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SUBGROUP 2
EXTERNAL SUBMISSIONS
APRIL 1992
VOL 4

●
CONVENTION FOR A DEMOCRATIC SOUTH AFRICA

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CONTRALESA

The Dawn of Freedom

Congress of Traditional
Leaders of South Africa



Date Rec'd : ..11.4.194.....

Date Ackn : ..11.4.194.....

Docs Sent : ...n.la:.....

Handed for Processing to :
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MEMORANDUM

TO: 1. CONVENOR OF SUB-COMMITTEE ON PARTICIPATION IN
CODESA OF THE ZULU KING AND TRADITIONAL LEADERS
2. CHAIRPERSON OF WORKING GROUP 1

CC: CODESA MANAGEMENT COMMITTEE

FROM: CHIEF M NONKONYANA, CONTRALESA EASTERN CAPE REGION

DATE: 31 MARCH 1992

RE: VICTIMISATION OF KING SANDILE BY CISKEI GOVERNMENT

We regret to advise you that King Sandile of Ciskei is being victimised by the Ciskei Government.

It should be remembered that on 18 March 1992, the King led a delegation from Ciskei to give evidence to the sub-committee investigating the participation in Codesa of the Zulu King and traditional leaders. The preamble to the paper presented on his behalf read as follows:

- "1. It is hereby reported that the evidence given in this document is an enthusiastic response to the request of your sub-committee that Brig. OJ Gqozo "facilitate a delegation of six traditional leaders from" Ciskei, "representative of the different groups" to give oral evidence to the sub-committee on the issue of the role of the King of the Zulus and other traditional leaders in the negotiations process", on the one hand.
- 1.1 Again, it is hereby announced that the evidence hereby submitted to your sub-committee is an earnest reaction to the deliberate overlooking of the most senior traditional leader in Ciskei, by the chairman of the Ciskei Council of State, in the matter of democratically facilitating a delegation of the six traditional leaders you urgently requested him to carry out in your relevant communication dated 9 March 1992, on the other. I refer to His Majesty Maxhobayakhawuleza Bangilizwe Sandile, King of the Ciskei Xhosa-speaking people.
- 1.2 Yet again, His Majesty, suffering the displeasure resulting from this obviously serious act of intentionally taking no notice of him, on the one hand, whilst being honestly anxious to facilitate a delegation to participate in the current

historic negotiation process on the other, felt impelled, in the circumstances, to support the negotiation process by co-operating in this regard. Accordingly, by virtue of his traditional and lawful rank and status in traditional Xhosa culture and in terms of his prerogative as King, it pleased him to forward to your sub-committee the names of the ff. Princes of royal blood and traditional rulers: -

1. Sipho Mangindi Burns-Ncamashe
2. Doyle Mpuhle Jongilanga
3. Justice Thandathu Mabandla
4. Simon Mthobeni Hebe
5. Hamilton Mxolisi Makinana, His Majesty being **first and topmost** among them."

On 26 March 1992, King Sandile received the attached letter dated 25 March 1992 which in effect reminds him that he is under the control of Ciskei Government in terms of Act 37 of 1984.

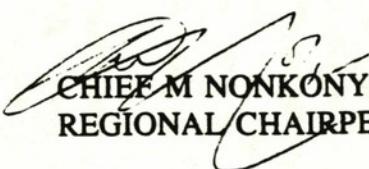
The letter contains wild accusations of dereliction of duty and demands an explanation as to why his salary cannot be reduced. We would like to inform you further that the Ciskei Government all along campaigned against the King and traditional leaders in Ciskei and this is confirmed by its proposals on rural administration. Furthermore, when the King was officially installed, the Government took over the preparations from the people only to frustrate the objective of the ceremony. The King has been barred from visiting and neutralising tension in his kingdom, etc.

He has been promised a palace in Bisho and improvement of his salary subject to preconditions designed to betray his subjects.

We have reason to believe that King Sandile is being victimised because as a unifying symbol he is behind his subjects and above all he testified before a Commission appointed by Codesa. We further believe that should the Ciskei Government decide to reduce his already meagre salary, chaos and lawlessness will prevail in Ciskei and there is a potential danger that Codesa will be adversely affected.

We may indicate that we had written to the Chairman of the Council of State early in March to discuss this issue amongst other things. He had decide to ignore our request.

We being hereditary leaders of a Peace-loving Nation had no choice but to appeal to you to intervene.


CHIEF M NONKONYANA
REGIONAL CHAIRPERSON

Contact details for Chief M Nonkonyana:

Tel: 0471-22874

Fax: As above, please ask for fax line



Date Rec'd : ...11/4/92....

Date Ackn : ...11/4/92....

Docs Sent :n/a.....

Handed for Processing to :
..W.G.I., P.G., Z.K.T.H....

Enquiries:
Chairman Sandile Organising Committee
Telephone: 820781
Kei Road

Sandile Great Place
Mngoesha Location
P/B 165
Kwa-Dimbaza

31 March 1992

ATTENTION : CHAIRMAN : MANAGEMENT COMMITTEE
CODESA : JOHANNESBURG

COMPLAINT RE-REDUCTION OF REMUNERATION.

1. I, Maxhoba Bangilizwe Sandile Paramount Chief of Ciskei herein wish to report that after having led my delegation to Codesa. Have now received a letter from the Council of State demanding that I furnish them before the 31 March with reasons as to why my salary cannot be reduced.
 - 1.1 It is alleged that I do not perform my duties as a King of the territory despite the fact that on several occasions I informed the Council of State of my proposed visits to all the troubled areas to address the people and each time I received a stern warning not to attend. The neglected duties have not been specified, however.
 - 1.1.1 The Ciskei Council of State has made some lucrative offers to me so as to dismiss my senior councillors elected by the people, without consulting the people, which is not in accordance with our traditional norms, failing which my salary will be reduced.

Paramount in Chief Members:

Ab! Nalizwe (Chieftainess Sandile), Maxhoba Sandile (Prince), W.Z. Tsheke (Chairman), L. Sokopo (Secretary), Chief Z. Toyise, Chief Makinane (Deputy Chairman), Chief Ntabazivumile Busoshe, P. Sangotsha, N.V. Macanda, Chief Zibi, Chief Ngwekazi, H. Siwisa (Great Place Legal Advisor), M. Mpondo.

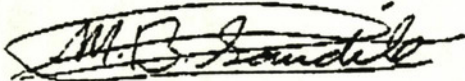
2. In view of the seriousness of this state of affairs in my area I appeal to the Convention for a Democratic South Africa to intervene on my behalf.

A copy of the letter referred to on 1 above is herewith appended.

Hoping for your sympathetic attention and expeditious response.

I thank you

M.B. SANDILE
PARAMOUNT CHIEF CISKEI



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1992-03-26

The Steering Committee
Working Group One
CODESA
P O Box 307
ISANDO
1600

Dear Chairperson

A group of people representing some different approaches to and interests in education and youth-related programmes has been meeting for some time at the Centre for Intergroup Studies to discuss these matters.

We note that your Committee is charged, inter alia, with "CREATING THE RIGHT CLIMATE FOR SUCCESSFUL NEGOTIATION." In the days and weeks ahead your Committee will have to make far-reaching recommendations with regard to what the right climate is and how it can be attained. We also note, with appreciation, that you are inviting interest groups to submit ideas and proposals in this regard. Please see this submission as a response to your invitation.

We believe that we can make a contribution to this process, but note with some concern, that the subject of EDUCATION is not yet on your Committee's agenda. We appreciate, however, that it may be on another agenda of which we are not yet aware, and if this is the case we would be pleased if you could inform us accordingly.

In view of the current severe crisis in Education we believe that it is as urgent to look at present educational needs as it is to plan for the future. We believe that our children can be taught all the ingredients needed for peaceful co-existence. It is our reasoned opinion that if people, ideally at a young age, do not learn to solve their disputes, of whatever nature, in a just and peaceful way, the finding of creative solutions to our many and varied problems will remain a wellnigh impossible task.

Our research and contact with leading local and overseas educationists shows that much is being done to promote peace in schools in many parts of the world. It has highlighted a variety of ways in which they have responded to the basic needs of developing mutual understanding, dispute resolution, and other interactive skills needed for a better, more just and peaceful co-existence. Hundreds of courses at primary, secondary, and tertiary level have been designed and implemented successfully.

A particularly significant development has been the infusion of some of the most valuable of these insights into school subjects such as history, geography, literature and economics so that most, if not all, youngsters can be reached in this way.

We believe that by employing similar approaches in South African schools, we would see scholars emerging more strongly self-empowered, with enhanced competencies in relating to their fellow beings. It seems, therefore, that we could "TEACH OUR CHILDREN PEACE!".

The traditional South African educational context is characterised by competitiveness. It is therefore particularly important that we consider not only conventional educational criteria, but also the design and use of new curricula for alternative topics such as MUTUAL UNDERSTANDING, PEACE AND PEACEFUL CO-EXISTENCE and NON-VIOLENT DISPUTE RESOLUTION. These should not only be included in the school curriculum, but should also become an essential component of the ethos of all schools. We also believe that they should provide the foundation for all other subjects taught.

We consider this to be worthy of special attention in South Africa where society is not only strongly slanted towards sexism, but also has a blatant racist component. It is our belief that in this country with its enormous variation in values, religions, socio-political and economic ideas, it would be fruitless to try and present pupils with "common" value-laden curricula. We believe that we can overcome this stumbling block by opting for process and not for content.

As we strive together to develop communities and a nation in which problem-solving should and could be a peaceful, creative and constructive process, it should be possible for us to agree on the following:

"WE NEED AN EDUCATIONAL SYSTEM THAT WOULD ENGENDER IN ALL OUR CHILDREN A DEEP SENSE OF LOVE AND RESPECT FOR THEMSELVES AS WELL AS FOR THEIR FELLOW HUMAN BEINGS, AND A CONFIDENCE IN THEIR COMMON FUTURE -- AN EDUCATIONAL SYSTEM THAT WOULD ALSO ENGENDER IN THEM A LOVE AND RESPECT FOR THE WORLD IN WHICH THEY HAVE TO EXIST.

WE NEED AN EDUCATIONAL SYSTEM THAT WOULD ENGENDER IN ALL A STRONG FEELING OF COMMUNITY AND THE URGE TO WORK TOWARDS THOSE ENDS THAT WOULD BE DEMOCRATICALLY DECIDED UPON AS PART OF THE COMMON WEAL.

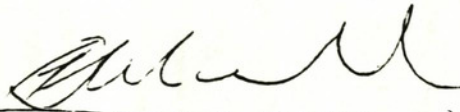
WE NEED AN EDUCATIONAL SYSTEM THAT WOULD ALLOW PUPILS TO DEVELOP THEIR INDIVIDUAL TALENTS OPTIMALLY AND ENABLE THEM TO MAKE A MOTIVATED CONTRIBUTION TO OUR COMMON FUTURE.

WE NEED AN EDUCATIONAL SYSTEM THAT WOULD PREPARE, ASSIST AND ALLOW PUPILS TO SERVE THEIR CREATOR IN WAYS COMMENSURATE WITH BACKGROUND, CUSTOM AND CHOICE.

We realize that waiting for a generation to come from the school benches armed with these new skills and competencies will not solve any of the many current problems that require pressing attention. We do submit, however, that some of the immediate needs could be addressed by implementing after-hours, weekend and holiday courses for as many people as can be accommodated. The democratic sentiments that are needed to accompany the peace process will surely not develop just by talking about it. They will be more likely to develop if people learn to understand the foundations and building blocks that form the essence of the so-called "democratic" process.

We enclose herewith, for your perusal, the draft document which was prepared for discussion by our group, and for circulation to others whom we felt might be interested in its contents and our proceedings. We would like to add that we are able to provide far more information in the form of resource materials and our own experience if required.

