

EDITORIAL

To build peace we need ideas and values, but also instruments

Rafael Grasa

President of the International Catalan Institute for Peace



The theme of this issue of *Por la Paz / Peace in Progress* is the single subject of the role of supervisory committees and the analysis of textbooks in the creation of a culture of peace and in education for peace.

As I provocatively said a few years ago, educating for peace, human rights and solidarity in the academic and social field calls for radical prudence: prudence, because it is necessary to progressively set reasonable objectives in order to achieve changes, and radical, meaning going to the roots and starting from the roots, because we have to consider the final objectives from the very beginning, both in analysis (what is criticised and what needs to be changed) and in expected results (what is expected in order to build). Radical prudence against tactical impatience.

I will begin by putting the importance of the analysis of textbooks and school handbooks into context:

First, having tools to judge the quality of textbooks is normal and especially important in southern European countries, where often not only compliance with curriculum guidelines, but also the choice of textbooks is a decision taken by the educational authorities. There are many approaches that make it possible to analyse the contents, activities, methodologies and even formal aspects (from the legibility of the type to the kind of language used).

Secondly, given the importance of textbooks in the educational context of southern European countries, since its foundation in 1946 UNESCO has included the preparation of textbooks as part of its educational strategy, based from the very beginning on the principle of human rights, promoting the creation of textbooks and regularly offering workshops that integrate several analytical tools, such as guidelines for supervisory committees. Other international bodies have also prepared guidelines and recommendations in this regard¹, and there are even currently some very ambitious (and controversial) initiatives underway, such as the preparation of a handbook containing shared narratives about the conflict in the Balkans. All of the above means that we can say that UNESCO, as can be seen on its website, considers that handbooks and educational materials “when well conceived, transmit concepts and competences that promote peace, human rights and sustainable development”, especially within the field of education for peace and work for international understanding.

Thirdly, since the 1970s the review of textbooks, especially after a preliminary report, has been focused on constructive and positive analysis aimed at improving the products, with very simple reading guidelines.

The instrument that is analysed in this issue is the role of the critical, constructive analysis of handbooks and textbooks as an objective part of education for peace. This is a tool that, by demanding that we work with the authors of handbooks and with publishers, provides opportunities for joint work and a fabric of mutual understanding between peace and development specialists, teachers, authors, publishers, educational authorities, parents and the educational community in general (including students) in attempting to improve competences².

A task that is undoubtedly modest, some will think. However, certainly very effective, because as Isaiah Berlin noted, “we can only do what we can: but that we must do, against difficulties”.

[1] See, for example: Council for Cultural Co-operation (1995), *Against Bias and Prejudice: The Council of Europe's Work on History Teaching and History Textbooks*. Council of Europe, Strasbourg; Stobart, M. (1989) Fifty Years of European Co-operation on History Textbooks: The Role and Contribution of the Council of Europe. *Internationale Schulbuchforschung* 21, 147-161.

[2] See <http://www.unesco.org/new/es/education/themes/strengthening-education-systems/languages-in-education/textbooks-development/>.

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IN DEPTH

INTRODUCTION

Cécile Barbeito and Míriam Acebillo are researchers and educators for peace

Cécile Barbeito and Míriam Acebillo



Based on a proposal at the 1st Catalan Conference on the Movement for Peace held in Barcelona in November 2009, the International Catalan Institute for Peace (ICIP) has supported research into the values promoted by Catalan textbooks, beginning with social science textbooks in the fourth year of secondary education.

The aim of the research is to contribute to the general objective of facilitating the addition of criteria of education for peace into textbooks and was carried out by a team composed of history teachers and educators for peace. A dialectical process was also included through fourth-year secondary education teachers, authors and publishers of these textbooks, which resulted in the report *Anàlisi dels llibres de text de ciències socials des d'una perspectiva de pau* (Quart d'ESO, 2008-2011) (*Analysis of social science textbooks from a perspective of peace – fourth-year secondary education, 2008-2011*).

As the Catalan curriculum states, the social sciences “should facilitate the development of the awareness of students as citizens”, which means, as the report states, educating them in the values and attitudes of peace, solidarity, respect for diversity and for other people. In accordance with these values, and in line with the United Nations Declaration and Programme of Action on a Culture of Peace, the research focused on six subject areas: 1) peace and conflict, 2) poverty and social justice, 3) gender, 4) diversity, 5) the environment and 6) democracy and human rights. The methodologies proposed by the textbooks were also analysed.

The analysis made it possible to identify that although some subject areas were well represented, as in the case of social conflict and poverty (the view of the poorest classes and their mobilisation to achieve changes to their situation is represented) and in democracy and human rights (different political systems and alternative ideological currents are described), other subjects are not included to the same degree, or are omitted.

In the perspective of gender and diversity, we can see efforts have been made to deal with the subjects in a specific way (as in the case of women) and from a perspective of respect for differences, but there is a need to apply these perspectives throughout the textbooks (for example, women are invisible at too many points in history, or a Eurocentric perspective is used too often).

The report considers that the subject areas connected to understanding, on one hand peace, violence and conflict and on the other hand the environment, are the least represented in the textbooks. There is a lack or representation of approaches rooted in education for peace regarding social sciences (for example, in the textbooks analysed there are many more descriptions of violence and of wars, the causes of which are not always explained, let alone the consequences of wars on people). Discussion about the relationship

between human activity and the environment is also practically non-existent. Regarding the methodology, taking into account that the teaching guides that accompany the textbooks were not analysed, it must be said that the proposed activities are mainly concerned with individual reading comprehension.

These observations have made it possible to make around 30 recommendations. The general recommendations include more study about the challenges represented by the addition of applied competences to textbooks, using documents to transmit a more critical view of history and critically reviewing the concepts and descriptions traditionally used in historiography. As well as the general recommendations, the report makes 25 specific recommendations for subject areas and methodology, such as discussing, as well as the political effects, the consequences for people of wars, economic models, political systems etc.

To define this report in terms of the degree to which the fourth-year secondary education textbooks promote the values, abilities and attitudes of education for peace, this issue of Por la Paz wishes to use and place its analysis and conclusions into broader debates about historiography and education.

