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Foundations of Culture of Peace and Peace Education as a means of Social Inclusion

Fundamentos de la Cultura y Educación para la Paz como medio de inclusión social

Fundamentos da Cultura e da Educação para a Paz como meio de inclusão social

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ABSTRACT

The *aim* of this paper is to provide a theoretical and grounded approach to the culture and peace education, both linked to socio-educational inclusion, as well as to the related processes and methods. This is an *original* proposal from pedagogical and social education approaches where inclusion, its principles, methods, and processes are merged together and applied to peace education in order to construct/deconstruct and promote a culture of peace. The *method*

consisted of an exhaustive and specialized documentary study of written, virtual, and database sources with a subsequent content analysis.

The *conclusions* highlight the importance and applicability of the socio-educational approach, coherent with the social reality, especially of vulnerable and conflictive groups, where inclusion is a crucial element to improve the quality of life and social coexistence. It is also a practice that

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contributes to overcome risk factors and favors protective and potential situations.

All of the above will have an impact on the strengthening and improvement of culture of peace as a tool for social and educational transformation, the protection of human rights, fair and sustainable deve-

lopment, management and transformation of life conflicts in the most comprehensive and inclusive way possible, inside and outside the school context.

Key words: *culture of peace; peace education; social justice; social pedagogy; social inclusion; socio-educational intervention.*

RESUMEN

El presente trabajo tiene como *objetivo* realizar una aproximación teórica y fundamentada sobre la Cultura de Paz y Educación para la Paz, unida a la inclusión socioeducativa, así como a los procesos y métodos de acción intervinientes. La *originalidad* radica en el abordaje desde enfoques de la Pedagogía y Educación social, donde la inclusión, sus principios, métodos y procesos se funden y aplican en la Educación para la Paz, a fin de construir/deconstruir y fomentar una Cultura de Paz. El *método* empleado ha sido un estudio documental exhaustivo y especializado en fuentes escritas, virtuales y bases de datos, realizándose un posterior análisis de contenido.

Las *Conclusiones* evidencian la importancia y aplicabilidad del enfoque socioeducativo,

coherente a la realidad social, especialmente en colectivos vulnerables y en conflicto, donde la inclusión es fundamental para mejorar la calidad de vida y la convivencia social, superando los factores de riesgo y favoreciendo los factores de protección y potenciales. Todo, incidirá en el fortalecimiento y mejora de una Cultura de Paz como herramienta de transformación social y educativa, la protección de los derechos humanos, el desarrollo justo y sostenible, la gestión y transformación de los conflictos, a lo largo de toda la vida, de la forma más integral e inclusiva posible, dentro y fuera de la escuela.

Palabras clave: *cultura de paz; educación para la paz; justicia social; pedagogía social; inclusión social; intervención socioeducativa.*

RESUMO

O presente trabalho tem como *objetivo* realizar uma aproximação teórica e fundamentada sobre a Cultura de Paz e a Educação para a Paz, somada à inclusão socioeducativa, assim como aos processos e métodos de intervenção. A *originalidade* encontra-se na abordagem a partir dos enfoques da Pedagogia e Educação social, na qual a inclusão, seus princípios, métodos e processos se fundem e se aplicam na Educação para a Paz, a fim de construir/deconstruir e fomentar uma Cultura de Paz. O *método* empregado foi um estudo documental exaustivo e especializado em fontes escritas, virtuais e bases de dados, realizando-se uma posterior análise de conteúdo.

As *conclusões* evidenciam a importância e aplicabilidade do enfoque socioeducativo,

coerente com a realidade social, especialmente em coletivos vulneráveis e em conflito, nas quais a inclusão é fundamental para melhorar a qualidade de vida e a convivência social, superando os fatores de risco e favorecendo os fatores de proteção e as potências. Tudo isso incidirá no fortalecimento e melhora de uma Cultura da Paz como ferramenta de transformação social e educativa, a proteção dos direitos humanos, o desenvolvimento justo e sustentável, a gestão e resolução dos conflitos, ao longo de toda a vida, da forma mais integral e inclusiva possível, dentro e fora da escola.

Palavras-chave: *cultura de paz; educação para a paz; justiça social; pedagogia social; inclusão social; intervenção socioeducativa.*

INTRODUCTION

Irenology⁴, understood as peace studies or peace and conflict studies, traditionally refers to academic disciplines, especially within political science and sociology. It deals with the multifactorial study of conflicts and threats to peace of various kinds. Specifically, from an educational perspective, the epistemological and methodological foundations of the subject to be dealt with in this work emerge from Social Pedagogy, as a discipline, and from a complex field of action for Social Education in its practical and professional dimension: Peace Education^{5,6}. This model is known in Latin America as “Popular Education”, derived from the French current with the same name.

Addressing peace education means to confront diverse situations as well as historical, political, social, economic, among many other realities that are often mediated by violence and context-specific conflicts. Peace education, certainly, aims to lay the groundwork that will allow the identification and analysis of current and future realities, in order to propose intervention mechanisms to improve the issues detected; such as different forms of coexistence that lead to deconstruct, construct or reconstruct fairer societies for life, societies based on human rights, both within and outside the school setting, societies in which everyone has a place.

For these purposes, it is important to take into account different perspectives, such as those related to the personal and social training, the protection and exercise of human rights, but also solid theoretical contents based on coexistence, management and transformation of conflicts, development of educational options beyond the school environment and supporting pedagogical and methodological principles.

On the other hand, and in parallel, there exist the need of implementing socio-educational practices which generate spaces, moments, situations or events that raise awareness and help to understand the processes of change and management of the matter under improvement, overcoming, or integral development in order to build a harmonizing and inclusive “culture of peace”.

It is not possible to ignore from this framework the presence of political, ideological, economic, social, etc., perspectives and interests merged in a scenario in which structural violence, and frequently other types of violence (direct-verbal, psychological and physical, and cultural-symbolic)⁷, represent a great challenge

4 Irenology: from Ancient Greek ειρήνη (eirēnē, “peace”). An interdisciplinary effort aiming at the prevention, de-escalation, and solution of conflicts by peaceful means.

5 Fanny Añaños-Bedriñana (2012a). “Pensamiento y acción socioeducativa en Europa y España. Evolución de la Pedagogía y Educación Social” [*Thought and socio-educational action in Europe and Spain. Evolution of Pedagogy and Social Education*]. RHELA, *Revista de Historia de la Educación Latinoamericana*14, n° 18, (2012a): 119-138.

6 Fanny Añaños-Bedriñana, “¿Qué es la Pedagogía y Educación Social? Aproximaciones introductorias y conceptuales” [*What is Pedagogy and Social Education? Introductory and conceptual approaches*], en *La construcción de la nación iberoamericana. Siglos XIX-XX. Comparaciones y conexiones*, Eds. Diana Soto Arango y A. Martínez Moya (Tunja: Colección de Cuadernos de Vendimia-RUDECOLOMBIA., tomo III, 2013),91- 112.

