

# Community-Based Institutes on Peace Education (CIPE) organizer's manual



a peace education planning guide

developed by Tony Jenkins

with Emma Groetzinger, Tiffany Hunter, Woo Kwon & Betty Reardon



# Community-Based Institutes on Peace Education (CIPE)

organizer's manual

••• a peace education planning guide

(version 1.0)

••• **developed by Tony Jenkins**  
with Emma Groetzinger, Tiffany Hunter, Woo Kwon & Betty Reardon

This manual, with additional resources, may be found online at [www.c-i-p-e.org](http://www.c-i-p-e.org)

Version 1.0

(This is the preliminary version of the CIPE Organizer's Manual)

**Developed by**

Tony Jenkins

**With**

Emma Groetzinger \* Tiffany Hunter \* Woo Kwon \* Betty Reardon

**For**

Community-Based Institutes on Peace Education (CIPE),  
an initiative of the International Institute on Peace Education (IIPE)

**Layout Design**

Robyn Wood ([www.daisyporkchop.com](http://www.daisyporkchop.com))

**Copy Editor**

David Rice

**Cover Illustration**

Matt Wimsatt ([www.mattwimsatt.com](http://www.mattwimsatt.com))

International Institute on Peace Education (2007)

This manual is made possible by the generous support of the United States Institute of Peace

For information on Community-Based Institutes on Peace Education and the  
International Institute on Peace Education contact:

International Institute on Peace Education  
c/o Global Education Associates  
475 Riverside Drive, Suite 1626B  
New York, NY 10115 USA

Phone (#1): 212.870.3290

Phone (#2): 212.678.8116

Fax: 212.870.2729

Email: [info@c-i-p-e.org](mailto:info@c-i-p-e.org) or [peace-ed@tc.edu](mailto:peace-ed@tc.edu)

Web: [www.tc.edu/PeaceEd](http://www.tc.edu/PeaceEd) or [www.c-i-p-e.org](http://www.c-i-p-e.org)

# acknowledgements

The ideas, philosophies, perspectives, and possibilities contained in this manual have been culled from many years of relationships and collaborative inquiry conducted by members of the International Institute on Peace Education (IIPE) community. The IIPE, celebrating its 25th anniversary in 2007, has been a great source of inspiration, learning, friendship and camaraderie for educators the entire world over. The CIPE is a vision generated by the IIPE community, thus we thank each and every IIPE participant for helping us launch this new and intense initiative in the development and dissemination of peace education.

We are grateful for the funding support from the United States Institute for Peace that made the writing and production of this manual possible. We are also grateful to the Biosophical Institute and the many individual donors, too many to be named here, who saw and continue to see promise and possibility in our ideas.

I would like to extend special thanks and kudos to Emma Groetzinger, Tiffany Hunter, and Woo Kwon; the team of graduate student researchers and authors who contributed to this book. Through their support and insight, the writing of this manual was a delightful learning experience. Members of the CIPE Global Coordinating Council also made significant contributions by sharing with us their own experiences in peace education and community-based learning. We extend exceptional thanks to David Rice, Matt Wimsatt, and Robyn Wood who volunteered their skills and labor to the production aspects of the manual.

I would like to extend my personal thanks and appreciation to Janet Gerson and Betty Reardon. Each has provided leadership and significant contributions to the field of peace education and especially to the IIPE. The CIPE would not be possible without their input, support and encouragement.

Tony Jenkins  
Global Coordinator, IIPE & CIPE  
February 15, 2007



# table of contents

introduction.....	5
• • • purpose of this handbook & how to use it	
<b>1 historical background .....</b>	<b>9</b>
• • • International Institute on Peace Education: building foundations for global community	
<b>2 CIPE .....</b>	<b>13</b>
• • • what is a CIPE?	
• • • hosting criteria & guidelines	
<b>3 getting involved.....</b>	<b>19</b>
• • • participating in the global peace education community	
<b>4 principles of community learning.....</b>	<b>23</b>
• • • contemplating community	
<b>5 peace education overview .....</b>	<b>27</b>
• • • comprehensive & holistic scope	
• • • diverse and contextual forms and contents	
<b>6 planning, preparation and strategizing .....</b>	<b>35</b>
• • • peace education planning concepts	
• • • 7 steps/considerations	
• • • acquiring materials and support	
<b>7 best / sample practices.....</b>	<b>45</b>
• • • practices from the IIPE model	
• • • establishing community ownership	
• • • establishing community guidelines	
• • • sustaining involvement	
• • • recommended exercises: building conditions for community	
• • • peace education skills and capacities	
<b>resources .....</b>	<b>63</b>
• • • pre-CIPE participant questionnaire	
• • • post-CIPE participant evaluation	
• • • CIPE organizer's post-CIPE evaluation	
• • • budget planning worksheet	
• • • about the authors/contributors	
• • • quick reference guide	





# introduction

••• purpose of this handbook & how to use it



# purpose of this handbook and how to use it

## learning objectives

become familiar with the handbook & how to use it

## guiding questions

- How do you define violence? What are the interrelationships amongst its various forms?
- How does violence manifest itself in your community and what educational approaches might you utilize to address and transform it?
- How might you keep the broader goals of peace education in mind while designing educational initiatives that meet local needs?
- How might you start or develop a practical peace education project in your own community?

This “Organizer’s Manual” is designed to assist formal, non-formal and grass-roots educators and educational planners by providing ideas and tools for the development of community-based peace education learning projects that might contribute to the reduction of violence at all levels of the global social order. More specifically, it has been developed to aid in the planning of “Community-Based Institutes on Peace Education (CIPE),” a special community-centered initiative of the International Institute on Peace Education (IIPE).

This manual does not offer a “one-size-fits-all” approach to peace education. As you explore the contents you will see that this manual is arranged like a workbook. It is organized around inquiries into practical considerations for designing peace education initiatives in multiple and varying contexts. These inquiries are designed to engage you – the educator/planner – in reflections upon your own unique situation and possibilities for affecting change through education. We believe that the process of planning a peace education course, workshop, program, conference, or community-based learning project is a task best approached in a “learning mode.” In our experience, we often find that we learn as much in the process of planning as we do in conducting the actual initiative.

Educational planning done in a “*learning mode*” is a process that requires comprehensive and holistic thinking and approaches for dealing with complex and often systemic problems that can often feel overwhelming. Goals such as the *transformation* of the “war system” and nurturing and sustaining a culture of peace are integral considerations to most peace education practice and content, yet such goals can be challenging to translate into present and local contexts where peace education initiatives are actually taking place. The inquiry in this manual is designed to help educators simultaneously consider the socially transformative “big picture” goals of peace education while addressing local concerns, realities and practical possibilities for affecting *change*.

Peace education is often described as education for social transformation. Social transformation is a process, we believe, best pursued and sustained cooperatively and communally. Community-based learning, or learning in community, is strengthened and made more effective when diversity and difference are encouraged and embraced. It is a process that encourages the participation of diverse constituents to work

- **change & transformation**

- The concepts “change” and “transformation” are used throughout this manual in describing the purposes, goals and intended outcomes of peace education. The term “change” describes a process of becoming different in a particular way without fully losing one’s previous characteristics. Betty Reardon describes transformation as a deeper change that affects ways of thinking, world views, values, behaviors, relationships, and social structures (Reardon 1988, x). An example from every day life can be used to illustrate the difference between these concepts: when a light bulb burns out the bulb can be easily changed. A transformative approach would be to remove the lamp all together, replacing it with a skylight, thereby eliminating dependency on the light bulb and electricity.

- **working in a learning mode**

- How do you learn? How do you define learning? We describe learning as much more than the simple acquisition of new information and new skills. We view learning as the integration of that new information into the knowledge and experiences we already have. In this sense “learning” and “change” can be seen as interdependent concepts and processes. Learning is a process of personal change that is sometimes minute and other times comes as an epiphany. It is essential for peace educators to understand this connection between learning and change. It points out that how we learn, and the methods we use to facilitate that learning are as important as the content of that learning.

toward commonly identified goals and objectives. It can also facilitate the development of community where no apparent community existed before. The educational approaches and ideas described in this manual embrace community as a central organizing principle for facilitating social change and transformation. The manual also reflects values and approaches rooted in positive notions of community, such as cooperative learning, empathy, and mutual understanding. Coming to understand what makes a community and how a community can work, learn and grow together to affect change is the central learning objective of this manual.

We welcome you, new colleagues and old, to our/your learning community. This community is an open space for celebration, sharing, reflection, contemplation, questioning and creativity – all essential attributes of a transformative learning process. We look forward to the new ideas, knowledge and possibilities that emerge as we engage each other in ongoing learning with the common goal of confronting, challenging, resisting, and transforming violence and nurturing a culture of peace.

- **how this manual is organized**

- **Chapters 1 & 2** provide context and historical background to the CIPE and IPE initiatives.

- **Chapter 3** provides information about various networks, organizations and tools for getting involved in the global peace education community.

- **Chapter 4 & 5** provide overviews to the foundational principles of the CIPE initiative: community and peace education.

- **Chapter 6** explains some central concepts of peace education planning and a step-by-step planning guide for designing a community-based peace education initiative.

- **Chapter 7** provides an overview of sample community building practices as well as recommended and adaptable learning exercises and a primer on peace education skills and capacities.

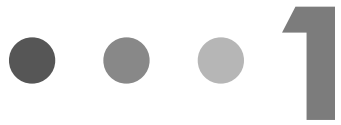
- **Resources** includes planning resources, participant questionnaires, evaluation tools and a budget planning worksheet.

- ● ● **references & recommended readings**

*Cabezudo, Alicia & Reardon, Betty. 2002. Learning to Abolish War: Teaching Toward a Culture of Peace. New York: Hague Appeal for Peace. (Available online at [www.haguepeace.org](http://www.haguepeace.org))*

*Ghosn, Irma-Kaarina. 2005. Towards a Culture of Peace through Teacher Education: Handbook for Workshop Facilitators. Lebanon: Institute for Peace and Justice Education.*

*Reardon, Betty. 1988. Comprehensive Peace Education: Educating for Global Responsibility. New York: Teachers College Press*



# historical background

- International Institute on Peace Education:  
building foundations for global community

# International Institute on Peace Education: building foundations for global community

## learning objectives

understand the historical foundations of the CIPE

introduce planners to some of the methods and structure of the IIPE

## guiding questions

- In what ways might the concerns of your local community relate to global concerns?
- What is the IIPE and how do its goals and processes differ from a CIPE?

The International Institute on Peace Education (IIPE) was founded in 1982 and has since been held annually in different parts of the world. The first IIPE was held at Teachers College, Columbia University and organized by Professors Betty A. Reardon, Willard Jacobson and Douglas Sloan in cooperation with the United Ministries in Education. IIPE is a multicultural and cooperative learning opportunity that has brought together educators and professionals from around the world to learn with and from each other in short-term learning communities that model principles of critical, participatory, peace pedagogy. The Institute is an opportunity for networking and community building and has spawned a variety of collaborative research projects and peace education initiatives at the local, regional, and international levels. The International Peace Bureau, in nominating IIPE for the 2005 UNESCO Peace Education Prize described it as “probably the most effective agent for the introduction of peace education to more educators than any other single non-governmental agency.”

The social purposes of the IIPE are directed toward the development of the field of peace education in theory, practice and advocacy. Similar to the CIPE, the objectives of each particular institute are rooted in the needs and transformational concerns of the host region. In addition to the important learning of contextually relevant issues and pedagogical approaches, the purposes of the IIPE are threefold:

- 1) To aid in the development of the substance of peace education through exploration of new and challenging themes that contribute to the on-going development of the field.
- 2) To build strategic international institutional alliances among NGOs, universities and agencies involved in peace education, thereby increasing the benefits of shared expertise on substance and practice as well as advancing educational reform initiatives.
- 3) To encourage regional cooperation toward the maximization of resources, cooperation in pedagogical and substantive developments and increasing regional perspectives on the global issues that comprise the content of peace education. This is accomplished through significant involvement of regional organizations and participants with an annual goal of 50% of the participants from the region.

Each year the IIPE is hosted by a different university or NGO partner organization. The one week intensive program is attended by an average of 65 people. Since its founding it has been hosted in more than a dozen different countries, including: Canada, Costa Rica, El Salvador, Greece, India, Japan, Lebanon, the Netherlands, Philippines, South Korea, Spain (Basque Country), Turkey, and the United States.

The educational philosophy and approach of the institute is primarily directed toward developing capacities for critical thinking, inquiry, and reflective skills that enable participants not only to understand the relevant issues and obstacles to peace, but more importantly to develop skills and abilities to confront these issues, envision realistic alternatives and devise and implement strategies for their realization. The IIPE is built around a community of learners in the Freireian tradition, in which the learning process is reciprocal. “Participants” and “participatory” are key words in describing the Institute. Unlike other similar trainings or events, presenters are in every sense participants, equally engaged in mutual learning. The Institute draws on the experiences and insights of diverse peace educators and advocates from all world regions helping us learn from each other’s experiences and strategies in achieving human rights and women’s rights, working towards demilitarization, and resolving conflicts.

