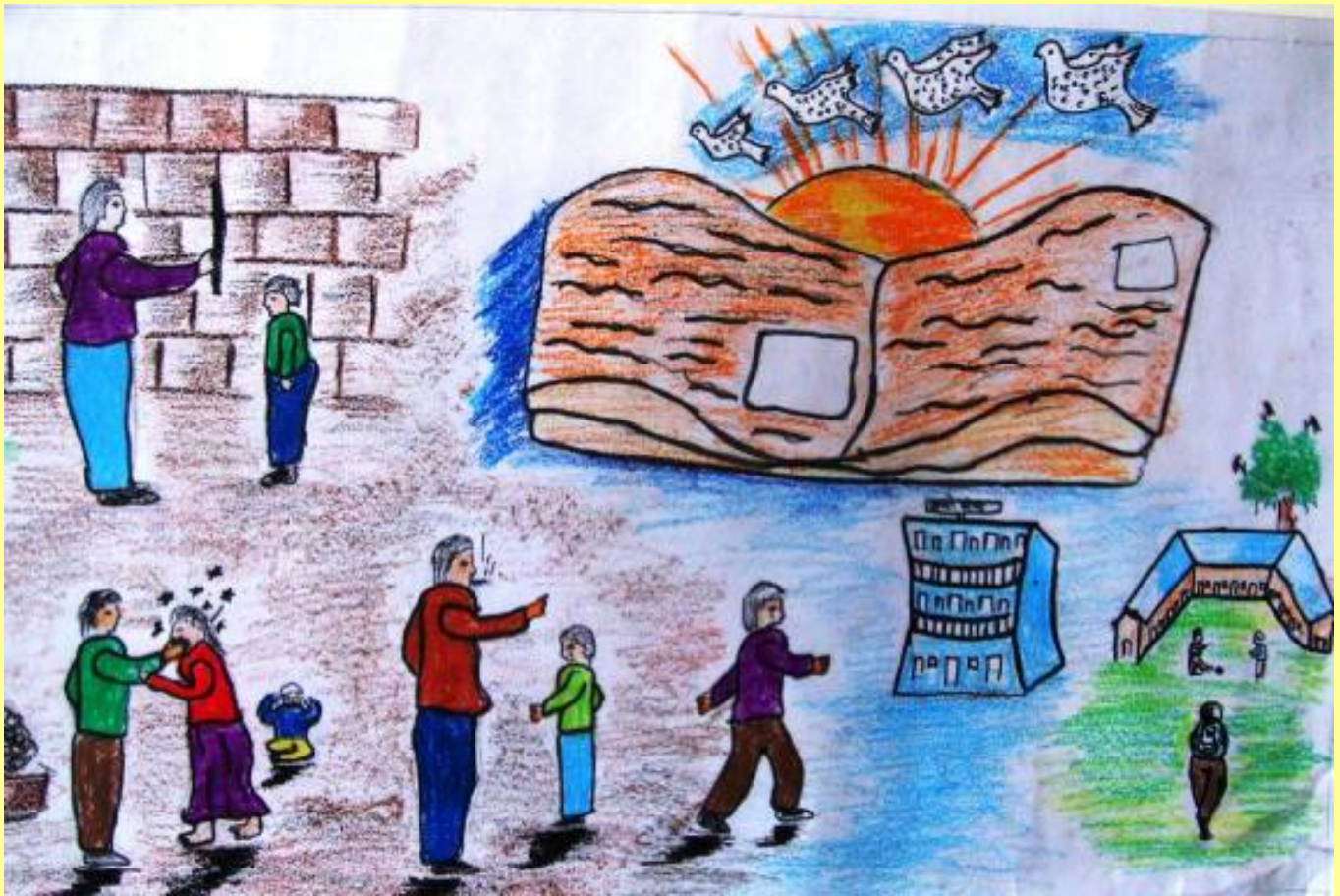


# Peace by Piece

## Mainstreaming Peace Education in South Asia

Learning and Recommendations  
from Afghanistan, Nepal,  
Pakistan and Sri Lanka



This drawing, by members of the National Forum of Children of the South Asia Initiative to End Violence Against Children, illustrates the importance of child-friendly education: education for them means freedom, harmony and happiness.

*'There is no way to peace. Peace is the way.'*

**A.J. Muste** (Peace Activist)



Save the Children's vision is a world in which every child attains the right to survival, protection, development and participation.

Save the Children's mission is to inspire breakthroughs in the way the world treats children, and to achieve immediate and lasting change in their lives.

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*Education is a virtue for many reasons, and is the very basis of human progress. It is also among the most powerful tools we have for building sturdy foundations of peace. I commend the invaluable efforts of UN partners such as Save the Children, and welcome efforts to 'rewrite the future' and ensure that children and youth throughout the world receive the quality education that is their birthright.*

**Ban Ki-moon,  
Secretary-General United Nations,  
Nobel Peace Prize 1998 and 2001**



Photo: Sierra Leone. Photographer: Toun Voeten

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# Foreword

Save the Children leaves its mark in the ‘International Decade for Culture of Peace and Non-Violence for the Children of the World 2001–2010’ with its signature peace education project bringing together four countries of the region for peace. The phrase ‘Achieving more with less’ best describes the project. Education is the vehicle for peace, and peace education can foster peace by transforming stereotypes, reducing prejudices, removing hatred, preventing violence, changing political attitudes, encouraging multi-lingual communal cooperation, confronting discrimination, celebrating diversity and influencing political outcomes.

*The impact of conflict on education (disruption to schools, attacks on teachers and pupils, forced recruitment of child soldiers, the needs of refugees and internally displaced people) has received attention since the publication of a UN Special Report on children and armed conflict. (UNICEF, 2010)*

Education is one of the most promising ways to build a post-conflict nation. In Nepal, following the Comprehensive Peace Accord in 2006 after the decade-long conflict, Ministry of Education, UNICEF, UNESCO and Save the Children in Nepal came together for peace education. Significant achievements so far include mainstreaming peace, human rights and civic education in formal (primary) and non-formal curricula, and development of modules for child clubs and for in-service teacher education. Recognizing Nepal as one of the pioneers in peace education in South Asia, Save the Children Sweden Regional Office for South Central Asia partnered with Save the Children in Nepal seeking technical guidance and support to develop peace education initiatives in Afghanistan, Pakistan and Sri Lanka.

Save the Children in Nepal provided technical guidance in those countries for in-country mapping of peace education initiatives. Consultations brought together the national key players from government, national and international organizations, UN and diplomatic missions to present the mapping outcomes and share the Nepal experience. A cross-learning visit was made by the Sri Lankan delegation to Nepal.

Mapping identified peace education projects by different names, though with inadequate convergence mechanisms towards mainstreaming for want of resources, direction and leadership. Positive outcomes of the project have been linking with the Education Development Board in Afghanistan, and formation of a peace education working group pilot project in Pakistan. The Sri Lankan Peace Education project has taken off in partnership with the government adopting the Nepal model.

This report captures the project, along with outcomes and an outline of Save the Children in Nepal’s peace education milestones, and places the project in the larger peace space with recommendations for the way forward for peace education in the region.

Best wishes for peace and harmony in and around us.

**Turid Heiberg**

Regional Director

Save the Children Sweden Regional Office for South Central Asia

# Background

## *Peace education is a Human Right (Hague Appeal for Peace)*

Ideally, schools are places where children can safely develop their physical and intellectual capacities, learn values and socialize with other children. School should be where children learn to celebrate diversity. Sadly, schools sometimes become the settings where violence, stereotypes, stigma and social gender norms permeate the minds of children.

The recurrent armed conflicts and disasters in South and Central Asia<sup>1</sup> prevent schools from being that safe environment for children. Some of the negative impacts of these conflicts and disasters include interruptions of courses, attacks on teachers and pupils, schools as places where child soldiers are recruited, and utilization of the school as temporary shelter for refugees. The schools also become in these particular contexts settings where ideologies, violence and spirit of revenge contribute to further deprive children of their fundamental right of freedom of thought and growth in peace.

Most of the countries in South Asia have been through armed conflicts and are now facing the challenge of building sustainable peace. This necessitates initiatives to promote peace education as a universal right. Over the last years, Nepal has emerged as a pioneer in implementing a comprehensive programme on peace education, involving a wide range of stakeholders including children themselves under the leadership of the Ministry of Education.

### *Achieving more with less through sharing and applying best practice*

In Nepal, after a decade of internal conflict and following the Comprehensive Peace Accord in 2006, the Ministry of Education, UNICEF, UNESCO and Save the Children came together for peace education. Among the key achievements, the Nepal four-year Peace Education programme mainstreamed peace, human rights and civic education in formal (primary) and non-formal curricula, developed peace education materials in hundreds of child clubs, reaching nearly 55,000 children, and designed peace education modules for pre-service teacher training.

### *Each one in its role*

Save the Children Sweden Regional Office facilitated cross-sharing experiences between Nepal and other country offices in the region that showed interest in the pioneering experience of Nepal. Among them, the Afghanistan and Pakistan education teams carried out a mapping of national peace education initiatives and Sri Lanka developed a national level programme on peace education. Save the Children in Nepal and Save the Children Sweden Regional Office jointly supported the country teams in Afghanistan and Pakistan to organize a national consultation on peace education with the key stakeholders and facilitated the visit of the Sri Lanka Peace Education team to Nepal to hear from their experience and receive guidance on how to plan their programme.

