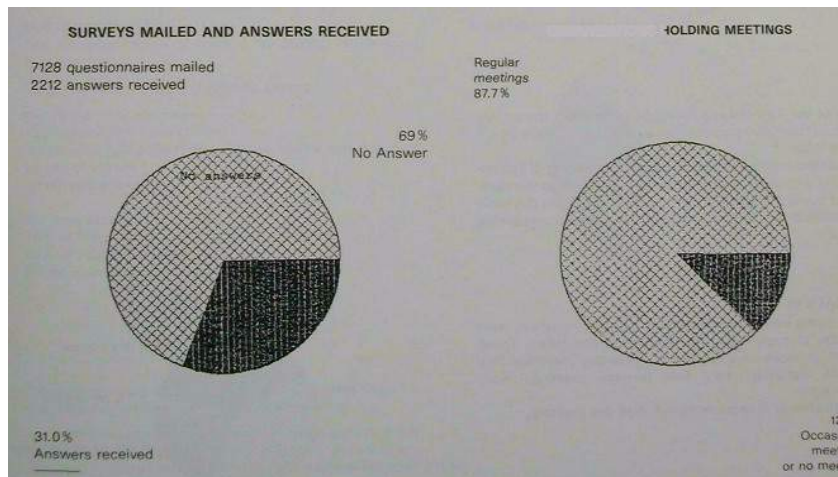
In effect, nearly one third of the organizations who received the questionnaire - 2212 - have replied. Of these, 88% indicated, under Section A, that they regularly held international meetings, making a sound statistical base of 1940. 12% reported that they had meetings on an irregular base, or had no meetings at all.

The results of the survey respond to such questions as: terms used to describe meetings, preferred locations, times of year and facilities. They also cover meeting duration, responsibility for decision-making and organizing, planning period, initial and bid requirements, languages used for oral or written communications, number of participants, frequency and use of an outside congress organizer.

Principal findings indicate the predominance of annual meetings and of meetings with less than 250 participants; the average duration of meeting is 4 to 5 days, probably occurring in September or May/June, preferably at a conference centre; the likelihood of having a joint exhibition is around a third of the meetings reported.

Other findings were : that on average a meeting location is chosen between one and two years in advance; that professional congress organizers are still playing only a minor role. Of notable interest was the expectation that on organization's host country will experience an increasing share of meetings.

The questions asked regarding languages used for meetings revealed that 57% of respondents work with a minimum of two languages at their major meetings, and that programmes and proceedings are, in 49% of cases, published in more than two languages.



ASSOCIATIONS TRANSNATIONALES. 6/1987 363

*Head Congress Department.

ANALYSIS OF ANSWERS

ORGANIZATIONS HOLDING MEETINGS

The answers received indicated that:

1940 international organizations hold meetings on a regular base.

272 international organizations hold meetings occasionally or do not hold meetings at all.

Of the 1940 organizations replying to this question, 788 have an annual meeting, 465 meet every two years, 258 every three years, 134 every four years, 66 every five years or less, 229 did not specify frequency.

LOCATION OF ORGANIZATIONS HEADQUARTERS

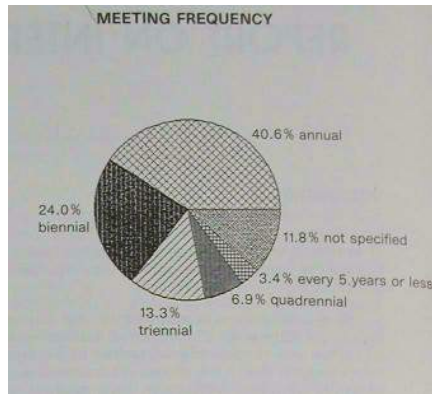
The answers received originated from 110 different countries all over the world; of course, the majority of answers came from organizations based in Europe. (Annex 2).

NAMES USED

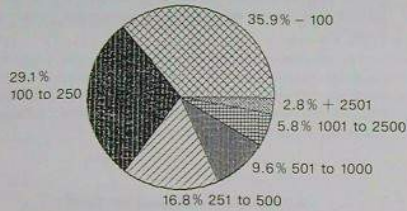
The terms most frequently used for major meetings reported are:

Annual, international, regional, statutory, world congress General, annual, statutory assembly or meetings.