The structure of the IIPE helps to facilitate learning by providing interactive opportunities through all phases of the program, thus each component of the program serves a particular function in the learning experience of the Institute: the orientation, the plenaries, the workshops and seminars, the excursions and the reflection groups. The orientation introduces participants to the purposes and process of IIPE, beginning the process of acquaintance from which we will build our learning community. The plenaries provide a common substance for all in the community and a basis for the specific consideration of some of the workshops and seminars. The excursions permit us to have some direct experience of our host country, its landscapes and the issues of justice and peace which its citizens are addressing. The reflection groups are the heart of the learning and community building experience, the base at which we share our daily learnings. Reflection groups provide a space for assessing learning, challenging assumptions, and integrating new knowledge and experiences into participants’ professional and personal lives. (See Chapter 6, “Best/Sample Practices” for specific examples of practices used at the IIPE, pg 46.)

### ● ● ● **references & recommended readings**

*To learn more about the history and philosophy of the IIPE and to view past programs and reports visit the IIPE website: [www.tc.edu/PeaceEd/IIPE](http://www.tc.edu/PeaceEd/IIPE).*



• • • 2

# community-based institutes on peace education

- • • what is a CIPE?
- • • hosting guidelines



# what is a CIPE?

## learning objectives

introduce the concept and practice of learning communities

understand how communities can play a role in effecting social change

identify the global goals and objectives of the CIPE initiative

## guiding questions

- What are the foundational principles of the CIPE and how might they be relevant to your own circumstances?
- What are ways that local communities might participate in and contribute to high level policy discussions on peace, security, and education?
- How might local communities be integrated into the global community?

The idea for Community-Based Institutes on Peace Education (CIPE) emerged in 2005 from the conscientious work, research and planning of a network of formal and non-formal educators and academics concerned with the role of and possibilities for education in the prevention of deadly conflict; the rethinking of global security; preparing individuals for engaged, democratic citizenship; and the realization of human rights, social justice and ecological balance. Many researchers have provided evidence that education plays a significant role in initiating personal, communal, even structural developments that make qualitative differences in society, economy and politics. These developments have been the avowed aim of numerous education campaigns from the general social goals of UNESCO's "Education for All" to the normative goals of the People's Movement for Human Rights Education and the curricular goals of the Global Campaign for Peace Education (three globally recognized programs in education for social transformation). There is general agreement among education authorities that if education is to be an instrument of such change, education itself must be transformed. This consensus was reflected in the UNESCO Declaration and Framework of Action for Education for Peace, Human Rights and Democracy, Paris, 1995. Basic and essential to any significant change in education is the professional preparation of educators, especially teacher educators and trainers of non-formal education facilitators.

### ● distinctions between IPE & CIPE

- The IPE nurtures short-term learning communities comprised of peace educators from around the world. CIPEs, locally conceived and based, are designed to be sustainable learning communities that will continue to meet and support each other.

Significant discussions on the issues of violence, security and peace typically take place at the highest levels, excluding the grassroots educators and their communities whose participation is both necessary and crucial for ensuring equitable outcomes to local and global decision-making. While important work is taking place on the ground, grassroots organizations and educators from conflict zones and developing nation-states work with very limited resources and have limited access to requisite substantive knowledge and adequate training opportunities. Educators also have limited opportunities to learn, share and strategize with counterparts in other national or world regions, despite the fact that issues related to peace and human security, by their very nature, cross borders and reach into all communities. There is an urgent need to

create opportunities for serious and sustained dialogue among frontline educators working on these crucial issues. Such opportunities can enable educators to engage in global civil society and capacitate them to train other educators so that the majority of world citizens can be effectively enfranchised through education for civic participation.

Over the years the IIPE has inspired many participants to develop local initiatives. Several requests have also been made for additional IIPE offerings and the IIPE organizers have long agreed that support and activities need to be extended beyond the annual program to serve the growing demand for the type of learning that the IIPE offers for educators from all sectors of society. There are formal and non-formal practitioners of peace education in nearly every community around the world, many of which are in the IIPE network. However, support networks at the local level barely exist. Furthermore, the existing international activities and training possibilities in peace education rarely reflect local needs and relevant practices. In addition, one of the major obstacles to the dissemination of the methodologies and issues experienced by participants in IIPE is the financial and language barriers which prevent many eager for preparation in peace education from traveling to and participating in the IIPE or similar international programs.

The CIPE was developed to address these local needs by extending the IIPE community through the creation and coordination of locally based mini institutes (1-3 days) based roughly upon the IIPE. In 2007 the first CIPEs are being organized by former hosts and participants of the IIPE in their local communities with assistance and cooperation from the IIPE Coordinators. Each CIPE program is unique, designed to address locally relevant issues and concerns, drawing upon local human resources, enlisting the cooperation of local institutions, and conducted in the local language.

## Goals of the CIPE

- **To provide local support for peace educators**

There are educators practicing peace education in nearly every corner of the world, yet we are little aware of each other's existence or the complementary work that we are respectively engaged in. While the IIPE has brought together people in solidarity from around the world, the CIPE will be utilized to bring people together in learning communities at the local level.

- **To learn from each other about best practices**

The IIPE community is itself its greatest intellectual and practical resource. A world of experts exists amongst the daily practitioners of peace education. As a community of learners we have much to learn from and with each other.

- **To address current and relevant local content and issues**

The annual IIPE is designed to address contextually relevant peace issues and obstacles of the host region. However, every community has its own distinct culture and history, and what might be relevant to one might not be as relevant to another. At the community level, the CIPE can be developed to address the most pertinent and relevant issues toward instituting educational change.

- **To support school and community based peace education initiatives**

The IIPE receives numerous requests for supporting emerging peace education programs and initiatives around the world. In many instances, the local community is better equipped to provide this support. The CIPEs will aid in providing grassroots support with the benefit of being connected to an extensive global community and the IIPE.

- **To increase the possibility for affecting policy locally, nationally, and globally**

Any effective strategy for change or social transformation needs to involve actors at all levels of society. It is not enough to outreach only to policymakers and power-holders. Formal and non-formal educators need to be involved in the process of educational change as they are the most active participants and its greatest stakeholders. Working together we can better show evidence of the need and potential for peace education.

- **Increase potential for research and new developments in the field of peace education**

We are little aware of the diversity of approaches and practices of peace education that exist in the world. We are even less aware of the success stories of peace education. The CIPE will bring the global community closer together through extending networking and sharing opportunities.

- **what a CIPE might look like**

- Fundacion Escuelas De Paz, an NGO based in Bogota, Colombia is planning a regionally based CIPE. They are inviting small groups of teachers they have previously worked with from several schools across the country to participate in the event. By beginning with a regionally based CIPE, Fundacion Escuelas De Paz hopes to prepare the teacher groups to 1) continue to learn together, and 2) design and implement CIPEs in their own schools and communities thereby initiating a multiplying effect.

They have planned a two part format for their CIPE. Morning sessions will be closed workshops for those teachers involved in the peace education and peace movements. The goal of these sessions is to strengthen community; share and process what participants are doing in their own areas; and nurture understanding and support on the theoretical and organizational levels of peace education. To promote further community engagement the afternoon sessions will be open to the public in order to disseminate and share the ideas and practices of a culture of peace with the schools and local communities. These sessions will be led by knowledgeable people from the local, national and international levels, with a goal of sharing the best practices and experiences.

# hosting criteria & guidelines

## learning objectives

understand the organizational and relational structure of the CIPE

## guiding questions

- How can I get involved in a CIPE?
- What are the criteria for hosting a CIPE?
- What other opportunities exist for getting involved in peace education networks and communities?

Although rooted in locally based initiatives, CIPEs are envisioned as the foundations of a broader movement for social change through education. CIPEs are intended to foster self-sustaining learning communities, able to support and learn from and with each other, with the goal of addressing and transforming local experiences of violence through learning and education. These local experiences are then further contextualized by relating them to larger and often systemic issues of violence that affect the entirety of the human community. CIPEs may be one-time, stand-alone learning experiences although they are intended to be recurring to provide a constant base of local support and learning exchange. CIPEs warmly wrap together the best of the IIPE – community and cooperation – into a package more suitable to support its constituents and promote social transformation directed toward the reduction and elimination of all forms of direct and indirect violence.

The CIPE is still in developmental and testing stages. In its first few years, the program will be carefully monitored to learn from the experience of each CIPE. Due to monitoring constraints only a limited number of CIPEs are initially being offered. The first several CIPEs are being hosted by former IIPE participants and/or organizations that have worked closely with the staff of the IIPE on other projects or initiatives. After initial evaluations are conducted the global organizers will announce more concise hosting criteria.

Although we are unable to accept all requests to officially host CIPEs at this time we encourage you to develop your own similar initiatives and share these experiences with the global community.

## ● Evaluation & Reports

- All CIPE organizers are requested to 1) conduct pre and post-CIPE participant questionnaires; 2) complete an organizers' post-CIPE evaluation; and 3) submit a post-CIPE report to be shared with the global IIPE/CIPE network. These evaluation tools are included in the Resources section of the manual (page 63).

These evaluations and reports will be utilized to determine the direct and long-term impact of peace education initiatives at various social-organizational levels; to examine the relevance and effectiveness of different approaches, methodologies, and pedagogies as well as determine best practices to be shared; and to determine areas for potential research and new developments in the field of peace education.



• • • 3

# getting involved

- participating in the global peace education community

# participating in the global peace education community

## learning objectives

become familiar with different networks, organizations and tools for getting involved in the global peace education community

## guiding questions

- What opportunities exist for getting involved in peace education networks and communities?

## **Global and Regional Networking: CIPE Global Coordinating Council (GCC)**

The CIPE/IIPE community is supported and sustained by a Global Coordinating Council (GCC). The GCC is comprised of regionally based associates of the IIPE/CIPE who serve as communication and resource hubs in the global network. They are experienced and well networked academic/educator/activists chosen because of their familiarity with regional and country specific peace education developments and resources. The GCC exists to support individuals and groups interested in learning more about peace education activities within their region. The GCC should be your first contact in finding out what peace education activities are occurring in your part of the world. Profiles and contact information for GCC members can be found on the CIPE website ([www.c-i-p-e.org](http://www.c-i-p-e.org)). GCC members will also actively participate in regional based dialogues on the “Peace Education Online Communities.”

## **Global Campaign for Peace Education**

Founded in 1999, the Hague Appeal for Peace Global Campaign for Peace Education (GCPE) is an international organized network that promotes peace education among schools, families and communities to transform the culture of violence into a culture of peace. The Global Campaign for Peace Education is presently coordinated by the Peace Education Center at Teachers College, Columbia University.

The Global Campaign for Peace Education has two goals:

- 1) to see peace education integrated into all curricula, community and family education worldwide to become a part of life; and
- 2) to promote the education of all teachers to teach for peace.

The monthly newsletter of the Global Campaign for Peace Education features articles and news as to how and where the GCPE network is active and growing. It includes a monthly introductory letter from a member of the GCPE; reports from the field chronicling successes and challenges; profiles of peace educators; listing of events, conferences, and trainings in peace education from around the world; new publications in the field; job postings; and occasional action alerts. You can sign-up for the newsletter online at [www.tc.edu/PeaceEd/newsletter](http://www.tc.edu/PeaceEd/newsletter).

## The Peace Education Online Learning Community

Support for the CIPE, IIPE and Global Campaign is facilitated through an online virtual community. The “Peace Education Online Community” is an interactive component of the CIPE website that enables members of the global community to communicate and interact with each other through online discussions, collaborative working spaces, an updatable calendar of events, member profiles, reports of institutes, the sharing of files and papers including sample curricula and best practices from local communities, and much, much more. This web-based initiative will aid the CIPEs in connecting to global initiatives and developments in peace education.

The Peace Education Online Community is a shared space for IIPE and CIPE participants, members of the Global Campaign for Peace Education, and other concerned educators. Access to the Community is open to anyone interested in peace education.

You can access the Community directly at [www.c-i-p-e.org/forum](http://www.c-i-p-e.org/forum).

### ● Getting Involved

● Following are several ways that individuals and groups can get involved in the CIPE and other global peace education initiatives:

- Participate in a local CIPE event already being planned
- Communicate with members of the CIPE Global Coordinating Council to learn about regionally based peace education events, trainings, networks, campaigns and resources (see above)
- Participate in an annual International Institute on Peace Education (IIPE)
- Contribute to the online learning community (see above)
- Get involved in the Global Campaign for Peace Education (see above)
- Contact the IIPE/CIPE coordinators (see quick reference guide)





● ● ● 4

# principles of community learning

● ● ● contemplating community

# contemplating community

## learning objectives

deepen understanding of various forms of community and how they function  
introduce methods and practices of engaging people in community settings

## guiding questions

- What and who comprises and defines a community?
- What might be the conditions or requirements of a healthy community?
- What possible group processes or tools can be used to assure the health of a community accounting for diversity and difference?
- What methods or learning approaches, from you own experience, can be used to foster community and engagement with society?