The Peace Education Programme Coordinator of Save the Children in Nepal & Bhutan along with the SCS Regional Office Education Manager developed the conceptual framework for the mapping of national peace education initiatives, and co-organized and facilitated the in-country national consultations and the visit of the Sri Lanka education team to Nepal.

### *Coming together and developing a common understanding*

During the consultations, it was realized that many organizations and many agencies, including donor agencies, are doing a lot of work to promote peace education but had never properly linked and collaborated together.

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<sup>1</sup> Refer to section 2.3 in the Detailed Report for more information.

The main outcomes of the consultations were, first, sharing information and experiences, and developing a common understanding on peace education. A task group was also identified to move forward the agenda of peace education with government, INGOs and donors. In Pakistan, a Peace Education Working Group was created; and in Afghanistan, peace education was integrated into the Education Development Board.

The national consultations further revealed that many actors, including donors, are already implementing or funding peace education programmes without mentioning peace education. The consultations revealed as well the lack of coordination and sharing of information among the current peace education initiatives: in the cases of both Afghanistan and Pakistan, the national consultation was the first opportunity for the participants to sit and discuss this issue, though most of them are facing the same challenges and have the same need for a common agenda and strategy that would make their own initiatives more powerful and meaningful.

# *Peace education in South and Central Asia – challenges and opportunities*

## *Existing opportunities for peace education in South Asia*

In the course of analysing the country studies, several opportunities that can be used to advance the peace education agenda in South Asia were identified as follows:

- Most of the countries in South Asia have recognized the important role that quality education and peace have to play.
- Almost all countries seem to have recognized the importance of peace education as a key component of their education systems, as the existing curricula all show presence of some of its elements in the form of human rights, civic education, citizenship education, etc.
- The amount of work that has already been done by the civil society organizations in the area of peace education gives a leverage which can serve as an entry point to the proposed programmes.
- Experience shows that many peace education initiatives are ongoing in countries with armed conflicts or post-conflict countries, and this applies to most of the countries in South Asia.

## *Challenges*

There are several factors which were identified as possible challenges for the implementation of peace education at national level:

- Low prioritization of peace education from governments in each country of South Asia.
- Weak coordination and collaboration between different stakeholders including government agencies, donors, INGOs, NGOs and schools for implementation of peace education programmes.
- Unclear goals and objectives and non-replicable methodologies in most of the NGOs/INGOs conducting peace studies.
- Inappropriate or non-comprehensive peace education curricula not adapted to the local needs.
- Limited participation of vulnerable sections of the population such as children and women.
- Inadequate national acceptance and formal recognition from the Education Ministry of peace education.
- The limited number of peace studies departments and research on peace education required to build greater knowledge and capacities on peace education within the South Asian region.
- Peace education methodology, which emphasizes cooperative learning, child participation, etc., is constrained by traditional learning methods which promote competition among learners through grading.
- The results of peace education programmes will only be seen in the long term and are difficult to measure.

# Peace education – learning from South Asia

There is not one standardized model for peace education that could fit the diversity of the contexts in South and Central Asia; however, the experience of mainstreaming peace education in the region gives us important lessons that need to be considered to foster it at country level.

**To establish a successful peace education programme at country level, cooperation among agencies and with government is key.**

The national peace education consultations in Afghanistan and Pakistan revealed that UN agencies, INGOs and donors have been involved in promoting peace education in many different ways. However, these agencies and organizations rarely coordinate their efforts and share information on what they are doing.

*The success of the Nepal peace education model is the result of a systemic and collaborative approach to incorporate peace education in both the formal and non-formal education systems with active collaboration from the government, INGOs, NGOs and the UN agencies. The peace education content focuses on the culture of peace, child rights, disability issues, human trafficking, democracy, rule of law, celebrating diversity, social inclusion, etc.*

A successful peace education programme requires multiple perspectives, narrative approaches, inter-generational learning, and also multiple resources (witnesses, texts, NGOs, museums, media). It also implies teacher education and parent and community involvement.

**It is necessary to provide conceptual clarity on what is peace education and to develop a common understanding among key actors.**

Peace education is a relatively new area of work in South and Central Asia, though many organizations are implementing programmes that contribute to it:

*Many teachers are already practising peace education without calling it by that name. Historically, in various parts of the world, peace education has been referred to as Education for Conflict Resolution, International Understanding and Human Rights; Global Education; Critical Pedagogy; Education for Liberation and Empowerment; Social Justice Education; Environmental Education; Life Skills Education; Disarmament and Development Education; and more. These various labels illuminate the depth and diversity of the field. Using the term peace education helps coordinate such global initiatives and unite educators in the common practice of educating for a culture of peace.<sup>2</sup>*

Though there is no agreed global definition of peace education, the UNICEF definition offers an interesting conceptual framework, defining it as: ***‘the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural, to resolve conflict peacefully and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, inter-group, national or international level.’***

So what is peace education? How do we understand it mutually? These are critical questions to answer collectively in order for us to start working together. The experience of Nepal suggests that having a theoretical definition is not enough – what is also important is to contextualize the definition by considering the diversity of cultures, ethnic groups, cultural practices, etc. within each country.

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<sup>2</sup> For additional information, see: <http://www.un.org/cyberschoolbus/peace/index.asp>.

### **Curriculum and support teachers are needed.**

How do we educate for peace in a context of pervasive social violence? Is it possible when educators themselves are immersed in a context of violence? How do we educate for peace when educators have been systematically under-educated and often lack basic teacher training skills?

A peace education curriculum is neither sufficient nor effective without trained teachers to impart it. Ensuring teachers' capacity to undertake peace education is an enormous challenge. Probably the conflict will have reduced the pool of teachers, making it even harder to find those with the skills to teach this sensitive new topic. Teachers themselves are part of the culture and have their own values. Emotional issues surrounding conflict make enormous demands on the teachers. Imparting peace education also requires knowledge of child rights, pedagogic skills and facilitating discussion of controversial issues. Curriculum, pedagogy and the nature of learning resources are all linked.

### **Peace education requires a multi-faceted approach.**

There are three broad approaches to addressing peace education in formal and non-formal education systems: (1) the knowledge-based approach, which addresses the topic explicitly, with dedicated texts, resources and time; (2) the skills-based approach, which emphasizes the process and highlights development of life skills; and (3) the values-based approach, which is more nuanced and emphasizes ethics and responsibility.

*Teaching peace is not just a matter of transmitting accepted knowledge. It emphasizes questioning concepts and creating new knowledge from a variety of sources, including the experiences of learners themselves.*

### **The development of the curriculum needs to be inclusive of diversity and also needs a participatory process, especially in the context of conflicts.**

Conflict analysis or assessment should include a full education sector diagnosis using fragility indicators as one of the core components of the assessment. While reforming the peace education curriculum in Nepal, all sections of the population – including ethnic minorities, people living with HIV/AIDS, sexual minorities, people with disability and children – were involved in the curriculum development to reflect their voice, avoid reinforcing stereotypes and prevent further conflicts.

### **Criteria should be established to review the content of the education materials, methodology and pedagogy tools and practices through a 'peace education lens'.**

The content of the courses and pedagogic tools used in teaching sometimes overtly or subtly disregard peace values or reinforce violence or ideologies. For example, children may learn physics using examples of rockets and guns, or make calculations in mathematics using bullets, or learn history with unique reference to leaders from dominant groups and their ideology, or learn from materials that promote social gender norms and traditional harmful societal practices that harm children. Setting up a system to monitor the content of educational materials and methodologies, and pedagogic tools and practices, is important to guarantee that children at school are not internalizing ideologies and values that are conducive to more psychological and emotional violence but on the contrary are sensitized to values of peace, respect and human rights.

#### **In summary:**

- A systematic collaborative approach ensures integration of peace education in both formal and non-formal education systems.
- Simultaneous actions at various levels – political, policy and administrative – addressing curriculum (content, skills, values), pedagogy (multiple perspectives, narrative approaches, inter-generational learning) and resources (witnesses, texts, NGOs, museums, media) are required. Teacher education and parent and community involvement are essential.
- Even though peace education components are present in various educational systems in Afghanistan and Pakistan, there is still a lack of convergence at the national level.

# Education's role in conflict and fragile contexts – additional lessons learned

The South Asian region, which was once described as a 'harmony of contrasts', witnesses recurrent tensions and conflicts. Many factors are responsible for this, including governance issues; poverty and low level of economic growth; youth unemployment; unsettled territorial disputes; diversity of religions; and lack of comprehensive regional plans to promote peace.

In this context, what needs to be considered to promote peace education?

## **Consider the emotional needs of teachers, parents and children.**

Providing immediate psychosocial support to teachers, parents and children is important, especially in situations of conflict and tensions, to help them to behave and resolve conflicts peacefully and reinforce appropriate behaviours, with children in particular being counselled whenever necessary.

