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THE RIGHT OF PEOPLES TO PEACE

INTERNATIONAL DAY OF PEACE
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Organización
de las Naciones Unidas
para la Educación,
la Ciencia y la Cultura

Con el apoyo de la
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Santiago



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THIS EDITION IS AN UNIVERSAL TRIBUTE TO FREEDOM OF EXPRESSION

*“Peace to a land that was created for
peace, and never saw a peaceful day”*

لام لأرض خلقت للسلام وما رأَت يوماً سلاماً

Mahmoud Darwish

Palestinian poet (1941- 2008)



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Astrobiological Foundations of Humanity: The Origin of the Cosmodern Consciousness

It is urgent to develop the understanding, skills and values to cooperate in the resolution of armed conflicts still present in the 21st Century. There are not political boundaries for environmental degradation effects nor even for pathogenic microorganisms. We are global citizens ready to face current challenges from new civilization paradigms. Therefore, Global Citizenship Education proposed by UNESCO in the post-2015 Development Agenda has to be contextualized multidimensionally: from a transdisciplinary perspective, which takes into account the different levels of Reality.

Recognizing complex plasticity of transdisciplinary Reality allows us to understand that we are part of this Reality that changes due to our thoughts, feelings and actions. This means that we are fully responsible for the structure of Reality. In these terms, the human race is facing the highest ethical and humanistic challenge they may have never faced throughout the history of their existence. There is not any corner in the world where the telecommunications revolution has arrived to show the embarrassing situations of war, violence, and inequality that devastated the face of the Earth in the 21st Century dawn. All earthly inhabitants are aware about the shameful and pitiful situation. Knowledge makes us responsible. The ethical responsibility and commitment are, inexorably, universals.

A planetary and multidimensional reformulation of ethics is necessary. A new ethic based on the balance of spiritual-inner and material-outer people knowledge. Therefore, the contemporary and future ethical commitment of world-society is, undoubtedly, the promotion of a consciousness of unity with all life. This is because an ecological consciousness is, at the same time, a spiritual consciousness. At this deepest level of Reality, ecology merges with spirituality, because the experience of being connected to all nature and the universe is the essence of spirituality. In our human genetic code can be found evidence that we are as ancestral as the universe

itself. Every cell of our body contains the reminiscent energetic vibrations of the Big-Bang.

If we want to ensure a sustainable future, we must strive to understand the multidimensional aspects that constitute humanity. In this sense, *cosmodern consciousness* derived from the transdisciplinary vision recognizes the inter-relatedness, interconnectedness, and indivisibility of the cosmic system in all its dimensions: from quantum particles to the most distant galaxies. Atomic particles that comprise astrobiologically the human species do not understand materialistic ideologies, religious dogmas, nationalism, or any economic greed. For this reason, the process of safeguarding humanity from war and violent conflicts requires the *cosmodern paradigm* emergency. A new paradigm that abandons one-dimension and linear structures of thought and understand all life forms as a vast cosmic matrix of energetic phenomena in constant motion. This is where differentiation, diversity, and contradiction occurs at different ontological levels of Reality.

So, dear readers, I invite you to reflect seriously about the future human evolution on Earth, inserted in this cosmic dynamics, to begin to irradiate an inner energy that enables us the creation of new autopoietic and peaceful ways in all form of life composed by quantum chaos. A future evolution of human existence that makes sense when you look into the eyes of our children and grandchildren, because they give us the strongest energy existing in nature: **LOVE**. And is not this the most powerful weapon to promote a culture of peace in defense of human rights capable of achieving sustainable development?

Javier Collado Ruano

Director of Edition

Los Fundamentos Astrobiológicos de la Humanidad: el Origen de la Consciencia Cosmoderna

Es apremiante desarrollar el entendimiento, las habilidades y los valores para cooperar en la resolución de los conflictos bélicos todavía presentes en el siglo XXI. No hay fronteras políticas para los efectos del medio ambiente degradado ni para los microorganismos patógenos. Somos ciudadanos del mundo dispuestos a afrontar los retos actuales desde nuevos paradigmas civilizatorios. Por este motivo, la educación para la ciudadanía mundial promovida por la UNESCO en la agenda post-2015 debe contextualizarse multidimensionalmente: desde una perspectiva transnacional, transcultural, transpolítica, transreligiosa y transdisciplinar que tenga en cuenta los diferentes niveles de Realidad.

Reconocer la plasticidad compleja de la Realidad transdisciplinar nos permite comprender que somos parte de una Realidad que cambia con nuestros pensamientos, sentimientos y acciones. Esto significa que somos totalmente responsables de la estructura de la Realidad. En esos términos, el género humano está ante el mayor desafío ético y humanista al que haya podido enfrentarse jamás durante toda la historia de su propia existencia. No existen rincones en el mundo donde la revolución de las telecomunicaciones no haya conseguido llegar para arrojar las vergonzosas situaciones de guerra, violencia y desigualdad que asolan la faz de la Tierra en los albores del siglo XXI. Todo el hábitat terrenal es conocedor de tan bochornosa y paupérrima situación. El conocimiento nos hace responsables. La responsabilidad y el compromiso ético son, inexorablemente, universales.

Se hace necesaria una reformulación planetaria y multidimensional de la ética. Una nueva ética basada en el equilibrio del conocimiento interior-espiritual y exterior-material de las personas. Por tanto, el compromiso ético contemporáneo y futuro de la sociedad-mundo es, sin duda, promover una consciencia de unidad con toda forma de vida, ya que una consciencia ecológica es, al mismo tiempo, una consciencia espiritual. En ese nivel profundo de la Realidad, la ecología se funde con la espiritualidad, pues la experiencia de estar conectado con toda la naturaleza y el universo es la propia esencia de la espiritualidad. En nuestro código genético humano puede leerse

que somos tan ancestrales como el propio universo. Cada célula de nuestro cuerpo alberga las vibraciones energéticas reminiscentes del Big-Bang.

Si deseamos asegurar un futuro sostenible, debemos esforzarnos en comprender los aspectos multidimensionales que constituyen a la humanidad. En este sentido, la *consciencia cosmoderna* derivada de la visión transdisciplinar reconoce las interrelaciones, la interconectividad y la indivisibilidad del sistema cósmico en todas sus dimensiones: desde las partículas cuánticas hasta las galaxias más distantes. Las partículas atómicas que componen astrobiológicamente a la especie humana no entienden de ideologías materialistas, dogmas religiosos, nacionalismos, ni de avaricia económica alguna. Por este motivo, el proceso de salvaguardar a la humanidad de conflictos bélicos y violentos requiere la emergencia del *paradigma cosmoderno*. Un nuevo paradigma que abandona las estructuras lineales y unidimensionales de pensamiento y que comprende toda forma de vida como una extensa matriz cósmica de fenómenos energéticos en constante movimiento, donde se produce diferenciación, diversidad y contradicción en los diferentes niveles ontológicos de la Realidad.

De este modo, estimados lectores y lectoras, les invito a reflexionar seriamente sobre la futura evolución humana en la Tierra, inserida en esta dinámica cósmica, para comenzar a irradiar una energía interior que nos posibilite la creación de nuevos caminos pacíficos y autopoieticos en el caos cuántico que compone toda forma de vida. Una evolución futura de la existencia humana que cobra sentido cuando miramos a los ojos a nuestros hijos y nietos, pues nos dotan de la energía más fuerte existente en la naturaleza: el **AMOR**. ¿Y no es esta la arma más poderosa para promover una cultura de paz en defensa de los derechos humanos capaz de conseguir un desarrollo sostenible?

Javier Collado Ruano

Director de Edición



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A Reflection on War and Peace for International Peace Day

This is intended as a reflection on peace, its cultivation and its greater significance.

[International Peace Day](#), which is celebrated on the 21st of September each year, is a highly symbolic and value rich event. In order to engage in a meaningful discussion on peace, the subject needs to be contextualised and its duality with war explored. War and peace are opposites in meaning and practice, they are also deliberately or unintentionally confused or obfuscated at times. One of the dilemmas facing those who seek to build peace is that it is something that requires a lot of time, effort and sacrifice to create, and is easily derailed. On the contrary, war is seemingly much easier to propagate. In the end though, I believe that in spite of the difficulties and obstacles, the effort to bring about peace is well worth it. To bring this about requires developing and imparting knowledge and information literacy.

Soon the annual [International Day of Peace](#) shall be marked once more. A lot of hope and symbolism is attached to this day. As a reflection upon this day, I would like to broach a number of different questions. A starting point is to actually explain the date from a very mechanistic point of view. What is the significance of this day? How and when was it instituted? And what does it hope to achieve?

The International Day of Peace is celebrated on the 21st of September every year, it was first celebrated in 1982. It was a proposal that was supported by the United Nations General Assembly and embodied a simple idea.

The General Assembly has declared this as a day devoted to strengthening the ideals of peace, both within and among all nations and peoples. (1)

This ideal is supported by a request or invitation for participation by the symbolic act of ceasing conflict to reflect on the value of peace. It is a day that is celebrated by raising

public awareness of issues related to peace through education. The theme of 2014's International Day of Peace is the *Right of Peoples to Peace*. So why is this wonderful ideal so seemingly hard to approach, let alone attain? The answer is found, in part, in how mankind thinks about and relates to war and peace.

I teach an undergraduate course at the Department of Peace and Conflict Research at Uppsala University, Mass Media and Contemporary Armed Conflict. One of my students wanted to write an essay that involved peace journalism. She soon found out that it was much easier to find research material on war journalism than peace journalism. Unfortunately, a seemingly sad reality of the modern world is the nature of mankind and their relation to war and peace. On the surface, it seems that it is much easier to create hatred and war than it is to foster harmony and peace.

War as defined by sources such as the Oxford English dictionary or Wikipedia describe it as being a state of armed conflict between nations or among peoples within a territory. It is characterised as being something that is intentional, destructive and very disruptive in nature. Throughout history, philosophers and theorists have described war as politics by another means, such as in the writings of Sun Tzu and Carl von Clausewitz. It is a means that often involves coercing and forcing your opponent to do something that they would not otherwise do, and which in some way benefits a certain set of interests or policy. However, in the current times where war is unpopular, in no small part to many Western countries being at some form of state of war since at least 11 September 2001, it needs to be 'dressed up' to try and mask the uglier side of what is intended, and what is likely to come. This is particularly apparent in the heavy use of norms and values to justify what may otherwise not seem to be justifiable.

Currently we are experiencing an age where the notions of "humanitarian intervention" and "responsibility to protect" or R2P. These are 'useful' mechanisms to provide an emotional context for initiating war, but very little in being able to forecast or predict the long term results of short term and expedient policy. Those mechanisms of the past, such as just war theory, which weights the pros and cons involved in each scenario, and attempts to predict the long-term consequences has been discarded. Unfortunately this means that society begins to create an almost Orwellian world of double speak, where war becomes the path to peace.

Since 9/11 there have been a string of different armed conflicts initiated, mostly of an irregular (insurgency and terrorism) nature or soon became so. However, none of them have been resolved – killing and destruction continues in Afghanistan, Iraq, Libya, Syria ... etc. The highly political nature of war means that there is a political price to be paid at some stage. This has already occurred in the region where these wars are being fought – civilian deaths, massive displacement of people and various repressions (based on ethnicity, religion and so

forth). I have argued in a recent article in the Small Wars Journal, we are already beginning to see the initial results of the decision to use war as a policy instrument, without regard to the wider picture. (2)

War is as much about façade and opinion as it is about reality and facts. Those that should be informing the public have been caught in this trap. Journalists who should provide a means of check and balance against excesses and abuses of those in power, has come in for a lot of criticism lately. Different organisations have been created to watch the media, such as Media Lens in the United Kingdom (3) and PR Watch in the United States (4). They have been created by those who are worried about the ability of journalism to act as an effective fourth estate. For example, Media Lens was created by a journalist and an academic worried about the lack of objectivity and balance in corporate media reporting in the United Kingdom. Once I was given the task of presenting a talk to a group of Azeri and Armenian political scientists meeting in Sweden, by the Council of Europe. My task was to talk about media as being a bridge between cultures. It was a task that I found very difficult to fulfil, there were many more instances of media acting as a means to inflame tensions, such as the extreme case that was witnessed in Rwanda. In 2005, BBC producer Kenneth Payne published an article called *Mass Media as an Instrument of War*.

The media, in the modern era, are indisputably an instrument of war. This is because winning modern wars is as much dependent on carrying domestic and international public opinion as it is on defeating the enemy on the battlefield. And it remains true regardless of the aspirations of many journalists to give an impartial and balanced assessment of conflict.

Although the West does undoubtedly possess a clear advantage in terms of tangible military superiority over the opponents that it has chosen to go to war against, there is also the element of intangible factors that need to be seriously considered. Wars can be very unpredictable events at times, as world history has shown on a number of occasions – such as the very rapid defeat of the one of the world’s largest armies (on paper at least) in 1975, which was South Vietnam. After being at a state of war for over a decade and with no end in sight, the Western public yearns for something else, which was certainly witnessed in the late summer of 2013 when another war seemed to be inevitable, this time in Syria and large scale anti-war protests were witnessed around the globe.

There is a certain human expectation, which is enshrined in the notion of just war, if a war has a beginning, then it should also have an end too. Being in a perpetual state of war is damaging to the intangible elements of society, such as ethics, values, norms and morals.

War changes people, and mostly for the worse. These are all good reasons to give peace a chance. But what is peace exactly, how do we characterise and explain it? When the definition of peace is sought, it is often juxtaposed against the condition of war, such as in Wikipedia or Oxford English dictionary. For example, the normal, non-war condition between nations or groups of nations. It can also reflect the state of relations between peoples or groups of peoples, being tranquil and an absence of hostility or conflict.

The road to peace can certainly be a very difficult one to take, many frustrations can be countered along the journey, which may be a very lengthy one. Peace can be dismissed as being a ‘coward’s way’ or not effective by those that sometimes advocate war. Certainly peace takes much more effort and time to bring about. I would go as far as to say that those who advocate peace demonstrate a greater depth of courage and ethical conviction precisely because their path is a much more difficult one to take than starting a war. Throughout history there are notable examples of those that carry the message of peace, after the path of war proved to be ineffective. How many could with all sincerity characterise Mahatma Gandhi and his non-violent struggle of lacking moral and ethical conviction and a sense of courage? Another example being the Baltic States (Estonia, Latvia and Lithuania) path to independence from the Soviet Union in the late 1980s, which was led by the use of national songs and symbolic public acts of unity, such as the Baltic Way on 23rd of August 1989. (5)

On many occasions, at the grassroots level, women have been actively involved in trying to reduce war and cultivate peace. The work of the Soldiers Mothers’ Committee in Russia (6), provides a good example of a grassroots movement that works under very difficult circumstances to try and safeguard the welfare of their children that have been conscripted into the Russian defence forces. The Russian wide NGO was established in April 1989, actively working on educating the public about the rights of conscripts and for better service conditions. Their work in promoting peace and human rights has been internationally recognised. Although women have been active at the grassroots level of peace movements, they are almost entirely absent from the negotiations that are intended to lay the framework for peace and the future of the country/region (7). This situation is divisive insofar as it excludes women from the processes of reconciliation and reconstruction, making the goal of peace that much more difficult to attain. Women possess a great deal of potential, some realised and some yet to be, as bearers of the message and practice of peace. In many cultures, they are the ones that instil children with their moral and ethical compass. To ignore this wealth of potential or not to use it to its fullest potential is tantamount to not taking the problem of war and its consequences and effects seriously.

Peace is something that is difficult to bring about and requires constant effort and engagement in order to maintain. Is it worth it? Yes, peace is very much worth the time and

effort, especially given the current perceived alternative, war. In some regards, war can be considered as a ‘quick fix’ to the symptoms of some kind of political, economic or social problem. Often as we have seen in the post-Cold War years, the problem reemerges once more and often in a more extreme form. An underlying reason for this is that war does not address the core problem at stake, the ‘winning’ side coerces their opponent into accepting their terms and conditions. In order for peace to work, the core problem needs to be openly discussed and a satisfactory compromise by all parties agreed upon.

However, peace like war, is a considered and conscious effort that does not occur by itself, requiring work and sacrifice in order to realise. One line in the recent movie about the life of Nelson Mandela (Long Walk to Freedom, 2013) sticks with me, where he talks about hate. He states that children are not born to hate, but are taught to do so. This leads to one of Mandela’s famous quotes “education is the most powerful weapon which you can use to change the world.”(8) Education and awareness campaigns should be at the forefront of the tools helping to realise the aspirations and the goals of the International Day of Peace. As a famous saying goes, “there is no wealth like knowledge, and no poverty like ignorance.”

As such, each and every individual, should take upon themselves not only the task of imparting knowledge to others, but also to seek it as well. In this day and age, there is a plentiful supply of information that is readily available. Although the access to this information is unequal and should be addressed, those with the necessary will and conviction shall find it. However, there is also an inherent dilemma in this current state of information channels and flows, which is the understanding of the value and accuracy of that information. Perhaps one of the greatest challenges, although the potential result will prove worth it, is skill of informational literacy. That is, to be able to differentiate between misinformation and more objective and accurate material. This is one of the primary goals on my Uppsala University course, Mass Media and Contemporary Armed Conflict. The students come away with the necessary tools after the course, to make their own judgement on the validity and the purpose of information appearing in the public information space. Therefore, it is not only important to know where and how to look for information, but to be able to evaluate it once it is found.

Peace needs to not only be firmly established as being a desirable value and state of being, it must also be something that has an active tangible relationship and emotional bond with mankind. That is, to teach and instil into each and every person the value and wider positive effects of peace, rather than how to hate. One of the possible paths to do this is to demonstrate the consequences and the results of war and peace. Too many living in the West, war is something that is often remote from direct experience and daily life. In fact, it is often appearing in some kind of entertainment format, such as video games and war journalism. However, the consequences are starting to be felt, through terrorism, rising extremism,

refugees from war stricken areas and the gradual arrival of service personnel killed in foreign places.

There are currently numerous wars of choice that are being fought, causing human misery, instability and narrowing the perceived choices we are able make. War comes at a cost, not only in terms of the devastation and disruption it causes, but the economic, social and political costs that are involved. One of the trade-offs that has been seen is the incremental cost of reduced liberty for security within the context of the Global War On Terrorism. This seems to be ending in exactly the manner that was envisaged by Benjamin Franklin – “he who is prepared to give up freedom for security deserves neither and will lose both.”

Ultimately, there is already enough misery in this world without deliberately setting out to create more. There are currently various natural and health disasters and crises occurring around the globe, such as the current Ebola epidemic in Africa. So why create more? At the end of the day, and according to this year’s International Peace Day theme, people should not only have the ability, but also the right to enjoy peace.



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De nuevo, la seguridad y no la paz

Federico Mayor Zaragoza

Director General de la UNESCO 1987-1999
Presidente de la Fundación para una Cultura de Paz



Federico Mayor Zaragoza junto a Javier Collado Ruano con motivo de la [entrevista](#) en la edición del [Día Escolar de la No Violencia y la Paz](#)

De nuevo prevalece la seguridad -el inmenso negocio de la seguridad sobre la paz. De nuevo los buitres de la guerra vencedores. No había dinero para reducir las enormes brechas sociales, para ayudar al desarrollo endógeno y evitar así estas emigraciones desesperadas... y ahora, de pronto, hay mucho dinero para la guerra.