People belong to communities that engage them – communities that recognize their needs and value their experiences. In geographical communities common interests are defined by our shared resources, borders and general surroundings. In an increasingly globalized world geographical communities are merging and borders are quickly fading away. With the emergence of a more globalized sense of the world, great potential exists for new, more peaceful ways to relate amongst people – a place where nation-states have often failed to succeed. Long before the term “globalization” entered our daily lexicon peace researchers, educators and activists have been educating for global community via ecological and living systems perspectives that illuminate the interdependence and fragile balance among and between all living things on planet earth. Our world has always been “globalized,” but it is just now, as the result of significant technological advancements and unchecked economic expansion, that we have begun to develop an awareness of this reality.

The IIPE and CIPE experiences are rooted in community values and processes, both for the benefits of *learning from and with each other* and for the political and action possibilities that may result. Most forms of formal education have done little to prepare citizens for active and critical social engagement. Societal apathy and citizen disempowerment arise not from a lack of interest in politics but as a result of the failure of formal and non-formal education to prepare people for political participation. Political participation is rooted in individual commitment to a social process; this commitment is nurtured through a sense of belonging in community. Learning to engage with ourselves, with knowledge and ideas, and with others in community can capacitate us for social engagement and transformation.

Inquiry into how communities are nurtured and sustained is an important learning goal of each CIPE. This manual will occasionally utilize Patricia Calderwood’s four conditions for the nurturance and sustainability

### ● nurturing community

- The CIPE organizers recommend all CIPEs include an introductory plenary or workshop exploring community concepts and processes. A set of community building exercises, based on Calderwood’s four conditions (creating group identity, accounting for internal difference and diversity, learning how to be in community, and celebrating community) is included in Chapter 6, “Best/Sample Practices.”

of communities as a practical framework for this inquiry. These four conditions are: *creating group identity, accounting for internal difference and diversity, learning how to be in community, and celebrating community* (Calderwood 2000, 23).

Group identities are formed in multiple ways, based on a wide variety of parameters and conditions, and are defined by a basis of common concern(s). Betty Reardon describes this sense of group identity and some of the actions through which it is sustained:

As a community, the group shares knowledge, reflects together on the issues and formulates common strategies for change. A learning community is built upon the base of common concern and is developed through mutual respect, attentive listening and vigorous participation. ...Participants are engaged with each other in a common engagement with the issues intended to devise proposals to engage the larger community in addressing the social problems of concern. (Reardon 2006, 18)

A common failing of community building is the sacrifice of individual diversity and difference for the group identity. Diversity and difference in a group can generate *conflicts*, yet at the same time can produce new ideas, understandings and possibilities for change. In Betty Reardon's account internal difference and diversity is moderated through active participant processes of respect, understanding and participation. Having such group processes in place helps to assure that diversity is learned from and not diminished. These processes can also assist us in learning how to be in community. There are many ways a community can share the responsibilities and leadership of the group that take into account the unique capacities and lived realities of its members. Celebrating community helps to remind members of their commonalities and can be a way to provide recognition to the contributions of all members of the group.

### ● violence & conflict

- We describe violence as avoidable and preventable harm that is typically deliberate and intentional in nature.
- Violence comes in many forms, the most obvious being direct violence in which harm is directly inflicted between individuals and/or groups typically in the form of physical confrontation or war. Less obvious forms of violence are identified as "indirect," in which harm is inflicted through social and cultural norms and institutions. Economic policy that privileges one group of people over another is an example of indirect violence.

Conflict is mistakenly assumed as inherently violent. The International Center for Cooperation and Conflict Resolution (ICCCR) describes conflict as a naturally occurring phenomenon that has both constructive and destructive potential, depending on how it is managed. They further explain that "engaging in conflict tends to generate anxiety in many people who associate it with negative or violent outcomes, which leads to fight or flight responses. In fact, conflict can provide a uniquely human opportunity to learn about ourselves and others, to motivate necessary changes in the status quo, to challenge obsolete ways of thinking, relating, working, and to innovate."

There are many learning processes which exist, from different cultures and contexts that nurture positive relational and community behaviors. These behaviors are supported by complementary values such as promoting peaceful living, respect for human life and rights, acceptability, empathy and justice. Each of these values is *relational* – that is they are realized in the spaces that exist between and among peoples and institutions. They are values reflective of how we relate to and with one another and they are the indicators of how we negotiate differences, commonalities and conflicts. We are often taught "about" such values but rarely are such values modeled in pedagogical practice nor are they authentically nurtured through the learning we design and deliver.

The Peace Education Center has been utilizing a pedagogy of engagement as a way of preparing learn-

ers for living in community. This pedagogy is based upon learning approaches that promote engagement at multiple levels, all with the goal of fostering knowledge and skills necessary for engagement with society. This pedagogy intentionally fosters a commitment to learning, and a commitment to others through the building of learning communities. Following are descriptions of the multiple levels at which a pedagogy of engagement could be applied using a comprehensive approach. We encourage you to consider, from your experience, what different exercises, teaching approaches or methodologies could be utilized to foster engagement and community at these various levels. (Jenkins 2006)

- **Engaging the learner in a process of reflection on reality and possibilities for action**

Engaging learners in an inquiry into their values and views, their daily lives, and the structures and systems in which they are lived is an important step in understanding how their individual and group identities are formed. This process is often described as “awareness-raising.” Such engagement is often nurtured through practices and processes of reflection.

- **Involving learners in a process of critical engagement with existing knowledge via the learning material**

Such a process capacitates learners to think critically, to assess existing knowledge, and to consider realistic alternatives. It is the opposite of traditional rote learning. A learning process often utilized to facilitate this type of engagement is inquiry.

- **Engaging the learners with each other**

A pedagogy directed toward eliciting social change or transformation needs the involvement of all members of the learning community. Addressing issues of common concern requires the capacity to learn from and with each other. Here skills and practices of collaboration are emphasized.

- **Engaging the learner with society**

Peace education strives toward capacitating learner-citizens, through a non-indoctrinating process, to engage in public action. It prepares people to commit to and carry out practical measures in the present which can lead to a more preferred future.

- ● ● **references & recommended readings**

Calderwood, Patricia. 2000. *Learning Community: Finding Common Ground in Difference*. New York: Teachers College Press

The International Center for Cooperation and Conflict Resolution (ICCCR) website:  
<http://www.tc.edu/icccr/centerGeneralApproach.html>

Jenkins, Tony. “Education for Peace as ‘Education 4 P’s.’” A contribution to the plenary session on “Education for the Common Good” presented at the Peace and Justice Studies Association Conference at Manhattan College, October 7, 2006 (These “levels” of a pedagogy of engagement were derived by Betty Reardon, with modifications by Tony Jenkins, during the instruction of the course “Peace Education Perspectives on Security: Alternatives to War and Armed Forces” at the Teachers College Tokyo Campus in May 2005 and again at Teachers College, New York campus in October 2005.)

Reardon, Betty (2006) *Freedom of Religion and Belief: An Essential Human Right – a Learning Manual*. New York: Peoples Movement for Human Rights Education (PDHRE).

• • • 5

# peace education overview

- comprehensive & holistic scope
- diverse & contextual forms and contents

# comprehensive & holistic scope diverse & contextual forms & contents

## learning objectives

deepen understanding of the social purposes of peace education

develop awareness of the multiple processes, contents and forms of peace education

consider comprehensive and holistic approaches to education for social change

## guiding questions

- What values, content, and processes might comprise a comprehensive approach to peace education?
- How would you define the social purposes of education?
- What knowledge and/or skills are required for peace, and how might that knowledge developed and learned?
- Is there a relationship between what is learned and how it is learned? If so, what is its significance?

## **Purpose: Education for Peace**

The goals and purposes of peace education are often misunderstood. The most common misperception is that peace education is simply education about peace, in which content such as peace movements and leaders, from Mahatma Gandhi to Martin Luther King Jr., are delivered as a special course or program of study. Teaching about peace is absolutely beneficial, particularly in a world where history is most often viewed through a lens of violence. However important it is that we teach about peace, it is even more tantamount that we teach for peace, or better yet toward peace. There is a wide consensus amongst peace education practitioners and theorists from around the world that *peace education is education both about and for peace*. An education for peace is overt in its intentions to understand, confront, resist and transform violence in all its multiple manifestations.

There is an assumption that education for peace is an overtly activist, political, and indoctrinating process. As is the case with any form of education there is always this possibility. This assumption, however, is embedded in a misunderstanding of the purposes of education in general. All education has social purpose. The *social purposes of education* are those conditions in society which educational planners and authorities seek to influence, maintain or change through the education they design and deliver. In most Western contexts formal education systems prepare students with the skills and knowledge necessary to participate in a competitive and consumerist society. The education that is received in this context is intentionally directed toward the perpetuation of such a social order.

The real assumption that is made about education, in any form, is that it is neutral and value free. Take a

moment to reflect upon your formal educational experiences by asking yourself the following questions:

- *Who was taught?*
- *What was taught?*
- *Who determined what and who was taught?*
- *How was it taught?*
- *How was the learning evaluated?*
- *What values were at the core of this learning?*

## **Comprehensive Peace Education**

In the work of the Peace Education Center we emphasize that comprehensive peace education comprises both content and process. Reflect upon the following statement:

*How you come to know,  
what it is that you know,  
largely determines how you will use or act upon that knowledge in the world.*

There is a strong interrelationship among purpose, content and process. The “how we come to know” part is the process, or in educational terms it might be described as the pedagogy. The above statement alludes to the idea that the “how we learn” is as relevant as the “what we learn.” Such thinking illuminates the importance of the learning process in the development of active and critically engaged learners.

Betty Reardon defines comprehensive peace education as “a generalized approach to education for global responsibility in a planetary nuclear age; it operates at all levels and in all spheres of learning, includes all fields of relevant knowledge, and is a lifelong, continuous process.” (Reardon 1988, 74) A comprehensive approach to education begins with the open identification of its social purposes and the values it comprises. Content and process are then determined so as to be consistent with the social purposes. In Betty Reardon’s definition, global responsibility comprises the social purposes of the education, all fields and spheres of learning comprise the content, and the “how we learn” is defined as an active, malleable and continuous process. The emphasis on content comprising “all levels and all spheres of learning” is also of special relevance to comprehensive peace education. Drawing from all fields and disciplines of knowledge, peace education seeks to learn from as many perspectives as possible in addressing complex social realities and conflicts.

Avoiding indoctrination is a major challenge in peace education as in all forms of education. Indoctrination can easily be avoided by reflecting upon the comprehensive approach described above and identifying content and processes that are consistent with the social purposes and values of the education we are designing. Peace education is based in such values as democracy, nonviolence, community, cooperation and social justice. Philosophically it embraces difference and diversity and also recognizes and values the autonomy of the individual learner. In consistency with these values peace education learning is often pursued through critical, reflective learning modes. In such learner-centered methods authentic values are

- **pedagogy**
- What is pedagogy and how does it differ from teaching methods or practices? Pedagogy is generally described as the art, profession, or study of teaching including the strategies, techniques, and approaches that teachers can use to facilitate learning. A deeper understanding might be nurtured if pedagogy is thought of as the human and relational element in the learning process. In this sense, pedagogy is the art of facilitating learning amongst learners, which implies that the teacher is as much a learner as the students. (Jenkins 2006)



autonomously developed by and within the learner, not inculcated by instructors. It is a process oriented learning in which emphasis is placed on nurturing capacities of critical thinking, analysis and reflection. It puts more emphasis on how to think and does not dictate what to think. Peace educators must also be careful to avoid using their teaching to advocate for particular causes. Emphasis is given to capacitating learners with relevant skills and knowledge for active engagement in civil and political society. With what issues and to what degree a student is engaged is ultimately of his or her own choice.

## **Developing a Holistic Perspective**

Peace education recognizes the complexity of the human experience, both personally, interpersonally and as an extension of self into society and the world at large. The obstacles to peace are recognized as multiple and interrelated. As we become aware of this, we come to realize that there is no simple approach to educating for peace, and that the pedagogy of peace education must provide for experiences in multiple modes of thinking and learning. Through nurturing holistic thinking, peace education seeks to make clear the essential and integral interrelationship among and between all spheres of human experience, as well as all levels and areas of social organization. A holistic perspective helps learners to observe both the direct and indirect relationships between forms of violence at all levels as well as the values, practices, and necessary conditions needed to overcome them. Betty Reardon describes holism as one of the dimensions of comprehensive peace education:

“The first dimension consists of an integrated, holistic education in which the whole person, in the context of the whole planetary order, is at the center of the educational process. That process should enable the person to be actively and consciously integrated with the whole through developing an awareness of, and some degree of conscious participation in, all of the planetary systems and the various interlinkages that have been mentioned earlier.”(Reardon 1988, 74-75)

The importance of such thinking is in the ability for “expressing global awareness in terms of ‘holism,’ which can link the individual directly, rather than through stages, to the wider environment.” (Aspeslagh and Burns 1996, 11) In peace education the inclusion of micro and macro perspectives is important in order to elucidate the complex and systemic nature of violence and conflict as well as the holistic and interrelated strategies for achieving peace. Conflicts and forms of violence, which reveal themselves in local contexts, are almost always related to larger social phenomenon.