## **Respect the principle of DO NO HARM.**

Schools are the key institutions for moving from collective memory to reconciliation among social groups, ethnic groups, communities and the nation as a whole, especially after conflicts. They are also an important setting to promote peace and peace culture. However, schools can also become the settings where violence, ideologies and stereotypes are reinforced and legitimized.

The active role of education is context-specific and cannot be addressed by a universal model.

*In-depth knowledge of the dynamics within the community is fundamental for developing policies, planning and programming for education in situations of conflict and fragility that ensures the principle of 'do no harm' and may also contribute to long-term peace-building. Understanding comprehensively requires qualitative analysis including a) through examination of the drivers and dynamics of conflict and fragility and b) analysis of education's interactions with those drivers and dynamics.*

## **Seek major legal obligation of international conventions such as the Convention on the Rights of the Child (CRC).**

Some governments may find peace education or human rights education to be too politically contested. In such a situation the NGOs and donor communities should turn to the international conventions and treaties through which the particular country has obligations. For example, the Convention on the Rights of the Child (CRC), the most recognized and respected international treaty on protecting the rights of children, includes two optional protocols that are particularly relevant to post-conflict situations: one on the involvement of children in armed conflict and the other on the sale of children, child prostitution and child pornography.

### **Case Study: Schools as zones of peace in Nepal**

The CRC has been the basis of several initiatives for efforts to reduce the impact of conflict on children, including an initiative to declare schools as 'zones of peace' based on international child rights measures. With support from Save the Children Norway, the Ministry of Children in collaboration with five political parties formed a 'children in conflict coordination committee', committed to respecting and enforcing the zones of peace.

This led to a series of initiatives aimed at realizing children's rights as a tool for promoting peace: creation of a national coalition of more than 35 organizations including UNICEF, supporting children as zones of peace; training for journalists, security forces and NGO networks on the CRC and the zones of peace concept; publication of a child protection guide by the Prime Minister's office targeting security forces; a code of conduct issued by the National Human Rights Commission for working with children in armed conflict; government announcement of schools as zones of peace; the designation of children and children's clubs as zones of peace in schools and communities; and the establishment of a child rights desk in the National Human Rights Commission to promote and realize these initiatives.

## 'Peace in Practice'

'Peace in Practice', i.e. classroom peace, refers to teachers as champions of peace and children as agents of peace. The teachers are key actors in promoting peace education not only in teaching peace as a separate subject but in practising peace in their classroom management and other teaching. Peace education is not something separate from teaching; it is also about the peaceful way that a teacher teaches, resolves behaviour problems and manages the classroom.<sup>3</sup>

Teachers are the people who set and promote the standards for how children have to behave in the classroom. They act as an example for the students. Their behaviour and attitude should be models for the children.

The teachers are the direct champions of peace, but in order that peace is sustained within the classroom and children internalize peace values in their behaviour, the action of the teachers needs to be reinforced by the actions of the school management, the parents and the community so that peace shines and self-generates in all settings in the community.

## 'Peace in Practice'

'Peace in Practice' refers to the peace that individuals experience and transmit in different stages of their life and in different contexts. While inner peace differs from person to person based on their life experiences, specific external factors might also affect this feeling. In the context of education, Peace in Practice can be articulated at three levels: the classroom, the school and outside the school.

Classroom: Teachers are the champions of peace. They are peaceful and vibrate peace to children. Such peace naturally ensures inclusive classrooms and child-friendly schools.

School: The school authorities have the responsibility to promote the best peace practices inside the school and to create the conditions for teachers and children to remain peaceful and perform their role as agents of peace.

Outside the school: The school management needs also to create a space for dialogue among parents, children and teachers so that the child's journey with peace is smooth.

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<sup>3</sup> On the role of teachers in quality education, see the discussion paper, *From Curriculum to Quality Education*, Els Heijnen-Maathuis, Save the Children, 2010.

# *Recommendations for peace education in South Asia*

## **1 Increase cooperation, knowledge, awareness and understanding on peace education.**

- National platforms on peace education should be established and institutionalized, bringing together government representatives, NGOs, INGOs, training institutes, universities, schools, teachers and teacher institutions, and students for the development of peace education in national school systems and to support governments in mainstreaming peace education in national curricula.
- A common definition and understanding of peace education should be developed and capacities among key actors and their partners built.
- Donors, NGOs, INGOs, UN agencies, schools and universities and other relevant stakeholders should contribute to peace education through promoting it in their own programmes and initiatives.
- Peace education should be set as a main priority of the national governments by integration in the formal and non-formal school education systems.
- National governments and Ministries of Education should emphasize and support the introduction of extra-curricular peer mediation and conflict-resolution training and education in schools.
- Governments should encourage peace education as an area of research and increase efforts to develop knowledge around the subject.
- There should be national campaigns on peace education with all stakeholders, including children, to promote peace education.

## **2 Increase child participation.**

- Governments, UN, INGOs, NGOs and civil society actors should undertake increased efforts to ensure children's rights and child participation processes, including support to child-led peace initiatives and child-led organizations that promote peace.
- Governments, especially Ministries of Education, should support increased opportunities for children's involvement in school management and decision making concerning the school curricula to enhance education systems which promote non-violence, non-discrimination, inclusion and children's participation.
- National and South Asian-wide databases on peace education tools, methods, curricula and teaching materials should be developed and made easily accessible to teachers, students and schools.

## **3 Support regional mechanisms for documenting, sharing experiences and building capacities on peace education.**

- Best practices and case studies within countries of South Asia should be documented and shared so that they can serve as examples for other countries to implement peace education programmes at various levels.
- A roster of peace educators should be developed at national and regional levels.

#### **4 Support teachers.**

- There should be a greater emphasis on the training of teachers in peace education and conflict resolution skills and provision of tools for the classroom (for every teacher instead of a few select teachers).
- Peace education training should be given to teacher educators and peace education integrated in pre-service teacher training by including it in the teacher education curricula.
- Curricula and course materials should be developed for teaching and mainstreaming peace education in schools.
- An easily accessible, user-friendly guide to peace education for teachers, youth and schools highlighting best practices and educational tools and methods for peace education should be developed and widely distributed.

#### **5 Encourage 'Peace in Practice' as a component and outcome of peace education.**

- The spirit of Peace in Practice in any peace education initiatives should be reflected in teacher and student curricula, educational materials and methodologies irrespective of the context.
- Teachers should be supported in practising peace in their classroom management through fostering a culture of peace within the community and the home.

# Children's statements on peace education<sup>4</sup>



**' "No Stick, No Fighting, Non-Discrimination" is our slogan!'**

Girls going to school in the far western region

**'I change myself first, then my best friends and only then get strength to change the community.'**

Peace Education child facilitator in Nawalparasi District



**'Who respect us are the most respected teachers of our life.'**

Peace Education training participant in Nawalparasi District

**'When my family members listen to me, I feel respected and become responsible equally as other adults in the family.'**

Youth Trainer at district level



<sup>4</sup> These statements are from children living in Nepal and are of the Peace Education programme.

## *Children's voices as actors of peace*

'I transferred myself from trouble-shooter to **peace-builder child** after attending the Peace Education programme. I have used peace building skills at home by helping my parents to sit in dialogue and negotiation in their everyday disputes. My house itself became more peaceful than ever.'

'We learned a lot from the training on human rights and peace education. We learned that we should not discriminate against others; we also learned that we should maintain religious harmony in the society and it was indeed **an eye opener** for our community, which follows superstitious beliefs and practices.'

'I am a student. I used to feel that children's voices remained unheard in villages. My parents made their decisions without consulting us. The ten-day Peace and Child Rights Programme has changed my thinking and I realized that **children's participation is very important in the family and community.**

All groups and castes of people should be given priority and chance to share their views and ideas and talents.

Nobody should be mistreated just for being poor and I regret that I have hurt people and nowadays I always try to help others and say sorry in the case of a mistake.'

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# Detailed report on the national peace education mapping and consultations in Afghanistan, Nepal, Pakistan and Sri Lanka

## 1. Introduction

### 1.1 Background

The United Nations Children's Fund (UNICEF) Peace Education Working Group defines peace education as:

*Peace education is a process whereby people learn about the dangers of violence, develop their capacities to counter violence and build sustainable peace in their communities.*

*the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural, to resolve conflict peacefully and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, inter-group, national or international level. (Fountain, 1999, p.1)*

*Every country has its unique history, context and people; there is no generic, one-size-fits-all peace education model. (Save the Children in Nepal)*

Save the Children in Nepal has collaborated with UNICEF, UNESCO, the Ministry of Education and the Curriculum Development Centre to integrate peace, human rights and civic education in national school curricula, to develop teacher training modules and resource material jointly with the National Centre for Educational Development and non-formal education materials in collaboration with the Non-Formal Education Centre. Save the Children also piloted a Peace Education Programme among 1,640 children in Nepal with the support of UNICEF. A Peace Education Activity Book and resource material for child facilitators is being developed. These materials are being translated into English for wider dissemination.

This inspired Afghanistan and Pakistan SC country offices to develop similar initiatives which were approved by the Senior Management Team of both countries.