Ya se intentó dar un aldabonazo bélico con Irán, después de la vergonzosa y dolosa invasión de Irak, basada en la simulación y la mentira. Pero la actitud de Obama lo evitó.

Luego, cuando Israel bombardeó escuelas y hospitales, la OTAN, como suele hacer en estos casos, miró hacia otro lado.

En la guerra de Siria se advirtió que parte de los insurgentes no eran "sociedad civil" sino combatientes fanáticos yihadistas y de Al-Qaeda.

Por cierto, se dijo y se ha repetido, que los yihadistas recibían subvenciones de Qatar y Arabia Saudita. ¿Es verdad eso? Díganos, ¿es verdad?. Porque si lo fuera la única reacción responsable y admisible sería dejar inmediatamente de negociar con estos países, denunciarlos,... y el Barça y otros beneficiarios deberían eliminar los nombres de estos países de sus camisetas...

¿Es verdad, puede ser verdad el "eje" Arabia Saudita-Qatar-Israel-Partido Republicano de EEUU? ¡Dígannos que no, acrediten que no! Esperamos, espero sinceramente, que no.

Pero si existiera, si procuraran que, otra vez, la fabricación de cohetes y de bombarderos volviera a funcionar a toda marcha, al tiempo que siguen muriendo de hambre y desamparo miles de seres humanos al día, al tiempo que otros muchos se ven forzados a abandonar sus lares para huir de la miseria extrema... entonces, "Nosotros, los pueblos..." les pediríamos muy severamente cuentas a los que mandan; a los que han marginado a las Naciones Unidas; a los que nos han impuesto los grupos plutocráticos G6, G8...; a los que cambiaron los principios democráticos por los mercados; a los que ahora se frotan las manos anunciando ("El País", 6 de septiembre de 2014) que "Los 28 países aliados (OTAN) acuerdan gastar más en defensa ante los nuevos desafíos".

Después de un fallido golpe de Estado en Ucrania, la Unión Europea se moviliza... ¿Qué ha hecho el "cuarteto"? ¿Qué ha hecho el inefable Sr. Blair durante los luctuosos ataques a Palestina?

Siempre ha prevalecido, en un mundo históricamente sometido a un poder absoluto masculino, la fuerza sobre la razón, las balas sobre las palabras.

Pero esto tenía lugar cuando los seres humanos eran silenciosos, temerosos, obedientes, sumisos. Ya no lo son.

Quieran o no quieran reconocerlo los "aferrados" a la inercia y a sus privilegios, el tiempo de su predominio, de sus acciones ensombrecidas e inexplicadas, de la influencia ilimitada de los servicios de inteligencia... está llegando a su fin.

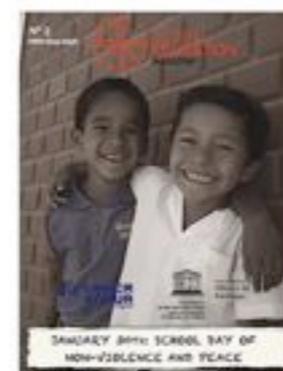
¡Claro que hay que evitar urgentemente que los fanáticos sigan cometiendo desmanes! pero procurando, a la vista del material militar ya disponible, que estas acciones no sean excusa para otro intolerable incremento de la producción armamentística.

El poder ciudadano, en poco tiempo, hará que la paz prevalezca y que los dragones de la guerra abandonen el escenario que hasta ahora han ocupado.

El poder ciudadano refundará un multilateralismo democrático, unas Naciones Unidas para la nueva era. Poder ciudadano, la palabra.

Poder ciudadano para la transición histórica "de la fuerza a la palabra".

Federico Mayor Zaragoza



**January 30:
School Day of Non-violence and Peace**

On January 30th, 1948 Mahatma Gandhi was murdered, and since 1964 the Day of Non-violence and Peace has been celebrated at schools from all over the world.

This edition has the socio-psycho-pedagogic goal to promote the multidimensional resolution of all disputes.

*“BIOLITERACY IS THE
ABILITY TO UNDERSTAND
THE LANGUAGE OF LIFE”*

*INTERVIEW WITH DR. KATHERINE MÜLLER-MARIN
REPRESENTATIVE OF UNESCO TO VIET NAM
SEPTEMBER 21ST —INTERNATIONAL DAY OF PEACE DAY*



Meeting in Hanoi (Vietnam). Aitor Bilbo Barturen, Javier Collado Ruano, Katherine Mülleer-Marin, Juan Pablo Ramírez-Miranda

Javier Collado Ruano (JCR): Dr. Katherine Müller-Marin is a native of Costa Rica who began her career as the Curriculum Planning Director at the Distance Teaching University of Costa Rica. She went on to serve at the Costa Rican Ministry of Planning and Economic Policy in Institutional Strengthening and Reengineering. She holds a Master's degree in Education and post-graduate studies in Competitive Enterprises Management as well as two Doctorate Honoris Causa in Education.

Ms. Müller-Marin is the current Representative of UNESCO to Viet Nam. She was previously UNESCO Representative to Peru. Prior to joining UNESCO, Ms. Müller-Marin worked for the Pan American Health Organization, UNDP, the World Bank, Interamerican Development Bank, the Organization of

American States, Spanish Government Cooperation, the National Center for State Courts and USAID-funded programs in public sector reform. Sra. Muller-Marín, gracias por recibirnos con propósito del [Día Internacional de La Paz](#).

Katherine Müller-Marin (KMM): Gracias a ti Javier, por la invitación a colaborar en este número de [Global Education Magazine](#). It is a pleasure to participate with the readers in this dialogue on the theme of Peace.

JCR: Dear Katherine, on June 8 you were awarded with the Insignia for Peace and Friendship in recognition of your active contributions to education and to preserving and managing cultural heritage in Viet Nam. What is the secret of your vitality to achieve such success and where does your passion come from?

KMM: The Viet Nam Union of Friendship Organizations is an association that strives to promote peace, solidarity, and friendship among individuals and organizations worldwide. I have had the privilege of working closely with them for the past five years to foster scientific and cultural cooperation and to generate interaction between Viet Nam and many other nations through cultural diplomacy. The expansion of these types of partnerships is indeed a boost for passion and vitality. To receive this recognition is an invitation to continue working towards the task of building peace and promoting friendship in the hearts and minds of every person wherever I can, all the time.

The rapprochement of cultures promoted by UNESCO fosters democratic participation, international solidarity and global responsibility and I strongly believe that Viet Nam, with its historical experience, capacity for tolerance and love for culture and heritage, can be an inspiration for the international community.

JCR: How could we motivate our readers to live in a culture of peace?

KMM: I personally identify with UNESCO's values in the sense that I truly believe Education, Culture, Social and Natural Sciences, and Communication and Information are some of the most powerful drivers for sustainable development and peace, as a sustainable future cannot exist without sustainable peace. Raising awareness, capacity building, promoting understanding and respect for diversity, and fostering opportunities for interaction to find ways to

ensure a culture of peace are all actions that will motivate people to become interested in setting peace as a priority for sustainable development.



The International Day of Peace is a great opportunity to think about how, individually, each and every one of us can contribute to ensuring that resources are managed in a sustainable way, fostering values such as equality, social justice, and fraternity and thus reducing the potential for disputes and paving the road to a sustainable future.

JCR: In this sense, I wanted to quote a part of the speech you made in May 2014, when you attended the 11th Anniversary Celebration and International Buddhist Conference of the United Nations, with the theme “Buddhist perspective towards achieving the UN Millennium Development Goals”:

“The teachings of Buddha on universality, compassion, and peace resonate strongly with UNESCO’s mandate to strengthen moral and intellectual solidarity and our shared vision of a more just and more peaceful life for every woman and man. These values are age-old, but they have never been more relevant to face the challenges of our time.”

What do you think is the role of spirituality to raise awareness about the individual responsibility to confront global problems?

KMM: The contributions of Buddhism to peace are indeed an interesting example to consider. The teachings of kindness, understanding, patience and balance, emphasizing that each human being exists within the context of an interconnectedness that includes not only other human beings, but all living beings within the natural world, can be a foundation for long lasting peace for humanity. Teachings and guidance from this and other religions or spiritual beliefs that teach compassion, mutual respect and understanding can and should be used to promote the values of peace and social and individual well-being. I definitely believe that spirituality has an effect on our behaviour and in the way we approach global problems or global social change. But there cannot be one single approach of spirituality and therefore we need to broaden our understanding in this area. Consider, for example, the famous passage of UNESCO's Constitution that states: "Since wars begin in the minds of men, it is in the minds of men that the defense of peace must be constructed."

JCR: I also wanted to highlight the special mention you made in that conference, on the concept of bioliteracy:

“Bioliteracy is the ability to understand the language of life. A bioliterate citizen seeks a continuum of understanding, enabling individuals to develop their knowledge and innovative potential in order to coexist fully with their surrounding community and natural environment.”

What kind of challenges has UNESCO encountered in promoting Education for Sustainable Development? Did UNESCO achieve the goals proposed?



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KMM: The main challenge around promoting Education for Peace and Sustainable Development is that it implies behavioural change. Also, Education for Sustainable Development (ESD) has to be defined and adapted regionally, nationally and locally, for nations, cities and communities to understand their particular sustainability challenges, their needs and available resources as well as to empower them to undertake concrete actions and efforts to enhance the mindset of decision makers and all citizens.

In Viet Nam, we are working closely with our national partners to make the idea of building a resilient, sustainable, learning society a

reality. Together, we have already numerous accomplishments, such as increasing preparedness capacities for schools and communities, producing disaster risk management plans for World Heritage Sites, training the media on ESD and improving their reporting in related issues. Most importantly, we are bringing together community members, parents, school principals and vice principals, teachers, local authorities, officials responsible for emergency situations, media and national authorities to discuss the importance of taking joint and coordinated action on disaster risk reduction, climate change adaptation and mitigation, and biodiversity conservation, in a comprehensive manner and towards long-term solutions. I see a future where all citizens understand the importance of being proud of their natural resources, using them carefully, being inspired by them and most importantly working towards regenerating the biocapacity of our planet, to ensure future generations have a beautiful planet where they can be happy and live in harmony with nature.

JCR: Could you tell us more about the current programmes between UNESCO and the Ministry of Education and Training (MOET) in Viet Nam?

KMM: Viet Nam is at the midst of transforming its education system. A broad reform including a revision of the curriculum is being implemented. The Education Sector is making progress in responding to the country's decisions on Natural Disaster Preparedness, Green Growth, and Building a Learning Society. Viet Nam is also piloting a new school model, the Viet Nam Escuela Nueva (VNEN) with the support of the Global Partnership for Education (GPE), to develop a new school and classroom experience for teachers and students. UNESCO is working closely with partners to support the Sector in the implementation of these programmes.

Together with MOET, we also develop programmes targeting youth on healthier lifestyles through comprehensive sexuality education, gender-based violence, and bullying in schools. We assist Community Learning Centres and are supporting the definition of the future learning citizen and learning society for Viet Nam. UNESCO also promotes an inter-sectoral approach for strategic planning and assessment and implements programmes with MOET on Education for Sustainable Development and Heritage Education, building capacities for resilience, sustainable development, and the safeguarding cultural heritage.

UNESCO stands ready to continue to build partnerships with all those striving to make education in Viet Nam an exemplar for the world. I believe Viet Nam is making important efforts in this sense and will be successful as it brings together all stakeholders as responsible and contributing citizens.

JCR: What will the role of Global Citizenship Education be in the future?

KMM: Education for Global Citizenship, in simple words, is education which understands and promotes interconnectedness and shared responsibility among citizens of the world. Technology and growing exchanges across national borders naturally imply that dealing with tensions, conflicts and challenges and threats to the sustainability of our planet have to be faced in a comprehensive manner. Global citizenship education should provide a new set of core values to develop enhanced knowledge, skills and, most importantly,

attitudes to encourage respect for human rights, social justice, diversity, gender equality, and environmental sustainability among other values that promote mutual understanding and constructive relations. My personal belief is that a global community with responsible, caring and bioliterate citizens is the foundation of a happy, peaceful, and fulfilling life for all.

JCR: Finally, what message would you like to send to our readers in the celebration of the International Day of Peace?

KMM: As 2014 marks the 30th anniversary of the Declaration on the Rights of People to Peace, as per the UN General Assembly's decision, proclaiming the sacred right to peace for everyone on our planet, it is of the utmost importance to understand that peace is an ultimate goal that begins in our minds and is reflected through our actions. This celebration is fully aligned with UNESCO's mandate, recalling the need to strive for innovative and creative solutions to our challenges. As Ms. Irina Bokova, Director-General of UNESCO, affirmed in her message on the occasion of the International Day of Peace 2014, we must continue to 'invest more in levers to build lasting peace, namely, respect for human rights, human dignity, and democratic values'. I would like to encourage everyone to take part in this celebration in different ways, but especially by taking a few moments to consider why aiming for universal peace is so important. Nourishing our attitudes and behaviours with these reflections on a daily basis can ensure peaceful relationships with others and the mainstreaming of peacebuilding and safeguarding actions in our work and lives. I sincerely want to congratulate Global Education Magazine for giving attention to this matter and for allowing us readers to have an opportunity to reflect upon "peace" as a way of life for the world and to share our thoughts and inputs.

JCR: Thank you very much for your time and inspiring words, dear Katherine. I am looking forward to see you again to learn more about your rich experiences.

KMM: Thank you, Javier.

Qaryah Thayyibah: An Alternative School in Salatiga, Indonesia



Javier Collado Ruano: Dear readers, it is a big pleasure to me to introduce you Mr. Ahmad Bahruddin, an experienced leader in Indonesia, who is working with a rich alternative educational project namely Qaryah Thayyibah Learning Community (QTLC) in the region of Salatiga, Indonesia. I have had the opportunity to visit it along my friend Mulyono Sardjono and his family, and I have not doubts that such experience will encourage many people around the world to following in his steps. Dear Bahruddin, thank you very much for sharing your time and experiences with all us.

Ahmad Bahruddin: Hi Javier, thank you very much for your to visit our school in Indonesia. The pleasure is me.

JCR: What is the origin of the experience and when was it born?

AB: The education system in Indonesia does not give the students to freedom of thought and tend to be “imprisoned” by the curriculum designed by the central government. The education system does not respect the local intellectual property that a child who is very smart locally could be considered foolish when assessed from the national curriculum. It was our concern when establishing alternative education which we named Qaryah Thayyibah Learning Community in 2003 by providing a broad opportunity for the learners to explore their talents and capacities.

JCR: What kind of challenges did you find to develop the project during all those years?

AB: The challenge has always came from people who have a regular and established mindset. They question “what kind of school is it”? Why does the school have no schedule? and Why were subjects were given their own wishes?, etc.. They also questioned whether they later received a diploma, and whether it

Javier Collado talking with Ahmad Bahruddin in Salatiga, Indonesia.

can be used to apply for jobs. So the challenge is how to change the “mind-set” of society that learning does not have to be in a formal school building and using a uniformed curriculum.

JCR: How many students are in the school and what are their ages?

AB: The numbers of the alternative school (QTLC) fluctuate from year to year, and currently there are 41 students with ages between 12-18 years. It started in 2003. But besides the alternative school, we also organize also Qaryah Thayyibah Farmer Groups Union, QT-FGU, founded in 1999. The QT-FGU is used for the adult groups, especially farmers, to learn about the agriculture and life. Today this union consists of 55 groups, and soon the other 15 groups will join. The members of each group vary from 20 to 50 farmers. They are from several districts in Central Java Province. I can say if from the problem of education lies within the farmers family, we set up the alternative school of Qaryah Thayyibah.

JCR: What are the differences with the national curricula?

AB: Very different, because of the national curriculum and curriculum in Qaryah Thayyibah Learning Community (QTLC) are designed from the opposite thought. National curriculum places students as objects of teaching, while at QTLC positioned students as subjects, people who studied and have active consciousness.

The National curriculum as a formal reference for the schools retain the students as objects to be "tamed" and converted into an empty container ready to be filled with whatever is taught. Curriculum that has been used by conventional schools

place the teachers position as the only source of knowledge for the students. On the other hand, QTLC provides full space for students to read, to comprehend, and capture life in full for later criticized. Student or learner is the subject of active thinking, and should be protected in order for these critical thoughts to be developed into something productive.

JCR: What methodology are you using to change the families' vision?

AB: Actually there is no specific method used. The key-point to change the vision is through communication and a personal approach. Besides, learning outcomes achieved by students can also be a medium that is changing the families' way of thinking.

JCR: What is the participation of the community with the activities of the school? How often there are assemblies and how do you promote a democratic participation?

AB: The relationship between the school (QTLC) and the community is good. The community provides support in many ways, such as providing homes, land, day-to-day activities as a medium of

learning. And specifically the parents of the students also helped school facilities in accordance with their capabilities.

No special meeting is held with the community to promote democratic values, but in the farmer group meetings, the values of a democratic, open mind, respect for others, and just become the mainstream in the daily activities. For information, beside the QTLC alternative education for children, there is Qaryah Thayyibah Farmer Groups Union, QT-FGU.



Ahmad Bahruddin, Javier Collado Ruano, and Mulyono Sardjono in Qaryah Thayyibah

JCR: Do you have any political support? What are the links with the local, regional, and national government? What authorities have been visiting the center?

AB: Until now there is no significant support from the government. There is a small amount of money for transport allowance for the facilitator given by the government, but the amount is not much. However, for the current context, we looked forward to the new government which will be inaugurated in October 2014. We have a political contract with the party winning the election to encourage community-based education. Some time ago we were also visited by Mr. Joko Widodo – the elected president in 2014 - and he expressed to support the community-based education process. We also have been visited by many educational institutions from many countries (other Asian countries, Arabic Countries, European countries, and USA), and also you from Brazil. You know, Paulo Freire is my favorite.

JCR: What will happen after school? Will the students continue with university studies?

AB: After completion of their school, they continue their live as members of the community. They use their knowledge and skills to improve their quality of life, raise their families and help communities. Some students also continue to study at the college or university.

JCR: What is the function of teachers in this alternative educational paradigm?

AB: Ideal learning process is a process in which there are tradeoffs between teachers and students, the process that promote dialogue and discussion processes, not a monologue teaching system. In Qaryah Thayyibah, the task of the teachers is not to teach, but teachers are friends for the students who are looking at and studying the world, as well as the motivator who encourage students to be more critical and creative. Teachers are more as a facilitator, and students are given the freedom to seek knowledge from a variety of learning resources.

JCR: And what do you think it is the role of media and Internet to raise awareness between citizens?

AB: The internet is an amazing technology for this time. With the internet people around the world can be linked in real time in an easy way. Today, many people can not live without internet. However, the internet can be negative and dangerous when it is used with consumptive mentality. The existence of Qaryah Thayyibah has become “relatively well-known” by the public, among other things are because of the internet. Promoting ideas directly, via printed materials, and electronic media - especially the internet - is very helpful in promoting the idea and practice of alternative education - which is in fact produces good outcomes for the community and nation in a broader term.