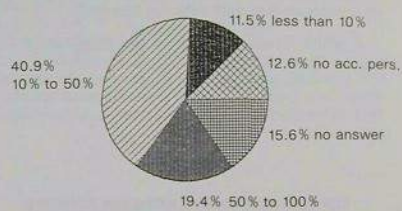
The terms conference and convention are less frequently reported.



DELEGATE ATTENDANCE



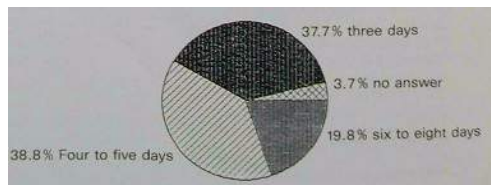
ACCOMPANYING PERSONS



1220 of the international meetings reported in the survey had less than 1000 participants; such meetings were 91.4% of the total.

1394 respondents indicated a certain percentage of accompanying persons, the percentage being based on the number of active participants. One can conclude from this table that almost two thirds of meetings include accompanying persons.

DURATION



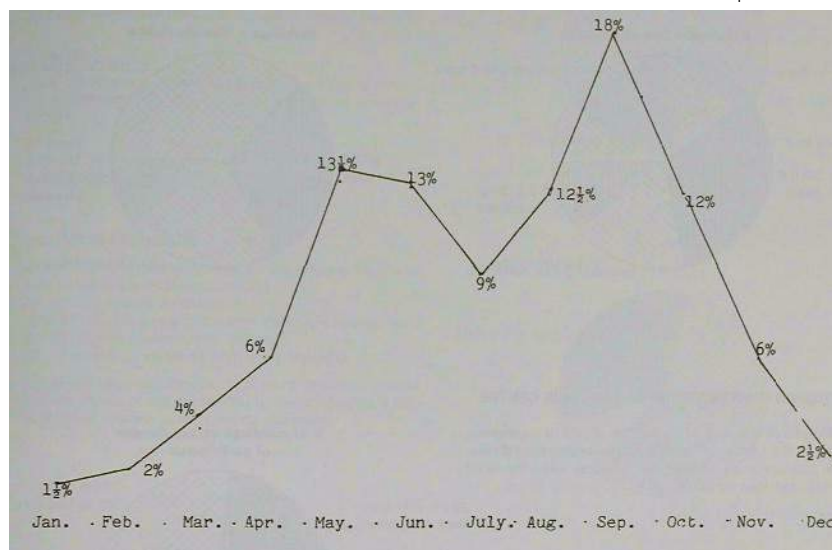
1137 of the international meetings reported require at least Monday through Friday for attendance and travel. These are 4- or more days meetings. Three-day meetings may include Saturday; very few two-day meetings were reported.

The median is approximately 4.1 days per meeting.

PREFERRED MONTHS

September is the most popular month for meetings, with May, June, August and October following in preference. However, it is interesting to note that most associations

have multiple choices and are quite flexible in this respect; rather than fixed months, it is the season or the period of the year which is more definite. Springtime and Autumn are without doubt congress « seasons ». This trend is the same all over the world and follows the local season pattern.



BUILDINGS

The following choice of building for holding conferences was suggested :

Congress centre, Hotel, University, Others.

Out of the 1940 responses :

1350 indicated a fixed choice;

the remaining 492 are flexible in their choice and indicate a

variety of venues;

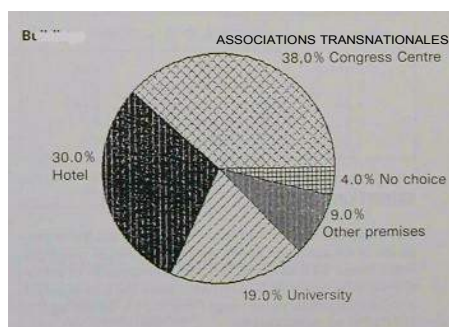
98 did not answer.

