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EDUCATION FOR PEACE: TRANSFORMATIONS IN THE CONCEPT OF PEACE AND PEACE AS OPPOSED TO VIOLENCE¹

Vanessa de Toledo Costa

Master in Law from PUC/SP and PhD student in the Postgraduate Program in Education at ``Universidade de Sorocaba`` (Uniso)

Maria Ogécia Drigo

PhD in Communication and Semiotics from PUC/SP, professor in the Postgraduate Program in Communication and Culture and in the Post-graduation Program in Education at ``Universidade de Sorocaba`` (Uniso)

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1. Article presented to the Daily School Working Group of the II Meeting of Researchers in School Education at ``Universidade de Sorocaba`` (EPES 2023-Uniso).

Abstract: This article presents research results whose theme is education for peace and aims to contribute to the understanding of transformations in the understanding of education for peace. To achieve this objective, using bibliographical research, we present reflections, from a general perspective, on education for peace; we identified five historical milestones that determined the evolution and transformations of the concept of peace education, according to Jares, and finally, the nine traditions of peace education proposed by Guimarães. This article is relevant to education as it proposes reflections on the understanding of peace education and the possibility of application in higher education. **Keywords:** Education for peace; Peace and war; Peace and violence; No violence; Peacebuilding.

INTRODUCTION

This article presents results of ongoing research whose theme is culture and education for peace at the interface with higher education. The readings we have undertaken, our experience with Law and the Master's Degree in Human Rights authorize us to question that, instead of training future lawyers to end a conflict, it would be more assertive for them to be trained to avoid judicialization and resolve conflicts peacefully, or better yet, that they were trained to avoid combative attitudes and build communicative links between the conflicting parties.

Therefore, subjects or activities focused on conflict resolution must be included in undergraduate Law courses, with the purpose of educating for peace and resolving conflicts, before they generate violence. This way of dealing with conflicts must be ingrained in the lawyer's professional practice and, in general, in that of all other professionals, who are faced with conflicts on a daily basis. And, even more so, wouldn't it be time to reflect on

the possibility of peace education permeating all undergraduate courses, in general, and not just Law? Therefore, our research will be guided by the following question: how can education for peace permeate higher education training?

For the scope of this article, with the aim of understanding the transformations in the understanding of education for peace - which we will call PE - among the results obtained in the development of this research, we highlight reflections, in a general perspective, on PE; we identified five historical milestones that determined the transformations in the concept of PE and, finally, the nine traditions of PE, proposed by Guimarães (2011). Below are reflections on EP.

GENERAL CONSIDERATIONS ABOUT PEACE EDUCATION (PE)

Violence, non-violence and peace are burning topics. From the 19th century onwards, studies on the themes of war and peace intensified, and nowadays, faced with the imminent and threat of a thermonuclear war, and the risks of civil war in several nations, these are gaining new perspectives. There are studies that contributed to the evolution of the concepts of peace and PE, beyond the so-called 'negative peace', based on the absence of attitudes or passive attitudes of human beings towards issues of war, and focused on structural violence and social violence, and therefore considered, by such scholars, an illusory and temporary peace.

Peacebuilding implies the need for education focused on actions based on ethical and social values, such as democracy, citizenship, empathy, non-violent communication, respect, among others, which would lead people to achieve peace both individually and collectively, through conflict mediation, respect for ethical, racial, cultural differences, and at the national, transnational and

planetary level via the environment, which characterizes positive peace.

For Bobbio (2003), building positive peace requires that peace be seen as a value, and the good that peace protects is the good of life. This ensures the realization of other values, usually considered superior, such as justice, freedom and well-being. Therefore, the state of peace goes beyond the state of passivity and absence of war, and the construction of peace requires education for peace.

Salles Filho (2016) proposes PE based on knowledge for the education of the future, from the perspective of Morin (2011b), which must promote intercultural dialogue, mutual understanding, ecological awareness, tolerance and respect, in a holistic approach in education, which considers the affective and social dimension of people, and not just the cognitive. That is, Salles Filho (2016) proposes the construction of a culture of peace, also based on Morin's Complexity Theory, through conflict mediation.