Some time ago I was invited by a famous talk show program of Metro TV, a national TV, where the host explores the experience of us in running the alternative school. I think this is a very good media to raise awareness of the society. You may visit:

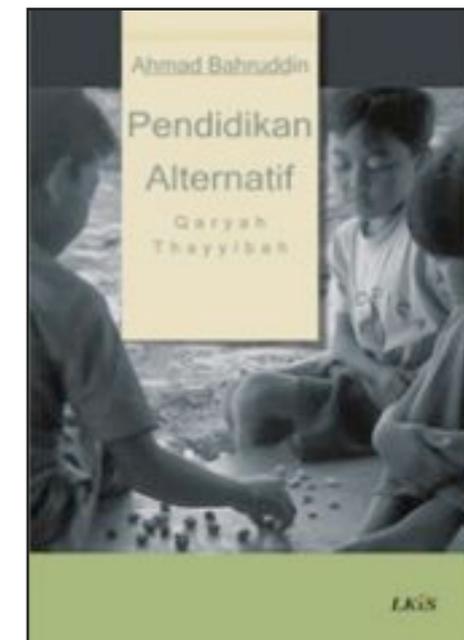
<http://www.youtube.com/watch?v=x2TYzj93rNE>

<http://www.youtube.com/watch?v=ot4iu-MDAOA>

<http://www.youtube.com/watch?v=lb3ybc02smA>

JCR: Where have you disseminated your experiences? Have you published any video or book?

AB: Yes, we produce videos, printed materials, books and other media. But mostly they are designed and made by the students. The school management and teachers are only the guide for them, and sometimes they become the objects of the video. It is amazing and unbelievable, one of our student published 25 books at such young age. She



has finished her studies in QTLC now, and continues her life as a writer. She also become a volunteer in our school. A lot of book are published by famous publisher in our country.

JCR: By the other hand, how do you work with the religion issue? What is the percent of each religion among your students?

AB: In my opinion, religion is a tool to fight injustice, therefore understanding religion should be done in critical and logical ways. The society here is a religious community, and religious issues, if not managed properly, can be used to mobilize people for a particular purpose. QTLC promotes the values, of pluralism, just because the majority of people here are Muslims. All students of QTLC are Muslim. Nonetheless, Thayyibah Qaryah actually opened to students of other faiths. We also collaborate with other religious organizations, particularly Christian organizations. I am personally often involved in inter-faith discussions with prominent figures from other religions in our country.

JCR: What kind of agricultural activities do you practice? Are you manufacturing food?

AB: We do simple farming, as practiced by the community in rural neighborhoods. We, together with students are cultivating horticulture and cash crops. For example, we are planting chillies, vegetables, cassava, etc. and this is done with the principle of organic farming. We also cultivate mushrooms. We do not produce processed foods, but in the future it can certainly be an opportunity worth exploring. Agricultural products are sold to the community members by students around the school, or even to traditional markets nearby. Our farming practices are still functioned as 'laboratories', which have not been done as a productive business.

JCR: What other youth policies do you make to support education for sustainable development?

AB: We see the youth as the future shape of our nation, so that is why we want them to be wise. In our little activity we learn together how to live harmoniously

with people around us and with the environment we live in. Life activities should not deteriorating the environment.

JCR: What is the role of imagination and creativity in this alternative educational vision? How do you promote the literature, music, sports, and arts?

AB: Imagination and creativity in this alternative school are very much appreciated. We can say in this case that we are different from the conventional schools. For example, once a week (on Monday morning) every student has to write down their own "idea" of the week, then it's shared and discussed with other students and teachers/facilitators. Why do they have such idea, and how to realize it, etc. Then in that week each student will realize their idea with their creativity, then report about it in the next week. So far we promote our culture, like traditional songs, traditional music, folklore in form of videos and also printed materials.



Ahmad Bahruddin with members of Qaryah Thayyibah

JCR: Have you received any award or recognition for this kind of alternative education?

AB: Actually awards are not our purpose, but it is good if communities and some institutions recognize us. There are some recognitions that we have received:

Year	Recognition/award	Awarded by:
1983	Runner up of Tae kwon-do in Provincial Olympic	Provincial Olympic Committee
1985	1 st Champion of Student Koran Contest in Tulungagung District	DPC NU Tulungagung
1994	1 st Prize of Motivating and Inspiring Youth Competition of Semarang District	District Government of Semarang
1996	1 st Prize of Motivating and Inspiring Youth Competition of Salatiga City	City Mayor of Salatiga
2000	1 st Prize of Motivating and Inspiring Youth Competition of Salatiga City	City Mayor of Salatiga
2001	Ashoka Fellowship as Social Change Maker	ASHOKA Foundation
2005	Sanata Dharma Award on Education	Sanata Dharma University
2006	Pioneer of Community Based Education	GP – ANSOR
2006	Certificate of People Educator	IP NU
17/08/2009	Honorary Citizen of Salatiga City in Education	City Mayor of Salatiga
2010	PWI Award of the Pioneer of Alternative Education	PWI (Indonesian Reporter Association) Central Java
2012	Ma'arif Award	Ma'arif Institute
2012	Outstanding Citizen in Education	LPMP Central Java
2013	Kick Andy Heroes 2013	Yayasan Kick Andy
2013	Man of Education Struggler	GP ANSOR dan TMP (Tunas Merah Putih)
2013	Adhikarya Pangan Nusantara Award	The Governor of Central Java Province

JCR: What are your future goals for the next years?

AB: In the future we want to see all of the 73,000 villages in Indonesia have their own alternative school or alternative education forum, beside the formal school, that is run locally. This is accomplished, which is in turn, will improve the quality of all citizens. We hope the new ruling government would like to help and promote this kind of education after seeing that what we have done has been fruitful. Today at least 25 other villages have visited us, and they ‘replicated’ the idea of this school and implemented based on their local context.



JCR: Where could our readers find more information about your alternative educational experiences? Do you have an official website?

AB: You may visit www.kbqt.org for the alternative school and the blog of

www.sppqt.wordpress.com for the farmer group union. But so sorry, both are still in Indonesian Language. You may search via google with keyword: “qaryah thayyibah salatiga”, where you will see many links that is written by others about us.

JCR: Just to finish, would you like to send any special message to all our readers in the celebration of the International Day of Peace?

AB: “Peace without justice is nonsense. We have to promote justice to have a sustainable peace. As the activist and social workers we realize that our world is not just and is instead unfair. And the victims of this situation are usually poor people, women, people with ‘lower social status’. We could become a peace builder by assisting the less-fortunate people through quality education”

JCR: Thank you very much for sharing your rich educational experiences, I hope to come back in few months to Indonesia to learn more about your activities. Of course, you are more than welcome to Brazil and Spain! ;)

AB: Thank you very much to you Javier for giving us the opportunity to share our work between thousand of readers in Global Education Magazine. We hope to see you agains soon!

Global Education as a Transformative Learning

There is a lot of terminology associated with the process of developing a new consciousness on Global Education to add and join to the strongly national-regional education which has characterised much of education systems worldwide.

In this Guideline we want to look at the notion of transformative learning in developing the concept of Global Education and will argue that the relationship with diversity and multiculturalism is a vital starting point for approaching the main themes in our field .

Riane Eisler describes the challenge of the age as one of moving from a dominator culture to one of working in partnership. Working in partnership is one of the main goals in Global Education. The ‘dominator model’ according to her is reflected in the patriarchal structures of power, a hierarchy based on the threat or use of force. She has written of this ‘dominator culture’ as a historical interpretation of cultural violence (Galtung, J), something deeply ingrained in and within the social, cultural and economic institutions of all or most societies. **The pattern is very clear in the education systems where global themes and building consciousness on world problems are not relevant in comparison with micro-national visions of different themes that don’t lead to international understanding and cooperation within nations and peoples.**

The violence inherent in domination -reproduced many times in educational systems exists in so many different facets of our culture and is deep within the structures of globalised societies. It is there in the way we abuse the natural world, in the drive for profit above all else, in market values, sexual slavery and overflowing prisons. It is also in the competitive educational institutions where knowledge is consumed as an unchallenged commodity to be sold to the highest bidder. And yet there are more and more grassroots

examples of people working together to create small and growing networks to challenge the power - model.

Global Education must then be about the transformative vision required to move to a model of partnership between people, cultures, religions, within institutions at micro and macro levels. The project of western education has to a large extent been one of separating ourselves from each other and creating an adversarial relationship between peoples particularly if they belong on different cultures or ways of thinking.

By separating subjects and categorizing knowledge we have created hierarchies of knowledge and devalued another “ways of knowing”. The detachment that is created through the process of the banking system (Freire P.) of education does not locate us in a connected world and we have been unable to make the important connections that are so important.

Transformative learning as part of Global Education involving a deep, structural shift in the basic premises of thought, feelings and action . This implies a real change in perspective towards a radical interconnectedness and a real sense of the possibilities of social justice and peace. The three moments of transformative learning are defined as

- The critique of the dominant culture’s formative appropriateness
- A vision of what an alternative to the dominant form might look like
- A process of change to create a new cultural form that is formally appropriate

This seems to correspond well to the Haavelsrud conceptual framework on Peace Education where diagnostic, predictive and prescriptive knowledge are so important. Problem orientation and participatory decision-making are intrinsically present in such a framework. We have to be able to critically examine the current reality and creatively explore how to move beyond this.

The goal of this kind of learning is to develop connections between people in order to globalize peace, care and compassion. By creating these connections in circles of co-operation and solidarity instead of dividing people through competition, conflict, fear and hatred peace learning can face the challenge of greed, inequality and over-consumption.

Transformative learning offers a way to move away from domination to embrace partnership. The transformation may occur at micro levels to influence the macro in the sense of creating citizenship who take on the responsibility that cannot be left to governments. At the same time we need to work at macro levels too by bringing the ideas of Participatory Democracy into the mainstream. At the moment we have so many different branches of education working for their own agendas: development education, human rights education, environmental education, citizenship education, gender education, interfaith education, etc. These need to define the common ground of - Global Education to create a real impact on the formal education system. At the same time non-formal education has a huge role to play in bringing people towards a wider understanding of their real power to influence the future.

But Global Education is not only about global themes, world problems and how to find solutions altogether - it is also about to envision a common future of Peace and Justice for All connecting micro-macro perspectives. And how to make this vision real and possible starting from our small spot in the world.

A focus on the kind of future we want is therefore crucial in such a transformative vision tightly to Global Education. The dream drives the vision in this sense and the collective imagination must apply itself to the dream.

Global Education can contribute to the visioning process, but it can also play a role in the critique and the creation of new forms where social movements, indigenous and community - non-formal learning approaches - are essential as they allow for values not central to formal learning and give voice to the collective and marginalized.

If Global Education shift the focus onto the transformation from a culture of reproduction and domination to one of partnership we are changing the general rules - transforming the value system underlying the global economy to make it compatible with the demands of human dignity we all ask for.

We need to see Global Education as part of a wider system-based thinking, deepening learnings linked to peace, justice and freedom. Participation is the key to enrichment through the power of this learning. The praxis becomes more coherent within this perspective and allows for a dialogue between formal and non-formal education.



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20th December

International Human Solidarity Day

Submission Deadline November 20



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Millennium Development Goals Section

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Healing a Divided Planet: Proposed Actions on Transboundary Learning and Innovation

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Madrasa Education in Pakistan: In the Context of Government Policy

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Toward A New Tunisian Education System

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Is Hamas Winning the Gaza War?

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Healing a Divided Planet: Proposed Actions on Transboundary Learning and Innovation

Abstract: Violence and conflict still continue all over the globe. Much of this violence stem from ethnic, religious and other “mental fences” that people have been educated from childhood. These boundaries and loyalties divide people in the planet. The third of the four pillars of education in the 21st century recommended by the UNESCO Delors Commission is “learning to live together” or “learning to relate.” Clearly, there is a need to come to a global consensus on what concrete actions we need to consider in overcoming these harmful and tragic boundaries. This paper explores several options towards a global action agenda in transboundary learning and innovation. Transboundary learning covers learning processes that occurs across boundaries, whether political, ethnic, geographical, religious, corporate or administrative. Transboundary innovation is innovation that redefines or transcends such mental fences, boundaries and affiliations. Three avenues of transboundary learning and innovation are explored and concrete actions are proposed under each avenue: (1) developing and application of Third Delors Technologies, (2) developing dialogue practices between religions, and (3) establishing programs to disseminate enterprise innovations. “Third Delors Technologies” is the new term proposed for those tools for helping people to “learn to live together” such as generative dialogue, training in bridging leadership and educational programs on glocality. Glocality is “thinking globally and acting locally”; it is acting locally while being informed with a broad planetary perspective. Social hostilities and physical conflicts arising from religion is increasing over the last few years. Conflict between Abrahamic religions continue to claim lives in various places in the world and even places a grave threat of nuclear war in the Middle East. The second avenue is collecting, developing and learning effective dialogue practices between religions. The enterprise is the major engine of growth in the world but its gaps and weakness lead to sub-optimal wealth creation and sometimes to massive wealth destruction as we had seen in the 2008 global financial crisis. The third avenue is transboundary innovation to bridge gaps in the manner that enterprises are defined and practiced. The proposed actions are offered as contributions to what can become a global action agenda to directly address the root causes of so much violence and warfare, as well as economic losses taking place around the world today.

Keywords: transboundary learning, innovation, peace, education for peace, UNESCO, Delors Commission, interfaith dialogue, glocality, bridging leadership, sustainable development.



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Introduction: the World Problematique

Today, August 17, 2014, Hazidi families have left their homes in Iraq and escaped to the mountains where there are no food nor water. “Convert to Islam or die” was the choice given them by invading Sunni extremist militants. Hundreds of Hazidis were killed and buried in mass graves, some buried alive according to reports. We had seen ethnic cleansing in Bosnia and Sudan, and now we are seeing “religious cleansing” in Iraq.

Today, more violence arising from ethnic, religious, racial and other divides are going on:

- Ukraine forces moving against ethnic Russians in Donetsk;
- US-wide protests after a white policeman killed unarmed Michael Brown in Ferguson, Missouri;
- British Aine Davis, 30, who forsook life in west London to join the jihadists in Syria and Iraq;
- Somali troops and African Union peacekeepers fighting al Qaeda-linked al Shabaab militia in Mogadishu;
- Boko Haram raided and abducted dozens of boys and men in Northeastern Nigeria;
- A child therapist in a Gaza hospital struggles to help two Palestinian brothers, 3 and 18 months old, scarred with burns and shrapnel wounds from Israel bombings, to make them talk and smile;
- Taliban-linked militant killed when they attacked two Pakistani air force bases in Quetta; and
- Amazon tribal people crossed the border from Peru to Brazil fleeing drug smugglers and illegal loggers who are killing them and burning their homes.

The UNESCO Constitution started by saying that “since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.” Since the Constitution was signed in 1945, wars are still going on. It seems little or no progress have been made in constructing defenses of peace in the minds of men since World War II (see Figure 1). In 1996, the Delors Report of UNESCO recommended four fundamental pillars of education for the 21st century: learning to know, learning to do, learning to live together and learning to be (1). Nearly two decades after the report, school systems around the globe are still focused on “learning to do” or education for employment and hardly any progress has been visible along “learning to live together”.

The continuing violence in 2014 shows mankind’s continuing inability to learn and manage relationships. Mental fences that divide people from each other continue to be taught and nurtured in children by parents and teachers around the globe. Broadway playwrights Rogers and Hammerstein introduced a song “You’ve Got to be Carefully Taught” in their play “South Pacific.” It was an intended parody of this tragic and fatal miseducation of children that is still happening in millions of homes and schools all over the globe. The song goes:

*You've got to be taught
To hate and fear,
You've got to be taught
From year to year,
It's got to be drummed
In your dear little ear
You've got to be carefully
taught.*



Figure 1: A boy amidst the destructions by war (Poland, 1939)

Source: Wikimedia Commons.

*You've got to be taught to be afraid
Of people whose eyes are oddly made,
And people whose skin is a different shade,
You've got to be carefully taught.
You've got to be taught before it's too late,
Before you are six or seven or eight,
To hate all the people your relatives hate,
You've got to be carefully taught.*

The Broadway play was written in 1949, fresh after the end of World War II and the carnage among Japanese and American soldiers in the southern Pacific. Today, 65 years

later, it seems that this miseducation is still going on. Children all over the world continue to be taught to “be afraid of people...whose skin is a different shade” and to “hate all the people your relatives hate.”

The UNESCO Constitution is still valid. The Delors vision remains true. We have the right agenda. How do we more effectively implement the agenda? We lack an action plan to reverse this miseducation. We need the champions who will implement them. Reversing this terrible miseducation means developing new educational tools for removing or overcoming the fatal tribal thinking and other mental fences in the minds of children and in the minds of parents and teachers who teach the children. We need new and workable tools in *transboundary learning and innovation*.

In 1993, Greek American musician-composer Yanni held a concert at the Acropolis. He is well-known for hiring an international mix of musicians in his concerts. During the concert, he shared his views with his audience.

“A little while back I was watching an interview with one of the astronauts from the Space Shuttle and in this interview he was describing his experiences while he was orbiting the planet and he was saying how beautiful Earth looks from above and he said that, much to his surprise, when he was going over Europe, he found that he was having a hard time telling the countries apart from each other [see Figure 2]. He said, the reason for that was, that the lines in the maps are not in the ground. He makes a great point: these lines really don't exist. They're made up completely and we perpetuate in the illusion that somehow we're all different from each other and I think the world would be a much better place if someday we stop pretending that these lines exist and we concentrate in our similarities rather than in our differences.”



Figure 2: Europe seen from above (NASA, 2006). Source: Wikimedia Commons

National, ethnic, religious and other boundaries exist only in the minds of men but they produce results in physical and social realities that horrifies us as we read in newspapers or watch in CNN, BBC or Al Jazeera practically every day.

Other man-made mental boundaries exist to produce silent or less visible but very

extensive and continuing harm across nations and societies:

- Corporate frameworks exclude negative ecological and social impacts of their production operations,
- Accounting boundaries ignore the greater enterprise value created by human capital over financial capital,
- Disjointed administrative and legal jurisdictions are unable to manage the reality of cross-cutting ecological influence zones,
- Narrow definition of private benefits ignore the reality of broader social costs, and
- Academic disciplinary boundaries and government sectoral ministries do not match the inherently trans-disciplinary nature of real-world problems.

Indeed, Gregory Bateson is correct when he reminded us that “the major problems in the world are the result of the difference between how nature works and the way people think.”(2)

Method: Towards an Action Plan for Transboundary Learning and Innovation

Transboundary learning “covers learning processes that occurs across boundaries, whether political, ethnic, geographical, religious, corporate or administrative.” Transboundary learning is the social process of discovering what works and what does not work in overcoming or transcending mental fences that divide peoples from one another. Transboundary innovation is “innovation that redefines or transcends such boundaries and affiliations.” (3)

This paper will examine three avenues of transboundary learning and innovation: (a) developing and application of Third Delors Technologies, (b) developing dialogue practices between religions, and (c) establishing programs to disseminate enterprise innovations. Under each avenue, some actions are proposed and discussed, which can contribute toward a global action plan for transboundary learning and innovation.

Developing and Applying Third Delors Technologies

We need new and workable tools and technologies to enable people to learn to live together or to learn to live with others, the third of the four pillars of education for the 21st century according to the Delors Commission. These tools are so critical and urgently needed that we should give them more attention. One way to do this is to adopt a label to stimulate a global discourse about them; let us call them “Third Delors Technologies.” To start with, Third Delors Technologies include generative dialogue, training in bridging leadership and educational programs in glocality.