The central section includes an article by Jaume Botey, emeritus professor in the Department of Modern and Contemporary History at the Autonomous University of Barcelona, which presents a critical overview of the historiographical currents that were identified in the textbooks. Next, Gemma Tribó, PhD in Contemporary History at Barcelona University discusses what type of history teaching contributes to the values of education for peace.

In a more specific plan, Joan Camós and Albert Marzà, both social science teachers in the fourth year of secondary education, move the debate to the classroom and explain the methodologies that could be used to transmit values. Also, the team from Ramon Llull University led by Maria Carme Boqué presents the latest research being carried out in this field.

The interview with Steven Stegers, the coordinator of EUROCLIO, the European Association of History Educators allows us to find out about the European initiative Historiana, and the conclusions that have been reached about how to teach history in accordance with education for peace.

Finally, the section To Find Out More provides resources for more information about all of these subjects.

CENTRAL ARTICLES

On the Scientific and Ideological Nature of the Social Sciences

Jaume Botey

Professor emeritus of contemporary history at the Autonomous University of Barcelona



The report "Anàlisi dels llibres de text de Ciències Socials des d'una perspectiva de Pau (quart d'ESO, 2008-2011)" (Analysis of social science textbooks from a perspective of peace (fourth-year secondary education 2008-2011)) is the first result of the textbook and educational material supervisory committee created by the International Catalan Institute for Peace within the framework of the Law passed by the Catalan government in July 2007.

It is laudable that the highest political authority in Catalonia, its Parliament, wishes to be informed and guide the criteria that should define academic materials. Indeed, although the curriculum as a general guide comes from the Government, the specific preparation leaves a lot of freedom in the hands of publishing companies and authors. Also, the implicit recognition of the nature of education is a political fact.

We only need to repeat one of Freire's most important theories: the historic and political nature of educational reality. And consequently, as well as each polis, each society must be able to debate, decide and create its own societal project, which is a political project, and must also be able to define the educational project that it wants for its young people.

This aspect affects all parts of education: the management model, resources etc. However, it especially affects the values upon which the social sciences are based. Knowledge about the local environment, the region, its riches and possibilities, and knowledge about the past, about races, about the trials and achievements of the group to which we belong, are essential in order to construct a community that wishes to build its future. That is why the social sciences occupy a special place in the transmission of values. This was how it was seen as early as 1857, in the Moyano Law, the first law on education of the Spanish state, when it established that history and geography would form part of the main "corpus" of the subjects that students had to study.

We have therefore analysed how textbooks treat the concept of peace. Peace being understood not only as the absence of war or of physical violence within a military dimension, but peace in its most positive and broadest sense: the peace that springs from justice and from the harmonious human development of a society, regarding social conflict as one of the main causes of structural violence of a society, peace in the political sense of democratic co-existence and respect for human rights, peace from a perspective of gender, peace as a result of considering cultural, ethnical and linguistic diversity as wealth, and peace with nature as a result of respect for the

environment and that plans sustainable growth. We studied whether the treatment of each of these aspects fulfil scientific, objective criteria, and are explained with rigour. Working this way, using compared, critical aspects, without sectarianism, already represents an explanation full of values.

The result of the analysis is that, in general, textbooks published in Catalonia are a useful tool in education for peace. Publishers and authors also have to submit to the framework of the curriculum provided by the Ministry of Education and Culture and the Department for Education. This is a major influence, because sometimes the criteria of the curriculum may not match the criteria of authors. For example, in these curriculums there is still an excessive emphasis on chronology, on the positivist historiography model that makes political, economic or military elites the main protagonists of history, or they are predominantly Eurocentric.

Despite these influences, we should stress that in Catalan textbooks

- there is a high degree of objectivity, of historiographical rigour and they also contain a commitment to the values of each of the six aspects, removing patriotic or fabled contents. There is no need for superimposed morals. Moral judgements appear in the understanding of what has happened.
- there is a noticeable effort to find a balance between the necessary control of chronology and also the necessary explanation of the causes of conflicts, as well as the balance between the interpretation of history from the view of elites and history seen from the bottom, or working classes.
- finally, there was also approval of the balance between contents and the educational tool that all manuals should include: pictures, maps, exercises, the use of new technologies etc.

These positive assessments do not hide the critical aspects that were found and that are contained in the report. In order to avoid them in future editions, a series of recommendations was made for each of the aspects of peace that were considered. It would be desirable for both publishers and authors to take them into account.

This report is a small part of the effort that the government should make in order to construct educational materials using reliable, compared criteria. Society in general, businesses, authors, education professionals and the education system as a whole should all provide their criteria. This is a collective process of the creation of mutual understanding, without which our objective will not be reached: education for peace in the broadest context of constructing polis, of creating "citizens".

How to talk about wars in the classroom

Gemma Tribó

Lecturer in the didactics of social sciences at the University of Barcelona



Education for peace highlights the importance of talking about wars in history classrooms in order to help children learn to think historically, to acquire historical awareness and to raise their awareness in support of peaceful values in the resolution of disputes.

In our world that is so complex and diverse, thinking historically means providing children with intellectual, cognitive and emotional tools so that through their understanding of historical time they can understand the ethical tension that exists between the past, the present and the future and thereby learn to place their personal time within social time and this within the historical time that is shared by all humanity. In other words, it is about children becoming aware that the past has determined our present and that present individual and collective actions will influence the future of humankind.

To educate for peace it is necessary to talk about wars, and even today in history classrooms there is little talk about the wars of the 20th Century. A preliminary issue is that we should be able to take the following actions in classrooms, which summarise the thoughts of several authors (A. Bastida, R. Grasa, P. Cascón etc.).

- Get rid of the taboo about wars and talk about them openly in order to educate for peace.
- Analyse the causes of wars, especially of the Spanish Civil War.
- Evaluate the consequences and the impact of armed conflicts.
- Present non-violent channels for the solution of disputes using a social-affective methodology.