## **Peace Education: Form & Content**

Approaches and contents of peace education are both contextual and situation dependent. Israeli peace educator Dan Bar-Tal observes that “the nature of peace education is dictated by the issues that preoccupy a specific society, because it has to be perceived as being relevant and functional to the societal needs, goals and concerns. This is an important requirement for the initiation and realization of peace in any society.” (Bar-Tal 2002, 29) It is important that peace educators are able to discern socially relevant ways of framing the various issues of violence and peace. CIPEs are envisioned to assure opportunities exist for local educators to learn and consider together cultural and situation dependent content and processes that are relevant to their communities at large.

CIPE is a global program with strong local involvement, deeply influenced by the multiple perspectives and complexities of educating for peace and cultural integrity in a world of diversity and too much inequality. The CIPE is characterized by purposes and processes that are based upon the need to develop new modes of thinking to constructively confront the task of overcoming violence and learning to live in peace with human diversity and dignity. In designing a learning space for critical and cooperative inquiry into problems and obstacles to peace, special attention should be given to the role of the learning process. The

## ● capacities, skills & practices

- Capacities are individual qualities that are integral to the learner and are brought forth and nurtured through learning. These qualities are the basis of the ability to learn and to behave consistently with the values that inform peace education. Peace Education is especially concerned with those capacities that inform peace action. Capacities are realized through behaviors, some behaviors being the skills that peace education seeks to develop. Capacities have to be identified in learners and not all learners in a given situation will have the same capacities. More likely a range of capacities will be represented.

Skills are the transferable forms of action, the practice of which develops capacities. The effectiveness of skills training is directly related to the practices through which they are imparted.

Practices refer to processes used to present substance, impart skills and model actions. To be effective, practices should be intentionally selected according to their relevance to the substance and the learning objectives of the course. (Jenkins 2004)

process and methods used should provide a space for facilitating new knowledge and should recognize the knowledge, experience and differing opinions of each learner. It is not the role of the peace educator to provide solutions to every possible problem or obstacle to peace, rather, they should seek to nurture a well rounded set of *capacities and skills* that will enable students to identify and address these potential challenges and respond to them in an appropriate manner.

## General Approaches

This manual does not have ample space to list all the multiple approaches of peace education as it is practiced around the world. The following are broad recommendations of peace education approaches applied by members of the IIPE community toward the development of new thinking among educators and preparing them to educate for a culture of peace. As you design your own educational experience consider which of these recommendations might be relevant to your unique situation and attempt to identify specific learning methods, skills and practices you might use.

- **Expose educators to the philosophy, practical principles and applied skills of non-violence** through practical workshop training and discussions with experienced practitioners of non-violence.
- **Provide actual experience in the consideration of multiple alternative solutions to local and global problems** and conflicts through hearing and assessing ideas and proposals from persons who represent a broad range of views on the topics that comprise CIPE themes.
- **Learn the human ethical principles and international human rights standards** from persons with experience in international human rights movements and educators who have taught many aspects of human rights and approaches to social ethics in various parts of the world.
- **Practical globalism and intercultural cooperation** can be used to examine problems of violence and injustice so as to illuminate distinctions while demonstrating the global consequences to the world society to which all belong.
- **Model values of diversity and community through learner centered teaching.** The reflection/action mode of Paulo Freire (who has profoundly influenced the pedagogies of peace educators) provides a lived sense of participatory learning that cannot be acquired through traditional teacher education or conventional conference formats.

- **Draw upon contributions of various fields and disciplines that educate for a culture of peace.** Interdisciplinary approaches to peace education should not only be advocated but applied.
- **Introduce new perspectives on teaching as well as more relevant pedagogical methods** through workshops that give participating educators experience in actual practice of new skills and methods.
- **Utilize solidarity and support systems to enable participants to sustain and update their new ways of thinking and teaching** to assure that networks are maintained through e-lists, participation in mutual projects and communication/dialogue through the CIPE website.

- **CIPE website**

- The CIPE website will provide a platform for people to post, share and dialogue about various approaches and contents. We encourage you contribute to this living resource so that others may learn from your experience. Visit [www.c-i-p-e.org](http://www.c-i-p-e.org).

## General Content

The content of peace education is typically chosen to address the specific manifestation of violence within a particular community. The following list was culled from suggestions given by a globally representative group of educators who participated in an international consultation on the substance of an advanced degree in peace education. (Brenes 2003) This list identifies several overarching values concepts than can be used as frameworks for the delivery of peace education content.

- **Human Rights, Duties and Responsibility.** The UDHR and other documents such as the Earth Charter can be used as frameworks to elicit an understanding of the individual responsibility for action needed to achieve peace.
- **Disarmament.** Disarmament can be used as a framework for the analysis of the function of armament within the present security system and for inquiring into alternatives to weapons dependent, militarized security.
- **Nonviolence and Conflict Transformation.** Traditional and alternative philosophies and practices can be explored to ascertain how change is affected through non-violent means.
- **Global Civic Culture/Global Citizenship/Global Solidarity.** These value concepts can be used in eliciting an understanding of global interdependence, exploring non-state strategies and relationships, creating a global community, and considering social movements and advocacy approaches.
- **Healing and Reconciliation.** These concepts can be used to explore the structural and relationship changes needed for healing and recognizing the root causes of conflict and violence.
- **Spirituality.** Spirituality can be examined to identify practices to nurture inner or personal peace and reawaken traditional and indigenous values and wisdom.
- **Ecological Sustainability/ Environmental Justice.** These concepts provide an important lens for illuminating the reciprocity of social and ecological peace, the value of ecological thinking, and the costs and devastation of resource wars.

- **Economic and Social Justice.** These concepts open an inquiry into the interrelationship between globalization, development and poverty and the increasing imbalance in the allocation of wealth and resources.
- **Gender and Militarism/Gender Justice.** Gender is an essential peace concept and should be used to elicit understanding of the integral relationship between patriarchy and militarism, and the consequences of the exclusion of women from security decision making.
- **Militarization of Education.** What is the role of education in preparation for war and of education in the maintenance of the war system?

### ● ● ● **references & recommended readings**

Aspeslagh, Robert and Burns, Robin eds. 1996. *Three Decades of Peace Education Around the World*. New York: Garland Publishing.

Bar-Tal, Daniel. 2002. "Paradoxes of Peace and the Prospects of Peace Education," in Baruch, Nevo and Salomon, Gavriel eds. *Peace Education: The Concept, Principles, and Practices Around the World*. New Jersey: Lawrence Erlbaum Associates.

Brenes, Abelardo. 2003. *Final Report: International Consultation on a Masters Degree Program in Peace Education at the University for Peace*. (document DEP/CM/12.1). Costa Rica: University for Peace. Available online at: <http://www.tc.edu/peaceed/docs/FINAL%20REPORT%20Report%20DEP-CM-12.1.pdf>.

Harris, Ian and Morrison, Mary eds.. 2003. *Peace Education – 2nd Ed*. Jefferson, NC: McFarland & Co.

Jenkins, Tony (2004) *Comprehensive Programme and Course Planning Frameworks for the University for Peace Master's Degree Programme in Peace Education: Guidelines for Course Developers and Instructors*. (DEP/CPF/1.1) Costa Rica: University for Peace. Available online at: <http://www.tc.edu/peaceed/docs/programframework.pdf>

United Nations Cyberschoolbus: <http://cyberschoolbus.un.org/peace>.



# •••6

## planning, preparation, and strategizing

- peace education planning concepts
- 7 steps/considerations
- acquiring materials and support

# peace education planning concepts

## learning objectives

introduce the intentionality of peace education planning

## guiding questions

- How would you define the social purposes of peace education?
- Should peace education intentionally designed? If so, how?
- What are education goals, learning goals and learning objectives – and by whom and how are they determined?

There are three spheres of action relevant to the planning of peace education: society; education systems, institutions and agencies; and actual learning settings. While our work is mainly in the latter sphere, we must work within a framework that takes into consideration the other two. The purpose of peace education is to change society. The goals served by most formal education systems are to perpetuate the social order and to control change in the interest of the prevailing power. Common pedagogical practice is designed to achieve these goals. It follows that the social purposes of peace education cannot be achieved without far reaching changes in education systems, their goals and practices. And, if as committed peace educators, we ourselves are to contribute to those essential changes we must practice a pedagogy consistent with our social purposes and education goals. The purpose of CIPE and this manual is to help prepare ourselves and our colleagues to undertake and develop a pedagogy for peace.

## **Social Purposes: Transforming the Culture of Violence**

The violence of the global social order is reflected and replicated in all our individual societies. In differing forms it blights each of our respective communities. The changes we seek in society at all levels are sometimes summarized as the emergence of a culture of peace and nonviolence.

All societies educate their members toward social purposes. We seek to change society by changing the goals sought by education, particularly as guided by public policy. *The social purpose of achieving a culture of peace* is one that calls for the renunciation, delegitimation, reduction and ultimate elimination of violence in all its multiple types and forms. The approach to peace education that informs CIPE conceives of the culture of violence as a general problematique comprising diverse but interrelated types and forms of violence. Addressing the various types in the forms that affect our respective communities will constitute the social purpose of each CIPE. So as we prepare our topics and our processes for the institute and subsequent teaching in our own learning settings, we will focus on the forms of violence that affect our own communities and the lives of the learners we serve.

## **Education Goals: Changing Priorities and Policies**

Education goals are set forth by government ministries, regional and local education authorities and some nongovernmental agencies seeking to educate the public toward a social purpose. These goals are the knowledge, skills and values that are to be transmitted through the schools, to prepare students to support,

live in consistency with and, where appropriate, work toward the social purposes that guide and inform mainstream curriculum. In most cases education goals are primarily knowledge or content based, and the curriculum is designed accordingly in a transfer model that serves largely to maintain the status quo. The education goals advocated by peace education are the introduction of curricula and pedagogy that address the problems of and possibilities for peace while developing capacities for critical reflection and effective public action. This citizen action is intended to be directed toward the elimination of violence as a socially accepted tool for the achievement of individual, social, or political purposes.

## **Learning or Curricular Goals:**

### **Setting Content and Designing Teaching-Learning Processes**

Learning goals are formulated by educators on behalf of education institutions, subject matter departments and agencies. The most relevant and constructive goals are formulated in actual learning settings on the basis of the values that inform the social purposes and what learners need to know and be able to do (i.e. content knowledge and human capacities). These goals are conceived to capacitate learners to contribute to the achievement of the social purposes to be served. Learning goals are the basis for general curriculum planning, course and learning unit designs. They are also the basis on which specific learning objectives are formulated.

## **Learning Objectives:**

### **Designing Particular Learning Experiences or Lessons**

Educators design the processes and choose themes intended to impart particular topical knowledge and develop specific skills. The knowledge and skills communicated in the classroom or any learning setting are the specification of the curricular goals. As the learners acquire this knowledge and master these skills they add to the learning repertoire that comprises the learning goals. In sum, while the goals are more general categories of what is to be learned, the objectives are the topical knowledge and specific skills relevant to the critical analysis and practical application of the knowledge. Learning objectives are accumulated toward the achievement of the learning goals. Learning objectives determine the “how” of what is to be learned and bring to the fore the essential role of methodology that will be an integral part of the learning of CIPE.

Thus in peace education planning there are intentional interconnections among social purposes, education goals, curricular goals and learning objectives. The process proceeds from the most general to the most specific. This process is consistent with the holistic thinking that is integral to peace education and manifests its purposefulness and intentionality.



# 7 Steps/Considerations for Designing a Peace Education Initiative

## learning objectives

inquire into multiple considerations of successful peace education  
design and planning

## guiding questions

- Through what methods might you determine the needs of the community you live and work in?
- How might you successfully design peace education learning to meet the needs of your community/students?
- What method and tools of evaluation can be used to assess the impact of your peace education initiative?

The following 7 steps provide a guiding framework for inquiry into multiple considerations that should be reflected upon in designing a peace education initiative. These steps have been derived from our experience in planning the International Institute on Peace Education over the past several years. These steps can be done in any order. You are encouraged to modify or add new steps/considerations that best fit your planning style.

## 1. Reflection on Purpose

As discussed in the previous section of this chapter, identifying the social purposes of the education we intend to develop and deliver is an essential step that helps to assure the intentionality of the educational design and learning process.

What is the problem or issue you are addressing?

What personal, social, cultural or economic changes or transformations do you hope to achieve?

How can education assist in facilitating these changes?

What do we want the learning to contribute toward in society at large or in our local communities?

## 2. Assessing Needs

Needs assessment is an essential step in the community building process. The purposes and goals of the education we design must meet the needs of the learners we are addressing if the learning is to be relevant and engaging. Involving community members in the needs assessment process can be a unifying

activity.

Educational planners must be aware of their own biases and our own influences in accomplishing this task. Understanding our own needs as learners, and the multiple influences that have a determining effect on those needs, is an important starting point in our ability to mutually and cooperatively assess the needs of others. (Examples of needs assessment activities and exercises are included in Chapter 7, “Best/Sample Practices” page 45).

What are the peace learning needs of your community as a whole? How can peace education address these needs?

What are the needs of its individual members?

What gaps exist in education and teacher training that could be addressed through a CIPE or other form of community based learning?

How has/does violence manifest itself in your community and through what means and processes is it already being addressed?