7 Johan, Galtung, *Tras la violencia: reconstrucción, reconciliación, resolución: Afrontando los efectos visibles e invisibles de la guerra y la violencia* [*After the Violence: Reconstruction, Reconciliation, Resolution: Addressing the Visible and Invisible Effects of War and*

for Peace Research and for socio-educational processes. By interfering or interacting all these factors simultaneously, they legitimize and promote a “threshold of tolerance” towards them, and sometimes they are part of the injustices generated by the entire system.

In sum, this work aims to analyze the different elements involved in the configuration of peace education and in the development of a culture of peace, from an inclusive point of view, as well as from the socio-educational mechanisms aimed at this end.

1. Peace and Peace Education

1.1. A historical perspective

In the words of Francisco Muñoz⁸, probably in the first years, centuries and millennia of human history, the idea of peace did not exist, since it would have required the recognition of peace as a constitutive element of social realities. Its origin can be associated with the very origin of humanity; and its evolution, with its own history. Indeed, socialization, learning, collectivization, sharing, association, cooperation, altruism, etc., are factors that correspond to the origin of the species. The idea of peace implies the preexistence of a social and symbolic complexity that had not been reached in those times.

When social development reached a certain degree of differentiation and “complexity”, explanatory categories for such phenomena emerged. In this way, peace -as an idea- came to light, gave coherence to social practices, and has remained present since then.

It was in the 20th century, after the Second World War, when peace began to be considered as an object of scientific study, from different disciplinary approaches and from specific elaborations that have enriched the general panorama of human behavior. Perspectives in which the concept of peace is linked to that of war, and consequently to the need to stop it, to explain, and analyze its horrors. Peace began to be related to a horizon of hope in which war did not exist.

Research for Peace has incorporated such perspectives and interests in different fields, forums, social and academic institutions with scientific and research character (Universities, Research Institutes, Educational Centers, and scientific community in general⁹). In this way, Research for Peace has been nourished by epistemological and scientific approaches, and also by new and interdisciplinary instruments and methods to facilitate a significant advance in the treatment and solution of experiential and intellectual problems of human beings.

Violence], (Bilbao: Bakeaz, Gernika Gogoratuz, 1998).

8 Francisco, Muñoz Muñoz, *La paz imperfecta [The Imperfect Peace]*. (Granada: Instituto de la Paz y los Conflictos/Universidad de Granada, 2001). From [https://www.ugr.es/~fmunoz/documentos/pimunozespa%C3%B1ol.pdf\(10/01/2020\)](https://www.ugr.es/~fmunoz/documentos/pimunozespa%C3%B1ol.pdf(10/01/2020))

9 For example, in 1960, Johan Galtung founded the International Peace Research Institute in Oslo. In 1966 Alva Reimer Myrdal founded the Stockholm International Peace Research Institute. In 1996 the Peace and Conflict Research Institute (IPAZ) was established at the University of Granada, Spain, led by Francisco Muñoz Muñoz.

In the process of generating new analysis approaches and contemplating more variables involved in these phenomena, the birth and evolution of Peace Education cannot be ignored. According to Jares¹⁰ this development can be seen from 5 major currents or schools, as follows:

Table 1. Historical evolution of Peace Education

The Escuela Nueva model (1919-1930)	Addresses the major social problems and promotes the transformation of the militarized school. It is the first international network of Escuela Nueva model experiences that promote harmonious coexistence and critical minds.	María Montessori, Pierre Bovet, Pere Rosselló.
The Escuela Moderna model (1928-1980)	Its key axes are: cooperation, integration, acceptance of diversity and internationalization. The Escuela Popular was created with the aim of education to reduce inequality and to generate social, economic and political changes.	Célestine Freinet Georges Prevot Bruno Ciari
UNESCO associated schools Since 1960	It focuses on understanding and tolerance between nations, the guarantee of individual freedom and respect for human rights. It incorporates Disarmament Education, Environmental Education and creates a system of Associated Schools all over the world.	UNESCO
Non-violence and Peace Education Since 1919	Fundamental principles: "firmness in truth" and "nonviolent action". The techniques applied are non-cooperation and civil disobedience. Self-reliance, willingness to help others freely, and conscientious objection are taught. The community concept of education prevails, community members are involved and responsible, the school is open and integrated to their environment.	Mohandas K. Gandhi Martin Luther King Bhave Vinoba Joseph J. Lanza del Vasto, Jacques Sémelin, Lorenzo Milani, Danilo Dolci, Aldo Capitini

¹⁰ Xesús Jares, *Educación para la Paz. Su teoría y su práctica [Peace Education. Its theory and practice]* (Madrid, Editorial Popular, 1999), 72-86.

The Research School on Peace and Conflict Since 1964	It is based on scientific research on peace, conflict and violence. It is influenced by the contributions of great pedagogues and makes an epistemological analysis of the existing methodologies. This model educates on the basis of Negative Peace and Positive Peace, develops strategies for conflict resolution and transformation. It uses active, dialogical and socio-affective methods as drivers of prosocial behaviour. Other currents and approaches also emerge, such as Imperfect Peace, within the framework of IPAZ ¹¹ , from a humanizing and real vision of unfinished processes, immersed in the uncertainty of social complexity.	Paulo Freire John Dewey Johan Galtung Kennet Boulding John P. Lederach Francisco Muñoz
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Source: own elaboration based on Jares (1999)

At the end of the 1950s, the Peace Research movement got off to a strong start, paradoxically, universities in general did not welcome it. However, the initiative was taken over by research institutes, often without dependence on educational institutions. A broad social activism was developed in contrast to a timid academic work.

For their part, the documents that deal with Peace Education (PE) do so by proposing a definition and its purposes, establishing its characteristics and listing contents or themes to be contemplated; a directive, little adapted approach to the context. However, Peace Education is “a social practice that promotes certain values, tries to make a certain type of emotions emerge and encourages the resignification of words and concepts with we can relate to”¹², it should be viewed as a policy and as an awareness-raising process:

*A process for developing self-awareness to know, along with others, how to act and how to change the social relationships that create violence, and how to acquire moral skills to remove social obstacles that prevent one's potential realization.*¹³

Freire sees PE as a means to unveil injustices and educate critical human beings, as stated in his speech when awarded The UNESCO Prize for Peace Education:

¹¹ IPAZ: Peace and Conflict Research Institute, University of Granada, Spain.