In the same way, a culture of peace can find an important articulation for its development in the idea of complexity. There is not just a good intention in the culture of peace, there is a set of implications that point to ethical and moral questions about the sustainability of life and the planet, which require reflection on human rights, as a set of moving perspectives to understand the equality and freedom. There is still room for reflections directed at human values, as human rights and the values of coexistence in such different cultures around the world are constructed and explained from their definitions and contradictions. It is because of this cultural difference that conflictology is placed as a field of knowledge, being one of the central aspects of a culture of peace, as conflict mediation is a 'sine qua non' condition for finding common perspectives in the characteristic diversity of humanity. (SALLES FILHO, 2016, p.32)

From this perspective, it is assumed that scientific and technological progress does not always imply increasing humanization, what is clear is that throughout history, the flows between violence and non-violence seem cyclical. In this sense, complex thinking allows "the understanding that coexistence with others, as part of a culture of peace, needs to be in tune with the flow of violence and peace, notions of subjectivity and rational and emotional issues" (SALLES FILHO, 2016, p.64). And still:

[...] education for peace, as a pedagogical field of the culture of peace, could interfere precisely in the patterns of coexistence, rethinking norms and rules, debating violence, non-violence, conflicts, human rights, human values, the environment, among several possibilities for expanding/differentiating this cognitive capital, allowing its transversality in various aspects: school, family, community relationships, among the different ways of living together on a daily basis" (SALLES FILHO, 2016, p.56)

Salles Filho's proposal (2016) is relevant for education, as studies on violence have not been able to answer the question about how to promote peace, due to the different types of violence, their diverse causes and subject to different and particular treatments. However, PE is still a little explored pedagogical proposal, as it has not been included in Brazilian formal education, in its various modalities, and on a continuous basis, perhaps because it does not have the format of a specific discipline.

Guimarães (2011) enumerates events throughout history, highlighting the structural violence of each location, each culture, mentioning experiences from different countries – United States, Spain, Germany, England, Japan – in the physical, emotional, intellectual, social dimensions and spiritual nature of the human being, which he called movements or waves. Regarding this, Guimarães (2011, p. 40) emphasizes:

Peace educators are more concerned about structural violence and promoted a variety of peace education called development education, where students learned about human rights and alternative strategies for economic development. In the Scandinavian countries, they developed studies for disarmament, questioning why poor countries spend a lot of their precious capital on updating their armed forces. In Japan, they are concerned about issues of underdevelopment. In North America, violence prevention and conflict resolution programs are present in schools.

According to Guimarães (2011), through educational practices it is possible to develop skills and attitudes that make people capable of promoting the peaceful resolution of conflicts, critical reflection, responsibility and social justice. Therefore, PE is an important instrument for achieving a culture of peace, which has already been used as an important component of the school curriculum, as a scientific discipline and as a transversal theme in education in first world countries, such as Portugal, Germany and Spain, and in Universities in countries such as Italy, France, the United States, England, Belgium, Cuba and Costa Rica, with specific departments and research groups providing studies and courses on the subject.

To understand how PE became part of scientific studies in the area of Education, it is necessary to highlight the historical milestones that generated global movements that influenced and expanded scientific studies, which was addressed by Jares (2002).

HISTORICAL MILESTONES AND TRANSFORMATIONS IN THE UNDERSTANDING OF PEACE EDUCATION (PE)

The first historical milestone, according to Jares (2002), that deserves to be highlighted is that which involves the decimation of thousands of young people around the world during the period of the two world wars. They raised questions about the concepts of war and peace, as well as the renewal of pedagogical thinking in order to thematize the relationship between peace and education, and how the latter could act to avoid such events and how to be active in maintaining peace. worldwide, “thus causing the first tradition to emerge” (GUIMARÃES, 2011, p.41).

In this context, according to Jares (2002), the first solid initiative of reflection and educational action for peace emerged, with the “*Escola Nova*”, which brought other concrete actions to education, with the holding of congresses, seminars, the creation of the International Workshop on Education (OIE), the International Education League, with a supranational focus and reach on education, which undertook a comprehensive reform in education aimed at pacifism, raising people’s awareness of the dependence between peoples and nations, in order to review the need for disseminate principles and educational institutions for the preservation of peace. Learning about the patriotism-internationalism relationship occupies a prominent place, which was undertaken by teachers, using teaching material and even reviewing textbooks, particularly history books.