In order to avoid wars it is necessary to acknowledge them, explain their futility and the suffering that they cause and never forget that in the 20th Century, between the two World Wars and the Spanish Civil War there were 80 million direct deaths and that, worldwide, the deaths caused by these armed conflicts exceed 100 million. In Catalonia we still need to overcome the twisted view that the winners of the Spanish Civil War disseminated over forty years of dictatorship. It is necessary to rescue from oblivion the cruel and bloody war between brothers that has conditioned and that continues to condition our present. It is necessary to recovery the diversity of the memories of the war, but, above all, to recover the memory of the defeated. It is also necessary to manage our democratic memory

carefully in order to strengthen the values of democracy and peace, to construct the necessary memorial sites and avoid falling into the trap of revenge or seeing ourselves as victims.

In history, as in all disciplines, information is essential to build knowledge, but it is not enough on its own. Information is the step prior to our analysis and interpretation through our conceptual organisation and it is this that enables us to understand what is happening in society. In the case of wars, what we need to do is discover the causes and the processes that they have triggered in order to discover their development and, finally, their outcome and the destructive and cruel consequences that all wars entail. It is necessary to order facts chronologically and construct the cause/event/consequence sequence in order to process information correctly and construct historical knowledge: this way, children will learn to think historically, will learn to connect facts and situations and to organise the cognitive and conceptual structures that make information understandable.

We should not forget that, as well as talking about wars, it is also necessary to work using social history contents, which help students with their identification of simple, anonymous people and the historical processes that they had to live through. This consists of researching topics in the classroom that are related to every-day life, something that unites people, topics that can be experienced by any one of us and not just grand epic moments, whether political or military, that bring us closer to great figures who are far removed from normal people. Obviously, we have to acknowledge the rulers and military leaders involved in the most important events of a certain war, but possibly through the experiences of a soldier, of a child in the war, of a refugee or of a housewife we will be able to capture the consequences of war and post-war effects on simple people (hunger, fear, the arrival of displaced people and refugees, diseases and malnutrition, bombings of the civilian population etc.).

The culture of peace in the classroom

Joan Camós and Albert Marzá

Members of the Textbook Supervisory Committee of the International Catalan Institute for Peace (ICIP). Social Sciences teachers in Secondary Education



It is an indisputable fact that the road to a culture of peace is full of difficulties. It is hard to promote it successfully in a society that, despite approving of the word, proposes measures that are far removed from it.

These problems also arise when we attempt to transfer the perspective of peace into the classroom: in several subjects in the curriculum.

The textbook supervisory committee of the ICIP has studied one subject, social sciences, in the final year of secondary education. The fact that the curriculum proposes studying modern history in the final academic year of mandatory education, a period that is strongly defined by the amount and intensity of armed conflicts, means that this study is a good indicator of the challenges that the culture of peace faces in the field of formal education.

The first obstacle that we are faced with is the curriculum that, despite moving away from the traditional approaches in which the use of memorising and of exalting military feats were the order of the day, continues to demand the absorption of a great deal of information by students and continues to emphasise the important role of armed conflicts.

In this respect the analysed textbooks do not contradict what society does as a whole. Both audiovisual production (films and television series) and the budgets of the Ministry of Defence show a clearly favourable inclination to a culture of weapons and to the use of violence. And it is just as well that the textbooks published in Catalan (which are the ones we have analysed) in general propose a search for the causes of events and reflection about them, aspects that our society does not normally promote.

Neither the curriculum nor the textbooks that teachers use are sensitive to the culture of peace, or are only slightly so. Excluding certain subjects, relegating others to the secondary part of texts or using inappropriate language mean that, despite the improvements compared to previous years, the overall focus is a far cry from promoting a culture of peace amongst students.

Despite this, teachers still have the possibility of emphasising what the curriculum allows and the textbooks have introduced. The problem is that not all teachers are receptive to such issues, for which they have also received no specific training and if they have done then they do not always find sufficient support from colleagues in departments or staff meetings in order to take a risk by supporting a truly new perspective; that of peace, compared to the traditional way of teaching the subject.

At this time there is no external test at the end of secondary education that obliges students to study certain contents or to do so in a specific way. However, on the horizon there is a plan for what is known as the Wert Law, which could make it even more difficult to approach education in support of a culture of peace for the social sciences in the final year of secondary education and for other subjects that, within the leeway given by their curriculums, could also do so.

The list of problems is long and therefore the list of solutions should also be long. It would be necessary to change several points in order to achieve a change in the teaching perspective of the social sciences in the final year of secondary education and that of other subjects at all levels: changes to the curriculum, to teacher training, the preparation of alternative materials to help teaching in the classroom etc.

It is a complex challenge that needs to be taken on in the medium term. However, the problems do not represent an insurmountable obstacle. What is needed is the determination to see it through. The study prepared by the Textbook Supervisory Committee, “*Anàlisi dels llibres de text de Ciències Socials des d’una perspectiva de Pau (Analysis of Social Science Textbooks from a Perspective of Peace)* (Quart d’ESO, 2008-2011)”, is a tool for this process.

The construction of peace for citizenship and human rights: main indicators

M.Carme Boqué (Coord.), Mònica Albertí, Montserrat Alguacil, Elena Carrillo, Laura García-Raga, Mercè Pañellas and Cèlia Rosich

Universitat Ramon Llull and Universitat de València



Without doubt, education for peace is, in itself, a tool for the construction of a culture of peace (Brenes-Castro, 2004, Hutchinson, 1996). However, education for peace within formal education is done timidly and generally thanks to the support and know-how of third sector organisations that make their expertise available to schools¹. However, this valuable cooperation takes place through the imbalance that a regular, external intervention represents, often experienced by students as a game that is unimportant and with teacher support that can certainly be improved.

The project *La construcció de la pau en l’assignatura d’Educació per a la ciutadania i els drets humans: principals indicadors* (the construction of peace in educational subjects for citizenship and human rights: main indicators)² was created under the Organic Law for Education (2006), which proposed the introduction of this subject into the curriculum of the various mandatory educational levels in Spain. This measure, far from becoming a clear answer to the challenges represented by democratic co-existence in our plural societies, has unsettled those social sectors that, based on a concept of people and of society rooted in values that are defended as if they were family values, believe that their rights have been violated, or even fear the indoctrination of young people and children. It also upsets those who claim that, if it is not accompanied by changes in the organisation of schools and in the social context, then the true spirit of the subject (educate for participative democracy and for the construction of a culture of peace rooted in human values) will be irredeemably limited to a marginal influence (Bolívar, 2007, Jares, 2006). Another reason for rejection that is quite widespread is the opinion that, in view of the poor performance of the education system, all efforts should be invested in the extension and improvement of core subjects and basic competences. We should mention that the first measure taken by the current Minister of Education was the decision to remove the educational subjects of citizenship and human rights from the official curriculum and, if this is not possible, to modify their content slightly.