¹² Gerardo Pérez Viramontes, *Construir paz y transformar conflictos: Algunas claves desde la educación, la investigación y la cultura de paz* [Building peace and transforming conflicts: Some keys from education, research and culture of peace], (Guadalajara, ITESO Universidad Jesuita de Guadalajara, 2018), 80.

¹³ John Paul Lederach, *El abecé de la paz y los conflictos: educar para la paz*, [The ABC of peace and conflict: educating for peace], (Madrid, España: Los libros de la Catarata, 2000), 51.

Peace is created and built with the overcoming of perverse social realities. Peace is created and built with the incessant construction of social justice, therefore, I do not believe that any effort called Peace Education, instead of revealing the world of injustices, turns it opaque and tries to blur its victims. On the contrary, the education that I defend is the one that is rigorous, serious, substantively democratic, progressive, concerned about students learning, one that challenges them and makes them critical.¹⁴

Jares¹⁵ proposes a definition of PE based on the socio-critical paradigm: “It is a continuous and permanent educational process based on two defining concepts: the positive conception of peace and the creative perspective of conflict. This, through problematizing methods, aims to develop a new type of culture; the culture of peace, which helps people to critically reveal the unequal, violent, complex and conflictive reality, in order to be able to situate themselves before it and act accordingly”.

When educating for peace, it must be done “for dissidence, indignation, responsible disobedience, informed choice and criticism, that is, to get out of the proposals of cultural and political alienation. Jares defines PE as: “an effort capable of counteracting the tendencies of violence and able to consolidate a new way of seeing, understanding and living the world, starting from one’s own being and continuing with others, horizontally, forming a network, giving confidence, security and authority to people and societies, exchanging with each other, overcoming distrust, helping to mobilize them and overcome their differences, showing them the reality of the world in order to reach a global perspective that can later be shared by the greatest possible number of people”.

1.2 The Concept of Peace Education

Today, the emphasis continues to be on the need for Peace Education to be carried out in all areas and that “education for development and global citizenship should aim at forming critical global citizens who are capable of acting against any situation of injustice”, in other words, “to form a critical socio-culturally competent citizenship”¹⁶.

This particular type of education has a different orientation, with respect to the traditional one, since “it does not seek to classify students, it does not promote competition or comparison with one another, it does not justify the use of violence to win, it just does not automatically agree with the majority.”¹⁷

14 Paulo Freire, *Discurso UNESCO Educación para la Paz [UNESCO Speech Peace Education]*, (Paris, 1986): <https://issuu.com/pedag-davirtualidad/docs/discursopaulofreireunesco1986> (18/11/ 2019)

15 Xesús Jares, *Educación para la Paz en tiempos difíciles [Educating for Peace in Difficult Times]*, (País Vasco, España: Bakeaz, 2004).

16 Noelia Santamaría-Cárdaba, “¿Cuál es el estatus de la Educación para la Paz en el ámbito científico actual?” [What is the status of Peace Education in the current scientific domain?], *MODULEMA Revista Científica Sobre Diversidad Cultural*, 3, Nº4 (2019): 63-77.

17 Gerardo Viramontes Pérez, *Construir paz y transformar conflictos: Algunas claves desde la educación, la investigación y la cultura de paz [Building peace and transforming conflicts: Some keys from education, research and culture of peace]*, (ITESO, Universidad Jesuita de Guadalajara, 2018), 80.

Creating a Culture of Peace is the central objective of Peace Education. "Education is a crucial instrument of social and political transformation (...), peace is the creative transformation of conflicts, and its key words are, among others: knowledge, imagination, compassion, dialogue, solidarity, integration, participation and empathy. We must agree that its purpose is none other than to form a culture of peace (...)." ¹⁸

These approaches are confirmed in one of the most recent states of the question on Peace Education. When comparing 44 articles published between 2013 and 2017, it was found that Peace Education implies "educate to promote a culture of peace that advocates sustainable and humane development in a globalized world." ¹⁹

Peace Education is based on four fundamental aspects: ²⁰

1. It is aimed at transmitting a specific code of values that includes justice, cooperation, solidarity, personal and collective autonomy, and mutual respect. Likewise, it questions discrimination, intolerance, ethnocentrism, and blind obedience, among others.
2. It is based on action for change.
3. Must be sustained over time.
4. It is transversal to each of the teachings of the different educational stages.

Peace Education must be critical, based on peace studies, grounded in conflict resolution and able to detect deceptive forms that manipulate the ideal of peace. Moreover, it is the cohesive pursuit of values that makes possible the attainment of peaceful conditions and environments ²¹.

In short, from the perspective of Social Pedagogy, in its theoretical and practical dimension, it not only needs to develop methods and techniques, but a pedagogical thought with critical and real dimensions towards the social situations that provoke the process of violence, marginalization and exclusion in its diverse manifestations, degrees and moments. It must be oriented to promote critical change processes from the very personal and contextual realities, in order to improve the conditions and quality of life of people ²².

18 Vicenc Fisas, *Cultura de Paz y gestión de conflictos [Culture of Peace and conflict management]* (Barcelona, España: Ediciones Gráficas Rey, 2006), 374.

19 Noelia Santamaría-Cárdaba, "¿Cuál es el estatus de la Educación para la Paz en el ámbito científico actual?" [*What is the status of Peace Education in the current scientific domain?*], *MODULEMA Revista Científica Sobre Diversidad Cultural*, 3, n. 4(2019): 63-77. Recuperado en: <https://www.researchgate.net/publication/333480439>

20 Xésus Jare, *Educación para la Paz en tiempos difíciles [Educating for Peace in Difficult Times]*, (País Vasco, España: Bakeaz, 2004).

21 Dora García-González, *Enfoques contemporáneos para los estudios de paz [Contemporary Approaches to Peace Studies]*, (México, Conacyt y otras, 2018), 22.

22 Fanny Añaños-Bedriñana, "Violencias y exclusiones. Enfoque socio-educativo y de la paz" ["Violence and exclusion. A socio-educational and peace approach"], *Convergencia. Revista de Ciencias Sociales* 19, n.º59, (2012b): 13-41.

1.3. Contents and practices of Peace Education

The themes and their ways to be put into practice in daily life are the socio-pedagogical axis of Peace Education. Recognizing them allows us to identify a set of concepts and methodologies that favor the acquisition of special skills and knowledge oriented to the construction of (a culture of) Peace. The consulted authors propose or cite different contents that they consider should be part of the curricular program of this type of education.

According to them, the main theme to be addressed is that of conflicts²³ and the ways of coping with them, including violence and the methods created to resolve or transform them. This content is suggested to be addressed in the traditional school since infancy: "A simple way to build a culture of peace would be to introduce knowledge and practical skills about conflict from kindergarten to Ph.D programs, starting with problems such as 'there are two kids and one orange, what do you do?'. (there are at least 16 qualitative different answers)." ²⁴ Perspective in which the role of educational entities is crucial, not only in educational, training, research processes, etc., but at all levels where the University needs to redefine its role and presence²⁵; a role in which it transcends the academic field, being able to address social reality.