Yours sincerely



Professor A. D. MULLER
Chairman, Working Sub Committee
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1991-11-15

INVITATION TO A MEETING:

DRAFT DISCUSSION DOCUMENT: EDUCATION FOR A NEW SOUTH AFRICA
"EDUCATION FOR MUTUAL UNDERSTANDING"

BACKGROUND

The Centre for Intergroup Studies (CIS) has developed a draft document with the intention of stimulating discussion regarding the possibilities/process of incorporating more formal structures, in (or outside) the school curriculum, which promote peace and mutual understanding. It sees this as an initial step towards the compilation of a far more structured document making use of the valued contributions of other people interested and/or experienced in some aspect of this field.

The CIS has taken this initiative because its own, local and overseas experience, and recent contact with educationalists, has indicated that a subject such as this could be a vital component of education in South Africa. In fact, a recently completed survey undertaken by the CIS, INTERACTIVE SKILLS FOR SOUTH AFRICAN YOUTH (November 1991), which looked at mainly non-formal youth-related endeavours in South Africa indicated clearly that there was a need for some kind of on-going coordinated initiative in this regard.

Although the term "Education For Mutual Understanding" has been used as a title here, the main purpose of this document is to investigate various approaches/concepts/terms/ which could be considered to describe a learning area in the curriculum and how best implementation could be effected. The document points to possibilities as well as to the interrelationships which exist between them.

The Centre realizes that it has no experience in terms of curriculum design or restructuring and that is why it wishes its role in this regard to be seen as merely initiating a process which would be enriched and expanded by the contributions of people from other areas of interest and expertise. It thus invites comment and discussion on this draft in order that a more formal discussion document can be devised and presented to various individuals and institutions in the field of education -- thereby possibly serving as a basis or stimulus for eventual policy changes.

THE JANUARY MEETING:

As a party interested in education, and one whose input we would greatly respect and appreciate, we invite you at this early stage to consider the accompanying document and appendices. We would further like to extend to you an invitation to attend an informal meeting to be held at the CENTRE on the afternoon of TUESDAY 28 JANUARY at 14h30 so that we can "thrash this out" further and share opinions, ideas and experiences. An R.S.V.P. would be appreciated.

If you are unable to attend we would be grateful if you would submit your thoughts in writing if you have the inclination and time to do so. If necessary, telephonic contact can be made with Joanna Flanders at the CIS until I return from leave on 20 January. I am sure she will be able to help you with any queries you might have.

We look forward to hearing from you and sincerely hope that you can join us on the 28th. Your participation will, I am sure, be invaluable.

A map is enclosed for your convenience.

Yours sincerely

Valerie

VALERIE BOTHA

FOR ATTENTION:

DRAFT DISCUSSION DOCUMENT: EDUCATION FOR A NEW SOUTH AFRICA

INFORMATION PACKAGE FOR MEETING:

DATE: TUESDAY 28 JANUARY 1992 (please diarize)

TIME: 14h30 -- 17h30 (tea provided)

VENUE: CENTRE for INTERGROUP STUDIES
37 Grotto Road
7700 RONDEBOSCH

TEL: 6502503/4 or 6503770

CONTACT: Valerie Botha or Joanna Flanders
Please R.S.V.P.
We will remind you telephonically in 1992!

HEREWITH: DRAFT DOCUMENT PREAMBLE
DRAFT DISCUSSION DOCUMENT
REFERENCES
LIST OF APPENDICES
APPENDICES

DRAFT DOCUMENT PREAMBLE: EDUCATION FOR A NEW SOUTH AFRICA

All education is linked to the type of world we would like to have and the type of people that we believe would be necessary to make that world work. To start at the other end, we need to ask what we believe about people and the purposes they have to attain and therefore what the world that would assist them attaining their goals and ideals should look like. (Here we would need to describe the religious values of the people concerned as well as personal and other values derived from that.) As we are dealing in South Africa with a large and heterogeneous population we seem to have two ways out of the dilemma:

- * we could either have many different systems wherein each group spell out the values they want to pursue, (e.g. the Dutch "pillar" system); or
- * we have to find the most important fundamental values that all people could believe in.

In terms of the second option spelled out above I suggest something like the following for the type of Preamble that we would expect in the new South African constitution:

"WE NEED AN EDUCATIONAL SYSTEM THAT WOULD ENGENDER IN ALL OUR CHILDREN A DEEP SENSE OF LOVE AND RESPECT FOR THEMSELVES AS WELL AS FOR THEIR FELLOW HUMAN BEINGS AND A CONFIDENCE IN THEIR COMMON FUTURE. AN EDUCATIONAL SYSTEM THAT WOULD ALSO ENGENDER IN THEM A LOVE AND RESPECT FOR THE WORLD IN WHICH THEY HAVE TO EXIST AND FOR THE FLORA AND FAUNA THE CONSERVATION OF WHICH IS AN ABSOLUTE PRECONDITION FOR OUR CONTINUED EXISTENCE.

WE NEED AN EDUCATIONAL SYSTEM THAT WOULD ENGENDER IN ALL A STRONG FEELING OF COMMUNITY AND THE URGE TO WORK TOWARDS THOSE ENDS THAT WOULD BE DEMOCRATICALLY DECIDED UPON AS PART OF THE COMMON WEAL.

WE NEED AN EDUCATIONAL SYSTEM THAT WOULD ALLOW PUPILS TO DEVELOP THEIR INDIVIDUAL TALENTS TO THE FULL TO ENABLE THEM TO MAKE A MOTIVATED CONTRIBUTION TO OUR COMMON FUTURE.

WE NEED AN EDUCATIONAL SYSTEM THAT WOULD PREPARE AND ASSIST PUPILS TO SERVE THEIR CREATOR IN WAYS COMMENSURATE WITH THEIR BACKGROUNDS AND CUSTOMS."

PROFESSOR AMPIE MULLER
SENIOR CONSULTANT
CENTRE FOR INTERGROUP STUDIES
NOVEMBER 1991

DRAFT DISCUSSION DOCUMENT: EDUCATION FOR A NEW SOUTH AFRICA
"SOME THOUGHTS ... "

SOME THOUGHTS ON PEACE EDUCATION, EDUCATION FOR PEACE, EDUCATION FOR MUTUAL UNDERSTANDING, OUR SOCIETY, PERSONAL AND SOCIAL DEVELOPMENT, CITIZENSHIP, HUMAN RIGHTS EDUCATION, PROBLEMS OF DEMOCRACY, WORLD STUDIES, UNDERSTANDING AND HANDLING CONFLICT, EDUCATION FOR LIFE, INTERACTIVE SKILLS EDUCATION, LIFESKILLS EDUCATION...and there are no doubt countless more possibilities.

What's in a name anyway? -- Plenty, when we are considering priorities for amended Educational Systems; vital skills and content components of possible new curricula; connotations of words that in our Society have been "no-no's" for many people for a long time; and, agendas, suspicions and reservations that similarly are typical of many of the individuals and groupings in our heterogeneous communities.

Dr Franz Auerbach in his keynote address at the 16th Annual National Conference of Specialized Education in South Africa last year, referred to a statement of Julius Nyerere warning that, because of the current explosion of knowledge, we cannot now give our children a MAP depicting the kind of accumulated wisdom and knowledge previously transmitted from one generation to the next and encouragement for their active participation in its maintenance and development. At best we can provide a COMPASS and hope that it is not too inaccurate.

What kind of COMPASS should we, in humility, suggest to those responsible for drafting curricula for South Africa's New Era in Education in the field of PEOPLE DEVELOPMENT and SELF-EMPOWERMENT so that our children may be better equipped to get on with the business of living with themselves, their families, their schools and communities and their broader new worlds?

Our world is populated with millions of distinct individuals, each with an ever-evolving set of real and perceived needs, and in the process of trying to meet these, we bump up against one another as individuals, groups and even nations. Our values then come into the picture and shape how we view what is, what should be and how efficiently and most expediently to bring about the best results. Possibilities for misinterpretation are endless and often a trigger for tension of the worst kind.

A relatively new and exciting development in the field of youth-related education in many parts of Europe, Great Britain and the USA particularly is the growing emphasis on, and growth of programmes in, the areas I have tried to label in the first paragraph.

Some programmes go for the stress on Peace Education, some on Understanding and Learning to Handle Conflict, some on Mutual Understanding and some on Peer Support Programmes but there is much overlap in terms of the underlying philosophies, teaching methods and formats used in many of these. What is important for us in South Africa at this time is to take cognizance of the fact that these programmes are working, are empowering, are equipping with skills for living -- some more than others and some in exciting and innovative ways -- and we should look at what could/might work for us in our setting with both our innumerable problems and our fantastic creative possibilities.

The field is so wide when one has to come down to sharing a few salient thoughts on paper and what I have to contribute here will be hopelessly inadequate. There's so much to say and it's not easy to present it briefly but I will attempt to do so in this draft so that at least readers may become conscientized to what we see as possibilities (and accompanying problems) and hopefully be stimulated to take it further. Two points just before I begin:

*Attached are various addenda which make interesting and supplementary reading;

*I am not supporting this or that orientation. I will, however, try to hint at commonalities where they exist and suggest areas for further consideration.

CONFLICT:

CONFLICT is a way of communicating and an inescapable part of our lives. Education about conflict is an essential part of peace education and should be a concern for educators in both the formal and informal spheres.

Education about conflict involves not only knowledge and understanding about conflict itself but also learning for conflict resolution -- experiencing the skills and processes of resolving conflict. Another way of putting it in peace education terms could be to say that an overall framework should be based on the distinction ABOUT peace (e.g. the

transmission of understanding and knowledge in personal and global contexts) and education FOR peace (the transmission of skills and attitudes to enable people to act as peacemakers in these contexts.)

Cognitive aims and objectives must be supported by reliable data, and be enquiry and problem centred to encourage the skills of critical thinking, evaluation and reflection. Student communication skills should be developed and encouraged by imaginative, experiential teaching methods and the use of SITUATIONAL MATERIAL RELEVANT to their daily and future NEEDS. LANGUAGE that is APPROPRIATE to the level and background of the students is vital in conflict and peace education, i.e. we cannot just take and use something straight from an American syllabus without careful scrutiny for its local ir/relevance.

In essence we should be looking for a complementary framework based on the concepts of COMMUNICATION, (information, feelings, thoughts, beliefs, opinions), COOPERATION, (e.g. conflict resolution, cooperative patterns of behaviour), and COMMUNITY, (the self in relation to immediate others, the local and world community.)

HUMAN RIGHTS:

Why teach about HUMAN RIGHTS asks Derek Heater in an article: HUMAN RIGHTS EDUCATION IN SCHOOLS? He answers:

- *to render our youngsters appreciative of the rights protected by their own Society and State;
- *to help them recognise that other people have the rights to expect similar freedoms;
- *and to be sympathetic to those still battling to acquire basic rights.

Possibly in this type of education, attitudes are more important than knowledge and the latter only a means to a true shaping of attitudes. Optimally it would seem that there still needs to be a stress on knowledge, attitudes and skills for what use are the attitudes and the understanding thereof without the skills to communicate these?

Heater tells us that unless the syllabus and learning experiences are HOLISTIC, children might be inclined to think of other people and countries stereotypically, assuming the correctness of their own country and kind, and the inferiority of others.

Attitudes of tolerance and empathy need to be fostered and the appreciation that other people have equally strong

attachments to their own religions, cultures etc nurtured to avoid the danger of an exclusive "them and us" vision. Here we need to foster communication skills, group co-operation and trust-building, respect for oneself and others, tolerance of differing opinions, democratic decision-making, taking responsibility for oneself and others, interpersonal problem solving, temper control and skills of avoiding physical contact.

SCHOOL ETHOS:

Other decisive factors in relation to teaching Peace Education, Mutual Understanding and Conflict Handling skills are School ETHOS and School Organisation. If adults, (and of course this means parent figures as well as teachers), model constructive behaviour and take children's feelings seriously, the result will be a far less aggressive atmosphere. Attitudes are shaped perhaps more by the "atmosphere" of the school than by the subject requirements of any particular syllabus.