Therefore, if education is the cornerstone in the construction of peace, as has been widely demonstrated by UNESCO (1995) through its transdisciplinary programme “Towards a Culture of Peace” and the actions derived from it, we now have the chance and the need to discover to what extent the curricular treatment of peace is a meaningful channel that is capable of promoting positive peace, this being understood as social justice, or far from that, if it relegates it to a secondary level through an irrelevant, vague and purely academic treatment that could even cause a negative predisposition in students³.

The study consisted of making a preliminary diagnosis of the introduction of the subject Education for Citizenship and Human Rights (hereinafter ECHR) in Catalonia, specifically in primary education from the perspective of the construction of peace. To do this, two complementary studies were carried out that enabled, firstly, the construction and validation of an evaluative instrument of the construction of a culture of peace through education (Indicators of the Construction of a Culture of Peace through Education – ICCPE) made up of 4 principles and 8 standards (reference framework) and 39 indicators and 156 descriptors (instrumental framework) and, secondly, the application of the ICCPE to the analysis of curricular subjects and of the type of ECHR that gives us a first outline about the recent introduction of the subject of citizenship into schools. As a general conclusion, the research shows the need to extend the presence of the culture of peace in schools.

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[1] Even so, García Pérez (2009, 9) makes the following criticism of educational initiatives that are carried out through non-formal education: *this could mean that the development of said proposals will tend to become a kind of shop window for their good functioning, with the risk of falseness that this entails*.

[2] This project received help from the International Catalan Institute for Peace (ICIP) (Resolution) Decision dated 10th November 2010, which ruled on the awarding of the granting of aid to research projects within the field of peace– RICIP 2010).

[3] This fact has also been referred to by Barbeito, Caireta, & Vidal (2008, 17) when they state that, in the educational projects for peace, *often the activities are essentially games and are not accompanied by a theoretical discussion that will make it possible for there to be any content beyond the game. On other occasions the opposite happens; there are basically cognitive activities that are limited to working with concepts and not emotions, attitudes or behaviour, thereby failing to be transformative*.

TO LEARN MORE

Websites and blogs

In the wide range of information that you can find on the internet about education, there is a lot about resources for teachers (workshops, games, activities, suggestions etc.). These types of sites can be found in various languages and generally offer resources free of charge. The following compilation presents some of these sites and also gives information about the educational programme websites for peace of various organisations.

You can access the web resources section on education for peace in the online version of this magazine:
<http://www.icip-perlapau.cat/e-review/issue-17-september-2013>

- The School for a Culture of Peace has an educational programme for peace with an extensive resource centre including games and activities. (Catalan, Spanish and English).
- The resource section of the Fundipau website offers various educational materials for peace for both teachers and researcher. (Catalan).
- The blog site Recerca per la pau has various equivalent of GCSE and equivalent of A-Level research resources associated with peace, human rights and global citizenship. (Catalan).
- The website Paula is an initiative to improve education for peace in schools through the support of primary and secondary school teachers. (Catalan and Spanish).
- The Tambali collection, of the educational association Escoltes Catalans, offers various resources for educating with values. (Catalan).
- EduAlter is a network of educational resources for peace, development and interculturality. (Catalan and Spanish).
- El Rebost is a website of the association Minyons Escoltes i Guies de Catalunya offering educational and teaching resources. It has an education for peace and dialogue section. (Catalan).
- The Coordinator of ONGs offers a resource centre that has educational material for peace, among other things. (Catalan).
- The Aragon Centre of Technologies for Education offers a catalogue of activities for peace. (Spanish).
- UNESCO has a large library of publications on educational matters. (Spanish, English and French).
- The NGO Teachers Without Borders has prepared an educational programme for peace. (English).

- The European Association of History Educators, Euroclio, offers several publications about history teaching on its website. It has also created the website Historiana, offering various resources. (English).
- The Pret Rawat foundation has an educational programme for peace. (English).
- In Factis Pax is an online magazine about education for peace. (English).
- The International Institute on Peace Education offers materials, discussions and experiences about education for peace. (English).
- Oxfam offers various educational resources. Many of them are related to education for peace. (English).
- The organisation Educators for Social Responsibility has various resources to help students understand world events. (English).
- The International Schools Association has a resource directory about education for peace. (English).

Research articles, NGO and think-tank reports and other documents

Various documents, research articles, academic articles and NGO and think-tank reports can also be found online, including important contributions to the field of education for peace. Some of these documents are aimed at teachers, while others are for academics or researchers. The following compilation includes free documents about different areas of education for peace.