For his part, Jares²⁶ states that the objectives and contents of Peace Education should focus on international understanding, human rights, interculturality, disarmament, development, conflict and disobedience.

In the most recent meta-analysis, some of the themes proposed by Jares are still in force, however, we can also add a couple of important topics that have emerged with greater relevance in recent decades: *gender equality* and *sustainable development*. In short, in Jares' opinion: "among the themes that Peace Education should address, in order to promote a culture of peace, (...) coexistence; cooperation; gender equality; human rights; non-violence; international understanding; sustainable development; and conflict resolution are a priority." ²⁷

The concept of Peace Education²⁸ in Latin America has been limited to contexts of war or extreme violence. Today, the perspective includes other areas of social

23 Vicenc Fisas, *Cultura de Paz y gestión de conflictos [Culture of Peace and conflict management]*, (Barcelona, España: Ediciones Gráficas Rey, 2006).

24 Johan Galtung, *Tras la violencia, 3R: reconstrucción, reconciliación, resolución. Afrontando los efectos visibles e invisibles de la guerra y la violencia [After the violence, 3R: reconstruction, reconciliation, resolution. Coping with the visible and invisible effects of war and violence]* (Bakeaz, Gernika Gogoratuz, 1998), 74

25 Celina Trimiño Velásquez; Luisa Amézquita Aguirre. Reflexiones desde la universidad sobre educación en derechos humanos y para la paz [university reflections on education in human rights and peace] *Revista Historia de la Educación Latinoamericana*. Vol. 20 No. 31 (2018): 101-124. <https://doi.org/10.19053/01227238.8564>

26 Xesús Jares, *Educación para la Paz en tiempos difíciles [Educating for Peace in Difficult Times]*. (País Vasco, España: Bakeaz, 2004)

27 Noelia Santamaría-Cárdaba, "¿Cuál es el estatus de la Educación para la Paz en el ámbito científico actual?" ["¿Cuál es el estado de la Educación para la Paz en el actual escenario científico?"], *MODULEMA Revista Científica Sobre Diversidad Cultural*, 3, n.º 4 (2019):73.

28 Alicia Cabezedo, "Hacia una Educación para la paz, respeto de los Derechos Humanos y Desarme. Desafío pedagógico desde una perspectiva latinoamericana" ["Towards Peace Education, Respect for Human Rights and Disarmament. The pedagogical challenge from a Latin American perspective"] en *Enfoques contemporáneos para los estudios de paz*. Dora Elvira. García-González (México, CONACYT y otras, 2018), 9-83.

life and covers education in human rights by linking everyday life experiences, social and political practices, and interactions between people and institutions.

It can be observed a general agreement on the fundamental themes that should be part of the teaching-learning process of Peace Education:

1. Conflicts and types of conflict resolution;
2. Cooperation at all levels;
3. Human and sustainable development;
4. Human rights;
5. Peaceful and intercultural coexistence;
6. Gender equality;
7. International understanding and disarmament.

Other authors point out the need to generate alternatives to achieve the objectives of Peace Education: "to create or identify methods that lead to: become aware of the existence of others and recognize the relationships that bind us together; accept the cultural, ethnic, sexual, political and religious pluralism we live in and the legitimacy of the values raised from diversity; divest ourselves of the ideologies by which we judge others based on our prejudices or preconceived images; convince ourselves that, as human beings, we need to interact with others and that every person, from birth, has aptitudes and qualities that should be able to emerge in favor of individuality".²⁹

In terms of didactics, Jares³⁰ affirms that the teaching methods should be based on dialogue, experience, teamwork, cooperation. Methods that encourage student participation and autonomy. Following this author, the transversal "socio-affective" approach is recommended given that it consists, in general terms, of making students live an experience to develop their intuition as well as their intellect, without giving priority to information, but rather to the description and analysis of this experience in order to develop "empathy" and thus enable them to contrast and generalize such an experience at the micro and macro levels of everyday situations.

2. Relationship between Inclusive education and Culture of Peace. A Pedagogy of difference and equity

Inequalities and gaps³¹ (social, educational, cultural, economic, etc.) are partly explained by structural violence, which could be understood as a type of violence present in social injustice and other circumstances that support it and hide static forms of systemic violence (misery, dependence, hunger, gender discrimination, etc.) and the possible interactions between them.

²⁹ Gerardo Viramontes Pérez, *Construir paz y transformar conflictos: Algunas claves desde la educación, la investigación y la cultura de paz* [Building peace and transforming conflicts: Some keys from education, research and culture of peace] (ITESO, Universidad Jesuita de Guadalajara, 2018), 90

³⁰ Xesús Jares, *Educación para la Paz en tiempos difíciles* [Educating for Peace in Difficult Times]. (País Vasco, España: Bakeaz, 2004)

³¹ Fanny Añaños-Bedriñana, "Violencias y exclusiones. Enfoque socio-educativo y de la paz" [Violence and exclusion. A socio-educational and peace approach], *Convergencia. Revista de Ciencias Sociales* 19, n.º59, (2012b): 13-41.

In addition to incorporating the values of Peace and Justice, Peace Research was allowed to advance considerably in fields of study that were thought to be exhausted or disseminated by the social sciences such as development and underdevelopment, democracy, forms of participation and exclusion, etc. All this has contributed to the decline of scientific neutrality, has favoured the renewal of studies, and has encouraged interdisciplinary cooperation. In turn, the notion of conflict opens up great possibilities for analysis because of its relationship with the needs, desires, emotions, etc. that make up the entire social fabric.

On the other hand, delving into the responses to diversity and inequalities, it is worth noting that Spain, through the inclusive approach of universal social policies, has been implementing measures so that people with greater difficulties have access to universal services and thus help eradicate situations of disadvantage and social exclusion.

Current studies recognize the existence of a greater gap between groups belonging to disadvantaged contexts³². Therefore, the development of proposals inspired by principles of inclusion, multiculturalism and social justice are becoming increasingly relevant³³. An inclusive school is one that is on the move, rather than one that has achieved a certain goal³⁴. A process of identification and minimization of the exclusion factors, ingrained in social institutions, which therefore helps to balance and achieve fundamental rights and social justice³⁵. Schools that work for social justice are schools that have consistent themes and a fair operation. Education becomes a powerful tool to fight against exclusion³⁶.

Research works carried out in recent years^{37, 38, 39} offer an overview on the influence of the phenomenon of diversity in schools. Different studies show their unanimous agreement about inclusive education as the most appropriate option, nowadays, to face the challenge of educating everyone equally because it defends human rights and endorses the principles of equality, equity and social justice⁴⁰.