Save the Children Regional Office found Nepal's expertise and experience relevant for the regional peace education initiative and signed a MoU recognizing SC Nepal as its technical partner. The project, designed jointly by SC Regional Office and Nepal, encompassed a country mapping through an in-country consultant as the first step. The second step was in-country consultation where the mapping outcome and Nepal's peace education experience were shared.

This is the consolidated report of the project, encompassing three in-country mapping and consultation reports along with an outline of the Nepal Peace Education Project. The report forms part of a broader portfolio of work on peace education in the South Asian context building on the experience of Afghanistan, Nepal, Pakistan and Sri Lanka. This is a process document intended to serve as a tool for advocacy, fundraising and replication elsewhere.

## 1.2 Objectives and scope

The objectives of this process document are:

- *To assess existing practices of peace education models and programmes implemented in South Asian countries mainly from Afghanistan, Nepal, Pakistan and Sri Lanka.*
- *To develop a conceptual framework that renders this information manageable while still reflecting the many dimensions of this issue.*

The study is not an exhaustive review of all the literature, policies or programming options. Rather it seeks to delineate the key issues and evidence as a first step towards developing policies and programmes in this area.

## 1.3 Methodology

The process of documentation involved a desk-based literature review and consultations with a small number of key informants. Relevant reports from SC Country Offices and SC ROSCA were major sources of information. Apart from the key policy and academic literature on peace education, literature on education pedagogy, violence and conflict were reviewed to examine the nature of the evidence on linkages between these issues, where there is consensus, what is contested and where there are gaps. A full list of documents consulted is listed in the Reference section at the end of this report. This work also involved interviews with a small number of external experts and stakeholders from academia, NGOs and other donors plus some SC staff at both country offices and ROSCA.

## 2. *Setting the context*

### 2.1 *Background*

Over half the world's 72 million out-of-school children – 37 million – live in conflict-affected fragile states. These countries make up 13 per cent of the world's population. Millions of girls and boys grow up surrounded by actual or threatened violence in such countries, without access to basic services, including education. These countries are more often than not the furthest away from reaching the Millennium Development Goals (Save the Children).

Learning to make a living is not the sole reason for getting education; there is another, equally important by-product: learning to make a life, a life that is beneficial, useful and peaceful. After all, humans are social animals; their success in life is largely a matter of successful social relations. Quite evidently, student age is the crucially important period that enriches one's personal life, nurtures social adjustments, fosters friendship and understanding and affects one's whole life pattern. Seen from this perspective, one could very well understand the critical necessity of teaching students, youth and young leaders the art of living together, in mutual respect, justice, love and peace.

### 2.2 *Defining peace education*

Peace education is an amorphous concept that can be understood and practised quite differently from country to country, or from culture to culture. Simply put, peace education refers to the process through which society members are supposed to acquire beliefs, attitudes and behaviours that are in line with the idea of non-violence. However, throughout the world and over time, peace education has varied considerably in terms of ideology, objectives, emphasis, curricula, contents and practices (Ake Bjerstedt, 1993). However multifarious the approaches are, all educational programmes and activities collected under peace education would seek to prepare the students for peace. To put it in a nutshell, peace education sees to the construction of defences of peace and fences of justice in the minds of the younger generation, and to making the youth hold to peace individually in life.

Peace education is understood generally to aim to offer opportunities to develop the skills, knowledge and values required for the practice of conflict resolution, communication and cooperation in relation to issues of peace, war, violence, conflict and injustice. Peace education can be implemented in societies in conflict, post-conflict societies and stable societies in order to achieve peaceful problem solving.

Thus, peace education has many faces depending on the needs and objectives of the societies that engage in it (Bar-Tal, 2002; Harris, 1999; Salomon, 2002). It can be called civic education, citizenship education or human rights education, depending on its objectives. When societies are involved in intractable conflict, the objective of peace education should be to advance and facilitate peace making and reconciliation. It aims to construct society members' (including students) worldview (i.e. their values, beliefs, attitudes, emotions, motivations, skills and patterns of behaviour) in a way that facilitates conflict resolution and the peace process and prepares them to live in an era of peace and reconciliation.

### 2.3 *South Asia: region of conflicts and contradictions*

South Asia, which consists of eight states of different sizes and capabilities, is characterized by high levels of insecurity in interstate, intrastate and human dimensions (Paul, 2010). Although most emerged as independent nations in the 1940s, the states in the region have not yet been able to settle their several conflicts – internal and external – while some have become the epicentres of conflicts. A large set of factors are responsible for the presence of multi-faceted conflicts in South Asian states including

irreconcilable national, sub-national and religious identities; lack of political development (i.e. absence of proper democratic institutions and procedures); weak economies; unemployed youth bulge; unsettled territorial disputes; and lack of regional institutions. The South Asian scene, which was once described as a 'harmony of contrasts', now gives a different picture. The contrasts with strong political and psychological undercurrents have become violent and caused recurrent divisions.

Afghanistan, situated at the periphery of the region, is an extreme case of long-standing external penetration and internal violence, largely bred by the absence or the non-establishment of a strong state (Paul, 2010). Conflict has been a feature of life in Afghanistan since King Zahir Shah was deposed in 1973.

Bangladesh exhibits several internal conflicts, with the army and political parties waging frequent battles for control of the state. Incidents of terrorism have been on the rise since 2002, mostly due to bomb blasts orchestrated by Islamic fundamentalist groups, as well as an ongoing separatist movement in the Chittagong Hill Tracts.

India, the largest democracy in the world, has three main sources of internal conflict. First, there are long-running separatist movements in several north-eastern states (Assam, Manipur, Nagaland, Tripura). Second are incidents perpetrated by left-wing extremist groups ('Naxalites') in many states of India. The third source of increasing violence in India stems from incidents of terrorism in India's cities such as the terrorist attack in Mumbai on 26 November 2008.

Nepal also has had a violent internal conflict, though has recently made a crucial move towards settlement. But still there are many challenges that need to be overcome. The unstable political environment, poverty and growing ethnic tensions and religious fragmentations are some elements which could result in renewed violence at any time.

Pakistan has been facing several internal conflicts on religious and ethnic lines. The absence of democracy, a proper federal structure, and economic integration of provinces has made Pakistan a fragile state. The country also has a very poorly developed educational system, with 70 per cent of its primary education offered through religious seminaries or madrasas. This absence of a liberal educational system has generated conditions for many Pakistani youth to join radical religious movements that now have emerged as a major challenge (Paul, 2010).

In Sri Lanka, the Liberation Tigers of Tamil Eelam (LTTE) has been conducting an armed campaign for a separate Tamil homeland since the early 1980s. The Sri Lankan army has now won the war; however, the island nation may not achieve peace without proper reconciliation of the aspirations of the Tamil population.

South Asian countries cannot be simply lumped together culturally; and even less so under the present circumstances marked by divided politics, diverse allegiances, and differing perspectives and cultural policies. Maybe a good compromise would be to engage in peace education activities in one's country without overlooking the larger regional backdrop (Udayakumar, 2009).

### 3. Peace education initiatives: Afghanistan country review



#### 3.1 Context

Afghanistan has the misfortune of falling in a geo-strategic location that has attracted the intense interests of great powers in the modern era, Britain and Russia first, and then the Soviet Union and the United States, while neighbouring Pakistan's policies have contributed to its perennial insecurity. The major events of Afghanistan's past thirty years – the Soviet invasion in 1979, followed by the 10-year-long brutal war with the U.S. and Pakistani-supported *mujahidin*, the Soviet departure in 1989, the arrival of the Taliban in 1996 and their offer of safe haven for al-Qaeda, followed by the U.S.-led war that saw their deposition from power and the continued war since 2002 between the allies and a resurgent Taliban – have all made this very fragile state the epicentre for conflicts and security challenges facing South Asia, and to some extent, the whole world, in the early 21st century (Paul, 2010).

It is very unfortunate that three decades of war, internal conflict and political instability in Afghanistan have destroyed its basic infrastructure. The education system, infrastructure and contents were severely affected due to the influence of political ideologies. Girls were deprived of education, children in all parts of the country did not have access to education, professional development of teachers was ignored and there was no attention to relevance of education. Old curricula, with various politicized versions, rather than educating for peace and a culture of coexistence, were used to promote political ideologies, a culture of violence and isolation, and were operational in most schools (Amiri, 2010).

#### Education system in Afghanistan

Afghanistan has two education systems: formal education and religious education or madrasa education.

##### (i) Formal education

The formal education system during the Shah regime was very well developed. According to sources, in 1988, women made up 40 per cent of the doctors and 60 per cent of the teachers at the University of Kabul. But after the Soviet invasion of Afghanistan in 1979, successive wars virtually destroyed the

education system. It was further destroyed after 1996 during the Taliban regime, which banned education for females, and the madrasa (mosque school) became the main source of primary and secondary education. The situation has significantly improved since the overthrow of the Taliban in 2001, with the Karzai administration receiving substantial international aid to restore the education system. In 2003 some 7,000 schools were operating in 20 of the 34 provinces, with 27,000 teachers teaching 4.2 million children (including 1.2 million girls). Of that number, about 3.9 million were in primary schools. When Kabul University reopened in 2002, some 24,000 students, male and female, enrolled. Five other universities were being rehabilitated in the early 2000s. The Afghan Ministry of Education developed and implemented a five-year National Education Strategic Plan (NESP) 2006–10 that covered eight national priority programmes. The Ministry of Education is in the process of revising this strategic plan considering the developments and challenges in education to cover the next four-year period (2010–13).