- The education trade union USTEC has prepared a magazine including educational proposals for education for peace. (Catalan).
- The paper “La música com a instrument d’educació per la pau”, by Alba Sanfeliu and Marina Caireta, suggests using different educational contents for peace through music. (Catalan).
- The Department for Education of the Regional Government of Catalonia has prepared a guidance document for authors and publishers of textbooks, entitled Equitat, Diversitat i Usos lingüístics als llibres de text. (Catalan).
- The International Civil Trade Union has prepared a systemisation guide for trainers, educators and teachers, including educational resources for social transformation and education for peace. (Catalan).
- The Catalan Association of Engineers Without Borders has published a book entitled Integració de la Tecnologia per al Desenvolupament Humà en l’Ensenyament Secundari Obligatori. (Catalan).
- The Catalan Federation of NGOs for peace has prepared a estudio comparativo de diferentes libros de texto de tercero de la ESO en Cataluña (Catalan).
- The Textbook Supervisory Committee of the International Catalan Institute for Peace (ICIP) has prepared an análisis de los libros de texto de ciencias sociales desde una perspectiva de paz (cuarto de ESO, 2008-2011). (Catalan).
- The document Educar en y para el conflicto, by Paco Cascón, offers thoughts and analysis about education for peace. (Spanish).
- The document “La expresión, el teatro y la educación para la paz. Complicidades y posibilidades”, by Marina Caireta, discusses the relationship between social theatre and educational psychology regarding the expression of education for peace and conflicts. (Spanish).
- The NGO Amnesty International offers an educational guide about teaching human rights in schools. (Spanish).
- The article “Progresos y retos de la educación para la paz en Cataluña”, by Cécile Barbeito and Marina Caireta, discusses education for peace in Catalonia. (Spanish).
- The Commission for Ecological Education of Ecologists in Action has prepared a study of the hidden anti-ecological curriculum of textbooks. (Spanish).
- The library of the Algeciras Teachers’ Centre (La Linea) has prepared a paper including the educational materials for peace that it has. (Spanish).
- The paper Evolución de la educación para la paz, by Rafael Grasa, proposes a new educational approach for peace for this millennium. (Spanish).
- The organisation Community-Based Institutes on Peace Education (CIPE) has prepared a guide to planning education for peace. (English).
- The Elementary Teachers’ Federation of Ontario (ETFO) has a paper about education for global citizenship. (English).
- The European Council has prepared a paper including recommendations for the teaching of history and history textbooks after the conferences and symposiums that took place between 1952 and 1983. (English).
- UNESCO has a guide to reviewing and researching textbooks. (English).

Books available at the ICIP library

The International Catalan Institute for Peace (ICIP) library is a centre that specialises in the subjects of a culture of peace, security and conflict. There is free access to the library's collection for anyone interested in these subjects. In the library there is access to a wide range of information about education for peace online, including the Journal of Peace Education, which is also available in a paper edition. Below is a compilation of some of the books available:

- Alonso, R.; Ros, A. 1=1. *Activitats per comprendre i combatre la desigualtat social*. Barcelona: Graó, 2009. Col. Tambali.
- Alonso, R.; Ros, A. *Al·lucinant! Propostes educatives per fomentar una conducta crítica enfront el consum de drogues*. Barcelona: Graó, 2008. Col. Tambali.
- Barbeito, C.; Caireta, M. *Jocs de pau: caixa d'eines per educar per una cultura de pau*. Madrid: Los Libros de la Catarata, 2008.
- Bastida, A. *Desaprender la guerra: una visió crítica de la educació para la paz* Barcelona: Icaria, 1994.
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INTERVIEW

10 questions for Steven Stegers, Senior Manager of EUROCLIO – European Association of History Educators

Xavier Alcalde

Coordinator at the International Catalan Institute for Peace (ICIP)



We are talking to Steven Stegers, from the European Association of History Educators. He has contributed to projects that promote history in an innovative and responsible way, as well as state education in the Balkans, the Caucasus, in Central Europe and in the Euro-Mediterranean region. He is also the general coordinator of Historiana, an educational programme about European history and heritage (www.historiana.eu). He has a degree in Social and Organisational Psychology from the Leiden University and has carried out research in the History Department of Georgetown University in Washington D.C.

What is EUROCLIO?

EUROCLIO is a network of history educators. We use the term “educator” because it is a broader term. In fact, it includes all teaching about the past, whether formal, informal or non-formal, in schools, universities etc. It includes teachers, but also historians. It is an international not-for-profit non-governmental organisation.

This year you are celebrating the twentieth anniversary of the network. What have been the biggest challenges and what achievements are you particularly proud of?

When the Berlin Wall fell it became apparent that it was necessary to re-think history and education. We started with 14 national associations and this has been growing gradually to what is now a platform of almost 50 associations. In Western Europe it was often necessary to empower the national networks of history educators, but often in Eastern Europe we have had to facilitate the creation of these networks, because they did not exist. Regarding specific projects, one of the most successful has been in the Balkans. We worked with history teachers from Serbia, Croatia and Bosnia and we produced common textbooks that we translated into local languages and that today are used in the three countries.

Regarding challenges, it is always more difficult to create a network than raise funds for specific projects. In the case of history, it is also a very sensitive subject that is often overly politicised. Despite this, the need for a network like EUROCLIO is not always obvious and often it is necessary to educate in order to explain the importance of promoting a critical spirit when discovering and evaluating the past.

Which tools have the greatest power to improve the effectiveness of the teaching of history?

We are great supporters of new technologies. We have created our own ‘Historiana’ methodology, which has been a great help in thinking of new narratives. However, the use of the internet for the teaching of history can have a negative effect if we only use it to simplify the facts, just leaving a few dates and a few people’s names while losing sight of the context and giving a sensation of a false linearity that history never has. In general, we always advise moving away from the narrative and encouraging students to go to primary sources, to search for evidence and to see that there is more than one truth. That is when they will be able to create their own interpretations. The key is to ask the right questions and to be able to connect local history with world history. In this sense, we are also committed to interdisciplinarity, including language learning for example, as an essential aspect in order to understand history.

How can EUROCLIO be useful in developing a perspective of peace in the teaching of history?

We enjoy cooperating with the peace movement and we make this clear in our mission statement. From the moment we become interested in focusing on societies with a divisive past and unsettled histories, we believe that we are working for peace. Also, as a network we get to know the people that deal with this issue in each country and we can contact anyone who is interested. Our projects help to build trust and facilitate dialogue.

When working in multicultural contexts and considering that your objective is to produce materials that can be used by educators from different countries, what is your linguistic policy?

In theory we work in the dominant languages that are, de facto, international bridge languages in the areas where we work. That is, in English and sometimes in Russian. However, we always try to translate everything into the local languages. In short, we are respectful of minority languages but we try to remember the importance of language as a tool for communication. In this sense, language is a criterion when selecting participants for a specific project.

What is the role of the student in this network?

Students are the central figures, given that we encourage them to search for sources and to find their own interpretations of the facts. We are also very interested in their reactions to pilot projects. We also do academic exchanges and in general we do not make any difference between educator and student. For example, lots of the people who work in the secretary's office at EUROCLIO are university students studying doctorates in history. Therefore, this is a field where both perspectives overlap, creating a more enriching environment than if they were separate.

In that sense, how do you see the relationship between historians and history teachers?