Generative dialogue is skillful conversation that can create opportunities for participants to see their respective limiting assumptions and to explore other hitherto unseen assumptions that may be more beneficial to all concerned than what anyone had thought of. Dialogues of civilizations, not clashes of civilizations, can produce transboundary learning and transboundary solutions. There is a school of practice in organizational learning pioneered by Bohm, Senge, Isaacs and Kahane among others which had developed dialogue tools for addressing difficult socio-political conflicts. The approach was tried successfully in bringing together conflicted political groups in pre-Mandela South Africa (4). International organizations need to further develop and apply these *tools for generative dialogue*.

An interesting and pioneering effort is the Strategic Dialogue of Education Ministers (5), set up in March 2013 by SEAMEO or the Southeast Asia Ministers of Education Organization. It is an annual high-level event, an “authentic dialogue, with less structure and formality, and serves as a meeting point for practice and policy, reflection and sharing among the Education Ministers” in the Southeast Asian region. This dialogue is an important activity by the SEAMEO College, a virtual platform set up to generate educational innovations for the region. Another College activity is the Educational Leaders Innovation Forum, a middle-level platform among university presidents and other education leaders in Southeast Asia. Similar institutions for generative dialogue could be considered elsewhere in the globe.

A bridging leader is one who is skillful in forging a collaborative development process among conflicted stakeholders in a local area beset by social, political and religious divides. The Asian Institute of Management had developed programs for training in bridging leadership, as well as tools for replicating bridging leadership projects. (6)

The Third Delors Technologies are technologies for “learning to relate” and for building social capital. Bridging leadership entails skills in managing *bridging social capital*, which is building productive links between social groups. In contrast, *bonding social capital* is building productive links within social groups. Bridging social capital contributes to planetary goodwill, inclusivity, stability and peace. The same is not always true for bonding social capital. Bonding social capital that increases distrust on people outside one’s social group results in more exclusivity and even hostility; it works against planetary stability and peace.

Conflict often arises between narrow interests and narrow perspectives. Broader or more systemic perspectives can build broader or more systemic interests. Another important global educational action is incorporating glocality in academic curricula. “Glocality” is thinking globally while acting locally. It is making decisions and taking actions in one’s small sphere of influence while being informed by knowledge of larger issues and planetary welfare. Current UN and global discourse in education is dominated by the themes of universal access, gender equity, rights of the child and enhancing quality. These are well and good, but they are not enough because they miss the issue of “learning to live together” that

lies at the root cause of military and political conflicts going on in many places in the globe today. We need educational programs in glocality for women who will become mothers and for men and women who will become teachers, to reverse the miseducation of young children and more precisely address the original 1945 UNESCO mandate, namely, "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." Without glocality, all education has been only skirting around this mandate.

Without glocality in UN programs starting with UNESCO and UNICEF, the evil of counter-glocality will continue to be unrecognized as such and allowed to grow and work its harmful effects around all of us. "Counter-glocality" is acting globally while driven by narrow or local interests. It is exercise of broad power that affects many but pursued for the benefit of the few. Some examples of counter-glocality are so common and widespread that most of its victims no longer even notice them:

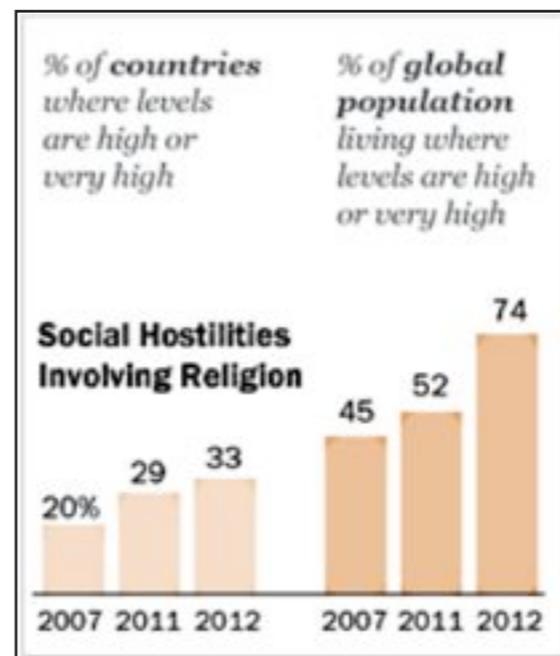
- Virus creator introducing his creation into the Internet,
- Corrupt public official using his powers for his own or his family's benefit,
- Terrorist motivated by a particularistic belief,
- Factory discharging wastes in nearby stream,
- Psychotic with gun in large crowd,
- Nationalistic action of a superpower,
- Award of a government contract to a bidder who is a close personal friend,
- Resource cartel such as OPEC that collects rentier profits from everyone,
- Conspiratorial group of shadowy foreign exchange traders with controlling market share of the forex market in a country,
- Government-sanctioned monopoly,
- Protectionist domestic manufacturer bribing government official to keep tariff levels high against competing foreign products,
- Pirates operating near Somalia,
- Slash-and-burn farmer that starts a forest fire and creates haze across Southeast Asia.

Developing Dialogue Practices between Religions

According to the Pew Research Center, social hostilities involving religion is increasing worldwide over the last six years. (7)

Figure 3: Social hostilities involving religion is increasing worldwide

Source: <http://www.pewforum.org/2014/01/14/religious-hostilities-reach-six-year-high/>



For decades, the Philippines – a Christian majority country – have been struggling with separatism from some sectors of its Muslim minorities. Many – both Christians and Muslims – have died in this conflict. This conflict echoes many similar ones between Muslims and Christians elsewhere in the globe (Nigeria, Sudan, Iraq, Bosnia-Herzegovina, Kosovo, Chechnya, Ivory Coast and Central African Republic). Together with the festering conflict between Palestinians and Israelis, the global fault lines between these Abrahamic (8) religions are continuing threats to world peace and stability. Once Iran is able to develop nuclear weapons, a nuclear holocaust between Iran and Israel is a distinct possibility in the next few years. If Abraham were alive today, he would be a very sad and heavy hearted person seeing the hatred, warfare and killings among his descendants.

Many appeals for peace have been voiced by religious leaders in the past. Religious leaders issued the "Geneva Spiritual Appeal of 1999-October" to world leaders to "refuse to invoke a religious or spiritual power to justify violence of any kind." In 2007, prominent Muslim scholars attending the annual convention of the Royal Aal al-Bayt Institute for Islamic Thought in Jordan wrote Pope Benedict.

"If Muslims and Christians are not at peace, the world cannot be at peace. With the terrible weaponry of the modern world; with Muslims and Christians intertwined everywhere as never before, no side can unilaterally win a conflict between more than half of the world's inhabitants. Our common future is at stake... The very survival of the world itself is perhaps at stake. (...) We as Muslims invite Christians to come together with us on the basis of what is common to us, which is also what is most essential to our faith and practice: the Two Commandments of love."

Along these sentiments, a number of interfaith dialogue movements and institutions have emerged around the globe such as the following:

- The Tanenbaum Center for Interreligious Understanding in New York City;
- Silsilah Dialogue Movement in Mindanao, Philippines;
- The Dubai Muslim Christian Dialogue;
- Muslim-Christian Dialogue Center of the University of St. Thomas in St. Paul, Minnesota;
- Interfaith Mediation Centre in Nigeria; and
- Foundation for Dialogue among Civilizations initiated and led by former President of Iran Mohammad Khatami.

In the Philippines, during his term in 1992-1998 as President, Fidel V. Ramos initiated a training program in spiritual governance called pamathalaan. Unfortunately, it was discontinued by the next president who did not appreciate its strategic significance. Pamathalaan was an interfaith program designed by an interfaith team. One of the dialogue practices was consensual discernment where an interfaith group seeks to directly discern or intuit the will of God for a specific situation. Direct discernment by laymen bypasses divisive theologies and religious concepts. It can be called “the method of Abraham” (9) because Abraham had no scripture or priesthood to rely on and instead he relied on his own direct and personal discernment of God’s will. Among the earliest Christians, the intuited Word of God was called *rhema* in contrast with the written Word of God which was called *logos*. In Islam, it is called *ma-arifah* in contrast to *shariah*. Among indigenous Filipino religious groups, it is called *kaloob* in contrast to the written *bilin*. Over the centuries, the power of written scriptures and organized religions had unfortunately replaced the power of direct discernment by laymen. Pamathalaan seeks to re-empower laymen of any faith by re-establishing the dialogue practice direct and consensual discernment.

A Framework for Action to promote dialogue of civilizations was formulated in 2001 as a result of the Tokyo conference on Dialogue of Civilizations sponsored by the UN University and UNESCO. What we need to do next is to further operationalize and concretize dialog, especially interfaith dialog practices. Experiences of what works and what does not work in practice are accumulating from these and similar programs and institutions in interfaith dialogue. An international movement or a UN program to compile, disseminate and further test/adapt workable dialogue practices across religious boundaries is essential for greater world peace.

Establishing Programs to Disseminate Enterprise Innovations

Today, the enterprise is the primary engine for wealth creation. As currently defined and structured, the enterprise has fundamental weaknesses that can lead to suboptimal wealth creation and at times even to destruction of wealth.

Agenda 21 forged by 172 countries during the 1992 Rio Summit enshrined the sustainable development principle that economic growth should not be at the expense of social capital and environmental capital. Sustainable development elevated social and ecological wealth to the same level as economic wealth. Two decades after Rio, concepts and practices of wealth creation by enterprises have been evolving towards this principle:

- Corporate social responsibility and socially-responsible investment have slowly augmented traditional profit maximization in businesses;
- Social enterprises have emerged as an entirely new class of enterprise together with their use of the “triple bottom line” replacing maximization solely of economic profit;

- Some negative social and environmental impacts are prevented through legislation requiring environmental impact assessments from proponents of big projects as well as through social and environmental safeguard requirements of multilateral development financing institutions.

However, a fundamental problem remains: corporate boundaries still treat social and environmental costs to communities and the general public as basically external to their accounting systems. Under these conditions, maximization of private profit can lead to suboptimal creation of social wealth. Creation and destruction of social and environmental capital arising from production operations are not factored into corporate decision making unless mandated by government laws and regulations – or when communities suffering social and environmental costs threaten legal or physical action. Transboundary innovations are needed to bridge the *gap between community interests and corporate interests.*

This gap does not exist in the case of community-owned and community-managed enterprises. The gap still exists but is narrower in the case of enterprises owned by local governments, public-private partnerships involving local governments or build-operate-and-transfer (BOT) enterprises where the eventual recipient of the BOT enterprise is the local government. Social enterprises and those enlightened corporations which voluntarily adopted the triple bottom line are not owned by the local communities but they operate in a manner that community interests are protected. These are new and emerging enterprise innovations where the gaps between private interests and social interests begin to narrow. In short, it is proposed here that international or UN programs to systematically collect, test, adapt, disseminate and promote various working models of socially-responsible enterprise innovations.

A second fundamental problem was created as a result of the emergence of the global knowledge economy.

The 2008 global financial crisis resulted in losses amounting to \$50 trillion according to a study by the Asian Development Bank (10). 2008 was the first time since World War II that annual Gross World Product (GWP) decreased. The losses were nearly the magnitude of GWP in 2008 of \$62 trillion. This is the harm that resulted from massive loss of business confidence reverberating across national economies and markets.

Let us examine more closely what happened.

- The 2009 crisis resulted in huge losses in market values of companies; their book values – which are estimated from past transactions – remained essentially the same.
- Since the 1990s, market values of most companies have far exceeded their book values. This means that intangible assets are creating more market value than stockholders’ equity.

Intangible assets are outside the accounting boundaries of the company. Most of these intangible assets are knowledge assets.

- About three-fourths of GWP are now created by knowledge assets.
- Intangible assets – which we now know consist of human, structural and relationship assets – are built by employees through the application of their knowledge. On the other hand, customer loyalty, brand and support of external stakeholders – which are components of relationship (11) assets – are built by consumers who know the products they like. In short, actions by employees and customers are creating most of the market value of a company.
- Despite employees’ knowledge having superseded stockholders’ equity in creating market value of companies, stockholders continue to control company management. To make matters worse, the mobility of stock ownership and the fickleness of buyers and sellers of stocks contribute to the instability of stock markets. Yet, compared to buyers and sellers of stocks, employees and customers have more permanent and organic interests in the growth and stability of the company.

Clearly, there is a gap between productivity and reward to employees, a gap that leads to suboptimal wealth creation. There is also a gap in corporate ownership and governance that contributes to financial instabilities. Transboundary innovations are needed to bridge these gaps.

These gaps can be narrowed by employee stock ownership plans (ESOP) and by customer stock ownership plans (CSOP) (12). There are research evidences showing that employees who are co-owners of the enterprise they work in are more motivated and productive. Corporations with large proportions of their stocks owned by employees are less vulnerable to sudden sell-out by stock owners or even to hostile take-overs. The above gaps are absent in the case of corporations fully-owned by employees. The previous proposal can be expanded to include enterprise innovations where employee and customer interests are organically integrated with corporate interests. The evolution of the enterprise form then becomes a programmatic or deliberate process of re-creation and re-education.

A third fundamental problem arises from the way mainstream development thinking views wealth creation, particularly at the grassroots level.

An analysis of success stories among over 900 cases of anti-poverty projects in the Philippines (13) discovered that the key development ingredient is not external funds or technology. It is leveraging on the intangible assets

that a community already has, which is any combination of social capital, access to natural resources, cultural assets, human capital such as local leadership, stakeholder capital and indigenous knowledge. The reasons why the famous Grameen microfinance model was successful were precisely the way it utilized intangible assets of local communities.

Local communities that we call “poor” often possess intangible assets. The label “poor” arises from a development perspective that looks only at financial, infrastructure, technology and other tangible assets as the measures of wealth. Such perspective views development as merely a process of bringing in tangible assets from outside into the recipient community. It arises from a limited material view of what constitutes wealth. The Rio Summit broadened the concept of capital. The concept of wealth creation has to be broadened even further to include various other forms of intangible assets such as knowledge.

“Wealth” should be more broadly defined. Firstly, two important development paradigms, namely sustainable development and knowledge-based development, have been proceeding along separate discourses and practices. The former is operationalized into the triple bottom line in development organizations while the latter into the measurement of intellectual capital in private organizations. The two must be brought together under a single framework applicable to both (14). Secondly, different forms of capital must be recognized as contributing to the creation of value, whether market value or social value. The trans-disciplinary term “meta-capital” has been proposed to encompass different forms of capital: economic or financial capital, social capital, cultural capital, environmental, ecological or natural capital, human capital, structural or process capital, stakeholder or relationship capital, infrastructure or physical capital, technological capital, etc. (15)

The first practical application of these changes can be in the area of community self-assessment of their assets, both tangible and intangible, as an input to identifying their development project or organizing a community enterprise. Figure 4 shows an example.

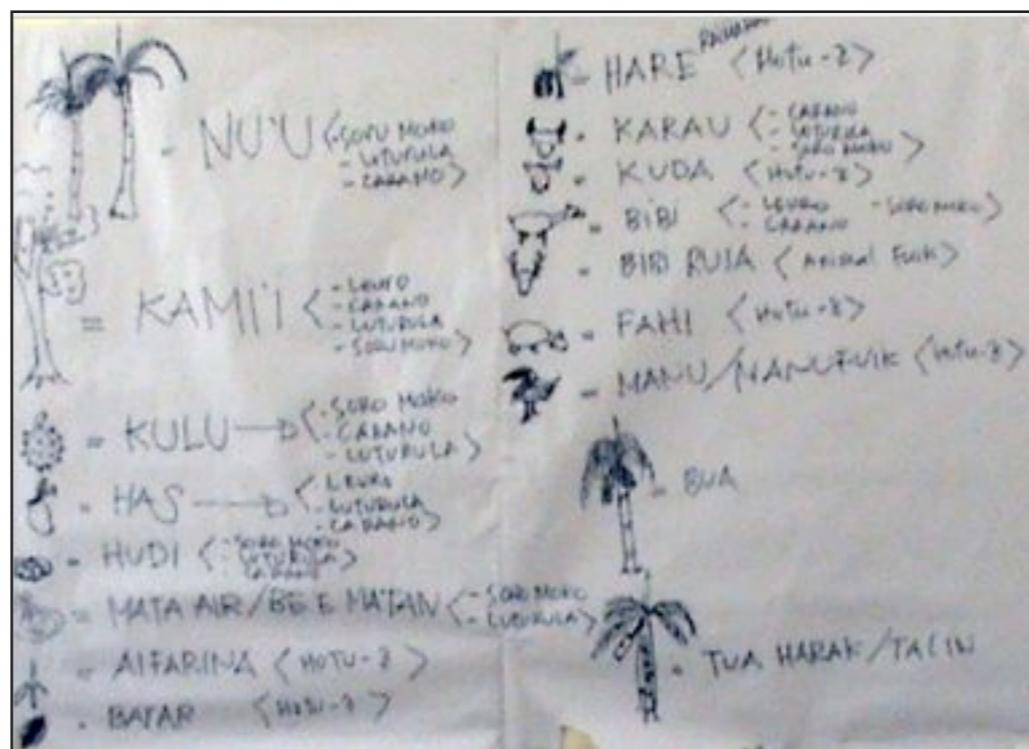


Figure 4: Community Self-Assessment of their Tangible and Intangible Assets (16). Suco Leuro, Lautem District, Timor Leste, 2008

Conclusion

There is so much violence and warfare and there is so much economic loss happening around the world. The root causes lie in the “mental fences” in the minds of people. “Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed” according to the UNESCO Constitution. We have the right agenda – education – but we need a more concrete and operation set of actions to directly address the root causes. The actions proposed in this paper are offered as contributions towards a global action agenda urgently needed to prevent further suffering to humankind everywhere.

NOTES

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Madrasa Education in Pakistan: In the Context of Government Policy

Abstract: The word 'madrasa' do generate a lot of curiosity and negative propaganda among scholars of international community. In most of the instances it is considered to be an institution of preaching hatred and violence. Moreover, the madrasas existing in Pakistan are considered to be factories producing religious extremists. But, strangely enough, the basic reason behind the emergence of madrasa- to seek knowledge as enshrined in the principals of Islam are not known. Therefore, fundamental objective or purpose of the study is to understand the changing pattern of madrasa and the role of government in Pakistan to 'modernise' it. The paper is also trying to understand the socio-political context of Pakistan under which the madrasas are operating. The study has been based on the research experience of the writer who has extensively studied the Madrasa Literature of Pakistan while writing her Doctoral thesis. The few core findings of the paper are the fact that over a considerable period of time, madrasas have evolved from an all encompassing educational institution to a centre of religious knowledge; the society of Pakistan to some extent has been segmented into western educated 'modern and fortunate' people versus madrasa educated 'traditional and less-fortunate' mass. Moreover, post 9/11, Pakistani Government did try to 'reform' the madrasa system but could not achieve much success due to shallow approach and non-compliance of various madrasa establishments.

Keywords: Madrasa, Pakistan, Reform Education, 9/11, Islam.