We have thus

70% of fixed choice

25% of multiple choices

5% no special choice.

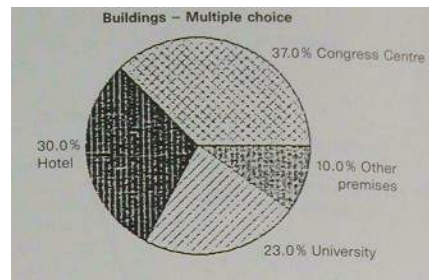
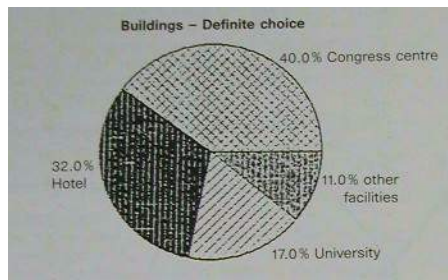


6/1987 365

It is apparent from this diagram that the Congress Centre is the preferred premises for international meetings.

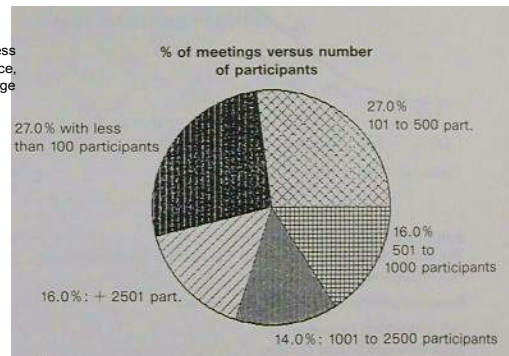
Most of those reporting other arrangements indicated that meetings took place on their own premises. A few in this category indicated the use of governmental and intergov-
ernmental locations.

The diagrams below show the variation between associations having « fixed » venues and those who are more flexible in choosing the most appropriate venue available in the host country/city. Some indicate that price plays a role in the decision.



PARTICIPANTS AT MEETINGS IN CONGRESS CENTRE

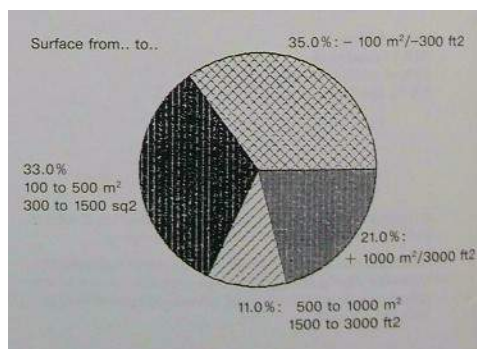
An analysis of answers indicating the choice of a congress centre as the venue compared against meeting attendance, show that congress centres are not only used for large meetings but also for smaller one.



EXHIBITIONS

694 organizations : 36% of respondents indicate the organization of an exhibition jointly with their principal meetings. From these, 54% (372) do not give an indication of exhibition surface; however, 322 answers state the size of exhibition floor required : these range from 100 sq. m/500 sq.ft to over 1000 sq.m/3000sq.ft.

Among these:
 46% are held in a Congress centre
 24% in a University
 23% in a Hotel
 7% in other venues.



LEADTIME

On the question « How many years in advance of the meeting is the destination selected? » 958 associations indicate that a majority take such a decision two years or less in advance.

The other 654 range from 3 to 5 years or more in advance.

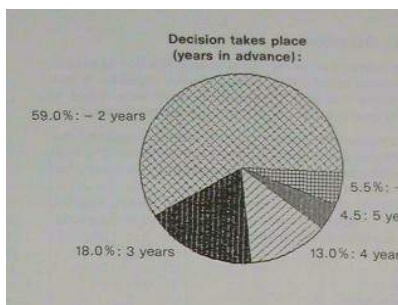
BIDDING

1725 associations answered the question « Before selecting a destination do you require a formal bid or presentation ? »

Of these,

52% DO NOT need it

48% DO need a formal bid or presentation.