### **3. Assessing Resources**

Starting a learning community where one does not already exist can be a difficult and slow process. In planning a CIPE we recommend identifying groups that you already work with or other groups who have similar interests. These groups will already have some community foundations in place. Partners who represent diverse community interests can also provide assistance in several ways. They can increase outreach; provide meeting spaces and sometimes funds; contribute knowledge and ideas; and help build broader community consensus through networking and through discussion of important issues. Working with existing groups from within your community is also much easier than starting your learning community from scratch. Assessing resources is also an important step in finding creative solutions to reducing expenses and becoming self-sufficient. Chapter 5 includes a section titled “Acquiring Materials and Support” (page 42) that will help you think about the various resources available to you and strategies for acquiring other forms of support. A Budget Planning Worksheet (page 70) is also included in the Resource section of the manual and can be adapted to help you assess your available resources.

Where will your CIPE be held/hosted? What facilities or venue will you use?

Who will you be able to recruit to help you organize?

Who will you invite? How many people?

What groups or individuals already exist in your community that have similar concerns?

Who are the community and intellectual leaders who can assist in organizing and contribute to the learning community?

Who are your viable partners (civic organizations, churches, non-profits, existing community groups)?

Who is doing similar work already?

#### **4. Determining Achievable Learning Goals and Objectives**

Setting reasonable goals and acquirable objectives is essential for the health of a learning community. When appropriate these should be determined by the community as part of the needs assessment process. It is also important to share the determined goals and objectives with your CIPE or class participants. Having an awareness of the learning goals and objectives will help direct the individual's learning toward their achievement and when achieved will provide a sense of accomplishment.

Given the identified community needs and available resources, what are reasonable and achievable goals for your CIPE?

What capacities need to be nurtured and what knowledge and skills should be acquired?

What do people need to know and be able to do given your identified purposes?

What knowledge and skills do you or members of your community presently have that can contribute to the necessary learning?

What do you need to learn?

#### **5. Designing the Learning**

The form and content of the learning you design and deliver should be dependent upon the knowledge, skills, and experiences of the learners involved. If these factors are not taken into consideration the issues you address and the learning methods used will not effectively engage the learners.

What have been the educational experiences of the local community?

What learning approaches are they familiar with or resistant to?

What approaches will be most relevant given your venue and the number of people invited?

What exercises will you use to facilitate the community building process?

How will you invite others to contribute to the program/learning community?

## 6. Evaluation

As peace education is often process oriented with long-term goals, it is difficult to determine the success of a project's implementation. In fact, the lack of significant research and outcome measurements of peace education projects and programs is a great source of critique from funders, scholars and policy makers. As a community of educators and reformers taking on this task it is essential to consider the importance of preparing in advance for educational program evaluation as a part of peace education planning. Such preparations will also ensure that projects will remain consistent with the social purposes and educational goals that define them.

Have you been successful in achieving your pre-determined learning goals and learning objectives?

What worked? What didn't work and how can it be improved?

How can your CIPE learning community sustain itself in continuing to work toward the achievement of the goals the community has collectively determined?

## 7. Reflection (Follow-up)

This is an important step in assessing our own professional behaviors and abilities as well as those of the community. Reflection is one of the most important of teacher capacities as it is the process that helps us learn from our experiences.

Where do we go from here?

As an organizer what did you learn from this experience and what processes facilitated this most effectively?

How can you continue to learn from the experience? What can you improve for the next time?

- **supporting research efforts**

- In meeting our goal of increasing the potential for research and new developments in the field of peace education we are asking that all CIPEs conduct formal evaluations. Globally these will be used to increase awareness of the approaches and practices of peace education practiced around the world and will help identify which forms are most successful in varying contexts. These tools will also help you assess the local impact of your own educational initiatives. Adaptable pre and post-participant surveys specifically designed to assess the achievement of goals and objectives of local CIPEs are included in the resource section of this manual (page 64). An evaluation worksheet for CIPE organizers is also included (page 67). Plans are also in place to utilize the peace education online community to collect ongoing data for future research.

# acquiring materials & support

## learning objectives

inquire into successful fundraising practices

practice developing budgets for educational events and programs

## guiding questions

- What are the components of a successful funding proposal and where can you look for funding?
- How do you determine a budget and how much will it cost to run a CIPE or other peace education initiative?

One of the goals of the CIPE movement is to cultivate self-sustaining and supportive learning communities in which participants learn with and from each other in nurturing their capacities as peace educators and facilitators of social change. Financial burdens can have an immense impact on sustaining a CIPE community in which participation should ideally be free. There are many creative and cost-effective ways in which a CIPE or other similar event can be organized. If organized at a local level the expenses of a CIPE can be minimized by drawing upon available community resources. More regionally based events will have several other budgetary items to consider. In these instances, seeking other sources of funding and support will be required of the organizers.

## Finding Funding Sources

Finding sources of funding and developing effective proposals can be a challenge, but can be learned with practice and patience. Consider the following options:

- 1. Look locally first.** Local government, businesses, schools, churches, and community groups are good sources to approach. Local funders will be the most invested in your work as it will have a direct impact on their community.
- 2. Identify country and issue specific sources of funding.** Visit your local library or search the internet for funders that support country or issue specific projects. Many foundations like to channel their support into particular geographical areas to increase impact.
- 3. Investigate government based and other more general sources of funding.** Governments and large foundations with general interests receive the greatest amounts of inquiries with often low rates of return. Large foundations are also slower to respond to proposals, but they are good sources for longer term planning, and they typically offer the largest grants.

## Creating a Funding Proposal

A few key things should be kept in mind when developing a funding/grant proposal:

- 1. Conduct research.** Carefully research the interests of the foundation you are applying to. The proposal you develop should be adapted to specifically address their interests and program areas.

**2. Follow instructions carefully.** Most foundations have specific guidelines for the proposal process. Many require you to first submit a short letter of inquiry describing your organization and proposed project. If they find your inquiry to meet their interests they will contact you to submit a full proposal. If you have questions about the process contact the appropriate foundation officer. Funders typically provide a full proposal outline that should be closely followed.

**3. Write clearly and succinctly.** Be clear and concise in your writing and avoid overly technical or field specific language.

**4. Describe planned outcomes and anticipated impacts.** Foundations want to see that their funding has a direct impact. Clearly identify the achievable goals of your project and how impact will be measured and evaluated. Funders like to see tangible and reproducible results. With peace education and teacher training projects the long-term intended effects are hard to see in the short-term outcomes. In such instances it is a good idea to complement your request with a written report or curriculum guide produced as a result of your project. Such concrete deliverables can be further disseminated increasing the outreach and impact of your project.

## Planning a Budget

Planning a budget first requires the identification of all potential expenses. Your local CIPE expenses might include facility costs, materials and equipment, personnel, travel, food, and accommodations. Often donations and in-kind services can be found which can greatly reduce costs. In planning the IIPE an overall budget is first determined. This total is then divided by the total number of participants to determine a per-person cost. A budget planning worksheet is included in the resource section of the manual that is designed to aid you in these considerations (pg. 70).

### ● ● ● **references & recommended readings**

*A great tool for finding the funding source that is right for you is the Foundation Center online Foundation Finder database. This database is searchable by country, issue, funding amount, key word, or foundation name. Access to the resource requires a paid membership. Many schools and universities have organizational memberships. Inquire with nearby universities to see if you can access the site through their membership. <http://foundationcenter.org>*





# best / sample practices

- practices from the IIPE model
- establishing community ownership
- establishing community guidelines
- sustaining involvement
- recommended exercises:
  - building conditions for community
- peace education skills & capacities



The following chapter comprises a small sampling of best and recommended community-based learning practices and exercises. The ideas and practices included here are not intended as prescriptive measures to be applied in every CIPE context. We have included these practices as a discussion starter, which through your engagement and reflection will hopefully invoke questions leading you and your CIPE community to a deeper understanding of how you experience community and how you will decide together to embark upon community learning initiatives. We encourage you to try out some of these exercises and develop your own. We hope you will also join us in sharing the practices you use and develop with the rest of the CIPE community through the CIPE website ([www.c-i-p-e.org](http://www.c-i-p-e.org)).

## practices from the IIPE model

### learning objectives

become familiar with sample practices from the IIPE  
experience community-based learning through engagement in recommended exercises

### guiding questions

- What methods can you use to nurture community in large group settings?
- What community exercises or practices can be used to foster reflection on learning and experience?

As previously described in the historical overview of the IIPE (Chapter 1), each component of the IIPE program is intentionally designed to serve a particular function in the learning experience of the Institute (the orientation, the plenaries, the workshops and seminars, the excursions and the reflection groups). Through each of these program components the IIPE seeks to model cooperative and reciprocal learning modes. A primary goal of the IIPE experience is to capacitate participants in methods of learning with and from each other. Following are two examples of practices used at the IIPE in achieving this goal.

### **Facilitating Meaningful Learning in Large Group Sessions**

Each day the IIPE begins with a plenary panel that briefly introduces perspectives and practices on theme issues. Plenaries are moderated by skilled facilitators who work to make the sessions as participatory as possible through a variety of different strategies. The IIPE organizers have adapted this technique for large groups in various professional settings and have found the techniques that follow facilitate more meaningful learning experiences than the typical question and answer format.

Each plenary speaker (typically no more than 3 in total) is asked in advance to speak for no more than 15-20 minutes regarding their experience or research on a thematic issue. Panelists are asked to organize their presentations in an engaging way so that they are communicating with the audience rather than lecturing or reading from a paper. After each speaker has presented, the facilitator sets the tone for the discussion session. In doing so the following might be stated:

*All of the speakers are members of the learning community. They have shared their own experience*

*and knowledge as a way of contributing to the inquiry of the theme we are exploring today. They have only provided a starter to our discussion. Conducting the inquiry into this theme is a community process that each of us has unique ideas and experiences to contribute to. As we move into group discussion and the interactive question and answer session with the panelists we ask that each group develop a question that will contribute to everyone's thinking on the issue. Our panelists are here to contribute to the discussion and should not be seen as experts who possess answers to your questions. We hope that our panelists might respond to your questions with their own questions for you.*

The specific process for the discussion session is designed to be as interactive and participatory as possible. Participants are asked to form small groups of three or four by turning to their seated neighbors. Groups will be given approximately 15 to 20 minutes to discuss their reflections on the plenary panel with the goal of producing a single question that might contribute to the entire IIPE/CIPE community inquiry on the theme of the plenary. This is a critical part of the community building process. The groups are essentially asked to produce questions that will be given back to the entire community to explore. This process also averts a reliance on experts (i.e. the panelists) for determining solutions to our questions and gives that responsibility to the community at large.

The discussion groups should be instructed to have an initial go around to assure that all members are given a chance to share their thoughts and reflections. After this has been accomplished the discussion may take a more open form. To aid in the discussion participants might be instructed to think about the following: How did the presentations relate to their own experience? What surprised them? What challenged them? How might they apply the ideas shared? What still needs to be learned or understood in addressing what was presented?

After the allotted time for discussion, take questions from several of the groups at once. Taking more than one question at a time will help to reveal the overlapping and interconnected concerns of the entire community. This will also aid the plenary panelists in forming their responses more conversationally. As the questions posed are intended as inquiry for the entire community, it is also a good practice to write these down on chart paper and post in a common area for further reflection.

## **Reflection Groups: Building Community and Finding Meaning**

During the IIPE small "reflection groups" of eight to ten people meet daily to allow participants to share what they learned and help each other think of how to apply what they learned to their respective situations. Participants meet with the same reflection group throughout the entire length of the IIPE and present group reports in the last plenary session.

Reflection groups are facilitated discussions that engage participants in both an integrative and cumulative learning process. The objectives of this process are to deepen and reflect upon the knowledge, skills and practices developed throughout the CIPE/IIPE and to collectively develop new communal knowledge while nurturing learning community cohorts. The process focuses on reflection and integration, drawing upon the daily themes of the IIPE as different frameworks or lenses for exploring the learning and providing unique perspectives. As such, each session models a cooperative group learning process, providing all participants opportunities to share their personal learnings, perspectives, concerns, and questions while contributing to and developing a larger group dialogue. This process is intended to maximize the participation of all involved. As this is a new process for most people, we encourage following the suggested guidelines below until learners are comfortable with the process and the cooperative learning community has been adequately established.

Early sessions of the reflection group should consist of two rounds of inquiry to determine the learning

objectives and build the discussion agenda for the remainder of the session. Participants should take notes and wait to respond to others comments until both rounds have been completed. At the end of the second round, the facilitator will assist group members in distilling learning objectives and inquiries that will comprise the agenda for the rest of the session. In sessions focused on specific predetermined topics, students will be asked to relate what they share to that subject.

**Round 1** (*Questions for reflection, integration, and deepening understanding*)

What was the most significant thing you learned today? How does that learning fit into or change your perceptions and/or attitudes about the world and how education takes place?

**Round 2** (*Questions for clarification, extension, explication and exploration*)

What was the most challenging or confusing thing you took in?

After these initial rounds of inquiry, the facilitator will assist participants in determining the learning goals for that day's session and construct a flexible discussion agenda. The facilitator might also introduce additional group processes and methods of inquiry and facilitation. This process is open to modification and change at any point. Continued facilitation will likely be needed, but over time participants will become familiar with the process and further develop individual capacities of working cooperatively with others. Eventually the formalities of the process may no longer be necessary or the group may develop new, unique processes. Over time introductory inquiries may not be necessary. If changes are to be made they should be determined by the group. Any changes to the process should assure the maximum participation of all and should be sensitive to the needs and abilities of all members of the group.