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The Madrasa tradition has been established and it is prevailing since the time of Prophet Muhammad. But, unfortunately, tragedy attached with it is the fact that, madrasa is still covered in misery and mystery. Not much effort has been generated to understand the true nature of madrasa, and the reasons for its continued existence. The examination of the status of madrasa in Islamic history testimonies to its success due to strong sense of respect among the Muslims for 'Knowledge'- Ilm as dictated by the Prophet. The madrasas can be considered as the carrier of knowledge. But, unfortunately, post 9/11; the institution suddenly cropt out of ages of oblivion and was faced with series of hatred and phobia. There is no denying the fact that, madrasa recieved un-due curiosity and imagination of international audience. However, most of contemporary political scholars are not aware of the fact that in the initial days of Islam, the aim of madrasa was preservation and spread of knowledge- a role that has somehow lost its efficacy over a long period of time. The sudden and tragic incident of 9/11 along with involvement of al-Qaeda and Taliban changed the status of madrasa for ever. The position of madrasas from simple schools for education changed into breeding grounds of Islamist fundamentalist.

The nuance of madrasa has kept changing through the ages. The genesis of this word can be traced back in the classical Hebrew. Generally, it is believed that the word 'madrasa' has been derived from an Arabic infinitive 'Dars' meaning 'to study' and madrasa being an adverb of place, carries the meaning of, place of studies or the place of learning; however there were places in the pre-Islamic Arabic known to the Jews called 'Midrash'. Midrash is said to have been derived from its Hebrew or Arabic root word 'DARSH' thus, the concept of madrasa in its present meaning is not necessarily an Islamic concept rather it may be borrowed from Jewish, the most ancient Semitic religion (Alam, 2001).

One can very well state that there has been a deviation in the nature and character of madrasa over a considerable period of time. During the early days of Islam, madrasas were considered an institution of knowledge both religious and secular. It was the regular area of debate and subjects like astronomy, architecture, physics, literature, politics etc were frequently discussed among the scholars and teachers. But, unfortunately, over a period of time, madrasa did evolve as only a place of religious learning. A stark shift that did have overbearing impact on the contemporary Pakistani education institutions.

In the context of Pakistan, one can say that, the story of it's politics since inception is one of a blatant pursuit of political self-interests by Pakistani ruling elites disguised in terms of religious discourse. The strategy of the governing classes (over the years) was to proclaim

Pakistan an Ideological State based on Islam and not a democracy (Ahmad, 2000). In a country like Pakistan, the element of Islam has a direct impact in shaping the madrasa structure. Islamisation can be simply defined as a process in which ‘religion’ becomes encompassing and supreme force. Islamisation entails a process of legislative, executive and legal actions through which individuals spend their lives in accordance to the teachings of Islam and take it as a ‘code of life’ (Aslam, 2003). Islamisation has become more or less synonymous with the politics of regime survival in Pakistan.

The correlation between Islamisation and madrasa education lies in the fact that they complement as well as supplement each other. Religion being the key aspect of Pakistan’s cultural heritage and identity, the educational system (of which madrasa is a constituent unit) carry the responsibility to expand and strengthen the heritage (Kumar, 2007). Islamisation can be considered one of the reasons behind the proliferation of the madrasas in Pakistan. And at the same time, madrasa as an independent unit adds to the progression of Islamisation through its ideology and followers.

Interestingly, madrasa since time of its emergence has been intrinsically related with state activities, policies and patronage. In the formative period of Islam, madrasas acted as supporters of the Islamdom and played decisive role in aiding the administrative machinery. Therefore, the two entities: madrasas and state have shared common history through ages. Even in the Indian Sub-continent, Muslim rulers established madrasas and also devised new teaching methods, curriculum and educational policies. Before, 1947 with the single existence of India, madrasas played important role in the social structure of the country.

Being part of the Least Developed Countries (LDC) Pakistan has low education indicators. In the report of 2013, the rank for Pakistan is 146 (UNDP, 2013). In case of Pakistan, the lack of proper educational institutions funded and managed by state as an alternative in rural areas has also intensified popularity of madrasas in society. Besides, the existence of ‘Ghost schools’ predominantly in the rural areas of Pakistan have also deteriorated the education system of the country. According to the malpractice, schools are registered under the government but, in reality the school building acts as cow-shed or a dilapidated building without a glimpse of regular class-rooms, students or teachers.

The normal trend in Pakistan is high drop-out rate at every crucial educational stage. Some quit formal education after reaching 5th grade in school. Another section leaves school at 10th grade. And the process continues till the college level. The economic factor also

contributes a lot in this phenomenon. Students are more inclined towards earning a living for their family rather than acquiring formal education. In Pakistan, progress of educational indicators have been hampered by a range of issues like negligible budgetary allocations to education, low literacy and enrolment rates, significantly high dropout rates, and acute regional and gender inequalities (Shaikh, 2006). Compounding the situation are issues of disparity in access and participation ‘by social class (the rich versus the poor), are of residence (rural versus urban) and gender’ (Zia, 2003). The state itself is the product of such divisive structure as the people involved in politics are from elite and affluent families, not interested or even familiar with actual problems. They do not belong to the deprived lot, therefore are indifferent towards basic requirements.

As is very evident that since 9/11, madrasa education has been at the vortex of international studies, we shall study the policies as promulgated by the regime of Pervez Musharraf. The approach of the State under Pervez Musharraf saw extensive elaboration of madrasa policy and a shift from Islamisation to Modernisation of the institution. In June 2000, the Pakistani government tried to register every madrasa. Only 4350, about one tenth, agreed to be registered and the rest simply ignored the statute. There was no incentive to register and no punishment if one did not (Singer, 2001).

However, in August 2001, Government created a Pakistan Madrasa Education Board (PMEB) to establish a network of “model madrasas” and regulate others, promulgated under the Pakistan Madrasa Education Board Ordinance, 2001 (Kronstadt, 2004). The PMEB’s mandate was to establish model madrasas and to regulate and approve conditions of existing seminaries on the recommendations of its Academic Council. The PMEB was to grant affiliations to existing madrasas in the private sector also. This affiliation does not require registration but was instead an effort to encourage madrasas to provide both religious and secular education’ (ICG Asia Report, 2004). The PMEB’s significant achievement so far has been the establishment of three model madrasas, one each in Karachi and Sukkur in Sindh Province and in the federal capital, Islamabad.

The Education Sector Reform Action Plan was embarked by Musharraf Government. The National Commission for Human Development (NCHD) which took over responsibility for education was also supported by the Government (Commission on Human Rights, 2006). Special attention was paid within key policy formulations, particularly the Education Sector Reforms (ESR) to the reformation of madrasas among the stated ESR goals is bringing

madrassa curriculum into the mainstream of Pakistan's general education system through the inclusion of "secular" subjects such as science (Kronstadt, 2004).

However, some madrasas do resist registration in favour of more autonomy. In its first Annual report October 2002, the PMEAB noted: 'Misunderstandings about the objectives of the Board have resulted in non-cooperation of the heads of madrasas (Government of Pakistan 2002). In 2002, Government in Pakistan promised to reform madrasas by cracking down on ones that preach violence, pushing the remaining ones towards moderation and integrating them into the public school system. Musharraf thus announced an initiative, the Deeni Madaris Ordinance (Voluntary Registration and Regulation) of 2002.

Through the Voluntary Registration and Regulation Ordinance 2002, the state promised funding to madrasas that formally registered with the government. In a more controversial step, the Pakistani state demanded that madrasas expel all foreign students by December 31, 2005. Islamist groups vehemently resisted government's efforts, and authorities backed down and made public statements indicating that they would not use force or shut down noncompliant madrasas to enforce the directives (Blanchard, 2006). The limitation of these Ordinances lies in poorly designed administrative structure, rather than the stubborn attitude of Ulema (Candland, 2008). The popular mandate is very hard to achieve due to international events and the death of hundreds of Muslims in Afghanistan. The sentiment of common people as anti-US and lack of Government credibility caused such failure.

A Madrasa Reform Project (MRP) has been launched and an amount of Rs. 225 million has been allocated in the Public Sector Development Programme (PSPD) 2002-2003 for this purpose. With the aim of establishing and strengthening lines of communication between madrasas and the state, it was to educate 1.5 million students, both male and female, and will enable them to continue their studies in colleges and universities (Sareen, 2005). The main objective of the reform is to introduce formal subjects like English, Mathematics, Pakistan Studies, Social Studies and General Science at the primary and secondary levels. At the intermediate level, English, Economics, Pakistan Studies and Computer Science were to be taught.

The government proposed a new education policy in September 2009, and a decision was made to establish a Madrassa Regulatory Authority under the Interior Ministry to control madrasas. However, the Ittehad Tanzeemat-e-Madaaris Pakistan (ITMP) rejected the proposal to work under the Interior Ministry, and suggested setting up the authority under Ministry of

Religious Affairs or Education instead. In October 2010, the government succeeded inking an agreement with ITMP for the introduction of contemporary subjects in seminaries in their metric and intermediate courses. However, the issue of madrasa reforms has become more complex after the promulgation of 18th Amendment, under which the subject of Islamic education has been transferred to the provinces (Zaidi, 2013).

Despite all the efforts so far have been made by the governments, the issue could not be resolved. There is a state of mistrust between the government and the madrasa establishment. Government offered financial and technical assistance to madrasas for their better role in society (Butt, 2012).

While discussing the madrasa education, we tend to forget a very essential element of the system. Madrasas have proved themselves in the test of time. For centuries they are imparting education. One should not neglect the fact that some innate features must be indigenously good within the system, otherwise it would have perished long ago. But, tragic enough, the initial motive behind madrasa formation has seen an adverse tilt. Madrasas can no more be associated with only "education", as they now impart special attention to "religious education", in most of the cases. Therefore, it becomes very important to analyse the impact of madrasa education on the society and polity.

In Pakistan also, the madrasas do not have a unified structure, as they are divided on the basis of sects. For the Sunnis, the majority sect in Pakistan, madrasas are divided among Deobandis, Barelwis and Ahl-e-Hadith sub-sects. The Shia madrasas also follow their own point of view like the Sunnis. Deobandis are concentrated in the Pashtun belt from north Punjab to NWFP (KP), northern Baluchistan, urban Punjab and Sindh, Barelwis are concentrated in rural Punjab and Sindh with predominance of saint and shrine culture, the Ahl-e-Hadith are also located in Punjab and the Shias are inhabited in Karachi, Southern Punjab and northern areas of Pakistan occupied Kashmir (PoK) (Bedi, 2006).

One of the major outcomes of madrasa education in Pakistan has been the spillover effect in the neighbouring countries. Pakistan as we know is surrounded by Afghanistan and Iran. The end of 1970s saw emergence of revivalist Shia Islam in Iran, with the rise of Khomeini and at the same time the Soviet invasion of Afghanistan called for the need of religious fighter to cast away the atheist Soviet force. The establishment of religious theocracy in Iran caused proliferation of Shia madrasas in Pakistan. The war in Afghanistan required huge number of religiously motivated soldiers- religiously educated and trained by Pakistan's

Inter Service Intelligence (ISI) with guidance from many madrasas of the region. The Afghan refugee factor was also very dominant in Afghanistan-Pakistan border area. The year 2001 experienced over 3.6 million refugees from Afghanistan establishing camps across Pakistan border. Pakistan organised network of Islamist parties run several programs in refugee camps related with health, social and educational services. And as a result, madrasas flourished in such environment as the state was unable to provide alternatives and radical forces took the chance (Nolan, 2006). Most of the volunteers of Afghan Jihad are Afghans, and some Pakistani citizens as well, who originated from the NWFP (KP), Balochistan and also from Sindh and Punjab (Dorransoro, 2000). The main activities of madrasas have over the years shifted from the Afghanistan border areas to southern and rural Punjab. The active role played by organisations like Jami'at-e-Ulema-e Islam (JUI) and Jama'at-e-Islami (JI) in the context of linking madrasas with Afghan cause is commendable. The tribal dominated region of Federally Administered Tribal Area (FATA), along the Afghanistan border proved to be the breeding grounds for Mujahideen trained in hundreds of seminaries, under the supervision of ISI instructors. The seminaries catered to Afghan refugees and recruits in the war against the communist forces in Afghanistan (Gul, 2009). The Soviet invasion caused proliferation of Deobandi madrasas in the border areas. The madrasas have been considered as Neo-fundamentalist groups, active in Pakistan and Afghanistan since 1980s which gave birth to the radicalisation of the conservative religious forces of Taliban. Their main aim is imposition of Shariyat and aggravation of Jihad in the name of religion (Roy, 2002).

The madrasa have a strong following among the less fortunate section of both rural and urban Pakistan. With the spread of radical Islam into the hinterland of the country the madrasas have started to behave like a centre of power and politics. Therefore, the construction of madrasas generally receive more funds and donation in comparison to schools. On the other hand, the so-called educated section of Pakistan with cadet, public and missionary school upbringings do not want to get associated with madrasas.

The madrasa students are not open towards the western educated people, as they are considered forerunners of un-Islamic thoughts and morally delinquent. Therefore, they start refuting the western concepts of capitalism, socialism, liberty, economic ideas and individualism and consider these concepts to be disruptive on the muslim society (Rahman, 2008). Most madrasas do not teach secular subjects. Religious leaders who decide the curriculum contend that every aspect of knowledge that a Muslim needs to know has been revealed to the Prophet and is contained in Qura'an. Given this resistance to secular knowledge, most religious schools are not designed to prepare students for employment (USAID, 2004).

The religious and emotion concept of sawab or getting 'reward' for good deeds is very well attached with the concept of charity vis-a-vis madrasa. People with enormous amount of landed property and good fortune often sponsor the madrasas in lieu of a getting reward and blessings of the God and also for a better after-life.

The cause and effect of the above mentioned points, have given scope and reason to the international community for demonising Islam. The conflicting and divisive role played by madrasas in Pakistan has given a chance to the international community to brand Islam as a violent religion and madrasas as the institution preaching that version. The international position of Pakistan has been severely questioned with the rise of Taliban and Al-Qaeda and their alleged link with the madrasa setup. There is no denying the fact that madrasa education produce religious, sectarian, sub-sectarian and anti-west bias, but it cannot be justified that such bias are translated into militancy and other forms of violence, as considered by the international community. In the eyes of western politicians, a certain type of education based on exclusive and rote learning of the Qura'an offered by madrasas, seem to be the only logical explanation for the inculcation of hate and irrationality in Islamist terrorists (Bergen and Pandey, 2006). The linking of Islamic education with militant activities against the West has resulted in the propagation of simplistic notions of Islam as a monolithic, ideological and violent faith (Saikh, 2006). And at the same time, not just madrasa students, but people from secular institutions also respond to political Islam. Most of those indulging in suicide bombing and actual fighting against non-Muslims are young, radical and angry people belonging to secular institutions of learning, who are majorly anti-West due to neo-colonial and exploitative policies (Rahman, 2008). There is a fundamental distinction between madrasa graduates who are from poor economic background, possessing little technological knowledge and lead a downplayed pious life in villages and the middle class, politically literate global Jihadis (Bedi, 2006). The second section uses its own western exposure and upbringing to negate the modern lifestyle and cause subsequent havoc in forms of terrorist attacks and other activities. An important aspect which is never discussed in international arena.

Pakistan has been experiencing 'a wave of madrasa reform' post 9/11. But, unfortunately, most of these are a political 'eyewash', as the government has failed miserably to regulate and streamline the madrasa education. One of the major lacunae of the study has been the inability to estimate the total number of madrasas both registered and un-registered in Pakistan. Although, the government has been encouraging to register the madrasa, but sense of curricular autonomy and superiority are the major impediments towards rational development of the institution.

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Toward A New Tunisian Education System

Abstract: To move forward, we need a scientific advancement. This progress must be the speed of a rocket to reach the same level than other countries like Israel, Singapore, etc. In this article, we show the benefits, the objectives, the needs of sciences. It surveys the existing of some solutions applied in developed countries. These good solutions show the ability to solve many problems. Our goal is to discuss and answer about three questions: where are we now? Where do we need to go? How do we get there?

Keywords: Knowledge, measures of skills, STEM, culture, religion.



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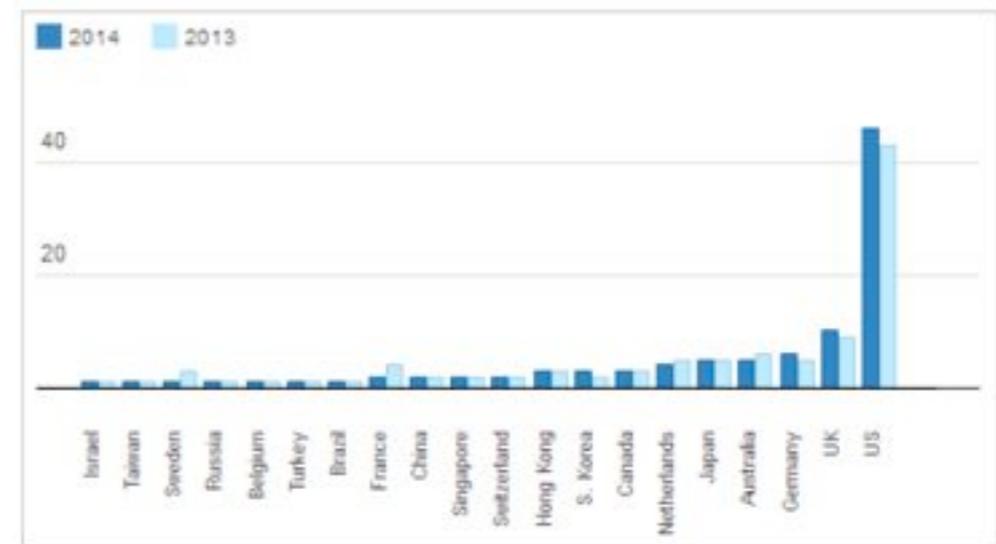
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1 Where are we now?

1.1 Ranking of universities in the world

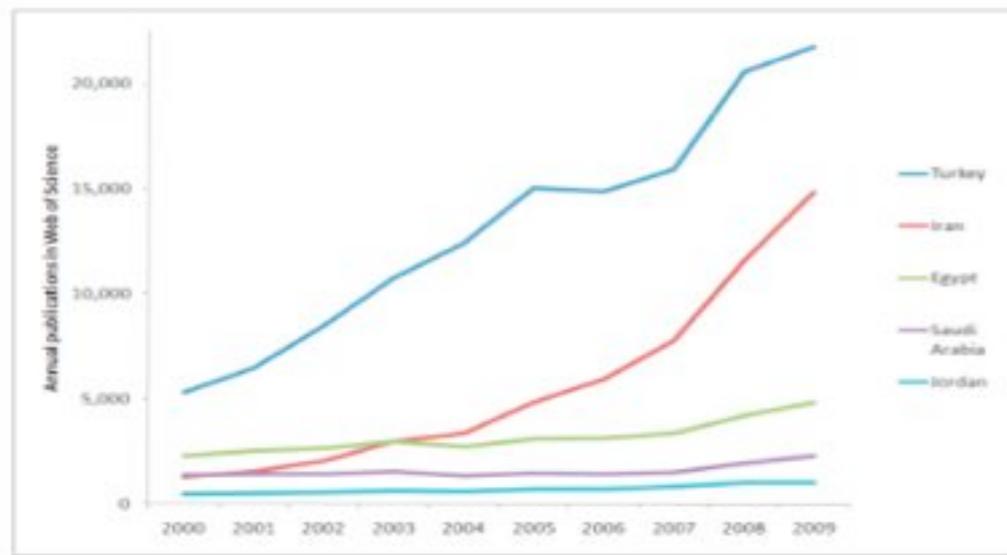
The most important criteria for the ranking of universities in the world include: (1) education that is to say number of courses offered and number of students per teacher and (2) teacher quality that contains a number of publications, number of citations, and number of prizes (Nobel, Fields, Descartes, and Abel and Lomonosov). According to Times Higher Education Rankings, 20 countries have a good quality education with the remarkable domination of the U.S. This is logical, because US has 46 universities in the top 100 that represents "undisputed superpower". We can cite five universities which have a reputation such as: Harvard university, Massachusetts Institute of Technology (MIT), Stanford University, California Institute of Technology (Caltech), Princeton University. The countries listed in Figure have understood that economic growth requires a scientific discovery. Faced with this reality, they have improved their education systems by creating a great environment of work.