32 Rocio Cárdenas-Rodríguez, Teresa Terrón-Caro y María Carmen Monreal-Gimeno, "Educación Primaria y alumnas gitanas. Análisis de las barreras sociales en contextos de exclusión" [Primary education and gypsy students. An analysis of social barriers in contexts of exclusion], *Revista de Investigación Educativa*, (2019)(1), 75-91.

33 Felipe Jiménez Vargas, José Luis Lalueza y Carla Fardella, "Aprendizajes, inclusión y justicia social en entornos educativos multiculturales" [Learning, inclusion and social justice in multicultural educational settings], *Revista Electrónica de Investigación Educativa* (2017) 19 (3) 10-23

34 Mel Ainscow, Tony Booth y Alan Dyson, *Improving schools, developing inclusión*, (Routledge: London, 2006). They try to bring the reality of the school culture and the importance of the institution in improving society.

35 Francisco Javier Murillo y Reyes Hernández-Castilla, "Liderando escuelas justas para la justicia social" [Leading just schools for social justice], *Revista internacional de Educación para la Justicia Social*, (2014) 3 (2), 13-32

36 Education can be a factor of social cohesion if it seeks to transform diversity into a positive center of mutual understanding between individuals and human groups and if at the same time it avoids to become (itself) a factor of social exclusion (UNESCO, 1999).

37 Rocio Cárdenas-Rodríguez, Teresa Terrón-Caro y M^a Carmen Monreal-Gimeno, "Educación Primaria y alumnas gitanas. Análisis de las barreras sociales en contextos de exclusión" [Primary education and gypsy students. An analysis of social barriers in contexts of exclusion], *Revista de Investigación Educativa* (2019)37(1), 75-91.

38 Felipe Jiménez, José Luis Lalueza y Carla Fardella, "Aprendizajes, inclusión y justicia social en entornos educativos multiculturales" [Learning, inclusion and social justice in multicultural educational settings], *Revista Electrónica de Investigación Educativa* (2017) 19, (3) 10-23.

39 Sheldon Shaeffer, *Inclusive education: a prerequisite for equity and social justice* (Asia Pacific Education Review, (2019) 20, (2) 181-192

40 Shane Costello y Christopher Boyle, "Pre-service Secondary Teacher's Attitudes Towards Inclusive Education" (Australian Journal of Teacher Education, (2013) 38 (4).

Inclusive education demands special attention in creating a warm and welcoming community for all students in the classroom and school⁴¹. An open, diversity-ready curriculum with a school culture that admits and deals with differences openly⁴².

One limitation of the current discussions about inclusion is the failure to recognize that school policies reflect the broader values of society and that barriers to inclusive education are therefore deeply rooted in the social, political, economic and ideological structure. This becomes a social justice issue and a growing concern.

When talking about inclusive education in schools we focus, as mentioned above, on the Pedagogy of Difference and Equity⁴³ where difference is treated as a source of wealth, and mutual support is used to eradicate inequality, discrimination and injustice. This pedagogy is the scaffolding of an inclusive education-culture of positive and integral peace⁴⁴.

The construction of a positive and comprehensive peace⁴⁵ is engendered in human rights, which only exist in peace settings. Therefore, it is necessary to educate on inclusion, based on difference and diversity. From this conception of the school, talking about inclusion implies talking about justice and, it seems logical, that in order to build a distributive and honest society, it is necessary to develop equitable educational models that face its imbalances in a fair way. The notion of a culture of peace goes beyond the negative definition and brings a positive content of social justice, collective well-being and absence of direct, cultural and structural violence^{46, 47}. It is based on practices that generate peace processes and conflict resolution.

The movement for a culture of peace and non-violence, promoted by UNESCO, conceives peace as a construction, as a project that concerns all citizens. The ingredients to achieve this are: democracy, dialogue, solidarity, justice and a spirit open to difference and diversity. The latter are the ingredients of

41 Mara Sapon-Shevin, "La inclusión real: Una perspectiva de justicia social" [Real Inclusion: A Social Justice Perspective], *Revista de Investigación en Educación*, 11, n.º. 3, (2013): 71-85.

42 It is an educational center with no room for exclusion and marginalization. Pilar Arnaiz y José Manuel Guirao, "La autoevaluación de centros en España para la atención a la diversidad desde una perspectiva inclusiva: ACADI" [Self-evaluation of educational centers for attention to diversity from an inclusive perspective in Spain: ACADI] *Revista Electrónica Interuniversitaria de Formación del Profesorado*, (2015) 18 (1), 45-101.

43 In the context of our educational reality lie the violent roots of inequalities in learning, which are unacceptable because they are contrary to the principles of human rights and democratic ideals. Anaida Pascual-Morán, *Pedagogía de las diferencias y la equidad. Desde y hacia una educación cultural inclusiva de paz positiva e integral* [Pedagogía de la diferencia y la equidad. Desde y hacia una educación cultural inclusiva de paz positiva e integral], (*Ra Ximhai*, 10, n.º2, (2014): 227-257.2014).

44 Felipe Jiménez Vargas, José Luis Lalueza y Carla Fardella, "Aprendizajes, inclusión y justicia social en entornos educativos multiculturales" [Learning, inclusion and social justice in multicultural educational environments], *Revista Electrónica de Investigación Educativa*, 19, n.º. 3, (2017): 10-23.

45 Isabel Hernández Arteaga, José Alberto Luna Hernández y Martha Cecilia Cadena Chala, "Cultura de Paz: Una Construcción desde la educación" [Culture of Peace: A Construction from education], *Revista Historia de La Educación Latinoamericana* 19, n.º28 (2017): 149-172.

46 Miguel López Melero, *Barreas que impiden la escuela inclusiva y algunas estrategias para construir una escuela sin exclusiones* [Barriers that interfere with the inclusive school and some strategies to build a school without exclusions], (Innovación educativa, 2011) 21, 37-54.

47 Sheldon Shaeffer, *Inclusive education: a prerequisite for equity and social justice* (Asia Pacific Education Review, 2019) 20, 181-192.

inclusive education in schools, where educational work is an instrument of transformation, through a pedagogy with the following characteristics:

a) critical and pro-social for ethical responsibility and coexistence; b) capable of transforming conflicts in a positive and creative way; c) free of exclusion; d) promoter of participation.⁴⁸

On this account, it is necessary to cultivate a pedagogy of differences and equity from and towards an inclusive education-culture of positive and integral peace.