Despite the remarkable achievements, still 5.3 million school-aged children (41.6% of children aged 7 to 18), mainly girls, are out of school. This makes 6.6 per cent of the world's out-of-school children. In general, insecure areas of the country – that is, about 17 provinces of the south and east – are affected the most with the lowest performance on almost all educational indicators. The 678 closed schools in the country are situated in these provinces, depriving over 300,000 students of their basic right to education (Amiri, 2010).

(ii) *Religious education or madrasa education*

The religious education is taught by Mulas, who are in charge of teaching the Koran, reading, writing and mathematics. Traditional Islamic madrasas found in towns and villages teach children basic moral values and ritual knowledge through the study of the Holy Koran, the Hadith (Sayings of the Prophet Mohammad), and popular edited religious texts. Higher-level madrasas located in Herat, Kunduz, Ghazni, Kandahar and Kabul were known as important learning centres. Religious education is still popular among the Afghans, despite huge investment in the modern education system by government and the international community, because of the Islamic values taught in such religious schools.

### *3.2 Mapping of peace education initiatives in Afghanistan*

In a war-torn country like Afghanistan, beside several other crucial interventions one of the most effective ways to help is to promote peace education. After three decades of war, people's minds have been inundated with suffering and loss. Generations of young Afghans have been living in an environment of conflict for their entire lives. Every day there is another bomb blast, kidnapping or suicide bomb attack. But the hearts of the young generation are still pure and hopeful. What they need is someone to encourage them and remind them that the way of peace is the only true way to live (Amiri, 2010).

There is no one type of peace education programme; the objectives, activities and nature of the vast majority are largely determined by the reasons for which they are considered necessary in the first place. Some are born in response to direct violence, others are inspired by the work and philosophies of those advocating for peace and some may be due to availability of funding opportunities.

Although there are several peace education, conflict resolution, human and child rights initiatives and projects implemented by NGOs and aid agencies, Afghanistan still lacks concrete national programmes implemented by the Afghan government to integrate peace education and child rights initiatives into teachers' and students' curricula.

## **Government initiatives**

*a) Curriculum:* The second National Education Strategic Plan (NESP-II) addresses most of the priority needs of the education sector, but it lacks a focus on peace education initiatives. Peace education is only referred to once in the NESP-II, as a cross-cutting issue under quality of education.

The Ministry of Education's Curriculum Development Department is currently engaged in revising the school curriculum. During the revision process there is no specific topic of peace education incorporated, but promoting the behaviour of non-violence, peace and child rights has been part of recently revised curricula.

The General Directorate of Curriculum Development has incorporated peace education either as different topics or as part of the lessons according to the age and level of students throughout all textbooks from grade one to grade twelve. The major peace education components as considered in the new curriculum are peace, child rights, human rights and pathos for animals, plants and environment. There is one specific subject for grades one to six under the title of 'Life Skills', the aim of which is to promote/enhance psychosocial attitudes, behaviour of social co-existence and non-violence. The curriculum development directorate of MoE has identified two major gaps: insufficient attention on peace education and lack of resources.

*b) Teacher training:* There are two credit points dedicated to peace studies and subjects during the course of teacher education programmes or across the eight cross-cutting issues/subjects for both pre-service and in-service teacher education programmes. Despite having many initiatives implemented to integrate peace education and social studies as cross-cutting issues in the teacher education programmes, there is still a need to further develop peace studies.

## **UN/NGO initiatives**

There are several NGOs implementing peace education programmes in Afghanistan with donor support, including UNICEF, UNESCO and GTZ. Most of these initiatives are focused on training in areas of conflict resolution such as mediation, negotiation, problem solving, skills development of human rights, civic education and citizenship education. Participants include students, youths and various segments of society and training is delivered through workshops, seminars, non-formal peace education programmes and teacher training programmes. These programmes, even though concentrated in urban areas, are very effective at filling the gap that exists in the national level curriculum for schools and madrasas.

### *3.3 Suggestions and recommendations*

Based on the mapping and national consultation conducted by Save the Children Sweden, the following suggestions and recommendations are provided for the incorporation of peace education in Afghanistan:

#### **a. Peace education national framework and curriculum**

- A national framework for peace education should be developed.
- Peace education contents should be incorporated in the teacher education curriculum.
- Peace education should be integrated as a cross-cutting issue in all subjects.
- A social inclusion perspective should be considered in peace education programmes.

#### **b. Peace education research**

- Universities can play a greater role in producing competent human resources as well as research bases to promote peace education. Thus Afghanistan's Ministry of Education and universities should collaborate to establish Peace Studies departments and focus on conducting research on peace studies and education.

#### **c. Capacity development**

- A programme for capacity building in peace education should be developed and initiated in order to train master trainers.

#### 4. *Peace education initiatives: Pakistan country review*



##### 4.1 *Context*

Pakistan is one of the hotspots of conflict in South Asia, with violence and terrorism on the increase as a direct consequence of the radical Islamist insurgency that is primarily rooted in the anti-Soviet Jihad in Afghanistan and now linked to the Taliban resistance to the US-led forces in the country. Since early March 2004, when the Pakistani military began a crackdown against Islamists nestled in the Pak-Afghan tribal regions, the conflict between the state and Islamist non-state actors has sharpened, and resulted in several thousand deaths. Recent increases in terrorist attacks and suicide bombings have left emotional scars on large sections of the population, particularly children, and have severely impacted the socio-economic activity in the country. Mass displacements from the conflict zones and thousands of civilian deaths in the wake of the war on terror, brutal executions of innocent citizens by terrorists, unemployment and poverty are some of the challenges that have precipitated an already volatile socio-economic situation (Imtiaz, 2010).

While the society, traditionally dominated by a conservative and feudal mindset, reels under the consequences of poor governance and socio-economic injustices, forces of terrorism and extremism have thrown up new challenges for the state and people of Pakistan, thereby highlighting the urgency for initiating programmes promoting peace and tolerance and developing skills to deal with conflicts non-violently (Imtiaz, 2010).

##### **Education system in Pakistan**

Pakistan does not have free, compulsory and universal education although it is a stated constitutional right. The lack of state provision of education has resulted in two trends: increased provision of education by the private sector (for-profit and not-for-profit) and the increased enrolment of children in madrasas.

There are three forms of education in Pakistan: formal education, madrasa education and non-formal education.

(i) *Formal education*

The formal education system incorporates the public and private schools, colleges and universities where the education begins from pre-primary level and continues to advanced university degrees. Education is organized into five levels: primary (grades one to five); middle (grades six to eight); high (grades nine and ten), culminating in matriculation; intermediate (grades eleven and twelve), leading to an F.A. diploma in arts or F.S. in science; and university programmes leading to undergraduate and advanced degrees. The Federal Ministry of Education is responsible for developing the national curriculum and syllabi and prescribing the content of the textbooks used in the public and private schools.

(ii) *Madrasa education*

Side by side with the modern education system there is also a religious education system which provides Islamic education. The rising costs of private schools and shortages of public educational institutions have encouraged parents to send their children to madrasas that offer free education, and for many these schools are the only option. About 17,000 madrasas are playing an important role in filling the educational void left by the state (Imtiaz, 2010). Although some madrasas teach secular subjects, in general they offer a religious-based curriculum, focusing on the Koran and Islamic texts. Beyond instruction in basic religious tenets, some argue that a small group of radicalized madrasas, specifically located near the Afghanistan-Pakistan border, promote a militant form of Islam and teach their Muslim students to fight non-believers and stand against and use violence against what they see as the moral depravity of the West (Haqqani, 2002).

(iii) *Non-formal education*

There are millions of people in Pakistan who have no access to the formal education system. Thus a non-formal basic education school scheme has been introduced in those areas where formal schools are not available. The government provides the teacher's salary and teaching materials while the community provides a school building/room.

## 4.2 *Mapping of peace education initiatives in Pakistan*

### **Peace education in the formal education system**

Peace education in the formal education system is imparted in two different forms: as either civic education or human rights education. Civic education is integrated into social studies/Pakistan studies and is taught in schools from grades four to fourteen (Dean, 2007). The content of the civic education courses has been widely criticized as the existing textbooks promote a militarized state through glorification of war, discussion of specific battles and eulogizing military heroes; entrench biases against women, other nations, religions and people with disability; and promote virtues of piety, obedience and sense of duty but not the virtues of justice, equality and diversity. Furthermore, the nature of tests and examinations requires student to restate textbook facts, thus promoting rote memorization and ensuring students learn the textbook content and messages (Dean, 2007; Salim, 2004). Further, teacher training is a major issue as most of the teachers teaching these course are untrained and thus the effectiveness of such courses is questionable.