We understand that these are different groups but that an overlap exists and should exist. That is, most historians work as history teachers and most history teachers are historians. If historians specialise in creating textbooks without educational experience, they may be too far removed from students' reality. However, if history teachers are not up-to-date with the latest research, they may not be offering the best quality in their work. Therefore, they are groups that should work together. At an official level, we have a very good relationship with the International Students of History Association. At EUROCLIO we try to reduce this distance and that is why we include historians in history educators.

Do you believe that there is sufficient communication between history educators and educators for peace?

My answer would have to be no. But also with those who work for solidarity, human rights, sustainable development and other similar disciplines. It pains me to admit that often there is a certain competition between similar perspectives, which should cooperate much more. However, we also believe that we are on the right track. The fact that an institution like the ICIP want to talk about this issue is a very positive sign.

What advice would you give to young history graduates who wish to include perspectives for peace in their classes?

I would tell them to try not to promote one sole view of history and to search for diversity; showing that history is always complex and therefore they should always leave room so that students can form their own opinions. I would tell them to avoid reductionist interpretations and to avoid victims against perpetrators the way we do, and to try to help students understand this complexity. It is clearly different educating for peace in a post-conflict environment than in a society that is still in the middle of a violent conflict. In any case, I do not believe that history can be neutral or objective, and in view of the dangers of the instrumentalisation of history I consider that its teaching is not value-free, something which should be explained to students.

Where do you see EUROCLIO in twenty years?

I would like us to have consolidated the network even more. I can see that there is an increasing global trend compared to Europe and this is positive, because it means we are becoming less and less Eurocentric. We are also becoming more recognised by institutions such as the European Commission and some ministries for education. I believe that EUROCLIO will improve its visibility and therefore we will be able to help national networks of history educators that try to promote the teaching of history from a critical perspective.

PLATFORM

Violent firearm-related deaths in Brazil

Aritz García
Political scientist



In light of the negotiations towards an international Arms Trade Treaty, it appears interesting to show the situation in Latin America's largest country. What are the trends based on the age, area, skin colour or the social class of the Brazilian population?

In Brazil, the issue of violent, firearm-related death became particularly serious from the late 70s and early 80s. The number of gun deaths thus soared from 8,710 in 1980 to 38,677 in 2010. This represents an increase of 346.5%, when the population grew by 60% over the same period.

If we break down the data by type of violent gun-related death, we find that the rate of accidental deaths fell by 8.8%, while suicide rates increased by 46.8%. At 502.8%, the largest increase was seen in homicides rates. If we break down our analysis further still, we find that the biggest increase occurred among young people. Homicides among young people aged between 15 and 29 increased by 591.5%.

A separate indicator is the rate of firearm-related mortality (deaths per 100,000 population). Here we can see how it grew from 7.3 in 1980 to 20.4 in 2010, the rate among those aged 15 to 29 years increasing from 12.8 to 44.2. It is interesting to note how this rate, which reached its peak in 2003 with 22.2 in the general population and 46.5 among young people, declined somewhat thereafter and may have stabilised in the years that followed as a result of the disarmament campaign. However, the study by Mapa de Violência, Mortes matadas por armas de fogo¹, dare not directly link this stabilisation with the campaign, as significant oscillations were observed in subsequent years.

This same study points out violence hotspots in certain areas:

- New interior growth poles. Areas of economic investment which attracted high volumes of residents, overwhelming public safety services.
- Border towns. Located on strategic border points where the smuggling of weapons, drugs and other products is established.
- Municipalities of the Amazon's 'Arc of Deforestation' Where fazendeiros (farmers) and mineradores (miners) make their own rules, above the public law and with the complicit silence of politicians, with violent practices such as slave labour, the "vacation" of lands and extermination of indigenous communities, or the illegal trafficking of tropical timber.
- Areas of predatory tourism. Located on the coast, close to big cities like São Paulo, with incoming weekend tourism and high rates of armed violence linked to this weekend population.
- Areas of traditional violence. These include the 'Triângulo da Maconha' ('cannabis triangle') in Pernambuco and political patronage areas, a phenomenon called 'Coronelismo' (the 'rule of the coronels'), where violent fazendeiros exert tight control over the population.

In addition to these notes by area and age group, there are also major differences based on gender and skin colour. Thus, we found that men accounted for 93.9% of all firearm deaths. In addition, half of all gender-specific killings were carried out by firearms; of the 4,000 women killed in Brazil per year, 2,000 were gun-deaths.

Another interesting note was skin colour, which can be equated with social class. In 2010, the number of gun-deaths among black citizens was twice as high as in the white population. This skin colour-based victimisation process has been on the increase. Since we have had access to public, skin colour-specific statistics² (2002), we have found that the number of deaths increased from 9,710 in the white population vs. 16,083 in the black population in 2002 to 6,503 whites vs. 19,840 blacks in 2010. The ratio of deaths in the black vs. the white population, or victimisation, soared from 65.8% more blacks than whites in 2002 to 205.1% in 2010. This statistic is accentuated in states such as Alagoas and Paraíba where it reaches 1700%: states where "Coronelismo" and the class/colour relationship are more pronounced.

It is worth pointing out that 72% of the firearms used in homicides in Rio are stolen goods, and that 28% came from illegal arms trafficking³.

And finally, it is worth mentioning potential non-public agreements with criminal groups. In this regard, the two main criminal groups are the Comando Vermelho in Rio and the PCC in São Paulo. In the article entitled *Vinte anos de PCC em São Paulo: o espaço entre governo e crime* ('Twenty years of PCC in São Paulo: the space between government and crime'), published in *Le Monde Diplomatique Brasil*, Gabriel de Santis Feltran⁴ points to the agreement/disagreement between the government and the PCC as the cause for the decrease in the rate of homicides in São Paulo after the "war" period in 2006 and the last quarter of 2012 in the State of São Paulo. No such decrease can be observed in Rio, where it seems that plans for pacification through spectacular operations involving the military occupation of favelas by Pacifying Police Units did nothing but shift violent groups from the morros (slums) in the centre to the favelas on the outskirts in preparation for the Olympics and the property development bubble⁵.