INVITATION PROCEDURE

From the 89% of respondents indicating they have a procedure to follow i.e. 1735 associations:

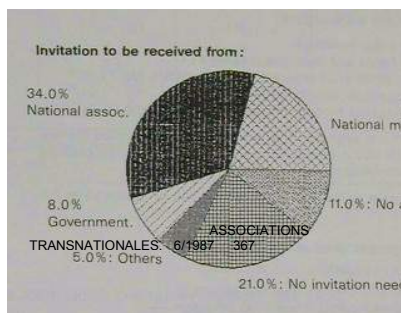
411 do NOT require an invitation

1073 DO require an invitation from their national members

157 DO require governmental invitation

94 DO require an invitation from other sources.

Those indicating that they DO NOT need an invitation state that the choice of the destination is made following a pre-established rotation pattern among members.



DECISION-MAKERS

The question regarding decision-makers was divided into two subquestions:

- who recommends the venue/location?

- who makes the final decision?

69% (1337) of respondents replied to this question and indicate that in 50% of cases the recommendation is made by the President and/or Secretary General, while the final decision is taken either by the Board or by the General Assembly.

Recommendation	Body concerned	Decision
30%	Board	49%
7%	General assembly	30%
50%	President/secr. gen	13%
8%	Committee (*)	5%

5%	Others	3%
----	--------	----

RESPONSABILITY FOR MEETING ARRANGEMENTS

Answers to the question «Who organizes the meeting?» show that national secretariat teams or national members have the main responsibility for a meeting.

The scientific programme is usually the responsibility of an *ad hoc* committee composed of representatives from both international and national associations.

Several international associations also indicate having special «guidelines» to be followed by the host country.

(*) Committees are usually involved in large organizations which have « congress committees » responsible for meetings.

Breakdown or organisation responsibility	
1. National association or national member	40%
2. National association or national member jointly with 4. and 6.	14%
3. International association	28%
4. International association jointly with 2 and 6.	11 %
5. PCO	2%
6. PCO jointly with 2 and 4	5%
It is noticeable that in 70% of cases (1263) only one body is responsible for the organization of a meeting. In 30% (541) cases the responsibility and organizational tasks are shared between the various bodies involved.	

OTHER MEETINGS

In the second part of the questionnaire (Section B) associations were asked if they organized other meetings of less importance and smaller size; if so, they were asked to specify type and number of meetings and participants. 1411 associations gave a positive answer, indicating the organization of nearly 2500 different meetings ranging from 10 to 500 participants, and mainly dealing with administrative matters such as:

board, committees, commission, council, expert, satellite, executive, regional, technical,... meetings as well as seminars, workshops, study groups, colloquia...

LANGUAGES

The question «What languages do you use? was divided into five subquestions :

- «at major meetings»
- «at board and executive meetings?»
- «for conference programme, proceedings etc.?»
- «languages recently added?»
- «languages recently dropped?»

From the answers, it is noticeable that very often the language of the « host country » is added to the association's traditional languages.

Answers to the five subquestions can be analysed as follows :

Languages used at major meetings

1637 associations have answered.
696 associations use ONE language
368 associations use TWO language
354 associations use THREE language
131 associations use FOUR language
88 associations use FIVE or MORE languages.

Languages used at board and executive meetings

1386 associations have answered.
844 associations using ONE language(s)
344 associations using TWO language(s)
144 associations using THREE language(s)
43 associations using FOUR language(s)
41 associations using FIVE or more languages.

Languages for conference programme and proceedings

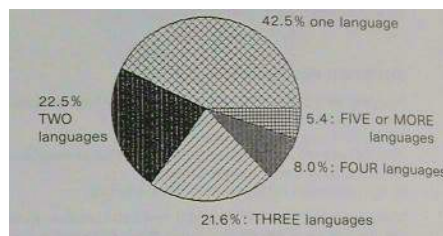
1354 associations answered
695 associations publish in ONE Language(s)
340 associations publish in TWO Language(s)
220 associations publish in FOUR Language(s)
60 associations publish in FOUR Language(s)
39 associations publish in FIVE or MORE Languages.

Languages recently added and dropped

163 associations answered this question, showing that in 229 cases extra languages have been added while 64 associations report having dropped languages in 68 cases. From this information one can thus conclude that despite the very high costs involved (interpretation/translation) it is of paramount importance for associations to communicate with members in a multiplicity of languages.