Priscilla Prutzman et al in THE FRIENDLY CLASSROOM FOR A SMALL PLANET tell that in the early days of their Children's Creative Response to Conflict (CCRC) programme the carryover of positive attitudes into the children's real life situations was not apparent. The trainers had endeavoured to teach conflict resolution skills without concern for a supportive classroom atmosphere not realizing how children can develop the seeds of compassion rather than the seeds of violence. They came to understand that a child learns effectively through experiencing, that the environment in which the child learns is of paramount importance and that the TEACHER HAS A KEY ROLE IN CREATING THE PROPER ENVIRONMENT.

We are looking at preparing children for life in a plural society and this relates very strongly to the ethos of the school. It is to be hoped that in any new curriculum there will be an openness, respect for variety and richness of cultural expression. Learning to accept and understand differences is important but this can only be achieved if there is a corresponding emphasis on the worth and importance of every individual.

Curricula and structures must be such that they encourage in pupils a high level of self-esteem. They need to learn to value their own true worth and develop a realistic view of themselves so that they can achieve their full potential as people, accept differences and value others. It is widely agreed that the general atmosphere and ethos of the school, including mutual understanding and respect between principals, teachers and pupils is a more powerful

determinant in this realm of learning than specific teaching.

Education authorities should promote a positive learning atmosphere by improving communication structures within the schools, increasing parent and pupil participation in the school structure and acknowledging the emotional life of their pupils. Its effectiveness should be regularly reviewed.

Furthermore, classroom time should be set aside for children to express their views and feelings with their teacher or tutor about relationships or class concerns and formal lessons interrupted if necessary to allow latent conflicts to be aired and viewed. (Elizabeth Campbell's work on PEER SUPPORT Programmes could be very relevant here.)

As a matter of course teachers should themselves use the personal problem solving skills they teach to deal with intra-staff problems and in their own lives. Of course this would entail in-service training courses for teachers as well as the inclusion of classroom management and interpersonal relations in teacher training programmes.

WORLD STUDIES:

Although WORLD STUDIES can be a subject in its own right, it is often seen as a dimension in the curriculum which refers to studying the similarities and differences in countries and cultures other than one's own; and studying problems which arise from the interaction between different countries and cultures, e.g. conflict, trade and the environment.

This teaching is based on the belief that the world is now viewed as a system of interacting parts and that the curriculum therefore needs to be permeated by a world perspective that emphasises the interdependence of all humanity. We need to know "how the world works" and have a knowledge of and sensitivity towards other cultures if we are to pursue our own interests wisely without harming the legitimate interests of others.

In particular, World Studies can help pupils:

- *make sense of the news;
- *understand a rapidly changing world;
- *value their own cultural backgrounds;
- *respect that of others;
- *resolve conflict creatively and fairly.

A particular aim of World Studies would be to help children develop the knowledge, attitudes and skills relevant to living in a society which is both multicultural and interdependent.

PEACE EDUCATION:

Colin Reid in his keynote address at the Conference of International Non-Governmental Organisations on Education for Peace and International Understanding, 1986, stresses that the definition of PEACE is not easy but it must include basing relationships on a MUTUAL VALUING OF INDIVIDUALS. He talks about the INTRODUCTION OF PEACE STUDIES INTO SCHOOLS: THE LESSONS OF EXPERIENCE in this paper a report of which is addended.

Three particular points he makes which I would like to stress are:

- *Peace Education must cover the full span of a child's learning from the nursery years through to adulthood;
- *The most promising way forward for it is to infuse it into the curriculum rather than impose it as a separate subject (In Finland this is called a "percolative peace curriculum");
- *There needs to be a better balance between the MACRO issues of international war etc and the MICRO issues of striving for peace in our day-to-day relationships. He states that children who have been damaged by direct and indirect violence need acceptance and love at the personal level if they are to grow in an awareness for others.

EDUCATION FOR MUTUAL UNDERSTANDING (EMU):

EMU is one of the cross-curricular themes suggested to the Northern Ireland Curriculum Council as part of the Draft Education Reform (Northern Ireland) 1989, for use from primary through to high schools. It was also proposed that another of the themes, CULTURAL HERITAGE, be subsumed with it

EMU is about self-respect and respect for others, and the improvement of relationships between people of differing cultural tradition.

It aims that pupils as an integral part of their education will learn:

- *to respect and value themselves and others;

*to appreciate the interdependence of people within society;

*to know about and understand what is shared as well as what is different about their cultural traditions;

*to appreciate how conflict may be handled in non-violent ways.

The report makes recommendations as to how, in what particular subjects and for which age groups EMU should be utilised as well as spelling out the objectives of each aim as expressed. It identifies skills and attitudes that all teachers should be expected to develop in their pupils, relating to self, relationships and interpersonal skills.

An example of a suggested infusion of EMU into English at Stage 4, i.e. at senior student level, would lead to the analysis and critical evaluation of a range of prose, poetry and drama from Northern Ireland including that which deals specifically with communal tensions there; while youngsters up to 8 years of age as part of their History syllabus would, e.g. look at different festivities in their localities which have their roots in the past.

CONFLICT RESOLUTION PROGRAMMES:

There are literally 1000s of these PROGRAMMES operating in the USA for young people at present and their target groups include huge inner-city multi-ethnic schools, children with special education needs, youngsters in the equivalent of our Places of Safety or Industrial Schools, other "at risk" youngsters, and -- relatively "uncomplicated" pre-school, primary and high schoolers.

They take various forms, e.g.:

*Classroom seminars and instruction in creative conflict resolution and intergroup relations based on a certain number of curriculum segments;

*Infusion into the general curriculum (like the EMU example);

*Part of a set subject for a specific Standard;

*Training courses for teachers;

*Training of selected youngsters as mediators;

*Actual mediation facilities offered by these youngsters;

***Follow-up visits by expert consultants.**

The Programme objectives include showing young people that they have many choices besides passivity or "muscle" for dealing with conflicts, that they can become empowered with skills to make these choices real in their lives and that the "mystique" about conflict being something always irreversible, negative, and to be avoided can disappear.

Many students have been socialized to avoid conflict or respond by being accommodating and exposed to competitive behaviours. They learn little about skills like joint problem solving and collaborative modes of conflict resolution. Suddenly they are conscientized to all its constructive possibilities and they realize that they are in fact able to face it and work at it in creative ways. They have new repertoires. For conflict resolution skills to be meaningful, however, they must, as mentioned, be taught in a caring environment.

PEER MEDIATION TRAINING:

Alongside the more general exposure given to conflict and its handling for the wider school population, has been the phenomenal growth of specific PEER MEDIATION PROGRAMMES for which selected groups of youngsters volunteer or are selected according to defined criteria. They undergo intensive training which enables them to intervene and provide alternate ways to address a current conflict, without violence or involving the traditional school discipline system.

In mediation, the focus is on the FUTURE -- the past is explored only insofar as it is helpful in allowing parties to express their anger and frustration. The purpose of mediation is to assist parties come to a MUTUALLY AGREEABLE SETTLEMENT that defines future behaviour.

And this training is happening with youngsters as young as Std 2 pupils who don "Conflict Manager" T-shirts at school breaktime and set about trying to help resolve disagreements among other children.

Resolving conflicts is not the only motive in introducing mediation in the schools. An inherent plus factor is the learning of valuable lifeskills in problem solving, creative thinking, effective listening, good communication/oral language expression, paraphrasing, assertiveness, questioning and fact gathering to mention a few. Youngsters not trained as mediators, but sitting in on the general orientation sessions, learn what mediation is all about and they too, even in the role of disputants, will pick up many

of these skills, e.g. they need to be able to express their side of the story clearly and in a disciplined way.

Support of principals and vice-principals, and a core of teachers who, through experiential learning, are both interested in and knowledgeable about mediation are crucial to the success of the programme. Added is a page of reasons for instituting a school-based mediation programme. I would like to stress particularly that these are PEER Programmes and therein lies their novelty and strength. These are young people sorting things by themselves for themselves and with age-related understanding of the kind of problems that young people face.

IN ENDING:

The seeds of conflict become instilled in our children at a very early age in the patterns of hostile and violent responses to human situations picked up from adults, older children, peers and the media. Educators are often not prepared with the appropriate tools and methods for changing these patterns and as adults we sometimes struggle to overcome the mixed messages of our own childhoods.

Wider conflicts will continue to threaten us and mould our behaviour until we learn to deal with personal and community problems constructively and creatively. The whole process is broader than conflict resolution then, because to develop creative responses to conflict, we need to understand our own and others' feelings and become aware of the advantages of working together to solve problems.

We live in a complex interdependent world and getting back to our Preamble -- any new Educational System should foster respect for the pupils themselves, for religious and moral values, for tolerance and understanding of other races, religions and ways of life, as well as the interdependence of individuals, groups and nations....So what's in a name?

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CENTRE FOR INTERGROUP STUDIES
NOVEMBER 1991

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**APPENDICES: DRAFT DISCUSSION DOCUMENT
EDUCATION FOR A NEW SOUTH AFRICA**

- A Aspects of non-violent conflict resolution
- B Keynote address by Colin Reid at the Conference of International Non-Governmental Organizations on Education for Peace and International Understanding
- C Introducing a Peace Concern into the Curriculum
- D Nottingham Local Authority: Aims of Education for Peace
- E Harrington Local Authority: Power and Conflict in Society -- Implications for Curriculum and Teaching
- F Guidelines for a Programme in Peace Education
- G Peace Education Course -- An Introductory Framework
- H Elizabeth Campbell Peer Support Programme
- I Ten Reasons for Instituting a School Based Mediation Programme
- J The Community Board Programme
- K Classroom-Based Conflict Resolution Model
- L Education for Mutual Understanding (taken from the Northern Ireland Curriculum Council publication: Cross-Curricular Themes)

Appendix A: Aspects of non-violent conflict resolution

- (1) Self-respect and respect for others: having a sense of one's own worth as a person and that of others, whatever their particular social, cultural and family background.
- (2) Communication: the ability to express one's views and feelings openly and to listen attentively to those of others. "Listening" is not just letting the other person talk but also trying to see what is behind their words and being able to indicate to them that you have understood their meaning; listening to someone does not necessarily mean that you agree with them.
- (3) Assertiveness: the ability to communicate clearly and assertively with others, i.e. not in an aggressive manner which denies their rights nor in a submissive manner which denies one's own rights.
- (4) Open-mindedness/Critical thinking: the ability to approach a conflict with an open and critical mind, and the willingness to change one's opinions in the face of either new evidence or a deeper level of understanding.
- (5) Empathy: the ability and willingness to imagine sensitively the viewpoints and feelings of other people.
- (6) Co-operation: an appreciation of the value of co-operating on shared tasks and the ability to work with others towards a common goal.
- (7) Conflict resolution: the ability to analyse conflicts in an objective and systematic way, to suggest a wide range of solutions and the willingness and ability to implement these oneself. The willingness to recognise the existence of a problem, to admit doubts and failure, give and accept fair criticism and to regard the other party as a partner in trying to overcome a common problem. The ability to use one's imagination, listen to the spirit within, be open for unexpected solutions, not put pressure on oneself or others to find a solution too quickly and accepting situations in which no (positive) solution can be found.

(See "Aspects of peace education - A Quaker approach?" from Quaker Peace and Service, Friends House, Euston Road, London NW1)

B

Conference of International Non-Governmental Organisations on Education for Peace and International Understanding:

Held at UNESCO Headquarters, Place de Fontenoy, Paris: 10 - 12 December 1986

Keynote address given by Colin Reid, Head of St. Christopher School Letchworth.