2.1. Inclusive practices for peace

2.1.1. Dialogic Pedagogy

In the dialogical model, the concept of education is understood as a process that involves all the actors in order to promote human interactions that tend towards the transformation of both the one who teaches and the one who learns; therefore, it is assumed that every person is capable of bringing about change by interacting with others, since they are endowed with the action, they are agents, constructors and transformers both of themselves and of the environment in which they develop and live in an effort to consolidate a dialogical society.

Contextualization of the critical-dialogical pedagogical approach aims at motivating the permanent reflection by the teaching community on its pedagogical practices so that learning is focused on students and the final concern is not so much related to teaching but to the learning process and the cognitive, emotional, and attitudinal skills of students and the way they use knowledge to face the challenges posed by the knowledge society and the new problems of the globalized world. This approach requires a constant stimulation for the construction of knowledge by students⁴⁹.

Freire (1970) developed the Theory of the Dialogical Action in which inter-subjectivity was the protagonist, that is, the dialogue between all people.⁵⁰

Based on the INCLUD-ED research (2006-2011), which analyzed the educational strategies that contribute to overcoming inequalities and promoting social cohesion, several schools began to apply the Successful Educational Actions. These SEA, inspired by contributions of critical and dialogical pedagogy are made up of those educational practices that obtain the best results in different contexts, in addition to positively influencing the development of values,

48 Vicent Fisas, *La paz es posible: Una agenda para la paz del siglo XXI* [Peace is Possible: An Agenda for Peace in the 21st Century], (Barcelona: Intermón/Oxfam, 2000).

49 Henry Gallardo Pérez, *El modelo pedagógico crítico en la educación* [The critical pedagogical model in education], (Respuestas, 2014) 19, (2) 81-92.

50 Current studies have confirmed the suitability of fair treatment and equal dialogue to overcome inequalities. Aitor Gómez, Lidia Puigvert y Ramón Flecha, "Critical Communicative methodology: informing real social transformation through research", *Qualitative Inquiry*, 17, n.º3, (2011): 235-245.

emotions and feelings of students.⁵¹ Building a culture of peace⁵² requires not accepting those social behaviors that exalt the use of force, but insists on overcoming certain social incompatibilities through dialogue and equal opportunities.

53

2.1.2. School, a space of peace

The construction of an increasingly implemented peace has to lead us to place ourselves before reality in a specific way, it will offer us a vision that gives meaning and makes possible this construction: the starting point of this peace is found in the capacity of the human being to grow, to optimize and optimize oneself, to be a person in society, together with others.

United Nations (1998) also illustrates the culture of peace as a culture based on a set of values, attitudes and behaviors that reject violence and prevent and address conflicts, seeking to placate their causes in order to solve them through dialogue and negotiation among individuals, groups and nations. This implies the need to seek a change of mentality that helps us to organize around the idea of the defense of the common good, based on certain values.⁵⁴

An example of this is the project "Red Escuela: Espacio de Paz", in Andalusia,⁵⁵ which received a boost for its development in 1995 (Order 19 December 1995). Moral and civic education acquired an important significance within this program, it looked for a change in social mentality that would collaborate in the educational approach to coexistence problems that constitute a great challenge both at a social and school level.

This change in mentality began to take shape in 2002-2003 within a pioneering project including three hundred Andalusian schools. Nowadays, it has almost two thousand registered. In order to take part in this project, a two-year program dealing with contents listed below must be developed:

- Democratic citizenship;
- Peace education, human rights and democracy;
- Improvement of school coexistence and peaceful conflict resolution;

51 Ramón Flecha y Soler, *Turning difficulties into possibilities: engaging Roma families and students in school through dialogic learning*, (Cambridge Journal of Education, 2013) 451-465. Currently, there are more than 400 educational centers in different parts of the world (Spain, England and in various Latin American countries) that are putting into practice the Successful Educational Actions.

52 Labradror Herráiz, *Educación para la paz y cultura de paz en documentos internacionales [Education for peace and culture of peace in international documents]* (Contextos educativos, 2000)

53 Successful actions are being implemented worldwide, in which it is being verified that there are forms of action that lead to the development of dialogic practices, and manage to replace violence with dialogue as a regular methodological practice. This is not yet a widespread practice in educational centers. Ramón Flecha y Villarejo, "Pedagogía crítica: un acercamiento al derecho real de la educación" [Critical pedagogy: an approach to the right to education for real] *Revista Internacional de Educación para la Justicia Social*, (2015)4(2), 87-100.

54 José Manuel De Oña y Emilio García, "Proyecto Escuela: Espacio de Paz. Reflexiones sobre la experiencia en un centro educativo" [School Project: a Peace Space. Reflections on the experience in an educational center], *REICE. Revista Iberoamericana sobre Calidad, Eficacia y Cambio en Educación* (2016) (2), 115-131. This is a project aimed at the entire educational community at its best: teachers, students, families, non-teaching staff, etc. It is a commitment of an educational center as a meeting place for people and entities of very different nature, where adherence, effort and exchange of ideas must contribute to a climate of favorable relations for all parties and at all levels, providing individuals with positive concepts for their integral development.

55 Andalusia: Name of a territorial unit in Spain. It is one of the 17 Autonomous Communities created from the Spanish Constitution of 1978.

- Prevention of violence.

3. Educational agents facilitating a culture of peace

School culture could be defined as the historically transmitted patterns of meaning that include norms, values, beliefs, ceremonies, rituals, traditions, and myths understood, perhaps to varying degrees, by members of the school community⁵⁶.

Coexistence refers to the quality of the interpersonal relationships built in the educational institution, which give rise to a certain school climate and, in turn, influence them. This definition states that the search for positive coexistence is an essential goal of education and cannot be understood exclusively as a reaction to the appearance of certain conflicts⁵⁷.

Based on similar terms, school coexistence is defined as the interrelation between the different members of an educational institution. It is not limited to the relationship between people, but includes the forms of interaction among the different levels that make up an educational community, so it constitutes a collective construction under the responsibility of all educational members and agents without exception.

The concept of coexistence from the quality of education can be approached from different disciplinary perspectives. The psychoeducational dimension assumes that education only occurs through the intersubjective encounter between people, and when this encounter is not developed under parameters of psychological, ethical and emotional well-being, the processes of teaching and learning can be very difficult or even impossible to carry out. This is a social and moral dimension⁵⁸ that includes the recognition of the other, as similar and different at the same time.

School coexistence can be understood as an interrelational process that foresees both an interpersonal and a collective dimension, given that the actions of individual persons and their inter-subjective exchanges, as well as the set of institutionalized policies and practices that mark such exchanges, converge in it.

Hierarchies, norms, traditions, stories, and forms of relationship are, among others, cultural elements that intervene in the configuration of certain modes of coexistence in the school. Therefore, the way of living together expresses the uniqueness of a school and its history.