Proposals then emerged that meet the construction of peace, such as those of Maria Montessori (1870-1952), Jean Piaget (1896-1980) and Pierre Bovet (1978-1965), who emphasized the importance of education as a means of building peace. peace, which is a means and not an end, which would make

it possible to avoid new tragedies similar to world wars. Education, according to Jares (2002), has the privilege and hope of being the only possibility for human beings to make such tragedies disappear from the planet, as well as to contribute to the dissemination of pacifist thinking.

For Jares (2002), Montessori was the most relevant educator for establishing the need for a PE, as one that seeks war and resolves existing conflicts, without violence, and that must be based on education, which would be the most effective and constructive way of opposing the war. For Piaget, as Jares (2002) highlights, education must strive for understanding, tolerance and friendship between nations, between different racial or religious groups, as well as seeking the development of activities that unite nations to maintain peace.

From 1930 onwards, congresses and seminars were held across Europe with the aim of uniting different nations and cultures around their differences, so that they could work towards tolerance and the construction of a culture of peace, together and through education. It is worth highlighting the congress held in Prague, in April 1927, under the title "Peace through school", a historic milestone in the educational dimension of peace and the beginning of discussions on the pedagogy of PE.

Still in the same period, for Jares (2002), the Modern School, subsequent to the New School movement, held some meetings involving PE. The principles of its founder, the thinker Célestin Freinet, involved cooperation, integration and acceptance of diversity, both individual and from other cultures; internationalism, with exchanges; school democracy and the educational community.

It is noteworthy here that PE, according to Jares (2002), meets the ideas of Rousseau, who argued that through adults trained with the notion of democracy and education

(education as action), it would be possible to prepare the student for society of technological development and train citizens for democratic coexistence, for whom war would have no meaning.

The second historical moment that contributed to the culture of peace and PE, according to Jares (2022), occurred with the creation of the United Nations (UN), in 1945, and the Organization for Science, Culture and Education Education (UNESCO), in 1946. Since then, educational problems have been treated as relevant issues by these international organizations. In article 1 of Resolution 53/243, of the UN General Assembly, of 1999, it is stated that the culture of peace involves:

[...] a set of values, attitudes, traditions, behaviors and lifestyles based on: a) Respect for life, the end of violence and the promotion and practice of non-violence through education, dialogue and cooperation; [...] c) In full respect and promotion of all human rights and fundamental freedoms; d) Commitment to the peaceful resolution of conflicts; [...] g) Respecting and promoting equal rights and opportunities for women and men; [...] i) In adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and between nations [...] (UN, 1999, p. 2-3).

Jares (2002, p. 57) explains that PE, from UNESCO's perspective, initially involved three aspects: international understanding and supranational awareness; teaching related to the United Nations system and international organizations; and teaching related to human rights. This is in line with the second paragraph of article 26 of the Universal Declaration of Human Rights:

Education will have as its objective the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms; will promote understanding, tolerance and friendship

among all nations and all ethnic or religious groups; and will promote the development of the activities of the United Nations for the maintenance of peace” (UN, 1999).

In 1953, UNESCO launched the Network of Associated Schools (*Rede PEA*), whose aim was to build the defenses of peace in the minds of its students, by promoting the values and principles of the UNESCO Constitution and the United Nations Charter, which include the fundamental rights and human dignity, gender equality, social progress, freedom, justice and democracy, respect for diversity and international solidarity. Today, ``*Rede PEA*`` represents a global network of 11,700 educational institutions, in 182 countries, that offer early childhood education, elementary, secondary and technical education, professional education or higher education and teacher training.