THE INTRODUCTION OF PEACE STUDIES INTO SCHOOLS: THE LESSONS OF EXPERIENCE

This conference brings us together from all over the world with differing backgrounds and from differing fields of work but all of us for the next three days interested in discussing together the problems and possibilities of educating for peace. First and foremost in this time we will want to meet and talk to each other at a personal level, exchanging our experiences and drawing strength from our shared aspirations. The definition of peace is not easy (and this is a theme to which I will return) but it must include basing relationships on a mutual valuing of individuals. Perhaps it is because this is their governing characteristic that I have always found peace education gatherings personally encouraging and inspiring. I hope we shall all find the same to be true of the next few days.

It is therefore with little apology that I begin this talk with what is essentially a very personal account of my own involvement with peace education. If what I say is to have any meaning for you, it will have to be judged against my own circumstances and opportunities. For each of you and for each of your organizations the situation, the starting point will be different but I hope that there will be moments when our experience will touch each other's in a way that will provoke thought. Thus over the next 30 minutes I plan to say something about my own experience in setting up a programme in Peace Studies at The United World College of the Atlantic, the first of the United World Colleges, (an organization with consultative status List C with UNESCO) which now has 6 colleges in different parts of the world. I will then go on to say how our venture there unexpectedly became involved in quite a central way in the whole Peace Education movement in Britain in the early 1980's. Finally over ten years since we started the programme I want to look back and try to assess what has been learnt in that time, to distinguish, if I can, the wheat from the chaff.

The United World College of the Atlantic was founded in 1962 to bring together 16-19 year old boys and girls in an experiment in international education. The college was itself, taken as a whole, a brave venture in peace education - established in Britain according to ideas generated by a German, in premises bought by a Frenchman, in South Wales facing the Atlantic Ocean. From the outset a conventionally academic curriculum was followed but much pupil and staff time was also devoted to challenging and socially useful activities on the coastline and in the neighbouring towns. By the time I arrived in 1972 to teach History and Politics there were 350 students from 50 countries, almost all of whom attended only because scholarship support was provided by sponsors that included trade unions, multinational companies and a wide range of governments, including in due course that of the People's Republic of China.

The course in peace studies really resulted from a demand from the students. They had come together from all over the world to a college which was dedicated to making education 'a force for peace' - "but where, in our timetables," they said, "do we talk about peace? Where do we study how it can be brought about?"

Agreeing with them that the demonstration of living and working together was not enough, I sought advice from Adam Curle, who was then in the process of setting up the new School of Peace Studies at Bradford University. This began my own reading in the whole field of Peace Research, which in my case I set against my own intellectual background in History and Political Philosophy. I offered a course within the framework of the International Baccalaureate involving two years of study and leading to an assessment that included a written examination, the evaluation of work undertaken during the course and an estimate of an individual's ability to cooperate effectively in a set group exercise.

The course was unusual within a pre-university academic programme in starting from an explicit statement of values. Thus: "This course is founded on the assumption that a vision of peace and an awareness of injustice are shared by young people from all over the world." The programme was also unusual in requiring the involvement of the students in fieldwork of a social service nature as an integral part of their studies. We had already set up an exchange with school pupils of a similar age in Belfast whereby all the young people were involved in working on ongoing social service projects in difficult areas of both Northern Ireland and South Wales. There is nothing more educative than having to explain the conflicts of your own community to an outsider and nothing more humbling than sharing the optimism and hard work of those whose situation to the external observer looks to be without any grounds for hope. Other groups with whom we worked included in the first place a youth club from a black ghetto in a depressed area of Birmingham and secondly a number of long term patients at a large nearby mental hospital who shared an evening with students once a week for several years.

The course involved the study of a wide range of topics, from the origins and institutionalisation of aggression and an overview of the development of warfare, to case studies on Northern Ireland and the Middle East and an examination of the philosophies and practice of non-violence. (A summary of their syllabus is set out at the end of this paper).

Something I wrote in the late 1970's may give an idea of the stresses - intellectual and emotional - that were involved in developing the programme in its early stages:

My main concerns in starting this course were, in the first place, to disseminate some of the findings of peace research to an international group of students and, secondly, to link this with opportunities to learn through social service. In the early stages the tensions between these two purposes were left largely unexplored and the attempt to introduce experiential learning in the classroom remained detached from my efforts to convey an academic body of knowledge by more traditional means.

Initially I gave little attention to developing teaching strategies because I needed to face up to my own lack of intellectual confidence about the concept of peace. I was convinced of its importance but until the central issues could be clarified I felt an unprecedented paralysis in the classroom. The outcome was perhaps less than satisfactory for all concerned.

Overcoming these difficulties has depended on achieving a workable, if inevitably interim, definition of appropriate conceptual content and then marrying this with strategies of learning and assessment consistent with the idea of peace. In this process three factors have helped a great deal: contact with others involved in peace research and education themselves facing similar difficulties; the arrival of a colleague with whom these issues could be jointly faced; continuing discussions with students, sharing our mutual frustration and achievement.

We are now at last in a better position to achieve an appropriate balance between content and process: between confronting, with a sense of urgency, the related problems of violence, mass poverty and threatened mass destruction, and creating a classroom where students may generate and experience peace.

I now turn to the second part of my talk in which I wish to say something about how our small venture at Atlantic College became part of a widespread movement in favour of Peace Education in Britain in the early 1980's - a movement which provoked much political controversy leading eventually to our course being argued about in official parliamentary debates and the matter becoming a subject for frequent and critical pronouncements by Government ministers.

Here it is important to understand something of the particular background. Education in the United Kingdom is much more under local than under central government control. The curriculum followed by each school is a matter for the Head of the school and his or her staff to decide. This applies almost as much to government schools as to independent private schools like the United World College of the Atlantic. The local government bodies do, however, control the resources that schools have immediately available and after the election of the right wing Conservative government in 1979, left wing local authorities began to allocate some funds to provide resources and training for teachers wishing to develop courses that would encourage more critical thinking on social issues, including issues of peace and war. The democratization of British education had reached a new level now selection for secondary education was abolished in almost all areas.

Political education, formerly reserved for the elite, was increasingly seen as necessary for all. With the deployment of Cruise missiles planned for the imminent future, in Britain (as in several other European countries affected) there was the rapid upsurge of the peace movement and a breakdown of the broad consensus under which British Governments, Socialist as well as Conservative, had maintained nuclear weapons and British membership of NATO for more than 30 years.

Already in 1977 our own peace education project, thanks to the enthusiastic support of Lord Mountbatten, had been given a grant by the Leverhulme Trust to develop the Atlantic College course and to research further into the basis for the implementation of peace education in schools more generally, to help train teachers and to encourage initiatives by others. It was quite by coincidence that our own project, which had its roots in a very particular educational experiment, chimed in with a tremendous surge in public awareness. As a result we were deluged with enquiries and became much involved in helping to run workshops and conferences for teachers both at Atlantic College and elsewhere. At the same time we made many international contacts, with private individuals, with organizations such as the International Peace Research Association and through the Disarmament Education initiative of UNESCO itself.

During this period, both internationally, and in Britain itself, thinking in the field was cast in the new mould framed by the Norwegian scholar John Galtung who coined the phrase "structural violence" to denote the oppression inherent in particular organizations, governmental systems, trading systems and widely held social and cultural opinion all of which, in effect, can achieve the same end result as physical violence. Under this all embracing concept Peace Education could now be made to cover any situation or issue in which there was a significant degree of conflict, from the oppression of women and the control of the media to wild life conservation. Thus Peace Education became a field over which could be fought the entire confrontation between the political ideologies of right and left. The reverberations in Britain have been part of an ideological earthquake that has shaken UNESCO itself.

Against this background, what were the achievements of our own modest project, at the United World College of the Atlantic, with only one and a half staff though helped by a large corresponding group. We did produce some guidelines for syllabus construction. We didn't want to prescribe a syllabus to others whose situation and starting point would inevitably be very different from our own. We wanted rather to provide an intellectual framework to help relative newcomers through the early thinking that we had found so difficult. In brief our statement of aims and rationale covered the governing assumptions (which were value based) the educational aims (which emphasized the importance of learning not only through understanding but also through experience) and a framework for determining content which was to cover three broad areas:

- (a) the development of an understanding of human potential, covering Human Nature and Human Culture as well as Man's timebound historical experience and timeless creative achievements.
- (b) the development of a morality of peace that would be viable in terms of our understanding of human potential. (This morality would have to cover an understanding of human needs and aspirations under three broad headings of related, interdependent, yet at times competing values: peace, justice and welfare. The recognition and handling of value conflicts was seen as one of the most difficult areas in the whole field. It was suggested that the question of when, if ever at all, violence can be justified has to be left open for individual course members to decide.
- (c) a model for helping to encourage a continuing cycle of peace consciousness, involvement, decision making and action.

This whole approach was too abstract for many who found the project's practical demonstration of different approaches more helpful: the example of how an examination course in the field could work despite the view of the students that examinations were "structurally violent" (and hundreds of students have now been admitted to university partly on the basis of it); the example of how the school timetable could be suspended for four days a year for everyone in the community to discuss world issues; the bringing together of literally hundreds of teachers to form what, after the final project conference in 1981 became the Peace Education Network of the United Kingdom - an organization which still flourishes and which has a paid organizer.

Turning now to the final section of today's talk: what lessons can be learnt and what conclusions drawn using the advantages of hindsight? In the first place it is widely acknowledged that, while the circumstances of the modern world call urgently for a major change in the human approach to the use of violence and war, experience has shown that attitudes that stem from the social morality of a bygone age still lie deep in our cultures. I am sure you will each be able to think of examples from your own national and regional experience. For those of us in Britain the popular enthusiasm for the war with Argentina over the Falklands/Malvinas in 1982 showed that, despite the surrender of Britain's empire, a militaristic nationalism could still be easily evoked. Culture does not advance as rapidly as technology and worn out and inappropriate ideas can generally lie around to cause damage for far longer than worn-out or inappropriate machinery.

Secondly, and following from this, I think that it is now increasingly agreed that, if peace education is to have influence at all, it must cover the full span of a child's learning from the nursery years through to adulthood. Social attitudes are cast and moral values are developed in response to all the range of influences to which the growing mind is open. It is important then, from infancy onwards for parents and educators to be conscious of their responsibilities. There is a growing acceptance of the need for censorship - at least at some level - of both toys and television. The commercial exploitation of violence is deserving of some carefully judged cultural control.

Turning to the school curriculum, the most promising way forward for peace education (as I gather from practitioners from different parts of the world) is to see it infusing the curriculum rather than being imposed upon schools as an additional subject area required for study. Special courses like those at Atlantic College have their place in providing legitimation for other initiatives and it is good to see that one of the major examination authorities in Britain (The Joint Matriculation Board) is now planning the introduction of an Advanced Level course in Peace and Conflict Studies for 16 to 18 year olds. Nonetheless peace education is more likely to touch the vast majority of children if it is introduced as an element in existing subjects: if issues are treated within the framework of literature, history, geography, science and so on. But coordination is needed and a matrix planned to be sure that a fair coverage of the important elements is achieved at each age level. In Finland I understand that such a "percolative peace curriculum" has worked with some success in recent years.

On the content of peace education there is now seen the need to achieve a better balance between a study of the macro issues of international war and global poverty and the micro issues of achieving personal peace in the day-to-day relationships of individuals. Attention has to be given to both elements and it is important to begin at the level of the children's own concern. In recent years I have been responsible for a school very different from Atlantic College, a school which covers a wide age span from 2 to 18 years, where over half the children are resident, in many cases paid for by the government because their needs cannot be appropriately met in the home situation.

From its beginning this school has always set out to be a peaceful and peacemaking community; the diet is exclusively vegetarian, the ethos of the school, strongly influenced by the Quakers, is opposed to violence at all levels and there is a stress on children learning at as early an age as possible to take individual and group responsibility.

Experience at this school has confirmed for me what I knew only in theory before. Children who have been damaged by violence, direct and indirect, need acceptance and love at the personal level if they are to grow in an awareness of others. For all of us if we are to learn by experience how to value others, we must first be valued ourselves. If we are to deal with the aggression of others, we have to learn to cope with aggressive feelings of our own.