The Federal Ministry of Education, in collaboration with UNESCO Islamabad, developed a National Plan of Action for Human Rights Education. Building upon this plan of action, the elementary and secondary school curricula were reviewed and revised in 2006 to incorporate the core objective of

providing information about human rights, and elements of peace education. However, textbooks with the new curriculum are still not available. There are also concerns that the revised curricula do not fit the changing needs of new national and global realities (Imtiaz, 2010).

The private schools are at the forefront in imparting a variety of peace education programmes. Many private schools are running programmes containing important elements of peace education as part of co-curricular activities in the form of human rights education, values education, civic education, or ethics education. Some schools have prepared their own training manuals, modules and training booklets, while others are using manuals prepared by NGOs and UN agencies, for example UNICEF's Life Skills Education programme (Imtiaz, 2010).

### **Peace education in the non-formal education system**

The delivery of peace education components in the form of civic education, human rights education, citizenship education or ethics education in the non-formal education system is very impressive in Pakistan. There are a large number of NGOs providing civic education through the work they do with different groups of people across the country. Most of the work has been done with marginalized groups, especially children (child labourers, juvenile offenders, abused children), women (rural poor, victims of discriminatory laws and practices) and minority groups. NGOs provide civic education while providing services (education, health, microfinance), and also provide opportunities for citizens to take part in the activities they undertake. They also serve to promote and practise human rights, promote peace and harmony between different groups in society and advocate for change in discriminatory laws and practices and for framing of laws based on human rights (Dean, 2007).

Samina Imtiaz in her mapping study also reiterates that international NGOs such as Asia Foundation, CIDA, UNICEF, UNESCO, Save the Children (US, UK and Sweden), ActionAid, European Union, British High Commission, Canadian High Commission and German Embassy have carried out a significant amount of work in promoting peace and non-violence initiatives in Pakistan in partnership with national NGOs (Imtiaz, 2010). The nature and scope of their work, however, varies. Some NGOs are conducting training for capacity building of school (public and private) and madrasa students; whereas others are trying to build the capacity of the teachers to teach the 'implicit' or 'hidden' curricula. Some of the NGOs are working on capacity building programmes for local communities, youth groups and media groups (Imtiaz, 2010).

#### **(i) Peace education in madrasas**

There are very few initiatives of peace education in madrasas except the religious education based in Islamic values, which incorporates the peaceful tradition in Islamic religion. But the conduct of many of these madrasas is very controversial as they are radicalized to promote violence. Some NGOs are working with the moderate madrasas for imparting components of peace education in the form of human rights education or civic education but these efforts are insignificant as compared with the needs of the students who attend these madrasas.

### 4.3 *Suggestions and recommendations*

Based on the mapping and national consultation conducted by Save the Children Sweden, the following suggestions and recommendations are provided for the incorporation of peace education in Pakistan:

- As stated in the National Education Policy (NEP) 2009, life skills based education, human rights education including gender equality, school safety and disaster and risk management, peace education and inter-faith harmony, and detection and prevention of child abuse should be infused in the curricula. Awareness and training materials should be developed for students and teachers in this context, keeping in view cultural values and sensitivities.
- As stated in NEP 2009, madrasa education should be brought at par with formal education by introducing formal subjects.
- Peace education and conflict resolution should be an integral part of the curriculum.
- There should be improved donor harmonization for better coordination between development partners and government institutions for promotion of peace education.
- Government should be lobbied to institutionalize peace education by incorporating it into teacher training institutions for both pre-service and in-service training programmes.
- Public–Private Partnerships (PPP) should be encouraged for teacher training programmes.
- Success stories and research studies should be shared with government for learning purposes.
- Schools should provide a child-friendly environment to attract and retain students.
- The concept of service to society should be introduced in schools.
- A well regulated system of competitive publishing of textbooks and learning materials should be introduced.
- Curriculum development and review processes should be standardized and institutionalized.
- In order to attain synergies of efforts, all organizations that are operating within the ambit of peace education should be brought together in a forum whereby the talents and resources could be pooled.

## 5. Peace education initiatives: Nepal country review



### 5.1 Context

After a decade of armed conflict, the Government of Nepal and the Communist Party of Nepal – Maoists (CPN–Maoists) signed a Comprehensive Peace Agreement in November 2006.

A decade of lost educational opportunities, the disintegration of communities and families, and widespread unemployment all place a tremendous burden on the Nepalese society. The government, NGOs and INGOs have recognized the role that peace education can play in stabilizing the post-conflict Nepalese transition. Peace education is an essential component of quality basic education and plays a dual role of keeping youth out of the reach of conflict and helping them to understand the importance of violent conflict prevention and resolution. It stresses the problems of violence and then empowers youths to consider ways in which they could struggle non-violently against injustice and replace structural inequities with institutions that create a more equitable world (Thapa, 2009).

### 5.2 Peace education initiatives in Nepal

Nepal's conflict has left a violent and insecure legacy on society, where respect for human rights and an understanding of peaceful co-existence between people of different opinions or backgrounds are often absent. Education is one of the most promising ways to build a post-conflict nation-state where children understand and are experienced in the concepts and tools of peace-building and civic participation. In order to create a culture of peace and an understanding of human rights and civic literacy and peace-building skills, the education system in Nepal has been incorporating learning opportunities in the national curriculum that provide students with the skills, attitudes, values and knowledge necessary to understand and assert their rights within the framework of the rule of law; to develop the values of tolerance and commitment to peace and justice; and to build critical thinking, problem solving and conflict resolution skills so as to function as full citizens in a post-conflict environment (Save the Children, 2010).

## Process

Nepal has followed a participatory, multi-disciplinary and multi-dimensional process of peace education interventions:



a) *Policy integration:* Nepal has mainstreamed peace education within the educational policy. Thus, a policy of promoting peace, human rights education has set and provided the opportunities for peace education interventions into all sub-sectors of education: curriculum, formal education, non-formal education, teacher education, alternative education.

b) *Curricular mapping:* Curricular mapping analyses the school curricula from the perspective of peace, human rights and civic education. This activity further helped to identify the areas in which to integrate the peace education contents.

c) *Capacity development:* Capacity development activities such as training of trainers on peace and human rights education, and awareness and orientation training to the curriculum experts, teacher trainers and school teachers were organized. A team of experts was then developed before peace education interventions were initiated. In addition, during the process of curricular interventions, workshops and consultations were carried out as an integral part of the programme.

d) *Development of Memorandum of Understanding:* Nepal has designed and implemented the peace education interventions in a coordinated way. Thus, several consultations involving concerned national and international institutions were carried out. Based on these meetings, a common understanding was arrived at to develop a Memorandum of Understanding among various institutions. The Curriculum Development Centre therefore initiated and developed a Memorandum of Understanding between GoN/CDC, UNICEF, UNESCO and Save the Children Nepal to ensure good coordination for peace education interventions.

e) *Participatory intervention process:* So as to make the peace education interventions more relevant, lively and inclusive a consultative group was formed representing marginalized communities such as Dalits, women and persons with disabilities.

f) *Formation of a coordination committee:* To harmonize the interventions, a coordination committee was formed. The committee comprised representatives of policy level institutions such as the Curriculum Development Centre, the teacher training institution, the non-formal education implementation body, National Human Rights Commission, UN agencies and INGOs such as Save the Children. This committee provides technical inputs, harmonizes the peace initiatives and facilitates the peace initiative through the sharing and mobilizing of resources (technical, financial and material).

## Curriculum reform

Collaboration between Save the Children, UNICEF and the Ministry of Education has been instrumental for mainstreaming peace, human rights and civic education in formal and non-formal curricula. The project produced positive outcomes by helping the Curriculum Development Centre with the integration of peace, human rights and civic education (PHRC) into curricula and curricular materials in grades 3, 4, 5, 9 and 10. Moreover, this collaboration created avenues for further results by developing teacher-training modules on PHRC education and also for including PHRC in non-formal education programmes (Save the Children, 2010).