Source: Thomson Reuters

1.2 Annual publication output

In the last decade, we can see that only two countries (Iran, Turkey) have made a remarkable progress in the scientific field compared to other Arab countries such as Algeria, Tunisia, Maroc, etc. The following figure shows a comparison of the scientific production in Iran, in 2009, and those of it, there's 10 years shows that the country is well and truly on the path of progress, economically, and in the field of scientific research. In terms of scientific output, Iran has a record of 15,000 articles, which shows a significant increase in comparison with 2000 and 200. This evolution is the result of work people, the mentality of the person and the courage of leaderships includes financial providers, and politicians.



Source: Thomson Reuters Web of Knowledge

2 Where do we need to go? And how do we get there?

We have seen that the difference with other countries is enormous. Tunisians have shown their ability to change a dictatorship. But now we have to think that the war is scientific to prevent the ignorance and the offset with other countries. " Yes, we can" has been remembered as one of the best speeches of Obama to encourage people to give their best for their country. After our revolution in 2011, we must show that " the possible is Tunisian".

2.1 Democratization of knowledge

Globalization is marked by the development and rapid dissemination of knowledge accentuated by the use of new technologies. The increased role of knowledge is at the heart of society and the knowledge economy. This new reality leads us to examine the practical development and dissemination of knowledge in the context of democratization. The innovation is inspired by the vision of the democratization of the education in terms of access, research and dissemination of the knowledge. The challenges of meeting these two organizational cultures, as well as the difficulties, opportunities and conditions for success of these initiatives. While this approach requires a lot of partners, it has the advantage of broadening and democratizing the circle of those who produce and disseminate academic knowledge. In this section, I will discuss the specific practices of partnership research, opportunities, challenges and conditions for success. Because of trust established with partners, research partnership provides access to data that the researcher would not have otherwise. It opens the doors when collecting data in the field. Research partnership can cover areas of research that are otherwise inaccessible to the researcher. For example, the experience learning on vulnerable populations as the homeless, alcoholics or people with mental problems can become objects of evaluative research made possible by the collaboration of partners involved in these experiments. Research partnership increases the opportunities for dissemination of results. The research partnership enables communities of practice to get researchers to focus on the issues that concern them and the real problems they encounter. The research partnership involves a real sharing of power and resources between actors, academics and representatives of communities of practice. In partnership research, we need trust and transparency between academic researchers and partners in practice. Research approaches in partnership should also be treated at the time of dissemination and translation into transfer activities.

2.2 Standardization of the measures of skills

To what extent are young adults prepared to meet the challenges of tomorrow? Are they really able to analyze, think, and communicate their ideas? Have they the means to continue to learn throughout their lives? Many education systems follow the evolution of student learning to provide some answers to these questions. Comparative analyzes at the international level can complement and enrich the work at the national level by determining the level of competence achieved by students from different countries and offering a broader context within which to interpret national results. They can provide a guidance with respect

to the action of institutions in terms of teaching and learning by the students, and they also provide guidance on the strengths and weaknesses of the curriculum. Associated with appropriate incentives, they can encourage students to learn better, teachers teach better, and schools to be more effective. Governments and the general public need the reliable and suitable information for an international comparison regarding the learning outcomes. To meet this demand, the Organization for Economic Cooperation and Development (OECD) launched the Program for International Student Assessment (OECD / PISA). It must periodically provide indicators of student achievement action-oriented government and internationally comparable. The task of qualifying has been entrusted to a panel of European universities in the Tuning project (Lokhoff et al., 2010), which develops in the disciplines of "reference points (benchmarks) expressed in terms of learning outcomes and competences" on the assumption that "the language skills may be useful to express comparability in terms of performance of graduates" (Humber et al, 2002).

2.3 STEM (Science, Technology, Engineering, and Mathematics)

When we ask, what are the skills, experiences, and environments necessary for innovation? And how do we build these environments to enhance the experiences and skills of students? It would not be an easy question to answer. In 2010, President Barack Obama claimed that "... Leadership tomorrow depends on how we educate our students today—especially in science, technology, engineering and math." As a result, this system which composed with four disciplines fills a need. It's not educate to educate, but educate to innovate. The system encourages students to improve their educational levels thanks to a coherent learning system based on real world applications. Preparing students in STEM (Cover et al., 2011) help to prepare them to be a perfect person which able to play a big role in the society. The challenge of STEM education is varied and influenced by many diverse factors. Many students don't know exactly what education, training and skills are needed for a STEM career. For example, the students in the field of biology must complete their formation that last five years with a masters degree, in order to secure a job in biotechnology. STEM program has been a success in the country which characterized by a "coherent system" for the development and the scientific production such as Australia, Canada, and the USA.

2.4 Creation of specialized research center

Universities and institutions in Tunisia are not enough to make a scientific revolution. The solution is to create specialized research center collaborates with universities and

industry. The success of the U.S. economy is based on the network that links (universities, research centers, industry). We will give some examples of research centers of advanced sciences in developed countries: Medical Sciences Research Center, Center for Research in NanoEngineering, Center for Medical Image Science and Visualization, Energy and Environmental Resource Center, Center for Robotics and intelligent Machines. Research centers help universities to broaden the knowledge base that led to political education and new discoveries that will be used to improve the productivity of industrial companies. The success of the center must be conditioned by three basic notions: non-profit organization, transparency, and independence.

2.5 Limit brain drain

Many newspaper articles discuss the phenomenon of the brain drain and try to understand why a Tunisian researcher expatriate. But should we really worry? Why students and researchers in the world prefer the U.S? Avenues of understanding can be suggested by considering the example of Stanford University, passed in less than five decades from a small regional university in the center of knowledge creation and innovation. American universities attract foreigners, because the research is in the first position. Both figures reflect this importance: 30% of students in American universities are PhD students and 40% of Stanford resources are from the research. American universities are characterized by well-equipped libraries, computer equipment permanently available, open, active and very neat environment. Engineers and scientists trained and bring a new vision to the company that hired. Global Positioning System (GPS) was invented by Stanford University. The companies like Sun Microsystems, Silicon Graphics, Cisco, e-Bay, Google, Hewlett-Packard, and even Mondavi Vineyards were created by former students.

2.6 Modernisation of media and culture

Academics need the media to publicize their research, but when their words are distorted, it can lead to years of mistrust (Mediouni, 2014). We need a journalist who specializes in the field of science. In the USA, there are many journalists who do an excellent job, recount the facts and pass accurately. It's disappointing when a project that required a lot of effort and the results are promising, doesn't benefit from the coverage of the media. Evidence Network. CA, an organization recently created and funded by the Canadian Institutes of Health Research and the Canada Research Council of Manitoba, led by Noralou Roos, professor at the Faculty of Medicine, University of Manitoba. The online project tries to provide

information based on evidence by putting journalists in touch with experts in health policy. The network also invites scientists to write opinion articles. This tactic encourages academics to disseminate their messages and allows them to control the content.

3 What are the prospects for Tunisia?

Today our search system accuses a certain delay, but not inevitable. The American model is based on five concepts:

- * Academics are free to organize their work for periods sufficient to ensure their innovative character.
- * Redefinition of the role of the industry and the university. Academic research and high-risk activity, may not lead to an immediate technological solution. It is complementary to industrial research. For such a system to be successful, mobility between industry and university laboratories is essential. The PhD is a training of American industry. The success of Silicon Valleys (Markoff, 2009) of the world rests on the perception understood the integration of doctoral students in industrial.
- * It is urgent to renovate the infrastructure of universities and colleges.
- * Innovation capacity of university laboratories should be encouraged.
- * It is imperative that the university system is the goal of scientists and the general public, in particular former university students.

4 The relation between religion and Knowledge

Ernest Hemingway has mentioned that "All thinking men are Atheists" (Hemingway, 1926). The history contradicted this assertion. We have many scientist's believers such as Sir Isaac Newton, Johannes Kepler, Blaise Pascal and Louis Pasteur which are attached to their religion. Stephen Jay Gould, promotes the respect for science and religion as two fields of knowledge quite distinct. This representation of the relationship between science and religion is called NOMA (Non-Overlapping Magisteria) (Gould, 1997). Others believe that science and religion cover the same fields of study. According to this view, science and religion seek to define the same thing, which some define all reality. Most people who adopt this paradigm reject either science or religion. But is it true that science can study everything and explain everything? Is it true that religion can replace science as a source of information about the

universe? This world view is flawed because it doesn't recognize the limitations of each of these disciplines. Albert Einstein said: "A legitimate conflict between science and religion cannot exist: science without religion is lame and religion without science is blind" (Einstein, 1941). For high scientific developments in Tunisia, science and religion share some fields of study. Tunisia is a Muslim country. The fundamental message of Islam is very similar to all religion: is to be a good human being, to follow your god, and focus to the knowledge, knowledge, and knowledge. Tunisia is a mixture of several original (Musulman, African, Mediterranean, Arabe, etc.). Tunisian doesn't have any internal conflicts of culture and civilization. The key is how can build bridges between Tunisia and other nations with knowledge and not use the conflicts slogan of religion.

5 Conclusions

Today, the vitality of our economic and intellectual forces depends more than ever, the attractiveness of our system of education and research. If the state can contribute the development of this project, the success will also require the involvement attached to each individual who loves Tunisia.

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Is Hamas Winning the Gaza War?

Abstract: Wars inevitably spark change. That is no truer than in the war in Gaza no matter what Hamas and Israel say. The signs of changing attitudes of Israel and Hamas towards one another go significantly beyond the fact that the two sworn enemies who refuse to recognize one another are negotiating even if only indirectly. They also go beyond the fact that the road to the Cairo talks was paved in part on indirect negotiations between Hamas and the United States, which like Israel has declared Hamas a terrorist organization. While some European officials have been urging Israel to negotiate directly with Hamas.

Keywords: Middle East, Israel, Palestine, Gaza, Hamas, Egypt

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Israeli Prime Minister Benjamin Netanyahu announced changed Israeli attitudes towards Hamas when he defined Israel's goal in the Gaza war as the weakening of Hamas military capability, if not the demilitarization of the group, rather than his long standing objective of total destruction of the organisation. While Israel seemed to be indiscriminate in its risking of civilian casualties during the war, Hamas' senior leadership in the Strip has emerged from the fighting unscathed.

The negotiations despite their cyclical breakdowns do not only acknowledge Hamas as a key player in any long lasting arrangement with Israel but also constitute a recognition of the fact that the Islamist group looks a lot better than other militant Palestinian groups in Gaza such as Islamic Jihad, which has often played the role of an agent provocateur trying to force conflict in an environment in which both Hamas and Israel would have wanted to avoid military confrontation. Even if Hamas does not comprise the moderate Palestinians that Israel and its western backers prefer to deal with, it looks better than the Islamic State which occupies significant chunks of Syria and Iraq.

Israel's acknowledgement of Hamas as the best of a bad bunch is evident in the substance of the Cairo talks: the building blocks of a future state and a two-state resolution to the Israeli Palestinian conflict – rule by a Palestinian national unity government, open borders, a sea port, extended territorial waters, and an airport – in exchange for military and security arrangements that ensure the security of both Israel and the Palestinians.

Anat Kurz, director of Tel Aviv University's Institute for national security studies, which has close ties to Israel's government and security establishment, reflects the changed attitudes in official Israeli thinking. "Israel does not want to destroy Hamas. There's a shift in the Israeli position ... Israel wants to leave Hamas enough capability because it is the most organised force in the Gaza Strip," Kurz told *The Guardian*. She acknowledged that the labeling of a group as terrorist often serves as a way of avoiding negotiations that could involve painful compromises. (1)

Ironically, Kurz's articulation of changed (2) Israeli attitudes mirrors statements by Hamas leader Khaled Mishal, including his assessment of Israel's demand that Hamas first recognize the Jewish state and denounce armed struggle before any potential direct talks. In a lengthy interview with *Al Jazeera*, Mishal described the Israeli demands as a tool to evade negotiations, noting that the United States and the Vietcong negotiated an end to the Vietnam War while the fighting continued. "The argument throws the ball into the Palestinian court ... We will not surrender to Israeli blackmail," Mishal said. He noted further that a quarter of a century after Palestinian leader Yasser Arafat first renounced violence and then recognized Israel Palestinians have yet to secure their rights.

More importantly, both in his explicit remarks and in the tone of his interview Mishal made clear that Israel had signed on to a two-state resolution that would end the Israeli-Palestinian conflict with the establishment of an independent Palestinian state alongside Israel.” We accept a state with the 1967 borders but Israel doesn’t. That makes a solution difficult to achieve,” Mishal said referring to the borders before the 1967 Middle East war in which Israel conquered the West Bank and the Gaza Strip. (3)

Changed Israeli and Hamas attitudes however do not automatically lead to a solution. Nevertheless they are a sine qua non for any longstanding arrangement whether a ceasefire or a final peace agreement. So far neither Israel nor Hamas has demonstrated the political will to build on the change in the way they eye each other. Intractable hostility suited both Israel and Hamas until the last Gaza war.

The change is nonetheless significant. Hamas has clearly stated what it has long been signalling: Israel is there to stay. Mishal has downplayed the Hamas charter that calls for Israel’s destruction, saying that it is “a piece of history and no longer relevant, but cannot be changed for internal reasons.”

His number two, Mousa Abu Marzouk, noted that “the charter is not the Quran. It can be amended.” Their statements echo the words of the late Israeli Defence Minister Ezer Weizman who stood in front of his Likud Party emblem that showed Jordan as part of Israel and said with regard to the charter of the Palestine Liberation Organization that at the time called for Israel’s demise: “We can dream, so can they.” (4)

The Israeli-Hamas dance is occurring in an environment in which Israeli intelligence failures have allowed the Islamist group to gain the strategic upper hand. Israeli destruction of Gazan infrastructure may have turned the strip into a modern day Dresden. But returning Gaza to the Stone Age has not stopped Hamas from inflicting significant political and psychological damage on Israel. Israeli military and intelligence sources fear that fundamental Israeli intelligence failures have put Hamas in a position to increase Israel’s political cost and determine when Israel’s longest war against the Palestinians will end.

Israel’s two-month old war against Hamas has shifted from a sledgehammer approach intended to shock the Islamist militia into accepting Israeli demands for demilitarization into the one thing Netanyahu had wanted to avoid: a war of attrition that would strengthen his right-wing critics at home and risk Israel losing control of ceasefire negotiations in which Egypt did Israel’s bidding.

Hamas’ refusal to bow to Israeli military superiority as well as its uncompromising insistence on a lifting of blockade and the right to furnish Gaza with an airport and sea port caught Israel by surprise. Hamas’ steadfastness leaves Israel with few good options: continuation of a war of attrition that works in Hamas’ favour; unilaterally declaring an end to the war that would be rendered meaningless by the continued launching of rocket and mortar attacks from Gaza; and/or accepting in the face of failure of Egypt’s biased mediation a shifting of efforts to end the fighting to the United Nations where Israel is likely to get a less sympathetic hearing.

The effects of Hamas’ strategy are already evident on the ground. Beyond having been forced into a war of attrition, Israeli towns and settlements adjacent to the Gaza Strip have turned a majority of their residents into internal refugees. “This is a strategic achievement on a par with Hamas’ success in closing (Tel Aviv’s) Ben Gurion international airport for a couple of days last month,” commented DEBKAFfile, a news website with close ties to Israel’s military and intelligence establishment (5). Hamas is likely to cement its achievement with the war threatening the opening of the school year in chunks of Israel. Parents in cities beyond Gaza’s immediate parameters have warned that they will not let their children attend school as long as the Palestinian threat persists. In addition, Israel’s international standing has been significantly dented highlighted by US and British suggestions that they may review arms sales to the Jewish state more stringently.

Israeli military and intelligence sources attribute their failure to predict Hamas’ ability to stand up to punishing military strikes to a decision in the last decade to focus the country’s intelligence resources on gathering tactical intelligence and its military on ensuring weapons and training superiority rather than on understanding the enemy’s strategy, mindset and evaluation of the local and international environment in which it operates. As a result, Israeli intelligence and security agencies have cut back on personnel seeking to understand the broader picture in which Hamas and other groups operate.

Proponents of the shift in focus point to Israeli successes in recent years including the 2008 assassination in Damascus of Imad Mughniyeh, a widely respected Hezbollah and Iranian operative, who masterminded attacks on Israeli and US targets as well as a host of kidnappings of foreigners in Lebanon, including the CIA’s station chief. They also list the killing of Iranian nuclear scientists in Iran and elsewhere, the Stuxnet cyber-attack on Iranian computer systems related to the Islamic republic’s nuclear program, and the 2007 destruction of a Syrian plutonium reactor built with the help of Iran and North Korea. They further argue that Israeli forces involved in Gaza benefitted from superior tactical knowledge.

Those successes notwithstanding Israeli intelligence was unable to provide Netanyahu and members of his security cabinet with the necessary strategic analysis to pre-empt what has become a classic example of Machiavelli's pursuit by Hamas of diplomacy by other means. Israeli intelligence's inability was already evident in faulty analysis of the popular Arab revolts that toppled the leaders of Egypt, Tunisia, Libya and Yemen as well as of Syrian President Bashar al-Assad's strategy of allowing the Islamic State, the jihadist group that controls a swath of Syria and Iraq, to emerge as the major rebel group so that he could substantiate his claim that he was fighting a terrorist phenomenon that threatens not only his regime but also the region as a whole and the West.

In the run-up to the Gaza war, Israeli intelligence wrongly predicted that Hamas would quickly sue for a ceasefire. In addition there were gaps in intelligence about where Hamas leaders were hiding and where the group had stored its rockets arsenal. Add to that a political failure to assess the strategic importance of the tunnels, including the fact that some of them ended on the Israeli side of the border that forced the military to change the focus of its operation. Finally, intelligence underestimated Hamas's military ability demonstrated by the Israeli military's use on several occasions of old M113 personnel carriers with inferior armour reinforced, at times a lack of body armour and radio communications, and the deployment of some troops that had no combat experience.

Said Amos Harel, one of Israel's most respected military commentators: "These phenomena show that the IDF, especially the ground forces, needs to think hard and plan anew. Israel's technically advanced forces found an enemy playing in a different field, thus eroding its advantages. The Israel Air Force, with the assistance of MI (military intelligence) and the Shin Bet (Israel's internal security service), can strike its targets with great precision. But against Hamas or Hezbollah, this may not be enough to win decisively... If the IDF wants to preserve its ability to win using manoeuvres, quite extensive changes must be considered." (6)

Harel's remarks are part of an informal Israeli post-mortem of the Gaza war at the core of which is not only the focus of intelligence services but also the Israeli military's organization, strategy and doctrine. The key question is whether current organization and doctrine meets the requirements of unconventional rather than conventional warfare given that Israel's last four wars were against the Lebanese Shiite militia Hezbollah, and Hamas.