So too we can now see the mistake in the 1970's emphasis on "structural violence" as the organizing concept for peace education. As Nigel Young of Bradford University has written: "In the end the term violence became a synonym for every available end. The use of violence as a general vague coverall term, like the use of peace as a coverall term, leads in the end to a field that lacks any exact terminology to describe the real world.

By focussing on structural violence, or social justice rather than war, on conflict leading to social change rather than cooperation, reconciliation or creative synthesis; on defining peace in terms of a future state that might be achieved by oppositional violence, rather than on non-violent strategies in the present, a certain set of covert political assumptions were being deployed. In the process a great deal of value and importance was uncritically abandoned." It is vitally important that our work for peace education is supported by rigorous intellectual argument. All too often, as Kenneth Boulding has put it, "the intellectual chassis of the movement to abolish war has not been adequate to support the powerful moral engine that has driven it". (3)

Intellectual vigour is needed not only in selecting and defining content but also in selecting and defining pedagogical methods. Peace educators in many parts of the world have found themselves accused of indoctrination. The risk of this, and it is much less than most have feared, will be overcome if teachers see themselves as aiming to develop in their pupils certain skills which cultivate their independence and help to ensure their moral autonomy. One listing of such skills has been gathered under the headings:

- critically diagnosing information and evidence
- asking awkward questions
- recognizing rhetoric
- cultivating tentativeness

The author of this list concludes by writing "The litmus test of teaching controversial issues ought to be whether pupils who complete the course ... are more likely to question their own and other people's assumptions and points of view".(4)

Finally I should like to encourage an eclecticism about ideology, a readiness to pick up and use and discard ideas and insights in a flexible and resourceful manner, with our ear open to the polyphonic voices already spoken of today. In my own work I have found insight and inspiration in the thoughts of both Karl Marx and John Stuart Mill, of both Jesus Christ and Mahatma Gandhi. I would encourage an openness to the value of all human experience including that which at first sight may seem dead and irrelevant. Several years ago I was fortunate enough to spend some time visiting the black townships of Johannesburg and to meet some of those who were leading the resistance to the evil oppression of the apartheid system. I remember in Orlando High School, one of the leading schools of the black city of Soweto, seeing on the wall a plaque naming the library after Robert Birley, the famous English educator, who earlier in his career had played a leading part in the educational reconstruction of Germany after 1945. After his retirement he spent some years in South Africa helping the advancement of black education.

The authorities tried unsuccessfully to make Mr. Kambule, the Headmaster, remove the plaque, saying it was not appropriate for the library in a black school to be named after a white man, and that particular white man above all. Later, back in England, Sir Robert came to Atlantic College to spend a week or two teaching and I asked him what had impressed him most at Orlando High School. "Oh", he said, without a moment's hesitation, - "the students' tremendous interest in learning more about the failed liberal revolutions of Europe in 1848, especially in Prague and Budapest and, please sir, why did they fail?"

As one of the great educators, Sir Robert knew that you had to begin from the starting point of the child's own interest. This openness to others is a quality related to the emphasis on sharing with which I began my talk this morning. In the end it may be that the most important question for us to answer is "who owns peace education?" The wider we can define the answer, the more successful we will have been in achieving the purposes that have brought us together today.

Notes: 1. Further information about the United World Colleges can be obtained from The United World Colleges, London House, Mecklenburgh Square, London WC1N 2AB

There are National Committees in over 50 countries.

2. "Issues in Peace Education" a book of papers given at the final conference of the Atlantic college Peace Education Project in 1981 and including information about the College's own course may be obtained from The Bursar, The United World College of the Atlantic, St. Donat's, Llantwit Major, South Glamorgan CF6 9WD, United Kingdom (Price £5.00)

3. The quotations in this paragraph came from Nigel Young: Studying Peace: Problems and Possibilities (Houseman 1985)

4. From "Teaching Controversial Issues" by R. Stradling and others (Edward Arnold 1985)

Attached: Outline of the International Baccalaureate Peace Studies Course at Atlantic College. (As in 1980)

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INTRODUCING A PEACE CONCERN INTO THE CURRICULUM

GROUP B

1. Rationale

The group decided from the outset that there would be little point in attempting to advocate some kind of universal solution to this problem. Schools vary too much in terms of their catchment area, students' background, teachers' expertise, LEA support, etc. We decided instead to look at the main options confronting schools and try to unravel the possible implications of each option for the school, for teachers and for students.

2. A Framework for Discussion

The five options we eventually settled on are listed on the vertical axis of the matrix presented below. The options are not mutually exclusive and combinations of them might well appear in some schools. We have treated them as alternatives simply in order to more effectively highlight the implications of each. On the horizontal axis we have set out, firstly, the three main criteria for assessing the implications of each option, e.g., what are the potential advantages of each? What are the potential constraints on a teacher intending to introduce peace studies in this way? What potential teaching problems might arise? Clearly some advantages, constraints and problems may not materialise in practice. Hence the emphasis on 'potential'. Where we felt it appropriate we have also made recommendations for circumventing some of the more critical constraints and problems. The final part of the report considers some issues relating to the question: "For whom should peace education be provided?"

I M P L I C A T I O N S

	Potential Advantages	Potential Constraints	Potential Teaching Problems	Recommendations	For Whom?
	Separate Courses				
O P E I O N S	Infused into specific subjects: - by modules - by integration				
	Peace studies across the curriculum				
	Informal learning				
	"Peace Week"				

3. The Options

- A. Separate Courses: in Peace Education/Studies which might be optional or compulsory; publicly examined or not; provided only in the Sixth Form or in the lower school; etc.

Potential Advantages	Potential Constraints	Potential Problems	Recommendations
<p>1. Offers widest range of opportunities for pursuing aims of peace studies to the fullest degree.</p> <p>2. Its visible identity on the timetable may:</p> <p>a) enhance its status within the school;</p> <p>b) give students not only a clearer idea of <u>what</u> they are doing but also <u>why</u>.</p>	<p>1. Crowded timetable</p> <p>2. Its separate identity may make it an easier target for:</p> <p>a) accusations of indoctrination;</p> <p>b) hostility from some colleagues;</p> <p>c) similar opposition from some parents and students.</p>	<p><u>If examined</u></p> <p>1. risk of too much directive teaching (chalk and talk);</p> <p>2. risk of it becoming a minority option for the able;</p> <p>3. risk of undue emphasis on the knowledge dimension because its easier to examine;</p> <p><u>If non-examined</u></p> <p>4. risk of becoming a minority time option for the less able.</p>	<p>For this option to work it requires a major re-appraisal of:</p> <p>1. staff development within schools;</p> <p>2. in-service training.</p> <p>3. initial training for student teachers</p>

- B. Infusion of Peace Element into existing subjects either by modules or by integration (for e.g., see W. Mitchell's book, Sister Anna's handout).

Potential Advantages	Potential Constraints	Potential Problems	Recommendations
<p>1. Overcomes problems of crowded timetable and scarce resources.</p> <p>2. Scope for peace studies in wide range of traditional subjects and in new areas of the curriculum (moral, social, political education, etc.)</p>	<p>1. Scope will be limited if peace education is only introduced into 1 or 2 subjects.</p> <p>2. Some specialist teachers may fear that a merger between their subject and peace education could have an adverse effect on the teaching of their subject.</p> <p>3. Lack of teacher training in the skill of broadening one's teaching in this way.</p> <p>4. How will this approach be financed given the current departmental structure of most schools?</p> <p>5. Parasitic status.</p>	<p>1. Peace Education in the broad sense may be incompatible with those subjects which are seen by teachers as "Forms of Knowledge".</p> <p>2. This approach may have little impact if:</p> <p>a) the teaching is not co-ordinated;</p> <p>b) the learning is not co-ordinated; i.e., the learning is so diffuse that students fail to see the point of it.</p>	<p>1. Provision for development in training for a wide range of subject specialists.</p> <p>2. Resource centres.</p> <p>3. Advisory support.</p> <p>4. A peace education teacher to co-ordinate developments.</p>

C. Peace Studies through a broadly-based integrated/inter-disciplinary programme, e.g., Social Studies, Humanities, General or Integrated Studies.

Potential Advantages	Potential Constraints	Potential Problems	Recommendations
<p>1. Solves problem of crowded timetable;</p> <p>2. may be more appropriate for developing a global perspective than the other options;</p> <p>3. may be more scope for development of critical analysis than in option 2.</p>	<p>1. May attract adverse comment and lack of cooperation from some teachers ("Utopian", "unrealistic", etc.);</p> <p>2. such courses may tend to be restricted to lower school or non-A level Sixth Formers;</p> <p>3. possibly assigned low status in the curriculum hierarchy.</p>	<p>1. Can be a bit nebulous;</p> <p>2. such courses often focus on themes or problems and are seen by students as "one damn problem after another";</p> <p>3. unless the process of integration is coordinated by one person the problems listed for option 2 may also apply here.</p>	<p>1. A pilot project within the school to find out how effective this option is. This may win over the more doubting members of staff.</p> <p>2. See also the recommendations for option 2.</p> <p>3. A carefully prepared evening to help overcome parental suspicion and fears.</p>

D. Informal Learning via the hidden curriculum and through experiential learning (community and voluntary services, residential courses, cooperation exercises, etc.).

Potential Advantages	Potential Constraints	Potential Problems	Recommendations
<p>1. More emphasis on experiential and affective learning than the other options. (e.g., we have examples of attitude change)</p> <p>2. Can be good for motivating students to learn.</p> <p>3. Gives low ability and remedial students a chance to develop their strengths.</p> <p>4. General spin-offs include:</p> <ul style="list-style-type: none"> - ability to take responsibility; - ability to relate to others; - enhances self-confidence etc. 	<p>1. The established hidden curriculum.</p> <p>2. May be rejected as utopian by colleagues.</p> <p>3. Staff operating within narrow academic constraints may be unwilling to commit themselves to this.</p> <p>4. Can create major disruptions in timetabling.</p> <p>5. Practical constraints of financing, time. Building up a network of contacts, transport, etc.</p>	<p>1. Difficult to assess whether or not you are achieving anything.</p> <p>2. Without provision for reflection on the experience it is rarely sufficient.</p> <p>3. The unstructuredness of such activities may mean that teachers miss opportunities for making further learning demands on students.</p> <p>4. The gap between 'theory and practice' within the school is often wide ("Don't do as I do, do as I say").</p> <p>5. May have little value if the point of the exercise is not clear to the student.</p>	<p>1. Staff need to assess if peace education compatible with a school environment which shows manifest signs of social injustice, where there are little or no opportunities for participation or for taking responsibility etc.?</p> <p>2. The need to emphasize that teaching strategies are cooperative rather than competitive.</p> <p>3. To develop the school as a centre for the community.</p>

- E. "Peace Week" - a period of time (not necessarily a whole week) when the whole school or a complete year work full-time on peace projects, exhibitions, drama, discussion groups, etc. and normal school curriculum is temporarily suspended.

Potential Advantages	Potential Constraints	Potential Problems	Recommendations
<p>1. Better than nothing.</p> <p>2. May link very well with options 2 and 3 in:</p> <p>a) stimulating interest</p> <p>b) helping students to make their own connections between peace themes and the rest of the curriculum.</p> <p>3. Its intensive nature may make it a useful consciousness-raising exercise.</p>	<p>1. Events such as this attract public interest. Not all publicity is <u>good</u> publicity.</p> <p>2. Colleagues may reject it as disruptive of the normal running of the school.</p> <p>3. May require a reallocation of resources which is unpopular with other staff.</p>	<p>See points 1 - 3 in the equivalent column for option D: informal learning.</p>	<p>1. Opportunities for further learning need to be explored.</p> <p>2. Should seek where possible to involve the local community, parents, etc.</p>

4. Peace Education for whom?

- a) Peace education shouldn't be a minority option for either the more academic or less able.
- b) The main constraint preventing it from being made available to all is the examination system (including its pervasive influence on content of the non-examined area of the curriculum).
- c) It might be possible to circumvent this by providing peace education in some form (options 1 - 3) for students in the first three years of secondary education.
- d) Alternatively, with the growth of non-A level students in the Sixth Form, this might also be a feasible stage for its introduction but it will never be more than a minority concern in such cases.
- e) Students attitudes behaviour and ideas concerning peace and violence may be more difficult to change due to the influences of agencies outside the school (home, peers, media). Hence the importance of diffusing peace studies early in the school curriculum.