Information on the frequency of these meetings has been given for 1666 different meetings as follows:

Annual meetings:	33% (551)
Semestrial meetings :	28% (463)
Quarterly meetings :	18% (297)
Every 2, 3, 4 years:	15% (246)
Monthly meetings :	6% (109)



Languages used at board and Executive meetings	Percentage
One language(s)	61%
Two language(s)	23%
Three language(s)	10%
Four language(s)	3%
Five or more	3%

Languages used for programme and Proceedings	Percentage
One language(s)	51%
Two language(s)	25%
Three language(s)	16.5%
Four language(s)	4.5%
Five or more languages	3%

List of languages used

The table below shows that the traditional languages used for written and verbal communication are English, French, Spanish and German; while Arabic, Chinese and Japanese are the languages most frequently added.

Languages	Major Mtgs	Exec.mtgs	Program	Added	Dropped
English	86% (1413)	83% (1147)	86% (1156)	(51)	(16)
French	52 % (856)	39 % (534)	46 % (627)	(30)	(13)
Spanish	24% (386)	14% (196)	18% (241)	(45)	(10)
German	24 % (386)	14% (193)	17% (233)	(25)	(11)
Russian	5% (84)	3% (40)	2 1/2% (39)	(8)	(3)
Italian	4% (67)	1 1/2%(19)	2 % (29)	(8)	(5)
Japanese	2% (36)	1 1/2%(23)	-	(10)	-
Portuguese	2% (35)	1 1/2%(21)	2 % (26)	(5)	(4)
Danish	2% (30)	1 1/2%(19)	-	-	-
Chinese	1 1/2%(26)	1% (10)	1 % (12)	(107)	-
Swedish	1 1/2% (26)	1% (14)	-	-	-
Norwegian	1 1/2%(22)	1% (13)	-	-	-
Esperanto	1%(18)	1%(11)	1 % (10)	-	-
Arabic	1 % (14)	1 1/2 % (38)	3 % (42)	(19)	(4)
Misc.	2% (27)	1 1/2%(21)	3% (49)	(13)	(2)

The figure in () indicates the number of associations using the given language
The % indicates the % of associations using the given language.

LIST OF COUNTRIES WHERE ASSOCIATIONS ANSWERING THE QUESTIONNAIRE ARE BASED

ALGERIA	MALI	GHANA	SOUTH AFRICA
ARGENTINA	MALTA	GREECE	SPAIN
AUSTRALIA	MEXICO	GRENADA	SRI LANKA
AUSTRIA	MONACO	GUATEMALA	SUDAN
BARBADOS	MONGOLIA	GUYANA	SWEDEN
BELGIUM	MOROCCO	HONDURAS	SWITZERLAND
BOTSWANA	NEPAL	HONG KONG	SYRIAN AR
BRAZIL	NETHERLANDS ANTILLES	HUNGARY	TAIWAN
BULGARIA	NETHERLANDS	ICELAND	TANZANIA UR
BURKINA FASO	NEW CALEDONIA	INDIA	THAILAND
CAMEROON	NEW ZEALAND	INDONESIA	TOGO
CANADA	NIGER	IRAN	TRINIDAD-TOBAGO
CHILE	NIGERIA	IRAQ	TUNISIA
COLOMBIA	NORWAY	IRELAND	TURKEY
CONGO	PAKISTAN	ISRAEL	UGANDA
COSTA RICA	PANAMA	ITALY	UK
CYPRUS	PERU	JAMAICA	UNITED ARAB EMIRATES
CZECHOSLOVAKIA	PHILIPPINES	JAPAN	URUGUAY
COTE D'IVOIRE	POLAND	JORDAN	USA
DENMARK	PORTUGAL	KENYA	USSR
ECUADOR	PUERTO RICO	KOREA REP	VATICAN
EGYPT	ROMANIA	KUWAIT	VENEZUELA
ETHIOPIA	RWANDA	LEBANON	VIRGIN ISLANDS
FJI	SAUDI ARABIA	LIBERIA	YUGOSLAVIA
FINLAND	SENEGAL	LIBYAN AJ	ZAIRE
FRANCE	SIERRA LEONE	LUXEMBOURG	ZAMBIA
GERMAN DR	SINGAPORE	MALAYSIA	ZIMBABWE
GERMANY FR	SOLOMON ISLANDS		