It should be noted that in a peace school, it is essential that teachers, students, families and the environment act as defenders of their work. The atmosphere of collaboration and joint work is fundamental to help generate spaces of peace⁵⁹.

56 From https://www.scielo.sa.cr/scielo.php?script=sci_arttext&pid=S1409-42582015000200016

57 María Cecilio Fierro Evans, "Convivencia inclusiva y democrática. Una perspectiva para gestionar la seguridad escolar" [Inclusive and democratic coexistence. A perspective to manage school safety], *Sinectica (Online)*, 40 (2013): 01-18.

58 Rosario Ortega Ruiz, "La convivencia: un regalo de la cultura a la escuela" [Coexistence: a gift from culture to the school], *Revista de Educación de Castilla la Mancha*, 4, (2007): 50-54.

59 Julio Vargas y Ramón Flecha, "El aprendizaje dialógico como "experto" en resolución de conflictos" [Dialogical learning as an

It is necessary to work to bring family and school cultures closer together, which favors education in children and their school performance. This becomes then, an indicator of educational quality^{60, 61}. This also fosters children's overall development and expands opportunities for generalization of learning in different contexts, thus helping to shape the path to full inclusion.

This current of change implies a new vision of the relationships established between families and education professionals. Here, the key elements in the cooperation agreements between the parts begin to emerge: professional competence, communication, respect, commitment, equity and trust; all united in a great feeling of solidarity.

The school must be conceived as a basic unit of change, open to the community, a place with other educational agents; this implies a flexible and democratic school organization with a high level of autonomy to redefine spaces, times and training practices, with a new style of pedagogical leadership, with greater commitment and presence in the social and natural environment⁶².

The creation of professional communities committed to the improvement of teaching-learning allows the simultaneous articulation of organizational changes in the schools and individual changes in their teachers. It also facilitates the transition from a culture of individual execution of external proposals, to a culture based on autonomy, negotiation, trust, internally generated innovation and the collegial work of the teachers. All these forms of joint work aim at analyzing reflectively and collaboratively what has been done, why and how it has been achieved, it allows to assess achievements and needs, to rethink what could be changed and agree on action plans, measures that together represent an important change in the teaching culture and practice.

It is necessary to mention the figure of the social educator as the person who, after specific training, contributes through pedagogical, psychological, and social methods and techniques to the personal development, social maturation, and autonomy of young people and adults with disabilities or social misfits (or at risk of them)⁶³. If we start from the base of the changes in our society towards more complex and multicultural environments, in scenarios such as education, the need to incorporate the figure of Social Education arises in a more notorious way.

"expert" in conflict resolution], *Contextos educativos*, 3, (2000): 81-88.

60 Comisión Europea, *Informe europeo sobre la calidad de la educación escolar. Dieciséis indicadores de calidad, [European report on the quality of school education. Sixteen quality indicators]* (Luxemburgo: Oficina de Publicaciones Oficiales de las Comunidades Europeas, 2000).

61 Joyce Epstein, *School, family and community partnerships. Preparing educators and improving schools*, (Philadelphia, PE: Westview Press, 2011).

62 Alonso Fernández-Herrera y María del Carmen López-López, "Educar para la paz. Necesidad de un cambio epistemológico" [Education for peace. The need for an epistemological change], *Convergencia*, 64, (2014): 117-142. To promote peace education from the theoretical assumptions, that we present, requires teachers committed to their profession, who reflect, search, and research on their practice and share knowledge with their colleagues in their work contexts, thus contributing to the creation of learning communities of teachers, supported by a culture of care.

63 Luis Amador Muñoz et al., "Ámbitos de profesionalización del educador/a social: perspectivas y complejidad" ["Areas of professionalization of the social educator: perspectives and complexity"] *Revista de Humanidades*, n° 21 (2014): 51-70.

Increasingly, vulnerable groups have a presence in society, this is why, research must give priority to addressing their needs and the influence of Social Education in both free and paid teaching contexts. The complexity of our current society requires social mediators between the school and other social institutions such as the family and local entities.

The role of social educators⁶⁴ in educational institutions falls into three models:

1. Registered in schools, model applied in the Communities of Andalusia, Extremadura and Castilla - La Mancha;
2. Integrated into the municipal social services. Model applied in the Balearic Islands, the Basque Country, Galicia and Madrid;
3. Specific projects led by experts in schools. Model applied in the rest of the communities not mentioned above.

In autonomous communities such as Andalusia, the incorporation of experts in schools took place in 2007-2008. The paralysis of the project and the scarce repercussion of this figure can be seen.

The opening of some autonomous communities is not enough. It is necessary for social educators to be able to participate freely in the life of the educational institution, they must be granted the privilege of deciding, bearing in mind that their vision of certain problems is different from that of teachers. The incorporation of social educators in the formal sphere must be implemented by the State through laws that guarantee their presence in all educational institutions in Spain, as a support for the rest of educational agents.

Building and growing a Culture of Peace is one of the central objectives of socio-educational intervention for peace, so it is important to be clear about how it is defined and about the aspects to be considered in the process towards it.

Culture of Peace⁶⁵ can be defined as a movement to overcome the culture based on antagonism, confrontation and struggle; to overcome the predominance of geoculture (cultural diversity linked to biodiversity), geopolitics and geoeconomics, the democratization of the market and the State. This is a movement to reform the capacity and potential of local producers, the linking between the macro and the micro aspects of each society and the democratization of knowledge to serve in the generation of equity and economic development.

The idea of conceiving a culture of peace includes a "new social and ecological contract at the planetary level able to install, through legal and political instruments, a balance between societies based on the values of modern humanism, values of solidarity, brotherhood, justice, freedom and sustainable development"⁶⁶.

64 José Eduardo Sierra et al., "Rol y funciones de los educadores y las educadoras sociales en los centros educativos andaluces. Análisis y reflexiones" ["Role and functions of social educators in Andalusian educational centers. Analysis and reflections"], *Revista Complutense de Educación* (2017), 479-495. They propose evaluative research to determine the scope of insertion policies for social education professionals in this context.

65 Vicenc Fisas, *Cultura de Paz y gestión de conflictos [Culture of Peace and conflict management]*. Barcelona, (España: Ediciones Gráficas Rey, 2006).