NOTTINGHAMSHIRE LOCAL EDUCATION AUTHORITY: AIMS OF EDUCATION FOR PEACE

1. To understand the meaning and implications of peace and to foster the ability to strive for peace in relationships between individuals, groups and nations.
2. To establish a sense of responsibility for one's decisions and actions.
3. To develop an understanding of the inter-dependence of individuals, groups and nations.
4. To understand the nature and sources of conflict and to examine, understand, evaluate and use methods of resolving conflict.
5. To appreciate some of the biological and social factors which influence human behaviour.
6. To develop an understanding of justice and welfare within and between individuals and societies.
7. To understand the nature of power and the way in which power relationships influence individuals, groups and nations.
8. To encourage attitudes which will develop respect and a sense of personal responsibility for: i) individual freedom and human rights; ii) cultural diversity; iii) the environment; iv) co-operation both within the classroom and outside; v) thinking within global as well as national, local or sectional frameworks.
9. To develop self-awareness, understanding of others, and the skills necessary to enable individuals to play an effective part in building more just and peaceful relationships.
10. To develop co-operative and participatory teaching methods which will be consistent with the above.

HARINGEY LOCAL EDUCATION AUTHORITY

2.1 Power and Conflict in Society - Implications for Curriculum and Teaching

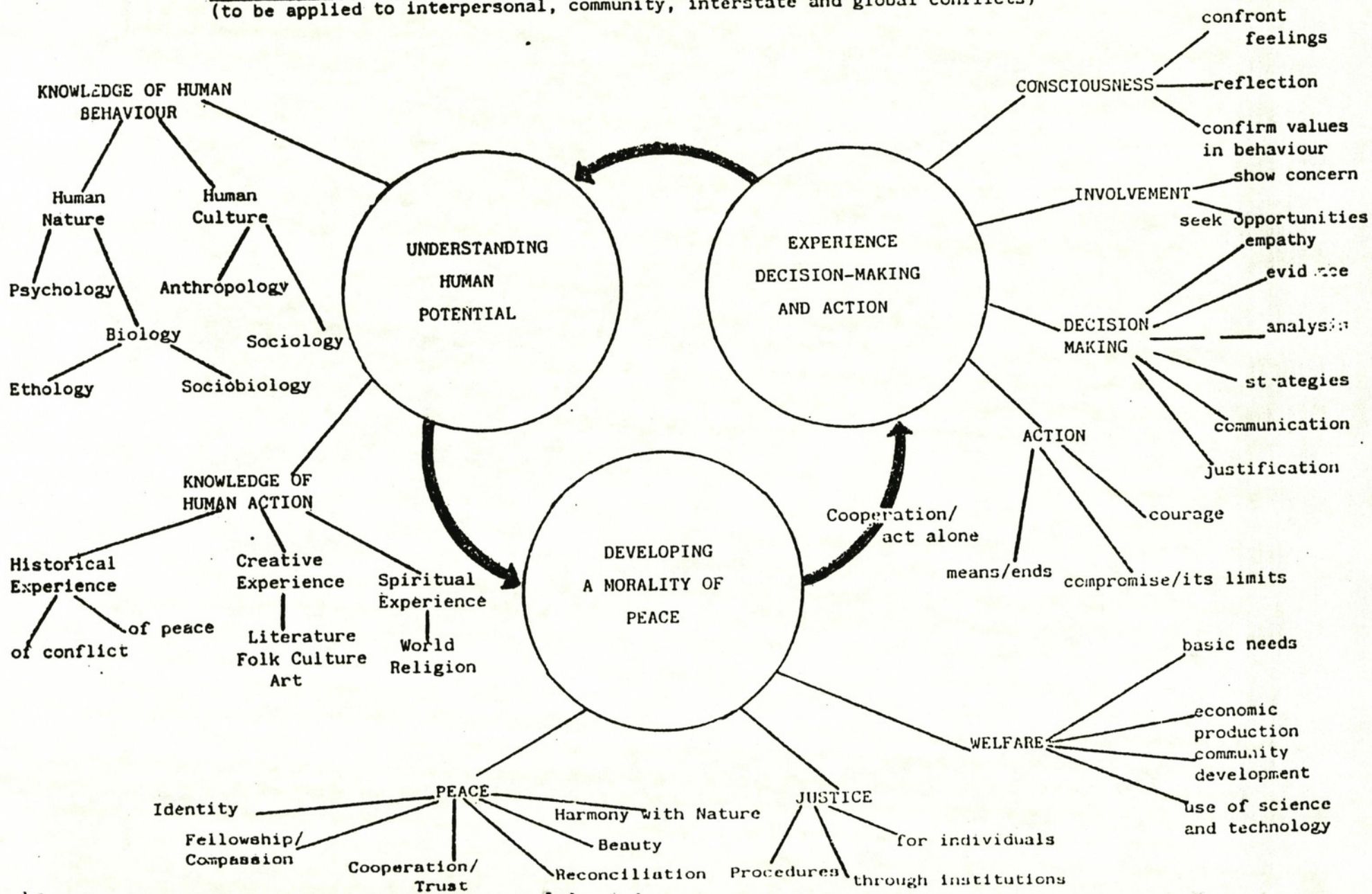
2.1.1 It is possible to analyse our political culture as a culture of violence, that is, we live in a society and in a world where violence and warfare is widespread and is even legitimated in certain circumstances through the machinery of Government. Educators should be aware of the implications of this analysis. Whilst schooling and the education system may not be able to change that culture, schools particularly can play an important part in a number of ways:

- (i) Developing in the young attitudes and values appropriate to human development: freedom, justice, tolerance.
- (ii) Encouraging attitudes leading to preference for selecting peaceful resolution to conflict rather than conquest.
- (iii) Sensitising young people to the problems and dangers of violence, oppression and warfare.
- (iv) Providing opportunities through experience to enable students to learn about responsibility and develop the necessary social skills.
- v) Developing skills to enable students to avoid conflict situations and to change a social state of conflict into one of co-operation and constructive disagreement.

2.1.2 Aspects of conflict, peace, violence and community relations appear in various ways (often unplanned) in the teaching programmes and curriculum resources of many schools. These issues are presented under various headings, e.g. Multi-cultural Education, Anti-racist Education, Equal Opportunities, Anti-sexist Education, Peace Education, Political Education, Development Education, Environmental Education.

2.1.3 The explicit approach to Peace Education in the curriculum varies with different Authorities and within different schools. At one level Peace Education may be developed within a framework of 'Development Education' where the emphasis is on world studies. Another popular framework relates to war and peace and the campaign for disarmament. There is yet another view emphasising Social Education, including such things as anti-racism, anti-sexism etc.

GUIDELINES FOR A PROGRAMME IN PEACE EDUCATION: A DIAGRAMMATICAL REPRESENTATION
 (to be applied to interpersonal, community, interstate and global conflicts)



G

Peace Education

Course —

AN INTRODUCTORY

FRAMEWORK

Published by PAX CHRISTI
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and the Christian Peace
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60 pence

Pax Christi
St Francis of Assisi Centre
Pottery Lane
London W11 4NQ



INTRODUCTION

The aim of this framework is to introduce teachers in secondary schools to subject matter which could be studied in a peace studies course. It also seeks to give subject specialists an idea of the ways in which peace issues can be related to their particular disciplines.

The framework is not meant to be prescriptive, and the examples given are by no means exhaustive. It could be approached as an outline of a complete course, or individual components could be extracted to form the basis of a project or a series of lessons. When considering a suitable introduction to peace studies in schools it is important to decide on *priorities* because 'Peace Studies' often encompasses a very broad area and it can be argued that if it loses its central focus – an attempt to understand and to eliminate forces which make for war and violence – it may be used as a vehicle for all kinds of diffuse issues. Nigel Young says in his lecture 'Problems and Possibilities in the Study of Peace'* that as Peace Studies developed the central focus of war and violence became obscured, and even abandoned by some researchers and educators:

'By focusing on structural violence (inequality) rather than physical violence, on social justice rather than on war, on conflict leading to social change, rather than co-operation, reconciliation or creative synthesis; on defining peace in terms of a future state that might be achieved by oppositional violence, rather than on non-violent strategies in the present, a certain set of covert ideological assumptions were being deployed. In the process a great deal of value and importance was uncritically abandoned.'

* 'Problems and Possibilities in the Study of Peace', Nigel Young (Ernest Stockdale Lecture).

Peace Education Framework

I: CONFLICT AND VIOLENCE

1. Conflict within oneself, and in relationships.
2. Conflict within society and between societies or nations.
3. Structural violence (oppression by organisations, governmental systems).
4. Reactive violence
5. Destruction of the environment.



II: PEACE BUILDING



1. Peace within oneself and in relationships.
2. Reconciliation within and between individuals, communities and nations.
3. World government and co-operation.
4. United Nations.
5. International policing, law and security.
6. Human Rights.
7. Peace movements, arms control and disarmament.
8. Non-violent struggle for social change.
9. Dismantling of structural violence.
10. Alternative lifestyles and technology.
11. Conscientization.

Peace Education Framework expanded with examples under each heading

I: CONFLICT AND VIOLENCE

This could include:

a. Personal conflict

eg. Within oneself; between members of a family, peers etc. How do I cope with feelings of anger, frustration? What causes them? Peace within myself. Distinguish between conflict and violence, as conflict can be positive and lead to growth. Developing a sense of personal identity and worth. Ability to understand self and others. Becoming a peacemaker in everyday situations.

b. Conflict within society and between societies and nations

eg

1. Racial conflict.
2. Minority groups.
3. Religious and ideological conflict and violence.
4. Threat of nuclear war.
5. Human rights and torture.
6. Conflict over limited resources.



c. Structural violence (oppression by organisations, governmental systems etc.)

(The justice dimension of peace is strongly emphasised here)

eg.

1. Relationship between rich world and poor world. (Bear in mind that structural violence often leads to full-blown or sporadic violence).
 - (i) Arms trade and the Third World.
 - (ii) Exploitation by multi-national companies. Our enjoyment of high living standards at the expense of the Third World.
2. Suppression of religious freedom in Eastern Europe.
3. Apartheid in Southern Africa.
4. Role of women. Sexism.
5. Minority groups.
6. Migrant workers in Europe.
7. Structural violence within British society eg. suppression of union activities and abuse of power by union members; unemployment; defence spending which deprives vulnerable members of our own society.

d. Reactive violence (in response to structural violence)

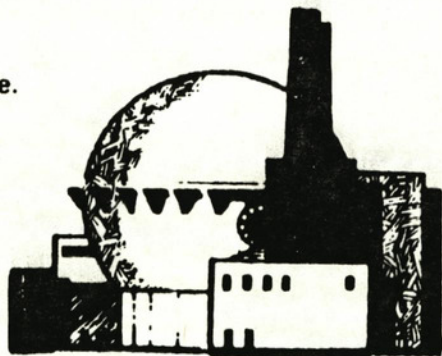
eg.

1. Terrorism.
2. Freedom fighting.
3. Third World response to structural violence as it has developed since the oil crisis of October 1973.
4. Anti-colonial movements.

e. Destruction of the environment

eg.

1. Pollution.
2. Resource depletion and misuse.
3. Energy crisis.
4. Urbanisation.



II. PEACE BUILDING

This could include:

- a. Peace within oneself, and in personal relationships. (See I: CONFLICT & VIOLENCE a.)
- b. Reconciliation within and between individuals, communities and nations.

eg.