Index Vol. XXXIX 1987

History of Associations/

Histoire des associations

Regards sur les ONG dans le mouvement international de coopération intellectuelle de l'entre-deux-guerres. Le cas de l'UAI, par Elly Hermon, n° 1, 4-15.
Le Comité d'entente des grandes associations. Un chapitre de l'histoire du mouvement transnational d'éducation pour la paix et la coopération internationale, par Elly Hermon, n° 2, 68-78; n° 4, 208-217.
L'avenir institutionnel des associations, par Robert Fénaux, n° 3, 133-138.
La Cité internationale 1927-31, par Catherine Courtiau, n° 5, 255-266.
Le Mondaneum. Lecture du projet, par Giuliano Gresleri, n° 5, 267-273.
La nouvelle société internationale selon Patrick Geddes et Paul Otlet, par Pieter Uyttenhove, n° 5, 274-280.

Association Law/Droit des associations

Vers un droit communautaire pour les associations, par Louis Eyraud, n° 1, 101-102.
Towards a Community Law for Associations, by Louis Eyraud, n° 4, 218-219.

Human Rights/Droits de l'homme

Droits de l'homme, désarmement et développement, par Has-sen Mohamed Fodha, n° 1, 16-18.
La paix entre l'utopie et la nécessité, par Paul Levy, n° 1, 19-23.
The Interrelationships between Peace, Development, Human Rights and their Impact on the Conceptualization of Peace Education from the Viewpoint of INGOs Affiliated with the United Nations System, by Elly Hermon, n° 6, 315-320.
L'école instrument de paix, n° 6, 341-346.
Enseigner les droits de l'homme : le rôle spécifique des organisations d'enseignants, n° 6, 358-360.

Coopératives/Coopératives

Les banques coopératives dans la Communauté européenne, par Guido Ravoets, n° 1, 24-25.

Development/Développement

An Evaluation of Small Development Projects, by Geneviève de Crombrughe, Mick Howes, Mark Nieuwkerk, n° 2, 79-87, n° 5, 283-298.
The Enabling Environment Conference. Effective Private Sector Contribution to Development in Sub-Saharan Africa, n° 4, 203-208.
Peace Education as Peace Development, by Elise Boulding, n° 6, 321-325.

The Future of Associations/

L'avenir du mouvement associatif

Quelles formes sociales pour demain ? par Hugues de Jouvanel, n° 2, 103-105.
L'avenir des OING/INGOs tomorrow, Journée d'étude UAI/FAIB 1986, spécial issue, n° 3.
L'avenir institutionnel des associations (OING), journée d'étude UAI/FAIB 1986, par Robert Pénaux, n° 3, 133-138.
L'avenir des OING. Synthèse des débats UAI/FAIB 1986, par Paul Ghils, n° 3, 139-141.
Introduction à la journée d'étude (UAI/FAIB 1986) sur l'avenir des OING, par Franco-Alberto Casadio, n° 3, 142-143.

Débats, n° 3, 143-164.

Conclusion, par Franco-Alberto Casadio, n° 3, 164-167.
Reflections on Associative Constraints and Possibilities in an Information Society, by Anthony Judge, n° 3, 168-182.
A New Era for Nongovernmental Organizations in the UN?, by Johan Galtung, n° 3, 183-186.
Proposal for a Second UN Assembly, presented by Jeffrey Segall, n° 3, 187-191.
Non-Governmental Organizations and the Future, by F.W.G. Baker, n° 3, 192-193.

Relief Projects/Aide d'urgence

Voluntary Agencies Contribution to International Relief, n° 4, 199-201.