Jares (2002) cites other important events that occurred at the same time, such as the 1968 General Conference, which began the process of drafting the historic “Recommendation on Education for Understanding, Cooperation and International Peace and Education Relating to Human Rights and Fundamental Freedoms”, constituting a reference point for the legitimization of these aspects for education, which until then did not exist. At the end of the war, the recommendations remained to adhere to the proposals of the other UNESCO Conferences (1950; 1951; 1954; 1956 and 1958), incorporating methodological contributions into teaching, to reach all educational levels, mainly informal, the elaboration of proposals for the formation of international relations between countries friendly to UNESCO for the reproduction of extra-curricular activities that covered the theme of peace.

Subsequently, aiming to disseminate a supranational Culture of Peace, the topic was addressed in other international instruments:

Convention on the Prevention and Punishment of Genocide (1948); Convention on the Political Rights of Women (1952); Declaration of the Rights of the Child (1959); Convention Relating to the Fight against Discrimination in the Sphere of Education (1960); Declaration on the Elimination of Forms of Racial Discrimination (1966); United Nations Declaration on the Elimination of Discrimination against Women (1967); Convention on the Protection and Punishment of the Crime of Apartheid (1973); Declaration on the Protection of All Persons Against Torture and Other Cruel, Inhuman and Degrading Treatment or Punishment (1975); Declaration on the Right of Peoples to Peace (1984); Rio Declaration on Environment and Development (1992) among others.

The third historical milestone, which dealt with PE based on non-violence, according to Jares (2002), occurred together with the end of the Second World War, and included contributions from the ideas of Joahn Galtung, as well as involving religious and Protestant movements that emerged in England, the educational work of the *Quakers*, a Protestant doctrine whose educational experiences were focused on interpersonal relationships, on the development of peaceful resolution of conflicts in a non-violent way; the *Arca School*, founded by Lanza Del Vastro, a disciple of Gandhi, in the mid-1950s, with the essential component of non-violence, whose learning would take place through non-violent demonstrations, methods of civil resistance and non-cooperation with the organized injustice.

From then on, according to Jares (2002), between the 1950s and 1960s, universities around the world began to scientifically study how to build peace, and scholars and pedagogues such as Lorenzo Milani, Danilo Dolci and Aldi stood out. Capitini, in Italy; Lorenzo Vidal, in Spain and, in the United States, the Martin Luther King School was founded .

The fourth milestone is set with *Peace Research* (PP), which embraced the concept of non-violence, according to Jares (2002). John Galtung then became a reference, especially after the dissemination of the concept of positive peace in the *Journal of Peace Research*, from *International Peace Research Institute (PRIO)*, in 1964. Jares (2002, p. 82) mentions that Galtung brought “a contribution of a cognitive nature to the achievement of peace”, so that the theme is no longer just theoretical and abstract, but has a contribution effective in bringing about social change.

In this period, between 1960 and 1970, Norberto Bobbio began to develop his writings considering the theme of war and peace as fundamental to our time, assuming that democracy and non-violence are the basis for the definitive end of war, that is, the His theories require us to abandon passive positions in relation to war and peace, to the detriment of human action to build peace, as a state that arises from internal awareness, with the construction of peaceful attitudes.

TRADITIONS OF PEACE EDUCATION (PE)

Based on the hermeneutic concept of tradition, as a set of experiences, horizons of understanding and language games, Guimarães (2011) seeks to encompass the multiplicity of objectives, methods and contents related to PE, in nine traditions, each with its own specificities, but which are related, and build a plot of the EP. Are they: 1) The pedagogical renewal movements of the beginning of the 20th century (*Escola Nova*); 2) The work, methods and principles developed by UNESCO; 3) Education union movements in the context of the cold war; 4) *Peace Research*, developed after the Second World War; 5) Non-violence movements (end of the 19th century) with struggles for peace; 6) Liberation pedagogies developed in the third world within

their contexts; 7) Modern and contemporary pedagogical movements; 8) Socio-affective method developed from the 70s onwards and 9) Counterculture movement developed from the 1960s onwards, with *New Age movements* and the Human Potential Movement.

Let's look at the specifics of each of them below. According to Guimarães (2011), the first tradition dates back to the end of the 1st. World War, whose consequences provoked a new position on war, violence and peace, which led, among other actions, to the emergence of a Society of Nations, in which educators began to thematize the PE relationship, with the proposition of pedagogical renewal, such as that of *Escola Nova*.