## practices for establishing community ownership

### learning objectives

explore different aspects of, and processes for establishing community ownership in the context of the CIPE

### guiding questions

- How might you establish a sense of ownership amongst CIPE participants?
- What methods or practices might be used to get community members involved and engaged?
- What practices might be used to bring people together as a community?

Community ownership is a vital aspect of community based learning, and will play a key role in the overall impact and sustainability of a CIPE. When people experience ownership of a project or an idea, they are more likely to take responsibility, participate fully, and stay involved. Part of the rationale behind the use of learning communities as preferred learning environments is based on the effectiveness of learning in which all parties are recognized as both learners and teachers. When

participants understand themselves as vital to the shaping and success of the project in which they are involved, they are likely to engage more profoundly. Furthermore, CIPEs are intended to respond to community needs and goals, and facilitate the conscious/awareness-raising of participants as agents of change.

## Needs Assessment

A needs assessment is an inquiry into the expressed concerns of local community members. Conducting a needs assessment will give you insight as to whether or not, and in what ways, your community could benefit from and would be welcoming to a CIPE. When community members recognize a CIPE as something they have expressed a need for, they are more likely to experience a sense of ownership. Needs assessments can be conducted in a variety of forms.

- **Community Forums:** A public meeting where participants are encouraged to voice needs facing the community and how they may be addressed. This method can provide for a diverse representation of opinions, but only as diverse as the opinions of those in attendance.
- **Focus Groups:** A small group of people (5-10) are selected and are asked questions to spark a detailed discussion of the needs facing the community or a particular group. The questions are oriented to draw upon their knowledge, experience and/or skills. A skilled moderator is required, and the discussion should last no more than 1 ½ hours.
- **Key Informant Approach:** Conduct interviews or conversations with community leaders to discuss the most pressing needs facing the community.
- **Existing Data Approach:** Using existing statistical data such as census data, police reports, school or hospital records, a report can be prepared presenting those needs revealed through the data.
- **Attitude Survey Approach:** Surveys of community residents can be conducted by phone, mail, door-to-door interviews, or email to get an idea of a wide range of attitudes and ideas of community needs.

## Expectations and Feedback

Giving participants a forum to voice their expectations allows for the CIPE facilitators and co-participants to be more aware of, and therefore able to address intentionally, the expectations and concerns of the community. Seeking feedback along the way allows for adjustment and communication surrounding concerns. A good practice is to provide forums for open discussion, suggestions, and feedback before, during and after the CIPE. (This may be part of the monitoring and evaluation process, as well as part of pre-CIPE set up work.)

In one example, participants involved in community based learning activities were asked to keep a journal throughout the process to foster the reflection or debriefing aspect of community based learning (Owens & Wang, 1996). Providing the opportunity to share what is written allows for that reflection to progressively shape the CIPE process.

## Sharing Responsibilities

Make sure participants have jobs/roles in the learning community that make it important for them to be there. If it is not too logistically complicated, try to share organizing responsibilities across local organizations.

## Networking

When people are involved in networks that provide sustained resources and communication with others working on similar issues, they are more likely to recognize their own importance as well as experience support and solidarity for their continued work. Suggest ways for people to involve their organizations in CIPE networking to begin making connections with other organizations.

The Princeton University Community Based Learning Initiative includes the expectation that students will share what they have learned in the classroom with their counterparts in the field. CIPE participants might be encouraged and supported in finding ways to report back to their organizations and share what they have learned.

The CIPE website can be used as a tool for international or local networking. Finding ways to supplement the on-line community (with meetings, events, dinner parties) could be a valuable tool for the development of a strong local network.

## Community Building

Community building can be encouraged through getting-to-know-you and team building exercises. These exercises can serve to break down barriers, make people feel more comfortable with each other, help people learn how to problem solve together, and foster community identity – all of which bolster a strong sense of community involvement and ownership. (For examples of community building exercises see page 56.)

## Joint Events

Jointly organizing or participating in a peace memorial or other common cause event can also bring people together. Organizing a fundraising or other event that requires the participation of all CIPE participants for organization and execution can foster community through mutual investment in a project.

### ● ● ● **references & recommended readings**

*T. Owens & C. Wang. Community Based Learning: A Foundation for Meaningful Education Reform. SIRS January 1996 retrieved from <http://www.nwrel.org/scpd/sirs/10/t008.html> on 1/17/07.*

*Iowa State University Extension Program: Needs Assessment Strategies for Community Groups and Organizations: <http://www.extension.iastate.edu/communities/tools/assess/>*

*Princeton University Community Based Learning Initiative: <http://www.princeton.edu/~cbli/>*

# practices for establishing community rules and guidelines

## learning objectives

explore methods for establishing CIPE guidelines and setting tone

## guiding questions

- In what ways or through what processes does a community define itself?
- How does a community function?
- What decision-making processes might be used in fostering a healthy community?

One integral component of consideration for the design and facilitation of your CIPE is identifying the principles and practices that the community will rely on to function. This will play a role in both defining community and establishing ownership of the community. In a learning community this task of identification or establishment of guidelines and tone-setting belongs to each and every member.

## Defining Community

Employing activities that emphasize teambuilding and group dynamics, which create positive values within the community and establish norms and roles for community identity and function, can help members to internalize the community philosophy and code of conduct. Helping the members to set their own ground rules of discussion and interpersonal behavior can be effective in this internalization process.

Producing together a group mission or goals statement through active and participatory discussion and decision-making processes is an example of an activity that can help the community members to define who they are and how they function. The “Full Value Contract” is one example, and is included later in this chapter in the “Recommended Exercises” section under Creating Community Identity (pg 56).

One set of guidelines for “cultivating community practices” (Wegner, McDermott, Snyder, 2002) lays out seven principles for community design whose goal is “to bring out the community’s own internal direction, character, and energy” thereby reinforcing the idea of ownership.

1. Design for evolution
2. Open a dialogue between inside and outside perspectives
3. Invite different levels of participation
4. Develop both public and private community spaces
5. Focus on value
6. Combine familiarity and excitement
7. Create a rhythm for the community

## Guidelines for Engagement

For the purposes of creating a healthy and functional learning community, it is important that participants have a common understanding of the guidelines for engagement and that the guidelines foster a positive

and respectful tone through which learning and sharing can thrive.

The Empowering Education Program in the Ukraine has developed a set of guidelines identified as “principles.” These principles are presented at the start of every meeting or training session, but always in a different manner such that those who participate in more than one training are provided a variety of ways to engage and think about them. They may be presented verbally, theatrically, artistically, or through a deeper discussion of the principle. Principles are also often presented in conjunction with corresponding sayings from different languages and cultures. Following is a brief outline of these principles. (Full documentation of this and other exercises from the Empowering Education Program will be available on the CIPE website.)

- **Be on Time** – Show respect for ourselves and each other by starting and ending on time, and arriving on time for sessions. When starting late, important relationship building and reflection time is often cut short. If necessary, schedule in time for flexibility.
- **Be Positive** – Keep the learning atmosphere safe and friendly, supporting behavior that demonstrates mutual respect
- **Do Not Criticize – Use constructive feedback.** Critical thinking should be critical of ideas, not of people
- **Speak Briefly, One at a Time, and Without Interrupting** – These guidelines support active listening
- **Volunteer** – Provide your full and willing participation, and support others in doing so
- **Personalization – the “I” Principle** – Speak from a personal place to avoid stereotypes in thinking, speaking, and acting
- **Confidentiality** – Personal information which is shared within the community under the auspices of confidentiality should not be shared outside without the appropriate given permission
- **Sensitivity to Diversities** – Be aware of differences and delicate power dynamics in terms of gender, race, ethnicity, religion, age, ability, etc.

Olena Suslova, founder of the Empowering Education Program, also suggests using the following methods to help maintain and integrate the positive tone set through the group’s established guidelines for engagement.

- Repetition of ideas, questions, and thoughts, using many examples
- Correcting mistakes without being excessively didactic
- Using creative work (drawing, pantomime, creative performances, etc.) and its verbal representation
- Addressing new ideas by building on past ones and explaining by using synonyms, analogies, associations, etc.

## CIPE Participant Composition

The composition of the learning community will play a significant role in the design and implementation of the institute. Due to the variability of the context in which the institute may take place, there are a variety of elements that you may want to consider when designing your CIPE.

EURED’s (Human Rights and Peace Education in Europe) Teacher Training Program suggests the following for consideration. Considerations for your CIPE should be relevant to your own local context.

- **Group size** - An international leadership team consisting of three to four trainers can work with a maximum of twenty-five to thirty participants if they wish to maintain a balance between contents, group dynamics and personal development.
- **Balance of sexes**
- **Countries of origin** (if applicable) - A diversity of cultures can make significant contributions to greater

understanding of each other.

- **Participants' previous experience and prior knowledge** - Individual's level of knowledge and experience should be identified and included in the planning.
- **Training objectives of the participants**
- **Foreign-language skills** - It is vital that the participants also have a common language so that the communication process can be organized by the participants themselves without need for translation.
- **Communication possibilities** - An exchange of information by means of new information and communication technologies can enhance learning possibilities.

## Decision Making Practices

It may be important for your CIPE community to decide what decision-making practices it will rely upon. For some it may be that a democratic practice of "majority-rules" is the most appropriate method. In other communities a consensus process may be the chosen method. Considerations may include which processes the participants are most comfortable and familiar with, which processes model your preferred community, and which practices will be the most efficient and effective in a given context.

### ● ● ● references & recommended readings

Wegner, E., McDermott, R., and Snyder, W. 2002. *Cultivating Communities of Practice: A Guide to Managing Knowledge*. Boston: Harvard Business School Press. Available online at:  
<http://hbswk.hbs.edu/archive/2855.html>

*The EURED Teacher Training Programme's Peace Education: An Overview*. Available online at:  
<http://www.aspr.ac.at/eured/CurriculumEURED.pdf>

# practices for sustaining involvement

## learning objectives

explore elements of creating and sustaining a learning community

## guiding questions

- What are some potential obstacles to the sustainability of your CIPE?
- How might participants be supported in defining and pursuing their own role in the CIPE?
- In what ways can a CIPE recognize the efforts and contributions of its participants?
- How might individual goals and expectations been defined, and how will they be met?
- What are the missions and purposes of your CIPE? Are these clearly defined?
- What methods/processes can be used to assure participants see the results of their contribution to the learning community?



One goal of the CIPE is to provide ongoing support for those working on local peace education initiatives. It may be valuable to identify possible obstacles to CIPE involvement and sustainability. Once obstacles have been identified, participants can brainstorm ways of providing the necessary support systems. Maintaining community involvement is particularly important in developing a community-based learning initiative. Loss of members can have damaging effects on community identity and project progress. Below are a few factors that might be taken into consideration when thinking about sustaining involvement and preventing “burnout” of community members.

## **Sustaining Community Identity**

Establishing a clear understanding of the mission and purpose of your CIPE community might help in sustaining involvement. When members play a role in defining the purpose and procedures of their community they are more likely to see themselves as an integral part of the community. The formulation process is a key aspect of establishing community identity, and maintaining community identity is an important aspect of sustaining group support.

Community identity can be reinforced through the establishment of group traditions. Traditions might include anything from regular meeting procedures to annual dinners where all community members are involved. As your community begins to form, discuss with members what traditions might reflect the purpose and mission of the CIPE while maintaining sensitivity to the needs of participants themselves.

## **Understanding Needs**

Understanding and addressing the expectations and needs of CIPE participants is key to maintaining motivation and ongoing involvement. Practical community concerns such as the need for childcare, religious obligations or professional responsibilities should be recognized. A pre-project assessment of individual group members can be helpful in deciding what tasks should be delegated to various individuals or teams. Knowledge of how much time individuals have to put into the community and utilizing members identified skills and talents can be useful in preventing volunteer burnout.

As individuals appropriately contribute to the group, projects prove to be more successful and overall happiness of participants is preserved. We recommend using the pre-participant questionnaires included in the Resources section of the manual as a starting guide for pre-project assessment. Ongoing assessments can also prove to be beneficial in identifying individual or group problems and in providing the additional support needed to make necessary changes and preventing the loss of members. Your CIPE community can decide on the most suitable form of ongoing assessment, whether through formal evaluations with group leaders, personal support provided through a designated “buddy system” or informal group discussions when problems arise.

## **Group Learning**

An essential aspect of learning communities is the opportunity to learn, teach, and be in process with others. Delegating tasks to groups rather than individuals provides the advantage of skill building, knowledge sharing, and group support. Shared responsibility also holds individuals accountable for their contributions. Assigning tasks to groups can also dissuade the establishment of a more rigidly hierarchical structure within the community. When people work as a team competition can be nullified by considering each participant a responsible delegate to the overall team effort.

A recent study on motivation of health workers in Benin found that two-thirds of the private-sector doctors polled believe that team efforts are crucial to productivity and achievement (Mathauer and Imhoff). Fifty

percent of the respondents indicated envy as a barrier to individual efforts. It is important to recognize the inherent assumptions group members carry with them about their efforts and the efforts of others. This study suggests structuring performance assessments upon group efforts and fostering team spirit. Under these circumstances, symbols of appreciation and recognition should be given to groups rather than individuals.