Peace Education / L'éducation pour la paix

INGOs' View of Peace Education/L'éducation pour la paix vue des OING, n° 6, 315-361.
The Interrelationships between Peace, Development, Human Rights and their Impact on the Conceptualization of Peace Education from the Viewpoint of INGOs Affiliated with the United Nations System, by Elly Hermon, n° 6, 315-320.
Peace Education as Peace Development, by Elise Boulding, n° 6, 321-325.
Peace Studies: a Curriculum Proposal, by Johan Galtung, n° 6, 326-329.
Educating for What?, by Patricia Mische, n° 6, 330-333.
Interpersonal Understanding across Cultural and Social Differences, by Richard Taylor, n° 6, 334-338.
Excerpts from a World Core Curriculum, by Robert Muller, n° 6, 339-340.
L'école instrument de paix, n° 6, 341-346.
Education à la paix par le jeu, par Nic Nilsson, n° 6, 347-348.
Le rôle des parents dans la lutte contre les préjugés, l'intolérance et le racisme, par Micheline Ducray, n° 6, 349-350.
Goodness as a Qualification, by Aage Rosendal Nielsen, n° 6, 351-352.
Teachers as Agents of Peace, by Robert Aspeslagh, n° 6, 353-354.
The Search for Peace through Education, by Norman M. Goble, n° 6, 355-356.
Combattre le culte de la violence, par Gérard Montant, n° 6, 357.
Enseigner les droits de l'homme : le rôle spécifique des organisations d'enseignants, n° 6, 358-360.

NGOs-IGOs Relations/

Relations ONG-OIG

UNDP Division for NGOs n° 1, 48.
Proposal for a second UN Assembly, presented by Jeffrey Segall, n° 3, 187-191.
A New Era for Nongovernmental Organizations in the UN? by Johan Galtung, n° 3, 183-186.
Du nouveau dans les relations OING/Unesco: révision des procédures, par Vladimir Hercik, n° 4, 220-221.
Les étapes de la révision des relations ONG/Unesco, n° 4, 221-228.
Directory of Departments and Offices of the UN Secretariat. UN Programmes, Specialized Agencies and Other Intergovernmental Organizations Dealing with Non-Governmental Organizations, n° 4, 229-234.
Du nouveau dans les relations entre l'OMS et les ONG/New Developments in WHO/NGOs Relations, n° 5, 299-304.
La collaboration entre les ONG et la FAO, n° 5, 305-306.

**Associations Issues/
Questions associatives**

La transnationalisation des réseaux européens de conseil aux entreprises, n° 1, 26-30.
private Initiatives in the West, by James Robert Huntley, n° 1. 31-44; n° 2, 88-100.
Entre hier et demain, editorial, par Jacques Raeymaeckers n° 1, 3.
Reflections on Associative Constraints and Possibilities in an Information Society, by Anthony Judge, n° 3, 168-182.
Une nouvelle espèce d'association? L'association de famille, par Georges-Patrick Speeckaert, n° 5, 281-282.

**International Meetings/
Réunions internationales**

Geographical Distribution of International Meetings 1985 -

Répartition géographique des réunions internationales 1985, n° 1, 63-64.
International meetings in 1986, by Ghislaine de Coninck, n° 3 195-196.
Les réunions internationales en 1986, par Ghislaine de Coninck, n° 4, 248-249.
Report on International Meetings, by Ghislaine de Coninck, n° 6, 362-370.

Regular Features/Chroniques

Association News - Vie associative, n° 1, 44-50; n° 2, 106-107; n° 4, 235-242; n° 5, 307-310.
Assemblée générale de l'UAI/UAI General Assembly, n° 1, 51.
Yearbook of International Organizations, supplements to the 23rd edition, n° 1, 52-62; n° 2, 108-127.
Bibliographie, par Paul Ghils, n° 5, 311; n° 6, 361.
Congressalia, n° 4, 243-245.
IAPCO News, n° 4, 246-247.