***Peace initiatives carried out***

1. Integration of peace and human rights contents into the primary and secondary level curricula
2. Development of textbooks and teacher’s guides up to grade 5
3. Development of support materials for students and teachers
4. Development of teacher’s guides for secondary level, i.e. grades 9 and 10
5. Development of training package on non-violence teaching for teachers
6. Training of 150 master trainers on non-violent teaching
7. Conduction of initial impact study of peace curricular intervention in school
8. Development and implementation of peace, human rights and civic education package for 13–18 age groups

***Key accomplishments***

<b>Grade 1–2</b>	<b>Grade 3–5</b>	<b>Grade 6–8</b>	<b>Grade 9–10</b>	<b>Teacher Training</b>	<b>Non-Formal Education</b>
Developed Teacher Activity book on peace education jointly with CDC and piloted in three districts in 2006	Integrated peace education curricula  Integrated peace education in textbooks  Developed teacher’s guide	Started peace education integration process for grades 6–8 curricula	Integrated peace education grades 9–10 teacher’s guide	Developed teacher training manual	Integrated peace education in five curricula

***Initial impact***

<i>General impact</i>	
<ul style="list-style-type: none"> <li>• Ownership developed among all stakeholders</li> <li>• Increased level of commitment at all levels</li> <li>• Mainstreamed as a cross-cutting issue in all sub-sectors of education</li> </ul>	
<i>Impact on children</i>	<i>Impact on teachers</i>
<ul style="list-style-type: none"> <li>• Highly motivated to interact and participate in the discussion process</li> <li>• Tried to express their ideas clearly and without any hesitation</li> <li>• Have shown good social behaviour with respect</li> <li>• Actively involved in extracurricular activities and even initiated by themselves</li> <li>• Started to monitor colleagues’ progress and tried to resolve their problems themselves.</li> <li>• Started to be rights sensitive and responsible themselves</li> <li>• Started to discuss the importance of peace education with their parents</li> </ul>	<ul style="list-style-type: none"> <li>• Became more rights and peace sensitive</li> <li>• Showed commitment in implementing the peace oriented teaching–learning activities</li> <li>• Started to utilize the basic principles of child-centred teaching–learning methods, i.e. teaching without punishment, non-discrimination, etc.</li> <li>• Became committed to work more for the betterment of learning</li> <li>• Started to treat children with love and respect</li> <li>• Started to establish the culture of sharing and collaboration in educational activities</li> <li>• Started to be more reflective towards their teaching–learning activities</li> </ul>

## Peace education for children's clubs

In Nepal, there are more than 10,000 children's clubs promoted by government and non-government organizations involving more than a million children learning about participation, protection and development. These child clubs basically are of two types: school-based and community-based. SC and UNICEF collaborated in 2008 to develop a peace, human rights and civic education (PHRC) module in child clubs in 24 UNICEF programme districts through the technical support of Save the Children. A total of 45,000 children have been reached in this project through cascading the peace education training as well as through the child-to-child method.



The goal of the project is to promote peace through imparting new knowledge on peace, human rights and civic education and developing skills leading to modified actions through the child clubs.

### **Materials development**

#### *a) Develop and print PHRC Activity Book*

The PHRC Activity Book (PAB) has 15 content areas with 45 activities. One thousand copies of this booklet have been printed and distributed in the programme districts. This PAB is highly demanded by the districts where child clubs are not included in district level peace camps.

The booklet has been primarily developed for child club facilitators as a guide to conduct 30 weeks' PHRC activities at the child clubs.

#### *b) Develop and print PHRC Booklet*

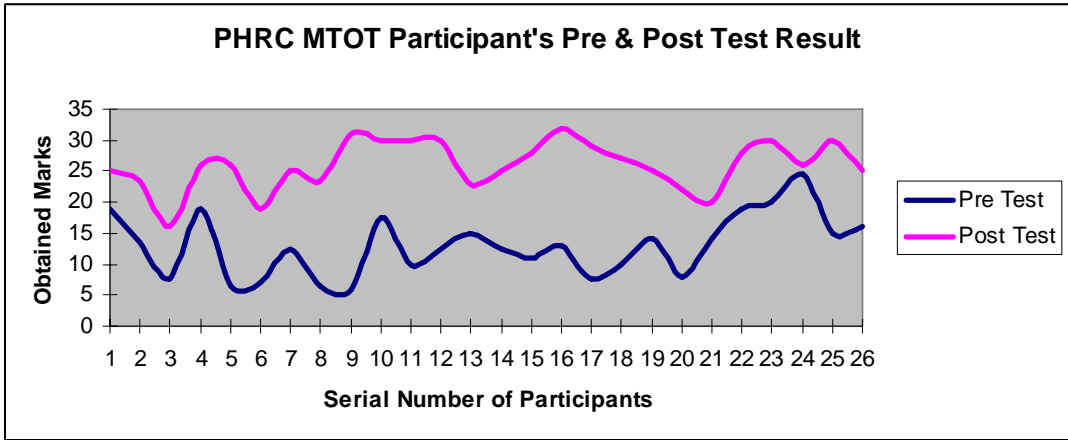
A small booklet on PHRC has been developed for those children who participate in PHRC education sessions conducted by the district level trainers at the district level and the child club members who participate in 30-week activities at the school/community (child club) level. The contents of the booklet (mentioned below) are discussed in language understandable by the children. Altogether, 50,000 booklets have been printed and delivered at the district level. These booklets will be distributed to all children who participate in the PHRC education programme.

#### *c) Contents of PHRC Education Booklet*

Peace	Human Rights	Civic Education	Communication
1. Peace and Conflict 2. Handling Emotion 3. Problem Solving 4. Dialogue, Understanding and Reconciliation 5. Mediation 6. Role of Children for Peacebuilding	7. Child Rights and Responsibilities 8. Child Protection 9. Child Participation	10. Democratic Leadership 11. Rule of Law 12. Inclusion and Exclusion 13. Celebrating Diversity 14. Citizenship and Good Governance	15. Assertive Communication Skill

### **Training to the district level trainers on PHRC**

Save the Children enhanced district level stakeholders' knowledge and skills on peace education through a week's training. The graph of results shows that every participant benefited.



***Replication of the module***

This module has been disseminated in three districts. Besides this, the civic education component of the PHRC module was adapted by UNICEF and Search for Common Ground in 2010 and has been used to train youth leaders for the support of verified minor late-recruited Maoist cadres.

## 6. Peace education initiatives: Sri Lanka country review



### 6.1 Context

Sri Lanka today is breathing a sigh of relief after the conclusion of three decades of civil war that has cost the country the lives of more than 100,000 people, with twice as many casualties as this number, as well as destruction of both public and private property, the natural environment and the total economy of the country. Now, learning to live together in peace and harmony is a challenging goal.

In the light of this goal, education authorities in Sri Lanka have been engaged in a comprehensive reform of the educational system since 1997, with special emphasis on education for international understanding as an essential component of quality basic education. However, the foundation for peaceful coexistence in the multi-ethnic, multi-cultural and multi-lingual society of Sri Lanka has not been laid yet.

### 6.2 Mapping of peace education initiatives in Sri Lanka

There are many peace education initiatives in Sri Lanka supported by government and non-government organizations including policy formulation, curriculum revision, integration of peace concepts and activities, teacher education, co-curricular activities, student exchange programmes, inter-cultural and inter-religious activities, and learning and teaching of second national languages.

Different strategies are used by different stakeholders either through the Ministry of Education and the National Institute of Education at the national level, the provincial and zonal departments of education, or by directly approaching schools.

Peace education cannot be a distinct subject in the curriculum, but must be a process to be mainstreamed into all quality educational experiences from pre-school to primary, secondary and tertiary education. Inter-cultural communication and learning are part and parcel of learning to live together.

The report, *Proposals for National Policy Framework on General Education in Sri Lanka* (National Education Commission, 2003), stated that education in Sri Lanka has failed to promote peace as it has not fostered

understanding and respect for ‘the rich cultural diversity of Sri Lankan society’. According to the report, the factors that have contributed to the failure are:

- Mono-ethnic based curriculum and textbooks transmitting prejudices.
- Language and quota system introduced for university admission.
- Examination-dominated education failing to develop balanced personality.
- Erosion of human values in spite of religious education being compulsory.
- Quantitative expansion of education at the expense of qualitative improvements.
- Unequal distribution of resources resulting in widening the gap between urban and rural schools which in turn affect the performance levels.

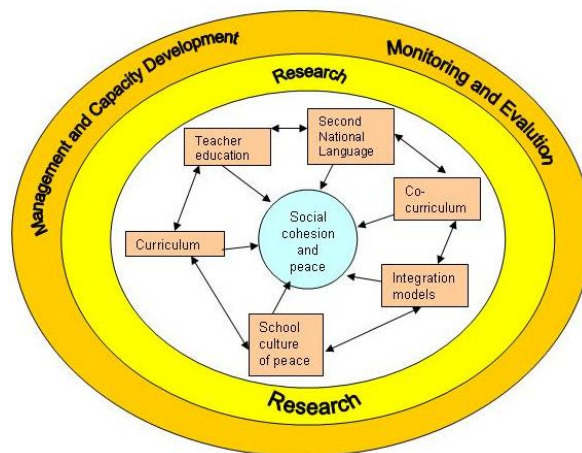
The report states in its conclusion that ‘the education system has failed adequately to promote quality in education as well as relevance in terms of social stability, national unity, human values and individual orientation to the world of work.’

### Formulation of National Policy on Education for Social Cohesion and Peace

Many different organizations have started peace education programmes at school level, but with inadequate coordination. The Social Cohesion and Peace Education Unit (SCPEU) of the Ministry of Education recognized the need to streamline all these activities and with the suggestions of the World Bank and the technical and financial support of GTZ formulated a ‘National Policy and a Comprehensive Framework of Actions on Education for Social Cohesion and Peace’ in 1991.

Issues that the policy attempts to overcome include: inter-cultural disharmony, inability to communicate in each other’s languages, lack of respect for rights of others, violent behaviour and gun culture, lack of sense of sharing, lack of trust, and indiscipline.