## **Direct Involvement**

Creating opportunities for participants to be directly involved with the development of a project can also support sustainability. Although group members will contribute in a variety of ways, seeing the fruits of their labor helps members remember the importance of their work. These personal experiences serve as a reminder of the power of community collaboration to create meaningful change. Participants will stay actively involved in the CIPE community and its endeavors when they are given the chance to personally engage with the outcome of each project.

## **Recognition**

Recognizing individual and group efforts can serve as a highly motivating tool for community members. Traditions of formal and informal recognition can make individuals/groups feel valued and aid in building community identity.

Recent studies have demonstrated a positive correlation between how long an employee stays with his or her job and the “soft” factors present in the work environment, such as recognition for work and pride in their organization. These factors have proven more important than monetary rewards (Prudden).

### **● ● ● references & recommended readings**

*Reward & recognition: article by Liz Prudden:*

[http://edweb.sdsu.edu/people/ARossett/pie/Interventions/incentivesrewards\\_1.htm](http://edweb.sdsu.edu/people/ARossett/pie/Interventions/incentivesrewards_1.htm)

*Health worker motivation in Africa: the role of non-financial incentives and human resource management tools, Inke Mathauer and Ingo Imhoff:*

[http://www.human-resources-health.com/content/4/1/24\](http://www.human-resources-health.com/content/4/1/24)

# recommended exercises: building conditions for community

## learning objectives

become familiar with a variety of community building exercises through practice and engagement

## guiding questions

- What contextual considerations might be involved in determining the exercises you might use to foster community?
- How might you adapt these exercises for learners with different backgrounds and educational experiences?

Following are sample exercises your CIPE might utilize in nurturing the capacities and skills needed to create an environment conducive to community based learning. These exercises are organized according to Calderwood's conditions for community (see Chapter 4: Principles of Community Learning, page 24). These exercises focus on cultivating group identity, working together, dealing with internal differences or diversity, and celebrating community accomplishments. Some of these exercises can be used to initially develop these skills, and others can be used or reused to renew your community bonds. Most of these exercises have been developed in Western contexts and utilize a limited range of learning/teaching modes. We encourage you to consider how these exercises might be adapted so as to meet the learning needs of your CIPE community. What are some ways of adapting these activities to meet the needs of your CIPE? Are there any other examples you can think of that may contribute to building these capacities?

**Note for the facilitator:** The exercises described below should be facilitated with care by an experienced group facilitator. They are derived from experiential learning exercises that emphasize the process of setting ground rules (to insure physical and emotional safety as well as respect for the exercise) and "debriefing" (the reflection process). The reflection process is often understood to address three parts: What did we do? What does what we did, or how we did it, tell us about ourselves, our community or our environment? And, how do we now integrate what we learned into our lives and our community? These exercises will be infinitely more valuable if a strong reflection process is included.

## Creating Group Identity

### ● ● ● Activity One: Full Value Contract

**Objective:** Finding a group consensus on what type of characteristics will embody the learning environment of your CIPE.

**Materials:** Pens, pencils, markers, poster board, index cards

**Introduction:** Ask the group to contemplate the characteristics of their perfect community, a space that is safe in which all voices can be heard, a space where disagreement is understood as potentially constructive, etc.

**Step 1:** Pass out note cards and ask people to write down a word or a phrase that captures what they believe is the most important aspect of creating a positive environment for the CIPE. Give everyone a minute or two to write down their responses.

**Step 2:** Ask people to move around the room, introduce themselves to each other and exchange note cards. The cards should change multiple hands before people reassemble into a circle.

**Step 3:** Go around the circle and have each person read what their card says and then come forward to write the words or phrase onto a poster or sheet that will be hung throughout the CIPE in a prominent place that people can come back to and look at as often as they wish. After reading the card ask the person who originally wrote it to share why he or she responded in this way.

**Conclusion:** This exercise creates a product that will be physically present and can later be referred to.

### ● ● ● **Activity Two: The Web**

**Objective:** To create a physical representation of the formation of community bonds and the interdependence of participants maintaining this community.

**Materials:** Ball of yarn or string, scissors

**Step 1:** Have participants form a circle.

**Step 2:** Ask participants to take a moment to think about how they would like to contribute to the community over the course of the CIPE, what they envision as their role within the group, and how they want that community to support them.

**Step 3:** Each person will have an opportunity to share a thought with the group regarding their answers to these questions.

**Step 4:** Have the first person hold the end of the string and share their thoughts. As each person contributes, the ball of yarn/string will be passed to the next participant. (Sharing is done randomly so the string will create the image of a web as it moves back and forth across the circle, with each person who has shared holding onto a piece of it.)

**Step 5:** When the last person has shared, explain that the group has placed its hopes and expectations for the community into this web. This web represents how each person is intertwined with the next.

**Step 6:** In remembrance of the activity and as a token to demonstrate our community bonds, each person should receive a piece of the web to wear around his or her wrist as a reminder of their connections to each other and to the community that they are creating together.

**Conclusion:** Give each member a chance to cut the web with scissors and take a piece with them.

**Note:** This exercise can also be done at the end of the CIPE under “Celebrating Community” by changing the question to focus on what was learned in the CIPE or on what people will take away with them.

## Accounting for Internal Difference in a Community

### ● ● ● Activity One: Names

**Objective:** Learn about the background and diversity found within group members’ names.

**Materials:** Pencil/markers, paper/whiteboard

**Step 1:** Have pairs of participants take time to answer the following questions and discuss them with one another. Write the questions in a place with good visibility.

- What is your full name?
- Where does your name come from? Explore each part of your name or whichever part you are most interested in talking about.
- Are there stories that go along with your name? What does your name mean to you?

**Step 2:** Have the group come together in a circle.

**Conclusion:** Have each person introduce his or her partner to the group and tell the group what they learned about one another.

### ● ● ● Activity Two: Grandparents

**Objective:** Identifying diversity within your community by exploring racial/ethnic origins of participants’ grandparents.

**Materials:** Pencil/markers, paper/whiteboard

**Introduction:** Split participants into pairs or if the group is small, have them sit in a circle.

**Step 1:** Pose the questions - Where do your four grandparents come from? What is their ethnic/racial background? What do these labels mean to you? Are they tied with any family traditions?

**Step 2:** Take time to discuss the questions within the group or in pairs. These are great questions for revealing not just diversity and difference within a group, but recognizing diversity and difference within every individual.

**Step 3:** Ask the participants to come together and ask if any of the information they learned about their partner or themselves was surprising?

**Conclusion:** To conclude, mention that none of us are uni-dimensional, and while we often categorize ourselves into singular identity groups, our identities are multi-faceted and recognizing this makes for a richer sense of self and community.

# Learning How to be Part of a Community

## ● ● ● Activity One: The Human Knot

**Objective:** Strengthen group communication skills, community building

**Materials:** Groups of 8 – 12 people

**Introduction:** Have the group stand in a circle. Each person takes the right hand of another person with their right hand, and left with left (not the person next to you, and not the same person with both hands).

**Step 1:** Tell the group that its goal is to now untangle the knot without anyone releasing hands. Tell the group 1) it is important to go slowly, 2) watch for other people so no one will get hurt, and 3) to listen carefully to one another.

**Step 2:** Untangle! It may be necessary to pause and re-think the process before the group can successfully untangles itself.

**Conclusion:** Once untangled, sit down and reflect together on how the group worked together. What was beneficial? What was not? What are the strengths and weaknesses of the group's communication patterns? What are ways we can work together more constructively in the future? Try repeating the exercise without verbal communication.

## ● ● ● Activity Two: The Tortilla

**Objective:** Develop communication skills; foster team work

**Materials:** Sheet or blanket and groups of 6-12 depending on the size of the sheet/blanket

**Introduction:** Place a sheet on the ground on which all members of the group can place their feet.

**Step 1:** Tell the group that the goal of the activity is to flip the sheet (the tortilla) all the way over onto its other side without anyone leaving the sheet (no stepping off, no touching the floor, etc.). The group will have to communicate verbally and probably work together to support each other physically as they balance to flip over the sheet.

**Step 2:** Let the group begin to flip the tortilla.

**Conclusion:** Once the group has successfully flipped the sheet all the way over, sit down together and discuss how the group worked together. What was beneficial? What was not? What are the strengths and weaknesses of the group's communication patterns? What are ways we can work together more constructively in the future?

**Note:** It can be fun to make this into a competition with two or more groups. If there are only enough people for one sheet, have them race against themselves. Time the tortilla flip and then challenge them to do it faster. Ask the group to what effect, if any, did the competition have on your communication. Try and repeat the exercise without using verbal communication.

# Celebrating Community

## ● ● ● Activity One: Wall of Love

**Objective:** To demonstrate to each participant how much each one is valued within the CIPE community.

**Materials:** Paper, pens/markers, tape

**Introduction:** Have participants write their names on pieces of paper, and tape them to the wall for the duration of the CIPE (all the papers should be on one wall to make the activity more effective).

**Step 1:** Participants are encouraged to share their appreciations (ie.: what they've learned from another participant, something nice that a participant shared, etc) by writing on each others pieces of paper. They can be instructed to do so at any break time throughout the CIPE. Encourage them to write small thoughts for a variety of people, and that these comments can be anonymous or not.

**Conclusion:** At the end of the CIPE, participants can take their "wall" home.

## ● ● ● Activity Two: Appreciations

**Objective:** Give each community member a sense of appreciation for their unique contributions to the CIPE.

**Materials:** Paper, pencils/pens

**Introduction:** Have every one sit in a circle.

**Step 1:** Have each participant write his or her name in the center of piece of paper and draw a circle around it. Participants then pass their papers to the person on their right.

**Step 2:** Write an appreciative comment for the person named on the paper. Pass the paper to the next person to the right to contribute an appreciative comment and so on. Continue until your name is returned to you.

**Conclusion:** Let participants take home the papers with their names on them surrounded by appreciative comments.

## ● ● ● Activity Three: Certificate Ceremony

**Objective:** To show thanks for participants' individual contributions to the CIPE.

**Materials:** Pre-made certificates, manila envelopes

**Introduction:** Have group members assemble together at a table or in a circle. Place the ready made certificates in the manila envelopes in the middle of the circle.

**Step 1:** Tell the group that inside each envelope is a certificate that recognizes the unique contributions each participant has made to the CIPE experience, and that everyone will take a turn presenting this cer-

tificate to another participant.

**Step 2:** Have the participants retrieve an envelope one by one, open the envelope and then present the certificate to the person whose name appears on it.

**Conclusion:** After all the awards have been presented, give a group round of applause for the wonderful CIPE experience.

# peace education skills and capacities

## learning objectives

become familiar with various skills and capacities of peace educators

## guiding questions

- What are common sets of skills used by peace educators?
- What broader capacities might peace educators nurture?

The following list of skills is adapted from Betty Reardon's "Education for a Culture of Peace in a Gender Perspective," Section 6: Attributes, Capacities and Skills of Teachers of Peace (Reardon 2003, 137-152). (For definitions of capacities, skills, and practices see Chapter 5, page 31.)

## 1. Reflective Learning

"These skills are essentially those of assessing one's own professional behaviors and abilities." This is the fundamental skill of all educators as it models their willingness and dedication to being constant and lifelong learners. These skills can take the form of an ongoing inner dialogue or can be nurtured through journaling or reflective inquiry. An inquiry might include the following questions:

- What are the qualities of interactions I am conducting with my students?
- How effective are the teaching/learning interactions in achieving the learning goals I've established?
- What indicators do I have that students are finding satisfaction and meaning in their learning?
- Am I interacting with all so as to honor their fundamental worth and help them to recognize their unique personal attributes?

## 2. Nurturing Community

Nurturing community is the fostering of tolerance, mutual respect and co-operation in the classroom – and monitoring the learning environment. It is also the recognition of common interests and values. It requires



observing interactions and behaviors in the class and their effects on the learning community. Basic skills include open communication between teacher and students and skills of conflict resolution. Community can also be fostered through practices of co-operative learning.

### **3. Caring for the Learner**

Attention to students' emotional state and physical wellbeing can help assure readiness to learn. One way this can be achieved is by giving opportunities to express difficulties, differences, or needs for clarification. Attention to students' learning styles, special talents and difficulties is also important.

### **4. Gender sensitivity (and cultural sensitivity)**

"Teachers can intentionally develop skills to assure gender-sensitive and gender-responsible behavior in their preparation, to be further refined and varied through classroom practice." This could come in the form of 'acknowledging in a positive way some of the differences between boys' and girls' learning styles and problem-solving, pointing out how these enrich the communal learning process and extend the range of problem-solving methods available to the whole class..."

### **Teacher Capacities**

Each of the sets of skills listed above contributes to the nurturance of the broader capacities of an educator for peace, such as:

- "the devotion to continually perfecting one's own learning abilities"
- "the capacity to establish and maintain relationships with students which provide them with confidence in the teachers' respect for their dignity and commitment to their learning"
- "the capacity to pose instructive questions and to plan inquiries into the conditions that impede and those that enhance possibilities for achieving peace"
- "the capacity to care by knowing the learners in their charge as individuals and by attending to them as such as well as students"

### **● ● ● references & recommended readings**

Reardon, Betty. 2003. *Education for a Culture of Peace in a Gender Perspective*. Paris: UNESCO.