The debate about the Israeli military comes against the backdrop of its changed demography. Israel's military today is not what it was in the late 1980s when it told then Prime Minister Yitzhak Rabin during the first Intifada or Palestinian popular uprising against Israeli occupation: "We can solve this militarily but not on terms that would be politically or morally

acceptable to the Israel Defence Forces (IDF) or the government. .. you, Mr. Prime Minister have to solve it politically." A few years later Rabin engaged in the failed Oslo peace process with Yasser Arafat's Palestine Liberation Organization (PLO).

Nor is the Israeli government similar to that of Rabin. The government of Netanyahu in the first week of the assault on Gaza apparently turned down a proposal to conduct lightning strikes inside Gaza that would have destroyed Hamas' command and control centres and other military infrastructure and spared a large number of innocent Palestinian lives. It also refused to entertain a proposal for a full re-occupation of the Gaza Strip. As a result, Debkafile suggested that had Israel opted for lightning strikes "at an early stage in the conflict, instead of ten days of air strikes, it might have saved heavy Palestinian losses and property devastation, the extent of which troubles most Israelis too."(7)

Israel's liberal Ha'aretz newspaper added in an editorial: "When you're too heavy, big or bloated, it's hard to move, run or even bend down. Your arm is so fat it can't reach into a tunnel. It gets stuck and you stand there helplessly. That's precisely the situation with the Israel Defence Forces. It's a King Kong of an army — big and cumbersome; every move unintentionally knocks down a house, bridge or UN school in Gaza... The top brass has forgotten that line in the Book of Proverbs: 'with wise advice thou shalt make thy war.'(8)

With analysts predicting increased differences between the military and Israel's political leadership in the wake of the Gaza war, both entities are coping with very different political and demographic constituencies. Israel's right-wing has moved further to the right forcing Netanyahu to fend off pressure from coalition partners like Foreign Minister Avigdor Lieberman whose Yisrael Beytenu (Israel is our Home) Party ended its alliance with the prime minister's Likud early in the war, and economy minister Naftali Bennett's Habait Hayehudi (The Jewish Home) Party that both advocated reoccupation of Gaza.

Similarly, religious and conservative forces have become more prominent in the Israeli military. The commander of Israel's elite infantry Givatii Brigade Col. Ofer Winter, that suffered high casualties in the last month, declared holy war on the Palestinians in a message to his troops at the beginning of the Gaza war that went on to say: "The Lord God of Israel, make our way successful. ... We're going to war for your people Israel against an enemy that defames you."(9)

Israeli Defence Minister Moshe Yaalon recently appeared to acknowledge the consequences of Israeli strategic and tactical mistakes by effectively conceding that Hamas had succeeded in imposing a war of attrition on Israel. Yaalon insisted that the Gaza war would only end "when quiet returns to southern Israel" and that Israel preferred a diplomatic

rather than a military resolution of the conflict.(10) “This approach leaves the initiative in Hamas’ hands and Israel ignorantly navigating its military moves towards a ceasefire instead of winning the war. Despite its inferiority in fighting strength and weaponry, Israel’s enemy uses this ambivalence to retain the element of surprise and keep the IDF moving without direction,” DEBKAFfile said. (11)

It has also made Netanyahu more vulnerable to criticism that Israel will be unable to militarily defeat Hamas in a war of attrition that takes an increasing toll on Israel’s population and that only full disarmament of Hamas will restore Israeli security. Ironically, some of the prime minister’s critics, including former defence minister Moshe Arens, would be willing to cut short the war of attrition and concede to some of Hamas’ demands in the absence of a military campaign aimed at complete disarmament on condition that the government prepares for another round of fighting which they view as inevitable at some point in the future. (12)

Even that seemingly conciliatory approach could backfire in the absence of a bold Israeli initiative to sincerely negotiate an end to the Palestinian-Israeli conflict. The war in Gaza and the failure of Egypt to politically undercut Hamas in the ceasefire negotiations have raised the spectre of internationalization of the conflict. Palestinian factions are making it increasingly difficult for Palestine Authority President Mahmoud Abbas to avoid filing war crime charges against Israel in the International Criminal Court. In addition, European efforts to shift ceasefire talks from Cairo to the United Nations in New York are more sympathetic to Hamas’ demands for a lifting of the siege and international supervision of border crossings and reconstruction of Gaza – the very steps that could reduce Israeli control of the process.

In thwarting Israel’s strategy, Hamas has also cast a shadow over the Egyptian-Israeli alliance that Israel worked hard to establish in the wake of last year’s military coup against President Mohammed Morsi, a Muslim Brother aligned with the Islamist leadership in Gaza. Key to the stalled Egypt-led talks in Cairo is an intimate relationship forged between Israeli and Egyptian leaders. The relationship is built on shared political goals, first and foremost among which deep-seated animosity towards the Muslim Brotherhood, of which Hamas is an offshoot.

Egypt demonstrated its approach in the initial days when it first put forward a proposal to achieve a ceasefire in Gaza. The proposal was rejected by Hamas because Egypt did not even bother to consult it before putting its proposal forward. Egypt has since refused to deal directly with Hamas, primarily addressing itself to Palestine Authority officials as representatives of all Palestinian factions, including Hamas. Throughout the talks Egypt sought unsuccessfully to water down Hamas’ demands because they would enable Gaza to interact with the international community beyond the control of Israel and Egypt.

As a result, the Cairo talks have convinced Palestinian negotiators that Israel would like to see an end to the hostilities. Rather than that creating a basis for an agreement, it has reinforced Hamas’ resolve. The dilemma is that “Israel demands a cease-fire before renewing negotiations, whereas Hamas believes that only rocket fire will make Israel more flexible,” said prominent Israeli journalist Zvi Bar’el in Ha’aretz newspaper.

Egypt’s effort to exploit the Cairo ceasefire talks to its and Israel’s advantage is a reflection of a successful Israeli diplomatic effort over the past year to convince Egyptian general-turned-president Abdel Fattah Al Sisi that they share common interests. Israel’s diplomacy was so successful that a report in The Wall Street Journal suggested that if anything Al Sisi was more hard line towards Hamas than the Israelis themselves. (13)

The paper quoted Israeli officials as worrying that Egypt’s closure of tunnels leading from Gaza to the Sinai that with the blockade were crucial for the delivery of badly needed civilian supplies without offering the Palestinians an alternative supply line could backfire. “They were actually suffocating Gaza too much,” the Journal quoted an Israeli official as saying. While Egypt seemed bent on effectively destroying Hamas, Israel wanted to see a severely weakened Hamas that was nonetheless capable of controlling more militant groups in Gaza. Egyptian attitudes toward Gaza were highlighted by the fact that Egypt since the toppling of Morsi has accused Hamas of conspiring with Morsi and the Brotherhood against the Egyptian state. In fact, some of the charges being levelled against Morsi in legal proceedings in Egypt involve Hamas.

A senior Israeli official, General Amos Gilad, the Israeli defence ministry’s director of policy and political-military relations, who played a key role in forging the Israeli-Egyptian alliance, hinted at the two countries’ close cooperation during a recent visit to Singapore. “Everything is underground, nothing is public. But our security cooperation with Egypt and the Gulf states is unique. This is the best period of security and diplomatic relations with the Arabs. Relations with Egypt have improved dramatically,” Gilad said.(14)

Conclusion

Israel’s intelligence and policy failures have cost it dearly. Repairing the damage is likely to be complicated and painful. Reorganizing the military and revamping its doctrine and strategy is no mean task. It involves a debate that by definition will have to also include Israel’s broader policies towards the Palestinians at a time that popular anti-Arab and anti-Palestinian sentiment is running high.

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Teaching Literacy in Jamaica

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Breaking the Israeli-Palestinian Deadlock – Two State Solution

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Peace and Silence – A Mystical Journey Within

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Peace Education Worldwide: The Radijojo World Children's Media Network Experience

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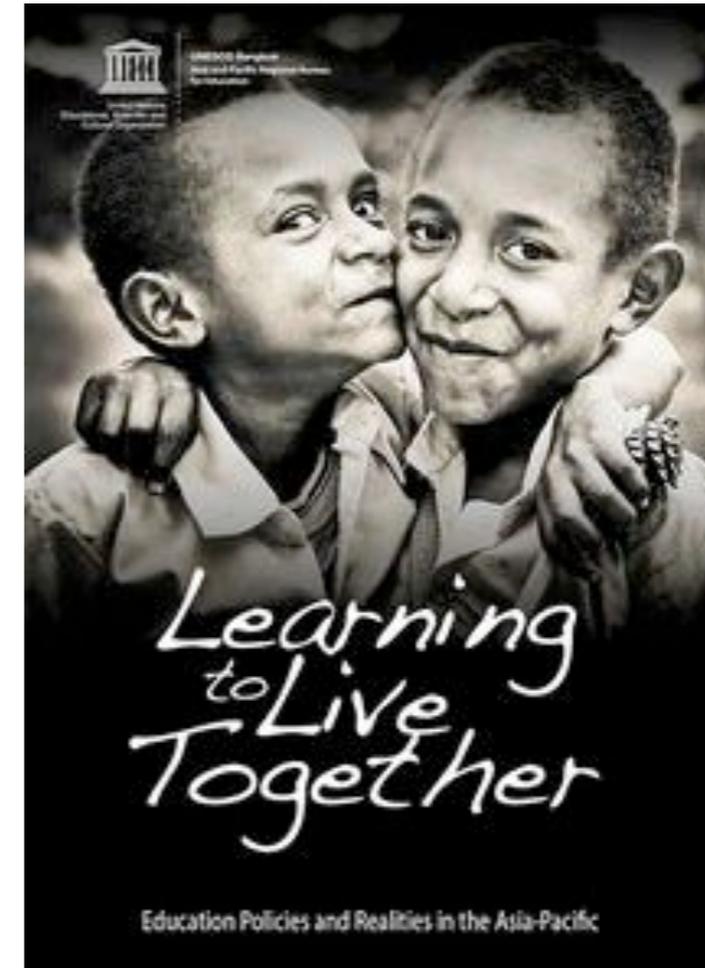
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Learning to Live Together: Experiences from Education Systems in the Asia-Pacific Region

Abstract: Peace has stood at the core of UNESCO’s mandate since its very inception almost 70 years ago. But how can this grand vision be translated into the reality of classrooms, schools and education systems? Earlier this year, UNESCO’s Asia and Pacific Regional Bureau for Education published a regional study on ‘Learning to Live Together’, that explores this question by looking at all levels of education systems - national policy frameworks, curricula, teacher policies and strategies, and assessment. The findings are drawn from ten countries in the region – Afghanistan, Australia, Indonesia, Malaysia, Myanmar, Nepal, The Philippines, Republic of Korea, Sri Lanka and Thailand – many of which could be relevant worldwide. In commemoration of the 2014 International Day of Peace, the following extract from the report entitled [Learning to Live Together: Education policies and realities in the Asia-Pacific](#) provides an overview on how education systems have, and can, work towards a more peaceful and sustainable world.

Key Words: Peace, Education, Tolerance, Non-Violence, Quality of Education, Non-Cognitive Skills, Socio-Emotional Skills.



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Extract:

In 1996, the International Commission on Education for the Twenty-first Century led by Jacques Delors (hereafter the Delors Commission) presented UNESCO with its landmark report *Learning: The Treasure Within* (hereafter the Delors report). The Delors report, written at the dawn of a new century, called for a critical rethink of the aims and the means of education. As the report claimed, education should be based on four fundamental pillars: learning to know, learning to do, learning to live together and learning to be. Nearly two decades later, the Delors report and its four pillars of learning have shaped policy debate and practice across numerous countries of the Asia-Pacific region and beyond, and continue to influence the education policies and practices of national governments and the work of international development partners including UNESCO, the World Bank and other international organizations.

Of all the four pillars, the Delors Commission placed particular significance on Learning to Live Together (LTLT) which according to its authors, rests at the heart of learning and which may be viewed as the crucial foundation of education. “Learning to live together, by developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence and common analysis of these risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way” (Delors et al., 1996, p.22).

The significance of the four pillars of learning, and in particular, LTLT, has certainly not decreased in recent years. Indeed, given the multivariate tensions and threats to peace and security in the 21st Century both at local and global levels, questions around the ultimate aims and means of education has led many to reflect on the tremendous need for empathy, respect for diversity and tolerance in our increasingly interconnected world. This is reflected in the importance placed on Global Citizenship Education (GCE), including via the UN Secretary-General’s Education First Initiative, which considers the fostering of Global Citizenship a global priority.

Despite the significance of LTLT in the 21st Century, and despite numerous international initiatives to nurture LTLT competencies, there exists little information on how this supposition is effectively translated into national policies and curricula, and eventually into the reality of schools, including teaching and learning practices. This report is a response

to this gap and attempts to understand how ten selected countries – Afghanistan, Australia, Indonesia, Malaysia, Myanmar, Nepal, The Philippines, Republic of Korea, Sri Lanka and Thailand – have reflected and integrated LTLT into their education systems by mapping existing education policies and initiatives. By exploring a number of areas, namely policy, curricula, teachers and assessment, this report aims to identify what has so far been achieved in education systems of the ten selected countries in the area of LTLT and where further analysis may be required.

The approach, based on the Delors report definition, assumes that LTLT occurs through the two complementary processes: the ‘discovery of others’ and the ‘experience of shared purposes’ which lead to the development of key illustrative competencies including empathy, cultural sensitivity, acceptance, communication skills, teamwork and leadership, among others as illustrated in figure 1. With regard to the four areas of education systems examined, the report findings illustrate how LTLT, through these complementary processes, is promoted in national education systems.



FIGURE 1 LTLT’s Complementary Learning Processes and Illustrative Competencies

National Policy Frameworks

The report findings indicate that all ten selected countries emphasize the importance of education in building peace, unity and social cohesion either through national constitutions or via education legislation and policy frameworks. These span across several themes such as peace, human rights, gender, environment and disaster risk reduction. In Afghanistan, the 2008 Education Law provides reference to the importance of tolerance, non-discrimination, respect for human rights, the protection of women’s rights and ethics based on Islamic principles. In Sri Lanka,

the National Education Commission (NEC) has initiated nine National Goals that seek to ensure the right to quality education built upon the four pillars of learning as identified in the Delors report. In Thailand, the National Education Plan (2002-2016), which serves as a framework for implementing education reform, lays out three objectives and eleven policy guidelines for their implementation. Under the first objective, guidelines reflect LTLT by referring to the purpose of education as “inculcating and strengthening morality, integrity, ethics, and desirable values and characteristics” in students. Australia’s more recent Melbourne Declaration provides explicit reference to the shifting global dynamics requiring ‘21st Century learners’ to develop essential 21st Century skills, many of which reflect LTLT illustrative competencies. Malaysia has implicitly acknowledged the importance of LTLT competencies in its Preliminary Report: Malaysia Education Blueprint 2013-2025 and how these competencies form part of a national vision for education. As the review serves to illustrate, all countries recognize LTLT either explicitly or indirectly in their national policy frameworks. The findings also suggest a strong focus on national unity. While this is promising, there may be need for caution in defining the purpose of education so as to ensure that it promotes not only love of the country, but also of diversity both within and beyond national borders.

Curriculum

While it is not perhaps surprising that overarching national policy frameworks reflect the LTLT philosophy albeit perhaps to varying degrees and in differing ways, what is arguably more telling is the ways in which this philosophy is translated into school curriculum. Across the ten countries, LTLT and its illustrative competencies are generally well acknowledged at the curriculum level. Increasing attention is being paid to values and attitudes, or so-called ‘socio-emotional skills’ and competencies in the curriculum. This is particularly the case in countries where curriculum reform has occurred in recent years. Increasingly, a multi-dimensional conceptualization of the curriculum through which subject content is reduced to allow for the greater emphasis of cross-curricular skills and competencies is occurring. At the same time, the greater inclusion of specific subjects on values, civics and citizenship education, as well as moral, ethics and religious education is acknowledged. The report findings suggest that opportunity to study different religious faiths and traditions help promote understanding among students of different religious groups, that ‘carrier’ subjects such as history, second or foreign languages and the social sciences, as well as physical education and art are also critical to the fostering of LTLT competencies in these countries.

The degree to which LTLT is reflected in curricula varies, however, and given that LTLT is often incorporated into ‘carrier’ subjects, it may still be difficult to accurately assess how LTLT is effectively translated from national policy to the school curriculum. In the broader sense, Australia’s new curriculum demonstrates three cross-curriculum priorities (Sustainability, Asia and Australia’s Links with Asia and Aboriginal and Torres Strait Islander Histories), as well as seven general capabilities including ‘Critical and Creative Thinking’, ‘Intercultural Understanding’ and ‘Ethical Behaviour’ (ACARA, 2012), all of which are directly linked to the illustrative competencies of LTLT. For Thailand, the new national curriculum set to be implemented in the 2014 academic year has also placed emphasis on morals and values. This is not dissimilar to the Philippines; here, the philosophical basis of the curriculum is founded on the four pillars of education. The K to 12 Curriculum, designed to address the demands of a knowledge-based economy, places a stronger focus on the socio-emotional domains.

In reviewing LTLT competencies reflected in national curricula, it is also important to note that while some countries have specific subjects dedicated to LTLT competencies such as peace and education, civics, human rights or moral education, others may rely upon ‘carrier’ subjects such as social science and history for the less explicit transferal of LTLT illustrative competencies. In Myanmar, for example, a module on ‘Union Spirit’ was introduced under the subject of moral and civic education to promote national solidarity through building trust, friendship and mutual understanding. For other countries, LTLT may be ‘carried’ through subjects including music, art and physical education. Despite this, the findings gathered from the country reports indicate that on average, dedicated subjects, and to some extent both academic and non-academic ‘carrier’ subjects, are allocated less time in school timetables than subjects such as language, mathematics and science. Given the roll out of a ‘21st Century-inspired’ curriculum in several countries, including Australia, Indonesia and Thailand, it is possible that this traditional focus may begin to bend in the direction of LTLT through either specialized or ‘carrier’ subjects in the ten selected education systems, or perhaps both.

Teachers

While the review has confirmed that teachers, teacher education and teaching methods all play a significant role in transferring LTLT competencies in the classroom, there remains a significant information gap prohibiting an accurate assessment of how teacher policies, especially teacher training and selection, truly reflect LTLT among the selected countries. It is

clear, however, that LTLT-related subjects often require innovative and creative teaching practices which in turn, require greater time for teachers to prepare adequate lesson plans and gather necessary materials. Simultaneously, participatory and collaborative learning requires a shift away from traditional ‘chalk and talk’ teaching methods. This suggests need to invest in both pre- and in-service teacher training, and in particular, continuous training opportunities that are monitored to ensure that the benefits of such teaching strategies are understood and fully tapped.