 1. Study of Neve Shalom, centre of reconciliation for Jews and Moslems in Israel.
 2. Study of Corrymeela in Northern Ireland.
- c. World government and co-operation.
- d. United Nations.
- e. International policing, law and security (eg. UN policing in Korea, Cyprus and Suez; extradition arrangements and International Court of Justice).
- f. Human Rights (Amnesty International); European Court of Human Rights; Declaration of Human Rights, and Rights of the Child.
- g. Peace movements, arms control and disarmament.
- h. Non-violent resistance for social change. Studying alternative methods to military ones.
- i. Dismantling of structural violence on a global scale. eg. UNCTAD; Brandt Commission; aid programmes and the work of the aid agencies. Learning about machinery for participation and change which individuals can use nationally and internationally eg. petitioning, public speeches, vigils, picketing. etc.
- j. Alternative lifestyles and technology.
- k. Conscientization. (Perception and attitudes. Our views of the world and how they can be changed. Empowerment.)

Ideally there should be some practical application in this section eg. community work in a situation of conflict or structural violence; helping one of the aid agencies or peace organisations; visiting centres of reconciliation and participating in their methods.

INDIVIDUAL SUBJECTS

BREAKDOWN OF APPROACHES TO THE PEACE EDUCATION FRAMEWORK – some examples.

HISTORY

Resistance to colonialism.
History of arms race and the Cold War.
History of the United Nations.
International law.
Democracy.
History of non-violent movements.
Industrial Revolution and urbanisation.



RELIGION

Human relationships; love; forgiveness.
Sermon on the Mount – love of enemies.
Parables and their treatment of materialism, poverty and oppression.
Brotherhood of Man: Global Village concept; sharing of resources.
Peace Builders: Gandhi, Martin Luther King, Helder Camara, Cesar Chavez, Dorothy Day, Mother Teresa.
Morality of nuclear weapons – their use and possession.
Just War theory; Ends/Means logic in light of New Testament.
Recent church statements on justice, arms race, arms trade, racial laws, unemployment.
World religions.

LITERATURE;*

THE ARTS

Portrayal of peace and war in literature and the arts.
Patriotism and nationalism.
Literature and politics – the dissidents.
Would art be possible without conflict?
Exploration of feelings and relationships through subjective identification with people whose experiences are different from one's own.
Drama – conflict resolution, role-play – coping with aggression and fear.
Street theatre.

*See 'War & Peace in Literature' compiled by Lucy Dougall (World without War publication 1982)

PHYSICAL SCIENCE;

MATHS

Technology's Impact on Mankind – good and evil.
What constitutes scientific progress?
Science and war.
Nuclear energy and its effects.
Alternative technology.
Effects of radiation.
Pollution.
Chemical warfare.
Comparative statistics – eg. money spent on arms, health, education etc. – graphs.
Comparative aid figures.

GEOGRAPHY;

ECONOMICS

The world's peoples; racial origins.
World food and energy crisis.
International Economic Order.
Trade, Third World development.
Dependency and poverty.
Structural violence.
Global village interdependency.
Resource scarcity – 'Spaceship Earth' concept.
What economic relationships make for peace and war?
Brandt Report; overseas aid.
How should the First World develop?



LANGUAGE;

LINGUISTICS

Foreign language study – appreciation of other cultures; exchange visits; seeing what unites us as members of the human family.
Connotations of 'peace' in various languages.
Exploration and sharing of feelings and ideas – spoken and written.
How language can distort our perceptions. e.g. use of jargon and euphemism to obscure the truth.
The language of propaganda.
Does language determine our concepts of justice, peace, freedom, rights etc?

**SOCIOLOGY;
PSYCHOLOGY**

Peace within oneself; conflict and growth of personality. Fear and violence; aggression.

Affirmation of self and others.

Competition and co-operation.

Socialising for war and violence;

Male/female conditioning.

Justice in institutions – school, work etc.

Army recruitment and unemployment.

Perception: our view of the world – conscientization and empowerment.

Multi-racial societies.

Feminist movement.

Effects of the media.

Violence in the family.

Nationalism – How do we pick our enemies? Why?



BIOLOGY

Is there a killer instinct?

Is violence inevitable because of our physical make-up? Male/female – nature/nurture.

Evolution of human behaviour.

Genetic effects of radiation.

Effects of radiation on animal and plant life.

Comparisons with animal behaviour. eg. territoriality, appeasement, frustration and aggression.

For more information about peace education contact –

Catherine Kelly

Co-ordinator of Peace Education

Pax Christi

St Francis of Assisi Centre

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London W11 4NQ

Tel: 727 4609

Grateful acknowledgements to the World Studies Course at Groby Community College, Leicester and to Chris Kruegler, Pax Christi, USA. (Copies of the World Studies Course syllabus available from the World Studies Teacher Training Centre, University of York, Heslington, York YO1 5DD).

Introducing the Peer Support Program for Secondary Schools

Dear Principal

You may have heard of the Peer Support Program for Secondary Schools. It is now operating successfully in about 1000 schools throughout Australia and New Zealand. It is a peer-led personal development and drug prevention program.

I have written an Implementation Package for the Peer Support Program for Secondary Schools. "The Implementation Package" makes it possible for teachers to introduce and manage the Program themselves. It contains a step-by-step guide, clearly listing, in the correct sequence, everything that should be done to introduce a successful Peer Support Program into a school.

It also includes easy-to-follow Peer Support Workshops which show teachers how to introduce and monitor the Program. During the Workshop, they experience the activities and exercises that they will use in Student Leadership Training Programs.

The "Package" further explains the simple but necessary processes that lead to a successful Program. For example, some of the "Package" headings are:

First, Talk to your Principal; Gaining Staff Support; Telling the Parents; Organising the Workshop; Keeping a Names Register; Training Teachers; Training Group Leaders; Costing the Program; Evaluation by the students; Training sequence Flow Chart and so on.

One each of the four Peer Support Secondary School Manuals are included in the cost of the "Implementation Package" and are described in the attached leaflets.

I believe that many schools with experienced Peer Support teachers will introduce peer support programs "in house" to reduce costs, but you may prefer that your teachers should attend one of our training workshops. (A workshop can be held at a convenient location for participants).

Your school would meet workshop fees and costs of travelling and accommodation. Our consultants fees are \$40.00 per hour. Schools frequently combine to reduce costs.

If you would like to place an order for the Manuals and/or "The Implementation Package", please fill in the attached reply paid card and post it to me.

If you need any further information or assistance, please phone me on (02) 977 5022, (02) 977 8360, (02) 977 7267, or Fax. (02) 977 0506.

Sincerely



Elizabeth Campbell
FOUNDER AND DIRECTOR

WHAT IS THE PEER SUPPORT PROGRAM?

Peer Support is based on the principle that at every level and in every age group in Society people absorb information and values from each other. The information can be valuable or harmful. If Peer Support is used to transmit sound ideas, it can be a useful educational tool*.

Peer Support and positive peer influence are introduced into the school community by training volunteer senior students to act as group leaders and older friends to five or six younger students.

The Peer Support Program helps children live with more direction. It gives senior students leadership skills and opportunities for self-development and provides junior students with a supportive environment in which to develop their confidence, their individuality and their strength to resist harmful peer pressure.

The Peer Support Program helps to establish a friendly and caring environment for all school students. The Program provides younger students with older friends to help them with problems if needed. The Program improves communication between students of all ages.

It improves communication between the three most important groups concerned with the welfare of children — the parents, the teachers and the children themselves. The Program helps children to be responsible for themselves, for each other, for their school, and their family and their community.

The Peer Support Program has proven to be one of the most successful drug abuse prevention programs introduced into Australian and New Zealand schools. It does this by helping young people to increase self-confidence, raise their self-esteem and gain the ability to resist harmful peer pressure.

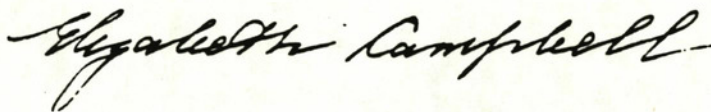
The Senate Select Committee on Volatile Substance Abuse in Australia, (December, 1985) stated: **"Although the Peer Support Program was not developed specifically to reduce drug abuse, but was designed to cover a much wider field of activities, personal development and problem areas, it is an effective deterrent against drug abuse."**

Ideally, the Peer Support Program should be introduced into Primary Schools to help children develop the ability to resist peer pressure at an early age.

The discussion groups improve verbal expression and help young children clarify their own thoughts and listen to different ideas from other children. Isolated children who are often rejected or bullied by their peers in the playground have more confidence amongst small groups of children in a discussion group and learn to be more assertive.

The education of children and young adults to resist peer pressure, to care for each other and to model a healthy lifestyle is proving to be one of the best long-term solutions to many of our worst social problems.

The Peer Support Program has now reached more than 900,000 secondary school children across Australia and New Zealand.



Elizabeth Campbell

*"*The Peer Support Program for Secondary Schools" (1982, p.5) by Elizabeth Campbell.*

THE PEER SUPPORT FOUNDATION

AIMS AND OBJECTIVES

Aims:

1. To help secondary students to develop self confidence and self-esteem and the ability to resist harmful peer group pressure.
2. To provide family sized groups of support to all students in the first year of post primary school.
3. To develop leadership and communication skills for Year 10/11 students who act as discussion facilitators and special friends for Year 7 students in groups of six or seven.
4. To help senior students as much as the juniors by giving them responsibility and usefulness at a critical period in their development.
5. To provide a safe and friendly environment where young people can clarify their goals.
6. To improve communication between teachers and students, older and younger students and parents.
7. To guide young high school students away from drug and alcohol experimentation, truancy and vandalism and many other types of anti-social behaviour.
8. To provide resources, consultation and the facilitation of networking benefits to all participants in the peer support movement.

Objectives:

To supply those services needed to:

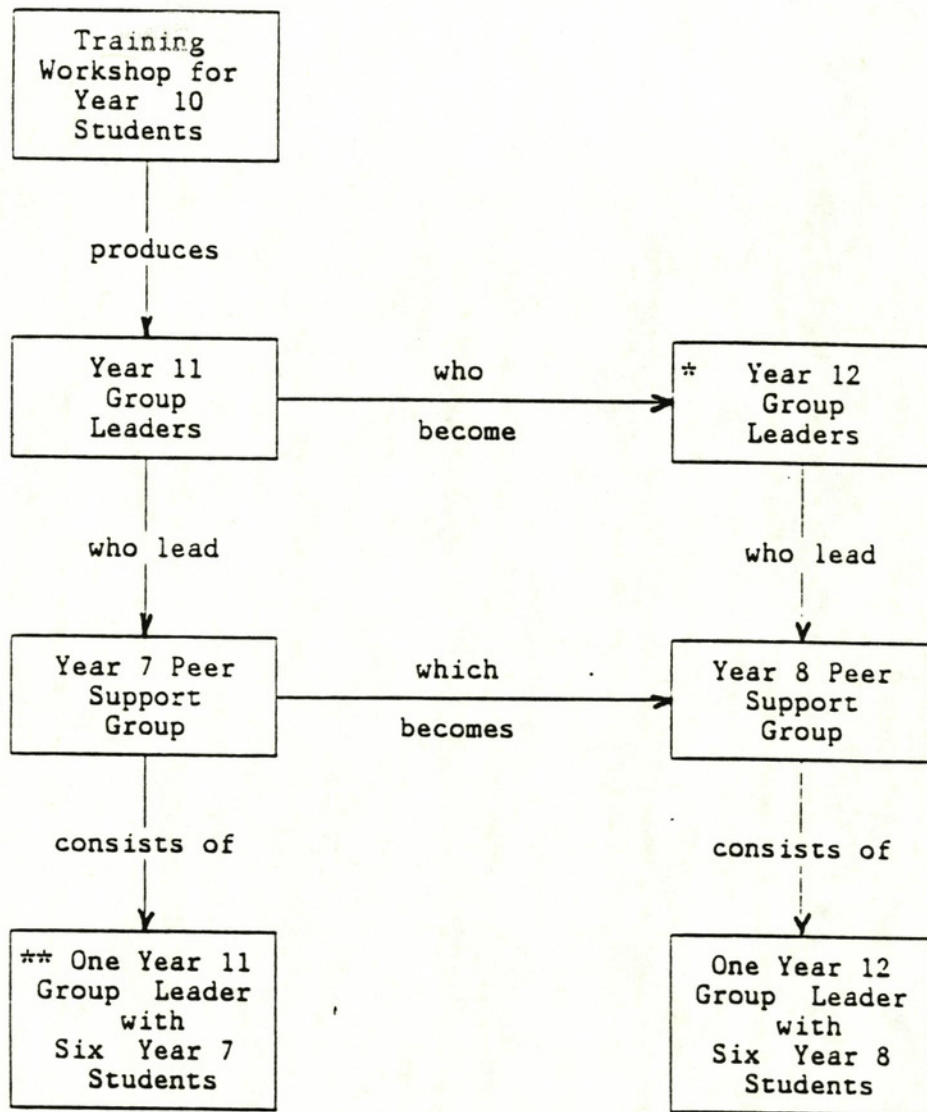
1. Establish the peer support program in secondary schools wherever and whenever feasible.
2. Organise and run teacher training workshops to induct teachers into the major principles and processes associated with the program.
3. Support those teachers and schools who implement the program by providing resources, consultancy and opportunities to share experience of the program.
4. Offer assistance in school evaluation of the program with the aim of modifying the program to suit local conditions.