# resources

- evaluation tools and forms
- budget planning worksheet
- about the authors/contributors
- quick reference guide

# pre-CIPE participant questionnaire

This questionnaire is designed to assist organizers in assessing the needs of the participants and in setting the goals and learning objectives of the CIPE they are planning. It is also intended as an exercise to engage participants in reflection on their own experiences and understanding of peace education.

What experience do you have with Peace Education?

What is your understanding of Peace Education?

What knowledge do you have of government policy that is related to (either supporting or undermining) peace education?

How would you describe a 'learning community' and what experiences do you have with learning communities?

What are your expectations of this CIPE? What do you hope to learn?

# post-CIPE participant questionnaire

This questionnaire is part of the evaluation process that will aid in improving future CIPEs and also serves as a reflection tool for participants.

## ● ● ● **Questions on Learning**

What were the broader goals and specific learning objectives of the CIPE?

Were these goals and objectives clear to you? Were they relevant to local needs?

To what extent were the goals met?

What new knowledge did you acquire or develop in relation to these goals/objectives and topics/themes?

What new skills did you acquire or develop in relation to these goals/objectives and topics/themes?

How have your understandings of peace education and the possibilities for peace education changed as a result of participating in this CIPE?

What new knowledge have you gained regarding policy (in your local school or in your country) relating to peace education?

## ● ● ● **Process and Content**

What practices or processes were the most effective for your learning or acquiring of these skills or knowledge?

Based upon the answer to the pre-CIPE questionnaire, has your understanding of a learning community changed throughout the course of the CIPE? If so, how?

What are the possibilities for and what are the obstacles to sustaining the learning community created at this CIPE?

● ● ● **General Organization**

Were there any particular organizational aspects of the CIPE that worked especially well, or were especially problematic?

What general recommendations do you have? What would make the next CIPE better?

● ● ● **Follow - Up**

How might you apply or how do you plan to apply what you learned to your work in peace education?

Would you be willing to organize or host a CIPE or develop your own local learning community?  
Would you be interested in contributing to the organization of another CIPE?

Have you been able to access the CIPE website ([www.c-i-p-e.org](http://www.c-i-p-e.org)) and online Peace Education Community forum ([www.c-i-p-e.org/forum](http://www.c-i-p-e.org/forum))? If yes, has it been a useful resource for networking and exchange? How so?

Would you be willing to participate in additional research (including surveys and follow-up questionnaires)?

# CIPE organizers' post-CIPE evaluation

This questionnaire is designed to help the global coordinators determine the effectiveness of the different structural components of the CIPE in meeting the overarching goals of the CIPE global initiative. Please complete this questionnaire following the completion of your CIPE and return it to the global coordinators.

*(In answering each of the questions below, please comment if or to what degree the Organizers' Manual, Global Coordinating Council, website or online forum contributed to the success of meeting any of the following goals)*

● ● ● **GOAL: Provide increased local support and training for peace educators.**

Were local and/or regionally based educators aware of the CIPE being offered?

Was it easy for people to have access to the CIPE if they wanted to participate?

Were the local CIPE participants effectively able to interact or communicate with the broader IPE community through the website or GCC?

Are mechanisms in place (CIPE or others) to support follow-up activities organized by participants?

● ● ● **GOAL: Increase teacher training opportunities that reflect contextually relevant (cultural, indigenous, etc) best educational practices.**

Did you find the Organizer's Manual helpful in the planning and preparation your CIPE? What components were useful? Which could be changed, strengthened or reorganized?

Was the program comprised primarily of local actors – or did it depend upon outside expertise?

Did the workshops/presentations demonstrate contextually relevant practices?

● ● ● **GOAL: Provide peace education teacher training opportunities that address current and relevant local content and issues.**

Did your CIPE provide coaching and encouragement to participants to determine current and locally relevant themes around which to organize effective learning opportunities in their own work?

Did the participants find that the chosen theme addressed the most pertinent issues and obstacles related to instituting educational change locally or regionally?

Through the CIPE website or GCC, were participants effectively made aware of other peace education training opportunities (locally, regionally, or internationally)? What might be done to improve this?

● ● ● **GOAL: Support school and community based peace education initiatives.**

Were you able to promote and aid local organizing efforts through training in skills of networking and advocacy?

Was a sense of community developed amongst the CIPE participants? What indicators of community were observed? What practices or exercises were most effective in nurturing community?

● ● ● **GOAL: Increase the possibility for affecting educational policy locally, nationally and globally.**

Have any components of the CIPE promoted greater involvement of formal and non-formal educators in educational policy decision making in your community? (If so, which components?) Did you establish or suggest any particular policy goals at the outset of CIPE planning?

Did your CIPE outreach to and involve a broad range of formal and non-formal educators, educational administrators and policy decision-makers?

Through pre and post questionnaires, did participants increase their knowledge and awareness of policy or advocacy relating to peace education?

● ● ● **GOAL: Increase potential for research and new developments in the field of peace education.**

Was your local CIPE – or the CIPE website effective in facilitating the exchange of educational materials including curriculum, scholarly articles, existing research or case studies?

What new developments were considered, proposed or planned as a result of your CIPE?



# budget planning worksheet

Budget Item	Detailed Breakdown	per person cost*	# of people	Total
1. Facilities	List specific items here – i.e.: <ul style="list-style-type: none"> <li>• examples: rental of meeting space</li> <li>•</li> <li>•</li> <li>•</li> </ul>	not app**	not app	\$100
2. Outreach, Publicity & Registration	<ul style="list-style-type: none"> <li>• examples: mailing, postage, printing flyers</li> <li>•</li> <li>•</li> <li>•</li> </ul>			
3. Educational Materials & Equipment	<ul style="list-style-type: none"> <li>• examples: nametags, chart paper, program printing</li> <li>•</li> <li>•</li> <li>•</li> </ul>			
4. Personnel	If planning a big event, will the demands on the organizer's time require a supplement in salary? <ul style="list-style-type: none"> <li>•</li> <li>•</li> <li>•</li> </ul>			
5. Travel	Will you need to subsidize the travel costs of participants? Will you be planning excursions during the event that require transportation? <ul style="list-style-type: none"> <li>• Ex. roundtrip bus fare to city</li> <li>•</li> <li>•</li> <li>•</li> </ul>	\$10	60	\$600
6. Accommodations / Meals	Will accommodations be required? Can local participants stay in their own homes? Can you find local hosts willing to provide home stays for participants? Will you provide meals? Will people bring their own food? Will you have a potluck or shared meals? <ul style="list-style-type: none"> <li>•</li> <li>•</li> <li>•</li> <li>•</li> </ul>			
7. Contingencies	Add a small padding (approx 10%) to your budget to cover unexpected needs. <ul style="list-style-type: none"> <li>•</li> </ul>			
<b>TOTAL BUDGET</b>				<b>\$XXX</b>

\* Meals and other expenses may be determined as a per-person cost. Facilities rental and other expenses are typically calculated at an overall cost.  
 \*\* not app = not applicable.

# about the authors / contributors

## ● ● ● **Tony Jenkins**

Tony Jenkins is the Co-Director of the Peace Education Center at Teachers College, Columbia University and the Global Coordinator of the International Institutes on Peace Education (IIPE) and the Global Campaign for Peace Education. He is also the convener of the Community-Based Institutes on Peace Education. He has extensive consultative experience, including work with universities, NGOs and several UN agencies. His current work focuses on pedagogical research and educational design and development with special interest in alternative security systems, disarmament and gender. Among his recent publications are “Disarming the System, Disarming the Mind” in *Peace Review* 18.3 (2006) and “A Peace Education Response to Modernism: Reclaiming the Social and Pedagogical Purposes of Academia” in Jing Lin and Christa Bruhn (Eds.) *Educators as Peacemakers: Transforming Education for Global Peace*, Information Age Publishing (in press).

## ● ● ● **Emma Groetzinger**

Emma Groetzinger is an Associate of the Peace Education Center and is currently an M.A. candidate at Teachers College, Columbia University pursuing a degree in International Educational Development with a Peace Education concentration. She has led youth leadership development, service learning and cross cultural communication programs in New Hampshire and the Caribbean as well as worked with the education development organization, Educa, in Peru.

## ● ● ● **Tiffany Hunter**

Tiffany Hunter is an Associate of the Peace Education Center and is currently an M.A. candidate at Teachers College, Columbia University pursuing a degree in International Educational Development with a Peace Education concentration. In the past, Tiffany has applied peace education pedagogy while teaching elementary school in southern California. She has also been involved in humanitarian and development work in Central and South America. Her current research interests include human rights education in post-colonized societies and child development and socialization.

## ● ● ● **Woo Kwon**

Woo Kwon is an Associate of the Peace Education Center and is currently an M.A. candidate at Teachers College, Columbia University pursuing a degree in International Educational Development with a Peace Education concentration. Her current research interests include human rights education in the East Asian region and emergency education in the context of North Korea refugees.

## ● ● ● **Betty Reardon**

Betty Reardon is Founding Director Emeritus of the Peace Education Center and the International Institutes on Peace Education. She is recognized world wide as a leading theorist and designer of pedagogic materials and processes in peace education. She was the recipient of the special Honourable Mention Award in Paris by UNESCO at the Peace Education Prize Ceremonies in 2001. She was the initiator and the first Academic Coordinator of the Hague Appeal for Peace Global Campaign for Peace Education. Having taught as visiting professor at a wide range of universities in the U.S. and abroad, she has 40 years of experience in the international peace education movement and 25 years in the international movement for the human rights of women. She has served as a consultant to several UN agencies and education organizations and has published widely in the field of peace and human rights education, and women's issues.

# quick reference guide

## ● ● ● CIPE/IPE WEBSITES

Community-based Institutes on Peace Education  
Peace Education Online Communities  
International Institute on Peace Education  
Peace Education Center at Teachers College, Columbia U.  
Global Campaign for Peace Education  
Subscribe to the Global Campaign newsletter

[www.c-i-p-e.org](http://www.c-i-p-e.org)  
[www.c-i-p-e.org/forum](http://www.c-i-p-e.org/forum)  
[www.tc.edu/PeaceEd/iipe](http://www.tc.edu/PeaceEd/iipe)  
[www.tc.edu/PeaceEd](http://www.tc.edu/PeaceEd)  
[www.haguepeace.org](http://www.haguepeace.org)  
[www.tc.edu/PeaceEd/newsletter](http://www.tc.edu/PeaceEd/newsletter)

## ● ● ● CONTACT INFORMATION

Community-based Institutes on Peace Education  
c/o Global Education Associates  
475 Riverside Drive, Suite 1626B  
New York, NY 10115 USA

tel (#1) 212.870.3290  
tel (#2) 212.678.8116  
fax: 212.870.2729  
email: [info@c-i-p-e.org](mailto:info@c-i-p-e.org)  
[jenkins@tc.edu](mailto:jenkins@tc.edu)

## ● ● ● PEACE EDUCATION NETWORKS / ORGANIZATIONS

International Peace Research Association (IPRA)  
Peace Education Commission of IPRA  
The Peace and Justice Studies Association  
Global Partnership for the Prevention of Armed Conflict  
Peace Education Special Interest Group of AERA  
Peace Education Special Interest Group of CIES  
Education for Peace International  
Canadian Centres for Teaching Peace  
The People's Movement for Human Rights Learning  
Peace Boat

[www.ipraweb.org](http://www.ipraweb.org)  
[www.uwm.edu/Dept/Peace/pec.html](http://www.uwm.edu/Dept/Peace/pec.html)  
[www.peacejusticestudies.org/index.php](http://www.peacejusticestudies.org/index.php)  
[www.gppac.net](http://www.gppac.net)  
[www.unf.edu/~astomfay](http://www.unf.edu/~astomfay)  
[www.cies.ws](http://www.cies.ws)  
[www.efpinternational.org](http://www.efpinternational.org)  
[www.peace.ca](http://www.peace.ca)  
[www.pdhre.org](http://www.pdhre.org)  
[www.peaceboat.org](http://www.peaceboat.org)

## ● ● ● PUBLICATIONS & RESOURCES

UNESCO Culture of Peace website  
Journal of Peace Education  
United Nations Cyberschoolbus  
InFactisPax (online peace education journal)  
UNICEF Peace Education

[www3.unesco.org/iycp](http://www3.unesco.org/iycp)  
[www.tandf.co.uk/journals/titles/17400201.asp](http://www.tandf.co.uk/journals/titles/17400201.asp)  
[www.un.org/cyberschoolbus/peace](http://www.un.org/cyberschoolbus/peace)  
[www.infactispax.org](http://www.infactispax.org)  
[www.unicef.org/girlseducation/index\\_focus\\_peace\\_education.html](http://www.unicef.org/girlseducation/index_focus_peace_education.html)

notes

notes



International Institute on Peace Education (IIPE)  
Community-Based Institutes on Peace Education (CIPE)  
[www.c-i-p-e.org](http://www.c-i-p-e.org)