[1] Waiselfiz, Julio Jacobo. *Mortes matadas por armas de fogo. Mapa de violencia 2013*. Centro Brasileiro de Estudos Latino-Americanos, FLACSO. Can be found on: http://mapadaviolencia.org.br/mapa2013_armas.php

[2] Waiselfiz, Julio Jacobo. *A cor dos homicídios no Brasil. Mapa da violência 2012*. Centro Brasileiro de Estudos Latino-Americanos, FLACSO. Can be found on: http://mapadaviolencia.org.br/mapa2012_cor.php

[3] http://veja.abril.com.br/idade/exclusivo/armas_fogo/contexto_armas.html

[4] De Santis Feltran, Gabriel. *Vinte anos de PCC em São Paulo: o espaço entre governo e crime*. *Le Monde Diplomatique Brasil*, fevereiro 2013.

[5] Machado Da Silva, Luiz Antonio. *O controle do crime violento no Rio de Janeiro*. *Le Monde Diplomatique Brasil*, fevereiro 2013.

The psychology of North Korea

Francesc Pont

North Korea Research Intern a Hanns-Seidel-Stiftung Korea



Beyond the analyses we have grown accustomed to from journalists, analysts and academic experts in North Korea, behavioural psychology can help us better understand what lies behind the words of the Pyongyang regime, what we can expect from it at the end of the day, and what would be the best path to peace. What we often seem to forget is that North Koreans, whether ordinary people or leaders, are individuals with feelings, motivations and psychological processes just like ours.

The North Korean regime has historically distinguished itself by knowing how to survive between major powers and using disputes to its best advantage, often through a 'diplomacy of confrontation' rife with verbal and military provocations which, although it may seem irrational at first glance is actually far from being so. Precisely, one of the main characteristics of this particular strategy is the ability to attract the attention of the international public opinion, something that Pyongyang is very successful at: never before had there been so many people searching for information on North Korea, or had its threats monopolised international news

headlines in newspapers, on the radio and on television for so long.

A number of empirical studies have shown that the human brain has a built-in mechanism designed to give priority to bad news: this is what is normally known as the survival instinct. In fact, the human brain is quick to respond to purely symbolic threats: the most emotionally charged words attract attention faster. That is to say that the human brain responds faster and with more intensity to the rhetorical concept of 'war' than that of 'peace'. While the threat is not real, merely remembering the negative characteristics of the concept sets alarm bells ringing. North Korea is a small and poor country which has historically pursued this notoriety through fear to extract concessions from the major powers that surround it.

There is another side to North Korea's actions, which likewise happens to be highly useful for the regime. We humans find it very difficult to multitask: that is to say, if we focus on one issue, we give lower priority to the rest. North Korean leaders are fully aware that the hysteria generated by the current escalation of tension allows them to detract attention from an issue which should always be a top priority: human rights within the country and the appalling living conditions of a large portion of the population.

After worriedly witnessing the events of the Arab Spring, the ruling elite knows that the best way to prevent a hypothetical spread is to avoid both foreign military intervention, the reason why the regime has developed a nuclear program, and prevent North Koreans from being exposed to outside influences, which would be much more likely if the international community were to constantly focus its attention on the situation inside the country. Diverting attention both outside and within the country is one of the regime's top priorities: indeed, this dialectical confrontation is usually directed exclusively at the North Korean public. Simply creating the perception of latent conflicts with external enemy forces is a great way to minimise internal conflict and unite a nation heavily indoctrinated by ultra-nationalist propaganda behind a common cause.

This dual strategy necessarily leads us to the rational calculation made by the key players in the North Korean regime, a political and military elite whose main objective is to retain its control over the nation for as long as possible. Going back to the psychology of human behaviour, it is known that our brains are also programmed to give greater importance to losses and failures than to successes and gains. There is a clear asymmetry between the strength of the motivation to avoid losses and risks we are willing to assume in order to maximise profits. This aversion to losses is a powerful conservative force which favours minimal change and makes people and institutions tend to preserve the status quo. In other words, what the Pyongyang regime really wants is peace, not a conflict where the risk of loss is too great to bear.

Despite all this, North Korea is no longer just a spoilt child prone to crying and screaming who, when all said and done, remains a child among adults: unfortunately, thanks to its nuclear and ballistic capabilities, it has now become a rebellious teenager and far more dangerous than ever before. The days when the international community could smother the regime through sanctions and isolation, making it into an international pariah, may now be a thing of the past. Abandoning diplomacy could prove extremely dangerous and counterproductive for all parties involved.

The process thus has to involve dialogue and negotiation. If South Korea, China, Japan and the United States want to guarantee peace and stability in Northeast Asia while promoting economic, social and perceptual changes within the borders of North Korea, they should opt for a policy fostering a gradual opening of the regime, even if this means making concessions that are difficult to swallow initially.

John Gottman, a psychologist and relationship expert, gives us the key to human coexistence: to succeed in the long term, any relationship should spend more time focusing on preventing negative events than in search of positive ones. According to his calculations, for a relationship to be healthy and stable, positive interactions should outweigh negative ones at least five-fold. Therefore, the time has come to negotiate a multilateral peace treaty, with the US in the front row, and to generate a climate which maximises positive interactions between the parties currently involved in the conflict.

RECOMMENDATIONS

Qatar: el país més ric del món



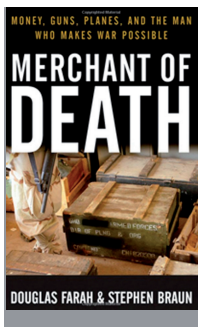
Sanromà Moncunill, Mòn. *Qatar: el país més ric del món*. Barcelona: Edicions de 1984, 2013.

In current geopolitics, Qatar is both the great unknown and the most important player of all those that have emerged in recent years. With an intelligent and subtle diplomacy which makes use of the smooth power of money and the appeal of communication, it is probably the state whose influence is the most disproportionate in the world in view of the size of its population.

The book discusses these questions and many others, with brushstrokes of sociological analyses on the lives of people in the Arab emirate to the living conditions of the immigrant workforce, which can be quite similar to a sophisticated system of modern slavery.