THE PEER SUPPORT PROGRAM FOR SECONDARY SCHOOLS

Schematic Diagram of the Peer Support Program

Model I Year 11/Year 7

CHART I



* Revision Workshop for Year 12 Group Leaders

** Group Leaders continue with the same Group through Year 11 and Year 12



NAME

I

National Association for Mediation in Education

TEN REASONS FOR INSTITUTING A SCHOOL-BASED MEDIATION PROGRAM

A review of program descriptions reveals that the following reasons most commonly motivate those who wish to promote mediation in the schools.

1. Conflict is a natural human state often accompanying changes in our institutions or personal growth. It is better approached with skills than avoidance.

2. More appropriate and effective systems are needed to deal with conflict in the school setting than expulsion, suspension, court intervention and detention.

3. The use of mediation to resolve school-based disputes can result in improved communication between and among students, teachers, administrators and parents and can, in general, improve the school climate as well as pro-

vide a forum for addressing common concerns.

4. The use of mediation as a conflict resolution method can result in a reduction of violence, vandalism, chronic school absence and suspension.

5. Mediation training helps both young people and teachers to deepen their understanding about themselves and others and provides them with lifetime dispute resolution skills.

6. Mediation training increases students' interest in conflict resolution, justice, and the American legal system while encouraging a higher level of citizenship activity.

7. Shifting the responsibility for solving appropriate school conflicts from adults to young adults and children frees both teachers and adminis-

trators to concentrate more on teaching than on discipline.

8. Recognizing that young people are competent to participate in the resolution of their own disputes encourages student growth and gives students skills—such as listening, critical thinking and problem-solving—that are basic to all learning.

9. Mediation training, with its emphasis upon listening to others' points of view and the peaceful resolution of differences, assists in preparing students to live in a multicultural world.

10. Mediation provides a system of problem solving that is uniquely suited to the personal nature of young people's problems and is frequently used by students for problems they would not take to parents, teachers or principals.

reprinted from: Davis, Albie and Kit Porter, "Tales of Schoolyard Mediation",
UPDATE on Law Related Education, Winter 1985, Volume 9, page 27.

The Community Board Program

by Jim Halligan

The Community Board Program's model for implementing conflict resolution in schools was first adapted from its neighborhood mediation program. Teachers were trained and then assisted in the selection and training of their student mediators by Community Board trainers. In the early days of this model, Community Board trainers would spend considerable time consulting with school site staff during the initial stages of implementing the program.

The philosophy behind this approach was to give as many local sites as possible the opportunity to test the peer mediation model, while trying not to create dependency on Community Boards for the continuation of the program in any particular school. We had a goal of creating as many viable, self-sufficient programs as possible.

Through the later '80's that goal has been solidified, and the model has evolved to a certain degree. Two key emphases are now part of Community Board's work. First, we are promoting curriculum work, our own materials and others, as an important method for introducing conflict resolution into the school. This work can stand on its own and represent the school's approach to teaching conflict resolution skills, bringing teachers and students together in a common approach to conflict, with a demonstrated effect on the school environment. This effect, we believe, can be deepened by working at the adult level to build and apply collaboration and problem solving skills and strategies.

The curriculum approach also helps build a foundation for peer mediation programs. It has become clear to us at Community Boards that a school with an integrated conflict resolution curriculum has a far greater chance of having a self-sufficient, long-running peer mediation program. We are strongly recommending that schools with the resources and willingness initiate such a curriculum approach before trying to implement a peer mediation program.

The second emphasis promotes the same goal as the classroom conflict resolution work. Increasingly, we are training and assisting prospective mediation coordinators to spend as much time and energy as possible building support for the program before actually beginning to put it into place. Knowledge and support from all sectors of the school's community, including administration, staff, students, and parents, will help create the foundation and common philosophy necessary to support the program over the long haul.

Community Boards is still in the business of training for its peer mediation model, with a strong goal of helping schools and districts design and choose the conflict resolution program they feel will best meet the needs and philosophy of their particular school community. ■

For further information contact: Jim Halligan, Managing Trainer, Community Board Program, 149 9th Street, San Francisco, CA 94103, 415-552-1250.

It has become clear to us at Community Boards that a school with an integrated conflict resolution curriculum has a far greater chance of having a self-sufficient, long-running peer mediation program.

Classroom-Based Conflict Resolution Model

by the Grace Contrino Abrams Peace Education Foundation

We believe that nonviolent conflict resolution, including mediation, is a way of thinking and behaving that attacks problems without attacking the dignity of people. It opens the door to solving conflicts fairly and creatively.

Goals

- To empower students with the skills, knowledge, and attitudes to deal with conflict nonviolently and creatively;
- To teach the "Fighting Fair" method of conflict resolution;
- To enable students to take responsibility for their behavior;
- To build a classroom community based on trust, caring, and cooperation;
- To provide opportunities for students to develop positive self esteem.

Preferred Model

Our preferred model for teaching conflict resolution and mediation is whole-classroom based. To this end, the GCA Peace Education Foundation develops interdisciplinary curricula designed for the classroom teacher. This model provides all students access to these critical life-skills.

Why Classroom Based?

The classroom is the perfect place for students to learn and internalize conflict resolution skills. The classroom teacher has the training to teach skills, content, and process and has the time to reinforce them in meaningful situations. Skills, attitudes, and knowledge are modeled, taught, and reinforced through daily interaction and infusion into reading, language arts, social studies, science, math, and health programs. This method provides students with many opportunities to explore conflict from a multiplicity of perspectives and situations.

The classroom teacher can provide a secure and cooperative classroom environment that nurtures the self-esteem of students and provides a safe training ground for students to practice new skills through brainstorming, role playing, and simulations. Because many conflicts erupt during the school day, the classroom teacher has many opportunities to model positive behaviors and skills s/he wants students to learn. Students can mediate disputes when other students cannot resolve their conflicts by themselves. No matter where conflicts occur, in school, on the playground, or at home, students will be

prepared to deal creatively with the conflict by applying the skills they have learned.

The skills of active listening, creative problem-solving, communication, decision making, brainstorming, critical thinking, mediation, and negotiation can be applied to all learning situations. As students solve problems in a responsible, competent manner, their self-esteem will improve and they will feel empowered to control the violence in their own lives. ■

The Grace Contrino Abrams Peace Education Foundation is a non-profit educational organization which develops conflict resolution, mediation, and peace education curricula for pre-school to high school students. The Foundation also directs the Training Institute in Conflict Resolution, Mediation and Peacemaking for anyone interested in receiving intensive training. For more information contact GCA Peace Ed Foundation, 3550 Biscayne Blvd., Miami, FL 33137, 305-576-5075.

K

The classroom teacher has the training to teach skills, content, and process and has the time to reinforce them in meaningful situations. Skills, attitudes, and knowledge are modeled, taught, and reinforced through daily interaction and infusion into reading, language arts, social studies, science, math, and health programs.

Section 4

RECOMMENDATIONS CONCERNING AIMS AND OBJECTIVES OF THE SIX THEMES

Council believes that the common aims and skills identified in Section 4 are important and should be included in the curriculum, but that they are not particular to any of the themes. Nevertheless, in presenting each theme it is important that these aspects are not lost. This section outlines each theme in turn, giving Council's recommendations for its aims and objectives. The aspects which have been identified as being common, and of a general nature, have been tinted to distinguish them from those that are more specific to each theme.

EDUCATION FOR MUTUAL UNDERSTANDING

Definition

Education for Mutual Understanding is about self-respect, and respect for others, and the improvement of relationships between people of differing cultural traditions.

Aims

Education for Mutual Understanding should enable pupils as an integral part of their education:

- to learn to respect and value themselves and others;
- to appreciate the interdependence of people within society;
- to know about and understand what is shared as well as what is different about their cultural traditions;
- to appreciate how conflict may be handled in non-violent ways.

Objectives

Objective 1: Interdependence

Pupils should develop a knowledge and appreciation of interdependence within the family, within the local community and within the wider world.

Pupils should:

- understand the structures of the family and its role in society;
- know about and understand the interdependence of the different religious and cultural communities within Northern Ireland and the consequences of their integration and segregation;
- know about and understand the interrelationships between Northern Ireland, the rest of Ireland and the rest of the United Kingdom and have explored these within an international context;
- know about and understand the impact of environmental change and the response of the 'developed' world to the problems of the 'developing' world.

Objective 2: Cultural Traditions

Pupils should develop a knowledge and understanding of the similarities and differences between the cultural traditions which influence people who live in Northern Ireland.

Pupils should:

- know about and understand the positive and negative consequences of cultural diversity, drawing examples from the cultural traditions which influence life in Northern Ireland;
- know about aspects of cultural interaction between the British Isles and the rest of the world and understand the extent to which international and transnational influences are affecting the differing cultural traditions within Northern Ireland.

Objective 3: Understanding Conflict

Pupils should develop a knowledge and understanding of conflict in a variety of contexts and of constructive and non-violent ways of dealing with it. (This objective applies only to pupils in key stages 2, 3 and 4).

Pupils should:

- know about and understand the nature of conflict within the individual, the family, the peer group and within and between societies, including the part that stereotyping and prejudice can play;
- know about, in particular, the nature of conflict in Northern Ireland and be able to compare possible reasons for conflict within Northern Ireland with the possible reasons for conflict in some other areas of the world;
- know and understand that people affected by conflict can experience differing emotions and reactions and they should have investigated measures which can be taken to alleviate anger, fear and distress;
- investigate the role of a range of agencies involved in the reduction of conflict at different levels.

Experience of EMU Activities

Pupils should have experience of EMU activities with respect to at least one of the following:

- exploration, within the classroom, of contemporary controversial issues complemented by relevant visitors and visits;
- the exchange of materials especially those reflecting cultural difference, using all forms of communication systems, with the possibility of visits to common ground and to each other's schools;
- joint work extending ultimately to international contact and including the exploration of controversial social and political issues, both local and general.

Skills and Attitudes

The details of the skills and attitudes seen as important in EMU are given in full in Section 3 of this report.

Community Awareness and Participation

Pupils should be aware of the nature of the community and of their roles and responsibilities within it. **In addition, they should participate in a broad range of community activities designed to promote EMU which are organised through their school.**

Pupils should be encouraged:

- to be involved in projects which help lessen the effects of community tension and stress:
- to participate in environmental preservation projects at local, national and, if possible, international level;
- to have an appreciation of the importance of being involved in the democratic process.