Thus, in education, as Guimarães (2011) explains, the emphasis was on international exchange, the learning of the student and the importance of personal self-government as a condition for peace. It is worth highlighting the success of the Prague Congress, held in 1928, which refused to conceive PE as a specific discipline and to affirm it as a type of teaching present in the global educational action. Educators who stood out in this tradition, for Guimarães (2011), such as Montessori, for whom peace could be achieved by two means: one of them constituted an immediate effort to resolve conflicts without violence and, the other, was a prolonged effort, to build, through education, peace between people and this way, reiterated the importance and need for a science of peace.

The second tradition, as explained by Guimarães (2011), involves the advances of UNESCO, *Peace Research* and also the Trade Union Movement. Below are the actions carried out by UNESCO, which seeks to develop research and activities around PE, considering that if war begins in the spirit of men, then the defense of peace must be built in the human mind.

These are, according to Guimarães (2011):

in 1947, the 1st International Colloquium of Educators was held in France, to define the direct contribution of education to international understanding and peace, and the Declaration of Human Rights was promulgated; in 1953, the Associated Schools Program was launched; In 1974, the 8th General Conference of UNESCO was held in Paris, when the international dimension was introduced into education, as stated in UNESCO (1974), that of promoting understanding and respect for all peoples, the all ethnicities and all cultures and their values and ways of life, create or reinforce awareness of the interdependence of all peoples and nations, create and reinforce the ability to communicate with others, consolidate awareness not only of rights, but also duties, encourage understanding of the need for solidarity and international cooperation, raise and stimulate the will among individuals to contribute to solving the problems of their communities, countries and the world; in 1978, the 33rd UN General Assembly was held, with the declaration on the preparation of societies to live in peace, which emphasized the role of the mass media, educational processes and teaching methods in promoting ideals of peace and understanding between nations; in 1980, the UNESCO - Education for Peace award was created; In 1989, at the 25th General Conference of UNESCO, the culture of peace was discussed, considering that the same species that invented war is also capable of inventing peace, and which culminated in the elaboration of a declaration and a plan of action that integrated education for peace, human rights and democracy; in 1995, at the 28th General Assembly of UNESCO, the purposes of PE, action strategies and policies and guidelines at institutional, national and international levels were defined to guarantee, through education, fundamental freedoms, peace, human rights human rights and

democracy, and thus develop universal values and behaviors on which a culture of peace is founded; In 1999, the UN General Assembly declared the year 2000 as the International Year for a Culture of Peace, and the decade 2001-2010 as the International Decade for a Culture of Peace, with the culture of peace implying a series of measures to promote it through education, and involves sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, understanding, tolerance and democracy, participatory communication and the free movement of information, knowledge, peace and international security.

It is worth highlighting that, with this tradition, it is understood that PE is a work of "formation of values and capabilities such as solidarity, creativity, civic responsibility, the attitude towards resolving conflicts through non-violent means and critical sense" (UNESCO, 1995, p.10)

Furthermore, according to Guimarães (2011), in this tradition, the role of education and culture is paramount in achieving peace and, with it, the school's task was extended to other types of socialization agents, not only the family and formal education, but for non-formal education, media, the world of work and for non-governmental organizations, including international bodies through negotiation, which was influenced by French thinkers, such as Jacques Delor and Edgar Morin.

Methodologically, this tradition understands Education for Peace as a direction that must permeate all teaching, and not just a certain number of specific courses, a conception that underpins the proposal for transversal themes or multi or interdisciplinary work. (GUIMARÃES, 2011, p.55).

For Guimarães (2011), in short, UNESCO's contribution involved holding conferences, seminars, meetings of experts on the topic; preparation of normative instruments such as

declarations and recommendations favoring international understanding of human rights; publication of articles, books, manuals on peace, non-violence, tolerance, interculturality; implementation of the Associated Schools Program, aimed at PE; the use of communication as an instrument of international understanding and knowledge; awarding annual awards to people or institutions that contributed to the topic; construction of UNESCO Houses, for countries such as Burundi, El Salvador and Mozambique for education in values and regular publication of the global repertoire of research and training institutions for peace.