Written in a fresh, yet polished style, as any piece of good journalistic work should be, it makes use of the necessary information at all times. However, the picture he paints of the situation is a disturbing one. In between the lines, this piece appears to warn of the - often difficult to balance - compromises being made in international politics between democracy, economic growth and respect for human rights. Somehow, the author challenges us, prompting us to question things we might not have considered before. In other words: are we prepared to follow the example of Qatar? X.A.

Merchant of Death



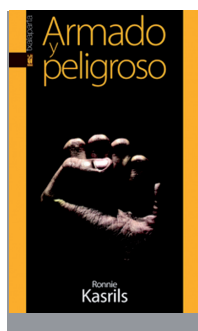
Farah, Douglas; Braun, Stephan. *Merchant of Death: Money, Guns, Planes, and the Man Who Makes War Possible*. New Jersey: Wiley, 2008.

Viktor Bout. The merchant of death. A phrase which made a fortune in the press. And in the United Nations. And in different areas of international diplomacy. The man who, with a fleet of aircraft bigger than that of several NATO countries, would violate embargoes and sell weapons to both sides in dozens of armed conflicts. Especially in Africa. Protected by the Russian government, even the U.S. government is rumoured to have made use of his services. And while NGOs called for an international campaign for a global arms trade treaty, the most famous arms dealer in the movie world (think about, for example, *The Lord of War*), carried on cultivating friendships with African dictators and accumulating a huge personal fortune.

From the end of the Cold War to the present day, through the Balkan wars, African genocides, 9/11 and the wars in Afghanistan and Iraq, his footprints are everywhere. The authors note that he was fortunate enough to intervene at a time when transnational threats were yet to be considered important enough by intelligence services, excessively attached to the realism of international relations which only considers actual States as stakeholders worthy of attention.

This book, written by two American journalists, experts in the field and with a prestigious curriculum, delves into available information to deliver a portrait which is quite faithful to reality: that of a terrifying figure, probably the best in its field and occupation. Death. X.A.

Armado y peligroso



Kasrils, Ronnie. *Armado y peligroso*. Txalaparta, 2012.

This book is essential to understanding much of the struggle against apartheid and largely complements Nelson Mandela's already classic 'Long Road to Freedom' and 'Conversations with myself'. For we must not forget that this struggle took place on many fronts at the same time. There were mass actions of resistance and non-violent civil disobedience, there were international boycott actions in many areas... but there were also actions involving armed struggle. In his work, Ronnie Kasrils explains the reasons that led him to participate in sabotage activities and to dedicate much of his life training activists who would later be involved in countless armed operations. This is an honest yet, and how could it possibly be otherwise, biased book. On one hand, the crimes of apartheid are described in all their harshness. On the other hand, even though there is some self-criticism present, perhaps there should be more. After the South African Peace Process, the author held various executive positions in the government before eventually devoting himself to what appears to be his true calling: conflict mediation and transformation. It is worth noting that like many South African anti-apartheid activists, he has distinguished

himself in recent years for publicly criticising Israeli policies in this regard, as a staunch supporter of the boycott, divestment and sanctions campaign. X. A.

La primavera árabe: el despertar de la dignidad



Ben Jelloun, Tahar. *La primavera árabe: el despertar de la dignidad*. Madrid: Alianza, 2011.

Moroccan writer Tahar Ben Jelloun, who was awarded the Peace Prize by the Association of the United Nations in Spain (2006), has once again proven his skill as an essayist by bringing us a novel perspective on the Arab Spring: the uprisings which have been revolutionising the Middle East and North Africa since late 2010.

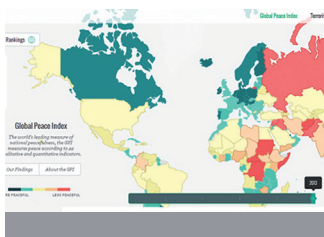
With *The Arab spring: the awakening of dignity*, Ben Jelloun slips into the minds of each one of the Arab dictators who had to respond to the wave of peaceful protests calling for greater democracy, increased population rights and economic improvements.

Writing in a light, yet critical and sometimes ironic tone, the Moroccan author reveals who Ben Ali is rumoured to have blamed for the protests before going into exile in Saudi Arabia, or what Mubarak's thoughts may have been during the serious clashes that caused 846 deaths in the country he had ruled for 30 years.

Without forgetting his native Morocco, or the role that European countries played in the consolidation of some of these dictators -let's for instance remember the pictures of Aznar, Zapatero, Sarkozy or Berlusconi with Libyan dictator Gaddafi - Ben Jelloun presents a straightforward account which allows everyone to understand that "there comes a point where a humiliated man will no longer live on his knees and demands freedom and dignity, at the risk of losing his own life." M.S.

Global Peace Index 2013

<http://www.visionofhumanity.org/#!/page/indexes/global-peace-index>



The Institute for Economics and Peace recently published the seventh edition of the Global Peace Index, an indicator which measures each nation's peacefulness. This index takes into account 22 factors, ranging from the level of military expenditure to relations with neighbouring countries and the percentage of incarcerated population

Results show that the world is 5% less peaceful than it was seven years ago, when this index was first calculated, due to a sharp rise in the number of homicides. Europe is the most peaceful region, since it is home to 13 of the 20 countries with the best score, including Iceland, which is at the top of the list, and Denmark, which ranks second.

The three least peaceful countries in the world are Afghanistan, which has been at war since the U.S. invasion, followed by Somalia in the second position, and third, Syria, which has dropped 87 positions in the last 7 years. Libya, still recovering from the Gaddafi era, is the country whose results have improved the most compared to last year.

The Spanish State ranked 27th out of 162 countries, behind Taiwan (26th) and Poland (25th). Spain is a little less peaceful now than it was in 2012, mainly due to the increase in the number of protests in which outbreaks of violence have been reported.

The Global Peace Index is a helpful tool which we would recommend using in reports and research. In fact, it is routinely used by governments and international organisations like the United Nations, the World Bank and NGOs.

M. S. Another interesting report about ways in which the G8 could change and save children's lives has been published by War Child: "An unwanted truth. Shining a Spotlight on Sexual Violence against Children in Conflict". L.v.T.

Rafael Grasa, ICIP President
Tica Font, ICIP Director
Léonie van Tongeren, Sabina Puig, Issue Co-ordinators
Guifré Miquel, E-review Co-ordinator
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