66 Anaisabel Prera, "La Cultura de Paz, un nuevo contrato moral de la sociedad" ["Culture of Peace, a new moral contract of society"],

According to Article 3 of the Declaration on the Right to Peace: “a) The culture of peace is meant to defend, every day, the peace in the spirits of human beings, by means of education, science and communication; it must build the path that leads to the global implementation of the right of the human being to peace. b) the culture of peace implies the recognition, respect and daily practice of a set of ethical values and democratic ideals that are based on the intellectual and moral solidarity of humanity.”⁶⁷

It is interesting to see how the concept of a culture of peace evolves from UNESCO, which in 2015 defines it as “a set of values, attitudes and behaviours of human beings in society, that simultaneously create and cause social interrelationships and interactions based on the principles of freedom, justice, democracy, tolerance and solidarity; which reject all violent action and prevent conflicts, seeking also to prevent their causes, and solve problems through dialogue and negotiation; while guaranteeing to all people the exercise of all rights by providing the possibility to fully participate in the endogenous development of their societies.”⁶⁸

A culture of peace is built on a daily basis and constitutes a “multidisciplinary effort from education, to transform conceptions, change perceptions and assume commitments in order to derive the presence of peace in culture, understanding that this building task must go beyond the limits of conflicts to become a daily experience in scenarios such as school, work, family, the State, civil society, among others.”⁶⁹

CONCLUSIONS

The variability and richness of the themes addressed make conflict a present element in every society, so it is necessary to understand it as a source of creativity and opportunity for change. Consequently, conflict is part of the process of social interaction in which the interests of individuals and groups interact, regulate, transform and even resolve themselves. It is clear that in this process multiple and complex collisions and coalitions occur, this fact may support important issues in coexistence, namely: forms of mutual recognition (otherness and diversity), understanding of the perceptions of the other, mere coexistence (tolerance) or even the emergence of new forms of collaboration, coexistence and miscegenation. However, on some occasions it brings about destructive and annihilating results⁷⁰, before which we must react by articulating proposals able

*Diálogo*21,(1997): 14–15.

67 UNESCO. *Declaración del derecho del Ser Humano a la Paz [Declaration on the Right to Peace]*. Conferencia General, (Oslo,1997) https://unesdoc.unesco.org/ark:/48223/pf0000110027_spa (15/11/2019).

68 UNESCO. *Replantear la educación. ¿Hacia un bien común mundial? [Towards a global common good?]* Paris, Francia, 2015.

69 <https://doi.org/10.19053/01227238.5596> Studies such as those by Sierra et al., (2017) and Moreno et al., (2017) reflect the need to investigate the incorporation processes of social educators and assess the impact of this figure, as well as the urgent collaboration between the teachers and experts in educational institutions to foster the culture of Peace and the inclusion of vulnerable groups.

70 Francisco, Muñoz Muñoz, *La paz imperfecta [Imperfect peace]*. (Granada: Instituto de la Paz y los Conflictos/Universidad de Granada, 2001). From <https://www.ugr.es/~finunoz/documentos/pimunozespa%C3%B1ol.pdf> (10/01/2020)

to transform, manage, regulate or prevent conflicts, in order to offer spaces for coexistence and peace, even if it is imperfect.

Today, for instance, in the educational and academic field, there are still resistance movements or approaches to work that are ideal or theoretically well spelled out, but that do not respond to the intended objectives in practice. Therefore, it is necessary to consolidate a work based not only on theories, but also on practices and scientific evidence, with interdisciplinary and integral views. In this sense, according to Galtung⁷¹, the consequences of this timid acceptance of the theme by the academy are still visible, that is, a strong movement of research and activism, but weak in the education scenario, a movement that generally fails to enter schools and universities. In short, despite attempts, peace education has probably not developed significantly over the last few decades, particularly in contrast to the considerable advances in research and activism.

For its part, returning to the school framework, educational inclusion helps to attack social justice⁷², it is concerned with increasing attendance and completion of all students, thus reducing dropout and expulsion rates, it learns from diversity and promotes cohesion. This, in turn, requires an analysis of the causes of exclusion; sharing the blame for failure and seeking support for those excluded. Exclusion can be based on many factors: migration and refugee status, conflict, natural disaster, income, linguistic and cultural status, gender, and capacity. Therefore, it is necessary to work on practices that will improve work in schools.

More and more conflict situations arise in the classrooms, such as coexistence problems, aggressive behaviors, low tolerance for frustration, lack of social skills⁷³, ICT addictions, problematic alcohol and drug use, male chauvinism and small-scale male chauvinism, etc. Peace cannot be achieved from an outdated traditional modernity where values are imposed on individuals or groups through power relations. School peace can be achieved from approaches consistent with dialogical modernity, from approaches of egalitarian dialogue, from the plurality of voices that make up the educational community.

Social and contextual realities, and people “change” frequently, and so do the forms of conflict. Peace is not an immovable objective but is identified and built daily, it is imperfect because it is unfinished⁷⁴, it is therefore dynamic, open, diverse, etc. This processual approach benefits the evolution of pacifism. In addition, it is based on theoretical and epistemological approaches based on evidence and subjectivities that bring us closer to the understanding of the human being.

Peace Education and respect for human rights acquire in our days a particular relevance when contrasting their values with the daily violence, the horrors of war and the destruction or gradual transformation of values that affect us day after day.

71 Johan Galtung, Form and Content of Peace Education. En *Encyclopedia of Peace Education* (Nueva York, USA: Teachers College, Columbia University, 2008). From [http://www.tc.edu/centers/epe/\(27/01/2020\)](http://www.tc.edu/centers/epe/(27/01/2020))

72 Antonio Bolívar, “Justicia Social y Equidad Escolar. Una revisión actual” [“Social Justice and Educational equity. A Current Review”]. *Revista Internacional de Educación para la Justicia Social, (RIEJS)*, (2012). N°1(1), 9-45.

73 Sarai Menacho Hernández, “El educador social y la escuela. Justificación de la necesidad de la educación social en la escuela” [“The social educator and the school. Justification of the need for social education at school”], *Revista de Educación Social*, (2013) 16, 1-16

74 Francisco, Muñoz Muñoz, *La paz imperfecta [Imperfect peace]*. (Granada: Instituto de la Paz y los Conflictos/Universidad de Granada, 2001). From [https://www.ugr.es/~fmunoz/documentos/pimunozespa%C3%B1ol.pdf\(10/01/2020\)](https://www.ugr.es/~fmunoz/documentos/pimunozespa%C3%B1ol.pdf(10/01/2020)).

As discussed, “peace is not only defined by the absence of war and conflict, it is also a dynamic concept that needs to be understood in positive terms, such as the presence of social justice and harmony, the possibility for human beings to fully realize their potential, and respect for their right to live their lives with dignity. Long-term human development cannot take place without peace and without a fair, equitable and continuous planning, peace cannot be maintained.”

75

Educating for Peace means developing complex themes and problems with a critical, deep and serious approach to our shared present and our common historical period. Complex themes with diverse meanings in different contexts that expand themselves from the school environment to the family, the neighborhood, the peer group, and the diverse socialization processes.

In summary, from the approaches of Social Pedagogy, Education for Peace, specifically, stands as a necessity for the construction of an integrative and inclusive “culture of peace”.

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