The third tradition, linked to the education union movements in the context of the cold war, is, in a way, linked to the International Convocation of 1919, carried out by Anatole France, which invited teachers to prepare universal education and decide the most appropriate means for the conduct of peace and the union of peoples, which resulted in the International Declaration of Teaching Workers, published in 1920, whose principles involve the willingness to work in favor of pacifism and the need to resort to legal means and not to weapons for a solution of international problems.

In 1933, the EP moved from the pedagogical to the political sphere, mainly with the movement for pacifism and progressive disarmament, with pressure from non-violent groups, and the organization, by the International Federation for Teaching, of a Caravan of Teachers for Peace, by several countries in Western and Eastern Europe discussing the topic, which to this day continues with ``*Educadores del Mundo Magazine*``.

The basis of this tradition, according to Guimarães (2011, p. 58), “is the awareness that the continuation of the arms race absorbs resources, puts people’s lives at risk and

increases the risk of conflict”. In Brazil, this tradition had little influence on EP’s work because “the Brazilian and Latin American trade union movement, in the context of military dictatorships and underdevelopment, did not directly address education for peace, consecrating its activities to other points of interest”. (GUIMARÃES, 2011, p.61)

Peace *Research* sets the tone for another tradition, the fourth . This also began after the Second World War, more specifically in the 1950s, when scientists from different areas - economics, psychology, anthropology, sociology, history and political science - began to apply social science methods to understand the issues of war and on how to eliminate it. During this period, research centers and the so-called Polemology emerged as a field of study of wars and their effects, which contributed to the understanding of the factors that lead to war and the development of conflict prevention strategies.

Also noteworthy, according to Guimarães (2011), was the creation of the *Journal of Conflict Resolution*, in 1957, and the *Center for Research on Conflict*, at the University of Michigan in 1959, both in the USA, while in Oslo, John Galtung founded the Institute for Social Research; by the mid-1960s, there were more than 70 institutions scientifically studying peace, such as the University of Bradford (England) and the University of Queensland (Australia); in 1965, *International Peace Research* was founded *Association* (Ipra), which plays an important role in promoting interdisciplinary research into the conditions of peace and the causes of war and other forms of violence, encouraging international cooperation to support research, to promote national studies and courses and international studies on peacebuilding, for contacts and cooperation between researchers and teachers and for the broad dissemination of the results of such studies.

In 1975, as Guimarães (2011) mentions, the

Education for Peace Commission was created to coordinate debates on this pedagogical area, with two strands of research, one that sought methods to put an end to wars, drawing on the understanding of general theories of conflict and conflict resolution, whether between individuals, groups or nations, as well as through the development of experimentation, simulation and model building techniques in accordance with game theory, that is, the focus was on the problematic of disarmament, armamentism and nuclear deterrence, with war being seen as inhumane and ineffective. The second, according to Guimarães (2011), involved the theory that sought conditions for establishing peace, so that the study themes were related to the possibilities of international cooperation and integration, with emphasis on problems related to economic development.

Guimarães (2011) explains that positive peace – drawing on Galtung (2006) - implies the understanding that peace is not the opposite of war, but rather of violence, which involves all types of action carried out through physical aggression, which can be direct or through war artifacts, and involves other forms that are less visible and more difficult to identify, and even so they are still perverse.

Peace *Research*, for Guimarães (2011), brought contributions, mainly methodological to peace research, such as transdisciplinarity and interdisciplinarity, seen as forms of synthesis of knowledge and methods, which contribute to the elimination of war and *violence* structural, as well as the focus on action, under the influence of thinkers John Dewey and Paulo Freire, who understand that teaching for peace involves an emancipatory political education capable of overcoming the causes of structural violence. In this tradition, for Guimarães (2011), the EP agenda was expanded to education for development, to ecological and gender issues, mainly in the third world, going beyond assistance, and

building a critical approach to the current divisions of the planet, where the progress of the First World is seen as a consequence of the poverty of the South, the lack of sustainability and the preservation of the planet.

The fifth tradition, according to Guimarães (2011), or even the tradition of non-violence movements, was influenced by the movements led by Mohandas Karamchand Gandhi, who from 1915 onwards, fought for the civil rights of the less privileged Indian population, considered impure, and for the independence of India, from the British Empire, from 1919 onwards.