The policy has identified six key strategic areas: curriculum, teacher education, second national language, co-curriculum, integration models and school culture. In support of the strategies are the components of research, management and capacity development, and monitoring and evaluation.



a) *Curriculum*: The policy recognizes the attempts already made by the National Institute of Education to integrate peace concepts into the various subjects in the school as well as the teacher education curricula.

b) *Teacher education*: The policy has taken into consideration the importance of the role of the teacher in transmitting the concept of peace and harmony in an examination-oriented learning situation to develop citizens to work towards achieving social harmony and non-violence.

c) *Second national language (Sinhala/Tamil):* The policy takes a strong stand on the learning and teaching of a second national language as a crucial factor for national integration and social cohesion.

d) *Co-curricular activities:* According to the policy document, activities on social cohesion and peace education are being conducted through co-curricular activities at school and teacher education levels.

e) *Culture of peace in school and community:* The policy document indicates that such a school ‘can be recognized as a harmonious blending of the natural, physical and human aspects which promote a culture of peace, reflected in the school atmosphere.’ The policy recognizes three types of integrated schools that can promote social cohesion:

1. Students of different communities (Sinhala, Tamil and Muslim) learning together in one school in a single medium (mostly Sinhala).
2. Students of different communities learning together in one school in two or three (Sinhala, Tamil and English) mediums. Although academic studies are in different languages the students come together for co-curricular activities such as sports and aesthetic events.
3. ‘Amity Schools’ established to bring together students of different ethnic groups to study in English.

f) *Research:* The policy document suggests conducting research to evaluate the implementation of different components.

g) *Plan of action:* The policy document also provides a plan of action with activities to be implemented at school and teacher education levels together with responsibilities of institutions involved for different components.

**Recommendations** made by the policy document:

- Strengthen the role and function of the Social Cohesion and Peace Education Unit of the Ministry of Education.
- Monitor the impact of the curriculum implementation of ‘Life Competencies & Citizenship Education’ and ‘Citizenship Education and Governance’.
- Develop curriculum and training materials for teacher education.
- Strengthen learning and teaching of second national language by formulating an education policy.
- Promote more integrated schools.
- Strengthen and monitor co-curricular activities.
- Create a research network to enhance all activities.
- Establish an M&E unit coordinated by SCPEU.

### **Curriculum development and revision**

The National Institute of Education in partnership with UNICEF began peace education programmes ‘Education for Conflict Resolution’ in 1990 in primary education to create awareness and strengthen beliefs, competencies and values in non-violent conflict resolution by creating an environment for peaceful living and co-existence. A teacher training manual was developed identifying peace concepts found in the areas and themes of the Grade Six First Language curriculum materials. The Department of Distance Education of the NIE with UNICEF has also developed a distance learning module ‘Education for Peace’ as one of the training modules of the distance Teacher Training Course.

One of the most significant steps in curriculum development for peace and values education has been the introduction of the new subjects ‘Life Competencies and Civic Education’ for Grades 6–9 and ‘Citizenship Education and Governance’ for Grades 10 and 11, integrating the concepts of peace and

values and replacing the earlier subject Social Studies for Grades 6–11. Save the Children supported both financially and technically development of curriculum and syllabi and teachers’ instructional manuals, and trained teacher educators and teachers at national and provincial level.

### **Teacher education and training**

There have been several in-service and pre-service teacher education programmes funded by various organizations.

*a) Peace and Values Education:* A training programme was conducted with the support of UNESCO on ‘Peace and Values Education’ in 1997 to create model peace schools, train teachers and produce a Teachers’ Guide to Peace Education. Another training programme for peace and value education was conducted for education professionals representing the Ministry of Education, National Institute of Education, National Colleges of Education and the GTZ-supported Education for Social Cohesion Project.

*b) Literary Competition on Peace Education and Conflict Transformation:* In 2001 a literary competition was started on peace education and conflict transformation for student teachers of all 17 National Colleges of Education encouraging them to compose stories, essays, poems and songs in Sinhala, Tamil and English. The best compositions were selected, illustrated and printed as a ‘Peace Book’ and distributed to colleges, schools and libraries to be used by student teachers, teachers and pupils.

*c) Peace Link Programme Ruhuna and Jaffna:* In 2002 a five-day Peace Link programme supported by GTZ was organized between Ruhuna and Jaffna National Colleges of Education for 25 student teachers and 5 members of staff with officers of the National Institute of Education.

*d) School Peace Event:* This is an extended activity from the Annual Peace Event conducted for the student teachers of National Colleges of Education on Peace and Value Education.

### **Training of school principals**

The course curriculum of the Primary School Management Diploma Course conducted by the Professional Development Centre for Educational Management for primary school principals includes 10 modules encompassing peace and values education developed and printed by GTZ.

### **Student programmes conducted at school level**

*Pals of Two Cities:* The programme ‘Pals of Two Cities’ was planned and conducted by the Social Cohesion and Peace Education Unit of the Ministry of Education and sponsored by GTZ to prepare students to live in peaceful and responsible co-existence in a multi-cultural and multi-ethnic society. A culture among students to respect others and accept different languages, religions and social groups was fostered through the programme. Activities included an education tour, a goodwill tour, workshops, lectures and discussions, conflict resolution sessions, peer mediation, leadership and personality building programmes and intellectual dialogues along with sports events, creative activities, an aesthetic programme and a parents’ forum in guest schools.

With the experience gained through this programme the Social Cohesion and Peace Education Unit of the Ministry of Education has started a new programme called ‘Senhasaka Thaksilawa’ (School of Affection) connecting identified schools from the north and east with schools from the south.

## Co-curricular activities

a) *Student parliaments:* These meet once a month to discuss problems and bring about solutions. Students from the other schools are also invited focusing on peace building and reconciliation efforts and also rebuilding relationships among students of different communities.

b) *Celebration of Sinhala and Hindu new year:* An entire school takes part and all the activities are performed by the students improving their confidence, team work, friendship, creativity and sensitivity. Students also learn to respect other cultural values.

c) *Poster campaigns:* All the students draw posters creatively expressing the value of peace and harmony.

d) *Visiting friends in IDP camps:* Students collect school bags, uniforms and books and distribute them among the students in IDP camps.

## Learning and teaching of second national languages

The learning and teaching of second national languages (Sinhala and Tamil) is crucial to Sri Lanka's national cohesion, national unity, harmony and peace. The government's policy under new education reforms emphasizes the necessity for introducing into the school and teacher education curricula the learning and teaching of both Sinhala and Tamil for all students as a means of promoting mutual understanding among the different ethnic communities in the country. The Ministry of Education has made provision of two periods per week to teach a second national language compulsorily in Grades 6–9 and in Grades 10 and 11 as an optional subject. In 2005 Second National Language was introduced as a specialization course in the Pre-service Teacher education.

## Programmes conducted by the Basic Education Sector Unit (BESU) of the Ministries of Education North and East, supported by GTZ

a) *Peace and values education:* Values have to be taught and also to be caught, and students need to be provided with opportunities to develop norms, values, concepts and behaviours towards acceptance of peace and rejection of violence. The process of learning values depends on a holistic engagement of activity, feeling and reflection. Peace education is based on the themes of peace, positive thinking, empathy, non-violence, decision making, conflict resolution and inter-cultural understanding and is to be delivered through co-curricular activities and integration through the formal subjects.

b) *Cultural activities to promote peace and values:* A cultural festival was organized in Akkaraipattu for students, teachers and parents of three communities. Three national renowned dramas with a peace message were staged in addition to the regional cultural activities.

c) *Multi-cultural confluence:* A multi-cultural festival 'Narthana Natha Sangamam' was a cultural activity with a harmonious fusion of Bharatha Natyam and Kandyan dancing. Here, Sinhala students learnt to perform Bharatha Natyam and Tamil students learnt to perform Kandyan dancing.

## Programmes supported by other key peace players

UNESCO recognizes that it is not the absence of war but day-to-day peace that is most important. Every teacher should be a peace educator and integrate into every subject the concepts wherever possible and appropriate. UNESCO is hoping to launch, with the Presidential Secretariat, a national education plan for peace and is in the process of making a documentary film with the help of GTZ. In addition, Sri Lanka National Commission for UNESCO, in collaboration with the Ministry of Education, has submitted a Cabinet Paper on National Action Plans for enhancing education for peace and sustainable development.

**World Vision** through its Empowering Children as Peace-builders Project supports children and youth to become empowered peace-builders in their own communities and helps them understand that ethnic diversity is something to celebrate and not something to be feared. Participants in the project learn the uniqueness of different cultures and ways of respecting each other in their own context.

### *6.3 Suggestions and recommendations*

Based on the mapping and national consultation conducted by Save the Children Sweden, the following suggestions and recommendations are provided for the incorporation of peace education in Sri Lanka:

- The Social Cohesion and Peace Education Unit of the Ministry of Education should be strengthened in order to monitor the implementation of national policies introduced by the Ministry in all the schools.
- Learning and teaching of the second national languages (Tamil in Non-Tamil and Sinhala in Non-Sinhala regions) need to be strengthened through the National Institute of Education to develop the language proficiency and second language teaching skills of the teachers.
- The Annual Peace Event started by the Peace Link programme for student teachers should be scaled up.
- Integration of peace and value concepts into selected subjects of the secondary curriculum should be strengthened; in particular, the language component (Sinhala, Tamil, English) should be expanded.
- Training manuals should be developed and further training given focusing on developing teachers' skills and methodology to integrate peace and values into their classroom teaching.

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