Author Index/Index des auteurs

Aspeslagh Robert, n° 6, 353-354.
Baker FWG, n° 3, 192-193.
Boulding Elise, n° 6, 321-329.
Casadio Franco Alberto, n° 3, 142-143; n° 3, 164-167.
Courtiau Catherine, n° 5, 255-266.
De Coninck Ghislaine, n° 3, 195-196; n° 4, 248-249; n° 6, 362-370.
De Crombrughe Geneviève, n° 2, 79-87; n° 5, 283-298.
De Jouvenel Hugues, n° 2, 103-105.
Ducray Micheline, n° 6, 349-350.
Eyraud Louis, n° 1, 101-102; n° 4, 218-219.
Fenaux Robert, n° 3, 133-138.
Fodha Hassen Mohamed, n° 1, 16-18.
Galtung Johan, n° 3, 183-186.
Ghils Paul, n° 3, 139-141; n° 5, 311; n° 6, 361.
Goble Norman M, n° 6, 355-356.
Gresleri Giuliano, n° 5, 267-273.
Hercik Vladimir, n° 4, 220-221.
Hermon Elly, n° 1, 4-15; n° 2, 68-78; n° 4, 208-217; n° 6, 315-320.
Howes Mick, n° 2, 79-87; n° 5, 283-298.
Huntley James Robert, n° 1, 31-44; n° 2, 88-100.
Judge Anthony J N, n° 3, 168-182.
Levy Paul, n° 1, 19-23.
Mische Patricia, n° 6, 330-333.
Montant Gérard, n° 6, 357.
Muller Robert, n° 6, 339-340.
Nielsen Aage Rosendal, n° 6, 351-352.
Nieuwkerk Mark, n° 2, 79-87; n° 5, 283-298.
Nilsson Nic, n° 6, 347-348.
Raeymaeckers Jacques, n° 1, 3.
Ravoets Guido, n° 1, 24-25.
Segall Jeffrey, n° 3, 187-191.
Speeckaert Georges Patrick, n° 5, 281-282.
Taylor Richard, n° 6, 334-338.
Uyttenhove Pieter, n° 5, 274-280.

**Index of pages numbers
Index de pagination**

n° 1	1 - 64	n° 4	197 - 252
n° 2	65 - 128	n° 5	253 - 312
n° 3	129 - 196	n° 6	313 - 372

YEARBOOK OF INTERNATIONAL ORGANIZATIONS

The complete «Yearbook » edition has three volumes:

Volume 1 Organization descriptions and index

Available every year in September

Volume 2 International Organization Participation

This volume is a country directory of secretariats and membership. It provides a systematic means of identifying the range of international organizations with which any given country is associated. There are two main sections: *Membership countries* lists, for each country, the names (and address details) of international organizations and multilateral treaties with members in that country or of which that country is itself a member. *Secretariat countries* : for each country the international organizations are listed with secretariats in this country.

Available every year in October.

Volume 3 Global Action Networks

This volume is a classified directory by subject and region. It provides a comprehensive overview of the range and network of activities of international organizations. International organizations are grouped by : 1,100 individual subjects; by 1,700 inter-disciplinary subject combinations; by 800 subject/region combinations; and by 30 organization types.

Available every year in December.

In volume 3, as in volume 2, address details are included.

Yearbook of International Organizations

Volume 1 - Organization Description and Index

24th edition (1987/88)

1610 pages - Hardcover ISBN 084-3814

DM 498.00; Belgian Francs 10,700 3-59821874-5

By special agreement with the publisher, UAI is authorized to distribute the volume at special rate for international non governmental non profit organizations. Apply to UAI.

ORDER FORM

Please supply the following volumes of the 1987/88 Yearbook (tick boxes as required)

D Vol 1 : Organization Descriptions and Index Hardcover. Belgian Fr 10.700 or DM 498.00

D Vol 2: International Organization Participation. Country directory of secretariats and membership (Geographic volume). 5th edition. Hardcover. Belgian Fr 10,700 or DM 498.00

D Vol 3: Global Action Networks Classified Directory by subject and region (Subject volume) 5th edition. Hardcover. Belgian Fr 9,200 or DM 428.00

Complete 3-volume edition at Belgian Fr 27,520 or DM 1280

UAI Publications, Rue Washington 40, B-1050 Bruxelles, Belgium.
Tel (32 2) 640 41 09. Telex 65080 INAC B. Tfx (32 2) 649 32 69