This movement was guided by *ahimsa*, a term whose meanings involve the refusal of all violence, the refusal to do evil to defend the true, with non-violence being the complete absence of ill-will towards everything that lives, that is, it is characterized as an active form of goodwill towards everything that lives, and also by *satyagraha*, which implies placing the truth firmly, using strength of the truth. In this tradition, therefore,

[...] educating for peace is educating for disobedience when observing situations of domination and oppression: it creates a deep relationship between non-violence and non-cooperation and civil disobedience, and in its educational process, a prominent place for the development of critical spirit, introducing the distinction between the legal and the legitimate. (GUIMARÃES, 2011, p.69).

This tradition goes beyond the school, being supported by pacifist movements and conquests of non-formal places of education. In Brazil, his pedagogical practice was preserved by the work of the Service for Peace and Justice (Serpaj) and groups derived from it, such as the Conflict Resolution Movement (Serpaz) and ``*Rede em Busca da Paz*`, in Rio Grande do Sul.

According to Guimarães (2011), the sixth tradition, which involves the pedagogy of

liberation, was based on Paulo Freire, in the 1960s, in the context of social movements in the Third World, where the axis of sociopolitical awareness became preponderant. Paulo Freire's influence on PE, as highlighted by Guimarães (2011), was notable for his methodological approach, which became a specific tradition of PE, awarded by UNESCO in 1986.

Despite having influenced educators in Belgium, Germany, Norway and the USA, in the 1970s and 1980s, according to Guimarães (2011), in Latin America it developed in a way associated with the development of basic ecclesiastical communities, with Liberation Theology, the Basic Education Movement and Popular Education. For Freire, according to Guimarães (2011), every PE must seek a better understanding of the mechanisms that perpetuate violence, and where the most oppressed must actively participate in the development of educational principles for socialization in a non-violent world, as a response to social violence.

Thus, as Guimarães (2011) explains, this tradition creates a link between formal education and PE, as a cultural action that promotes liberation, which when linked to Popular Education, involves the pedagogical work of raising awareness among the people, which politically results in the organization from the popular classes, it involves the use of words and dialogue as an affirmation of being in the world; and education for development and democracy (role of discussion and debate) and dialogue, seen from a community perspective, in its potential for the suppression of inequalities and autonomous multiplication of differences, for the participation of students in the pedagogical process.

The other tradition, the seventh, according to Guimarães (2011), involves modern and contemporary pedagogical movements, thus constituting a non-homogeneous tradition, composed of different currents. Among the

various currents is Escola Moderna, from 1982, where PE is also treated as an attempt to respond to problems of conflict and violence in schools, which range from the global to the national and from the local to the personal. This tradition, according to Guimarães (2011), falls within the reconstructionist framework, as it considers education as a potential instrument for changing society, reaffirming links between education and society and considering peace as a pedagogical challenge.

Another current, as mentioned by Guimarães (2011), is concerned with giving an educational treatment and meaning to social practices for peace and human rights, which leads to the generation of practices, knowledge and skills that can influence the transformation of society. And yet, by recognizing the links between education and society, it postulates peace as a pedagogical challenge that focuses on blocking social forms that create obstacles to building a culture of peace.

It is a more school-centered tradition seeking to curricularly dimension peace and issues related to it with the concern for school democracy and the resolution of conflicts that will materialize in the class assembly, or the practice of cooperation, integration and acceptance of diversity, to facilitate behaviors typical of an ethic of peace (GUIMARÃES, 2011, p.80)

Guimarães (2011) mentions that this is a tradition that is absent in Brazil, due to the fact that PE has not yet been discussed in pedagogy courses, in the available bibliography and in curricular discussions.

Another tradition, the eighth, which involves the socio-affective method, began in the 1970s, according to Guimarães (2011), based on Nordic and Anglo-Saxon experiences, centered on information and cognitive content, which take the student as capable of learning and memorizing information relating to the topic, but with difficulties in articulating a global and

supportive conception of the world. In 1972, the socio-affective PE method was proposed at the UNESCO Seminar in Hamburg, which combines the transmission of information with personal experience, with a view to the emergence of an affective attitude, which combines both emotional development and insertion. of the student, and, thus, the student becomes capable of actively participating in the processes of individual and social change.

In Spain, another method, sociocritical, had great repercussion, generating a consolidated practice. This is a tradition that was strongly influenced by the application of social sciences in education, mainly in the experimental approach, in which the class and the community become fields of experimentation, which, in a certain way, confronts the cognitive current, as it is not limited to understanding teaching as a type of treatment and accumulation of information, that is, it goes beyond this idea by involving affective and experimental aspects.

This tradition, as Guimarães (2011) explains, requires the commitment of each individual to building a better world and the possibility of education promoting this commitment. And still:

[...] peace emerges from within and begins in each individual in order to structure itself at other levels, establishing a link between individual and global acts, in order to obtain a sequence and a scale the individual, you and I and we, our community, our state, our country, our continent, our world (GUIMARÃES, 2011, p.84)

The ninth and final tradition, that of the *New Age Movement* and the Human Potential Movement: peace with everyone and everything, or the holistic tradition, as mentioned by Guimarães (2011), emerged in the 1960s, with the expansion of capitalism and with the activation of student forces and minority movements, calling into question individual autonomy *versus* institutions and

social norms; conservation of a balanced nature *versus* intentional technological action and the development of sensitivity *versus* the overvaluation of rationality.

In EP, for Guimarães (2011), this movement was based on the holistic tradition, from the perspective of Weil and Muller – winners of the UNESCO Education award, and combines harmony between feelings, between reason and intuition. Thus, such education had as its goal the health of the body, the balance between mind and heart and the awakening and maintenance of human values.

Guimarães (2011) highlights that the first Holistic University was founded in Paris, in 1970; in Brazil, in 1989, the first pilot class of the Cidade da Paz formation was formed, as sponsor of `` *Universidade Holística Internacional de Brasília*``. It is a tradition that is also based, according to Guimarães (2011), on thoughts and trends, such as quantum physics, Carl Rogers' personalist psychology and Eastern philosophies, and which criticizes the system and methodology used in education, because they do not invest in the expansion of consciousness and are unaware of the transcendent aspect of the human personality.

For Guimarães (2011), this tradition, as well as the UNESCO tradition and the socio-affective tradition, link education to human values as principles that underlie human consciousness, in which PE is presented as education for values or education in human values, in which conscience is the center of the pedagogical proposal, at the same time that emphasis is placed on the interiority of peace.

This tradition is strongly present in Brazil, according to Guimarães (2011), with institutions that work with courses on the culture of peace and education in values with an emphasis on the person and has found a lot of receptivity, such as alternative therapies, natural food systems, esoteric

disciplines (astrology and tarot), eastern healing practices (acupuncture, yoga, mind control, transcendental meditation), biodance, methods of managing conflicts and awakening wisdom and love (shaman, Judaism, Christianity, Muslim beliefs, Hinduism, Buddhist), individual and group psychotherapies (tai chi chuan, martial arts, dance, music, plastic arts, theater, educational and folk games) and training and training techniques in business organizations.

After presenting the traditions, let's see what can be concluded about EP.

FINAL CONSIDERATIONS

In this article, as we announced, we present ideas about peace, war, violence and how they are linked to positive peace and negative peace, as well as presenting historical milestones that signal changes in the understanding of an education focused on peace and, finally, the traditions – or the

set of ideas and actions – that contributed to making evident the transformations in the understanding of what EP would be. It now remains, based on the reflections presented, to verify how far education is from PE, with the focus on positive peace.

We defend the idea that PE must enable students to build peace through conflict resolution, which depends on knowledge that they acquire through coexistence with others, with those who are different, and in relationships related to the environment in which they live. based on preserving the environment, defending democracy, among others.

Therefore, a double challenge arises for educators, mainly. The first would be to clarify the concept of positive peace and, the second, would be to outline a pedagogy that will be able to educate for peace, in order to build a Culture of Peace. In our research, we tried to answer – albeit partially and provisionally – such questions.

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