Of utmost importance to the development of LTLT competencies in students is the role of teachers, as well recognized in each of the ten countries under analysis. In the first instance, this is reflected in teacher training. In Malaysia, for example, strong focus is placed on ‘values and attitudes’ as an important consideration in the selection of teacher trainees. Teacher training colleges, which provide training in professional ethics, values and respect for diversity, serve to inculcate the LTLT culture among teachers. This is also reflected in Nepal, with its particular focus on ensuring teachers promote ‘equity and social inclusion’ through mother tongue instruction policies in local communities. In this regard, the ‘Life Skills Based Health Education: Trainer’s Manual for Primary Level’ covers a number of important skills. In the Philippines, the pre-service Teacher Education Curriculum course ‘Social Dimensions of Teaching’ includes a specific focus on LTLT and the four pillars of learning. Other examples demonstrate the continual promotion of LTLT in teacher training. In the Republic of Korea, for example, the policy guidelines on ‘Major Directions for Training of Teaching Personnel’ encourage local education offices to produce their own in-service training programmes on human rights.

Despite these numerous positive examples, findings also indicate that although there may be significant reference to the need for teachers to promote LTLT and perhaps also opportunities to help teachers to do so, it is unclear to what extent teachers effectively transfer these competencies in classroom settings. For example, while the findings generally indicate that teachers show a positive attitude towards student centred teaching approaches, the data also shows that the extent to which these are applied depends on the skills and attitudes of teachers as well as their interest in these methods. And, even where there may be clear frameworks for student-centred teaching and learning strategies that promote collaborative and participatory methods, this does not always translate to effective LTLT teaching in the classroom. For example, the country report for Sri Lanka indicates that only two thirds of teachers interviewed were applying student-centred learning, mainly due to a lack of time in lesson planning and preparation. In Nepal, the country report suggests that while there are in-

service teacher training programmes that are highly relevant to LTLT, teachers may lack an understanding of how these concepts are practically applied.

With regard to Media and Information Literacy (MIL) for the development of LTLT, significant variations exist across countries. In Afghanistan, for example, the country report suggests that there is little critical analysis of the media, and issues of access to media and information rise especially in rural areas, where newspapers are not published or distributed and multimedia materials such as CDs and DVDs cannot be used in schools due to limited access to electricity. In addition, teachers do not always master MIL competencies and thus, may not adequately explain to their students that information is shaped by the different points of view of those who own media outlets. This is in stark contrast to the Republic of Korea, where MIL is widely used in teaching and learning. In this context, teaching is geared towards the utilization of websites, ICTs, mobile technology and applications to gather and share information for learning purposes.

Assessment

Overall, the findings of this report suggest that assessment of LTLT’s illustrative competencies at both national and school level remains limited across all ten countries. Indeed, traditional tests, which may not assess LTLT competencies such as teamwork, leadership and community involvement, remain the predominant mode of assessment. Nonetheless, some examples demonstrate a move toward the greater incorporation of LTLT competencies in school assessment in line with greater focus on LTLT competencies in international discourse. In Australia, for example, the National Assessment Programme (NAP) tests students’ skills and understanding in a number of areas including ‘Civics and Citizenship’. In the Philippines, the K to 12 curriculum framework and its guiding principles provide a system that is learner-centred and includes indicators on competencies related to LTLT (SEAMEO INNOTECH, 2012).

In schools, Afghanistan demonstrates some reliance on national examinations as a means to test knowledge of content from textbooks and memorization, which may not necessarily reflect their level of knowledge and understanding of relevant LTLT concepts. Assessment structures in Myanmar were also found to reflect a similar approach. In Indonesia, on the other hand, discussions with teachers in Banten, Jakarta and West Java provinces as part of this research indicate that there is room to test LTLT competencies. For instance, a student’s final grade for each subject is calculated through the following weighting system: 30% school-based assessments, 20% on student attitudes, and 50% on national examinations. The

findings of this report ultimately suggest that little focus is placed on the assessment of LTLT competencies in schools. At the same time, a lack of monitoring of both assessment practices and grading in many of the selected countries may inhibit the capacity of education systems to accurately assess student progress objectively. Given the greater focus being placed on LTLT competencies in national policy frameworks, curriculum, teachers and of course, at the international level, it seems this may be an area for further development across all ten countries.

The reflections presented in this report consist of overarching considerations, as well as those pertaining to the four main areas explored, including: 1) national policy frameworks, 2) curriculum, 3) teachers, and 4) assessment. A summary of these domain specific considerations are as follows:

National Policy Frameworks: There is need to ensure that national policy frameworks, while suited to each country context, recognize the global dimension of education and its potential for building peace and embracing diversity and differences.

Curriculum: It is important to integrate LTLT through the incorporation of the illustrative competencies across the entire curriculum while ensuring that subject content is relevant to, inclusive and representative of a country's diverse cultures.

Teachers: Investment in the capacity development of teachers will help increase knowledge of themes related to LTLT, as well as increase the transfer of LTLT competencies in the classroom through effective teaching strategies.

Assessment: Improving assessment of LTLT competencies, through the exchange of experiences and innovative practices, as well as methods to strengthen and monitor learning assessments - via either school-based or large-scale national assessments – is important.

Ultimately, this report seeks to engage policy makers to reflect on the findings and considerations provided so that they may generate forward momentum in the promotion of LTLT in education systems. Such momentum may facilitate wider discussion across the Asia-Pacific region around actionable steps such as the measurement and eventual benchmarking of relevant competencies. It is also hoped that this report will reinforce what the Delors Commission saw as the ultimate purpose of education: an exceptional means to bring together individuals, groups and nations to build a more peaceful, prosperous and equal society.

The full report is available online at: <http://unesdoc.unesco.org/images/0022/002272/227208e.pdf>

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Teaching Literacy in Jamaica

Abstract: Jamaica is a country of extremes. On the one hand, wealthy Jamaicans enjoy a modern, Western lifestyle. On the other hand, the poorest people in society, that is to say about 16% of Jamaicans, live below the poverty line. Although the abolition of slavery and emancipation laws led to the start of education for all, the descendants of Black slaves are often amongst the poorest classes in Jamaica. Thus, approximately 21% of Jamaican adults are illiterate. Therefore, the government is currently aiming at improving the education system in the whole country and one of its main goals is to increase cultural awareness of its people. This article focuses on two attempts to improve the Jamaican literacy rate as well as the educational level of its people and aims to raise people awareness on the situation of the country which is too often considered through prejudices. To do so, I briefly look at the data of the country and I explain how the Government and other kinds of organizations try to remedy this situation. Moreover, a volunteer who taught literacy in Jamaica tells us of her experience in an interview. Despite all the efforts made in Jamaica, illiteracy is still at high level; indeed 21% of adults are illiterate.

Key words: volunteering, literacy, illiteracy, adult literacy programs, equal opportunities, teaching, Jamaica, non-formal education.



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Introduction

1.1. Definition of illiteracy

Literacy is commonly defined as the ability to read and write. Literacy also includes « a complex set of abilities needed to understand and use the dominant symbol systems of a culture – alphabets, numbers, visual icons – for personal and community development»(1). Some societies (especially the technological ones) encompass the media and electronic text in addition to alphabetic and number systems. However, these different abilities vary according to each country and its cultural and social context and needs. **Illiteracy** refers to the inability to read and / or write in any language. Nevertheless, we can distinguish between two kinds of illiteracy: functional illiteracy and what we might call «pure illiteracy». **Functional illiteracy** denotes people whose reading and writing skills are not enough "to manage daily living and employment tasks that require reading skills beyond a basic level" (2). Even though a lot of different definitions describe functional illiteracy, they are in agreement that functional illiterate people can read and write very simple sentences but not enough to deal with the needs of daily life in their society. For instance, foreigners who are unable to use their reading and writing skills where they live, can be seen as functionally illiterate, so can native people who might read some simple words such as «tree» and «street», but are incapable of reading and comprehending newspaper articles, medical prescriptions, etc. Once again, it is important to say that the characteristics of functional illiteracy depend on countries and cultures ; indeed some demand better reading and writing skills than others. **Pure illiteracy** refers to people who cannot read or write in any context.

According to UNESCO, illiteracy denotes people who cannot, with understanding, read and write a short, simple statement on their everyday life (3). In addition, people who are only capable of reading names or expressions that they previously learnt by heart are also considered illiterate. So, the adult literacy rate, which is very often used for statistics, is the percentage of people aged fifteen and above who can, with understanding, read and write a short, simple statement in their everyday lives. The ones who do not fit this definition are seen as illiterate people.

1.2. The country and its context

Jamaica is a part of the Caribbean region. In 2011, about 2 751 000 people were living on this island of a 10,990 square kilometer surface area and the fifth-largest island of the Greater Antilles. Kingston is the capital and its population in 2011 reached 571 000 people.

Some key facts :

GDP: Gross domestic product (million current US\$)	2011	14746	
GDP per capita (current US\$)	2011	5360	
GNI: Gross national income per capita (current US\$)	2011	5132	
Unemployment (% of labour force)	2010	12.4	Age group 14 years and over
Employment in industrial sector (% of employed)	2011	16.1	Age group 14 years and over. Average of quarterly estimates. The indices are shown in terms of ISIC
Employment in agricultural sector (% of employed)	2011	17.06	Age group 14 years and over. Average of quarterly estimates. The indices are 3
Internet users (per 100 inhabitants)	2011	31.05	

Table I.
Economic indicators (4)

Population growth rate (average annual %)	2010 - 2015	0.4
Urban population growth rate (average annual %)	2010 - 2015	0.5
Rural population growth rate (average annual %)	2010 - 2015	0.2
Urban population (%)	2012	52.1
Population aged 0-14 years (%)	2012	28
Population aged 60+ years (females and males, % of total)	2012	11.5 / 10.4
Life expectancy at birth (females and males, years)	2010 - 2015	76 / 70.9
Infant mortality rate (per 1 000 live births)	2010 - 2015	22
Education: Government expenditure (% of GDP)	2006 - 2012	6.1
Education: Primary-secondary gross enrolment ratio (f/m per 100)	2006 - 2012	90.1 / 91.1
Education: Female third-level students (% of total)	2006 - 2012	68.9
Seats held by women in national parliament (%)	2012	12.7

Table II.
Social indicators (5)

Jamaica has vastly improved the quality and the access to its education. The latter is basically modeled on the British system. Even though English is the official language of the island and children are taught Jamaican standard English (a mix of American and British English) in Jamaican schools, many of them grow up speaking Jamaican Creole at home.

The early childhood education is provided for pupils from one to six years old. The enrollment rate at this level (for children from four to six years old), reaches 62% which is one of the highest rate in the region.

Primary Education, also called Basic Education or Basic Level, starts with Grade 1 and ends with Grade 6. It prepares children from six to fourteen years old for Secondary Education.

Table III. Net Intake Rate at the Basic Level (6) / **Table IV.** Net Enrolment Ratio (NER) for the Basic Education Level (7)

Years	Total	Female	Male
1990	75.4	74.7	76.0
1992	70.0	68.6	71.0
1993	74.0	73.0	75.0
1994	73.4	73.4	73.4
1995	75.0	75.6	74.4
1996	74.9	74.7	75.1

Years	Total	Female	Male
1990	94.8	96.5	93.1
1992	90.2	89.1	91.2
1993	90.8	90.2	91.3
1994	90.7	89.6	91.8
1995	90.8	90.2	91.3
1996	88.3	87.7	88.9

Secondary Education is made up of Lower School (from Grade 7 to 9), and Upper School (from Grade 10 to 11).

To enter Higher Education, successful completion of education at the secondary level and diplomas such as A-Levels or CAPE examinations are required. In Jamaica, there is a difference between colleges and university. Indeed on the island, universities are the only institutions which may grant a degree. Some colleges cooperate with universities in order to be able to give students more than a college diploma.

Table V. Gross school enrollment rate in Secondary and Tertiary Level (8)

	2009	2010	2011	2012
Secondary Level	96	91	89	85
Tertiary Level	25	29	28	31

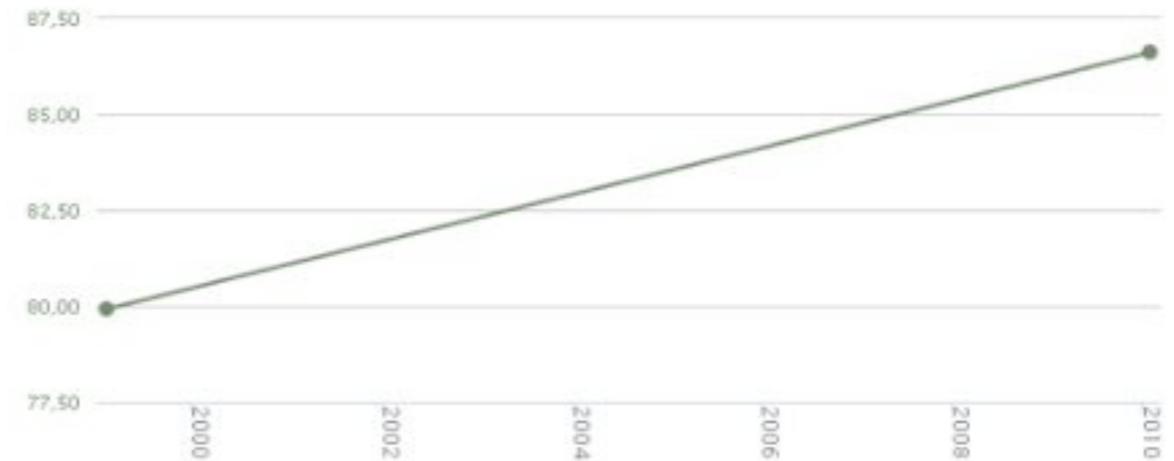
Nowadays, school is free for all children from kindergarten to Secondary Level and pupil participation at Basic Level has shown increases since 1990. In 2004, 96% of children enrolled at primary school. (9)

The ones who cannot afford to go to university or college, have access to vocational training through Human Employment and Resource Training (HEART) – Trust / National Training Agency (HEART Trust / NTA), which is a statutory organization created in 1982. This organization “is mandated to administer and equip all public sector vocational training programs to produce adequate numbers of skilled and semi-skilled workers to meet the requirements of sectors which are relevant to national development priorities.”(10). All people above seventeen years old can access and benefit from HEART Trust/NTA's programs. Moreover, these technical and vocational programs are available in thirteen areas and are financed from a compulsory 3% tax on private sector firms. In order to answer the needs of the Jamaican labor market, they are defined in collaboration with industries of the country and over the past ten years, the organization has worked to be even more accessible and to have a more coherent and relevant training system. Thus, between 1993 and 1998, 74.236 people enrolled on these programs and during this same period, 61.810 people graduated from them.

On the other hand, non-formal education for adults is seen as necessary. Indeed, it teaches skills to adults and leads to behaviors that improve individual productivity and the development of the country.

Thanks to these various initiatives and to the educational policies which had a great success, the National Literacy Survey carried out in 1994, indicated that 75.6% of adults were literate, with 81.3% of female and 69.4% of male. This rate is still increasing: between 1995 and 2005, 80% of adults in Jamaica were literate and, according to the World Bank, the adult literacy rate was last measured at 87.04% in 2011.

Graph I. The adult literacy rate in Jamaica, from 1999 to 2010 (11)



However, even though education for adults is one of the main concerns of the country, resources that are allocated to this field are not sufficient. What is more, the majority of adult literacy programs are made and implemented by NGOs, and levels of functional literacy remain low for national active population : about 70% of workers that have basic skills in reading, writing and numeracy are unable to use these skills in an effective and competitive way in a context of global economy. In a nutshell, the low level of literacy skills of Jamaican workers is a big barrier to their productivity and the development of the country.

Results

In the light of this situation, some national and foreign programs have been created to increase the literacy rate in Jamaica and help the country dealing with its main issues, closely related to illiteracy. Let us examine two of them, a national one, and a foreign one.

1.1. The Jamaican Movement for the Advancement of Literacy – JAMAL

In 1970, a study made by UNESCO indicated that about 50% of adults were illiterate in Jamaica. This result and the shock it brought, led to the creation of the National Literacy Board in 1972, and two years later, an offshoot of it, called the Jamaican Movement for the Advancement of Literacy, came into being. JAMAL is a limited-liability company which aims at eradicating illiteracy in the country, improving the literacy skills of people and helping them following the most suitable course for them: either higher educational programs and institutions or programs of vocational training. The method used by JAMAL is a mass-literacy approach and it has had a great impact. Indeed, in 1975, an Adult Literacy Survey declared that the illiteracy rate had decreased by 32%. Despite this success, in the

mid-1990's, JAMAL included numeracy in its program, in order to cope with the technological and economic changes that settled down in the society . It replaced its mass-literacy approach by a “literacy on demand” approach as well. Nevertheless, in 1999, some surveys showed that two thirds of the adult population had not reached a level similar to Grade 2 certification. This is the reason why, in 2002, JAMAL decided to take care of this large part of under-educated adults. To do so, a new organization was established. Thus, the Jamaican Foundation for Lifelong Learning was created in 2008. It followed and expanded JAMAL's work and broadened its activities to life skills, computer and workplace education, high school equivalency, and so on. Since its inception, the Jamaican Foundation for Lifelong Learning has worked hard on constantly reviewing its work and has increased its cooperation with various partners, which is what has made it successful until today.

1.2. Projects Abroad

Projects Abroad is a non-profit international organization which came into being in 1992 in Great Britain. This non-religious organization offers various volunteering and internship opportunities in Africa, Asia, Latin America, the Caribbean and Eastern Europe. Projects Abroad is among the biggest organizations in the world : it is currently represented in twenty-eight countries on the five continents and has organized 60,000 projects since its creation. Through its values (contribution, company, community and culture), the organization aims at offering the rare opportunity to be immersed, for at least a month, in emerging or developing countries. Thus, volunteers (who must be sixteen years old), are welcomed in host families and work in the community so that they can discover the culture of the country and forge strong links with people. The projects focus on various themes: care, conservation and environment, archaeology, arts, sports, building, agriculture, medicine, business, international development, journalism, law, human rights, and teaching. As it includes the Caribbean in the countries where it intervenes, and teaching in its programs, Projects Abroad is one of the rare organizations which offers projects in Jamaica. More precisely, it forms a partnership with the University town Mandeville in order to place volunteers in a lot of Mandeville's community centers. One of the projects is teaching literacy to Jamaican adults. To learn more about it, here is an interesting interview of a young woman who volunteered in Jamaica. She enrolled in the teaching literacy project.

Conclusions

To conclude, this article shows that a lot of efforts have been made in Jamaica, to decrease the adult illiteracy rate. Many Jamaican and foreign organizations came into existence to struggle against illiteracy on the island and these initiatives were a clear success. However, about 21% of adults remain illiterate in Jamaica. Since the issue of literacy is one of

the main concerns of the actual government, we can hope this rate will quickly decrease, for where there is a will, there is a way !

Interview

Hello Ingrid, thank you for answering our questions about your project in Jamaica. Can you briefly introduce yourself and tell us why you went to Jamaica with Project Abroad ?

Yes of course ! After I completed my degree in English, I wanted to travel all around the world. I did some research and I chose to enroll in Projects Abroad because it gave me the opportunity to go to several countries and did several projects that I really loved ! The first country I went to was Jamaica. I absolutely wanted to discover the island, beyond the prejudices and appearances we almost all have about it.

Are programs and projects that deal with adult literacy usual in Jamaica ?

Most projects in Jamaica are about medicine and childhood (mostly orphanages, specific centers for disabled children, etc.). When I volunteered there, “teacher volunteers” were a minority. Generally, only those who want to be teachers enroll in this kind of projects. And very few people were interested in the adult literacy project when I was there. Yet, this is such an interesting project! In Jamaica, literacy projects are unusual and hard to establish for many reasons : people are self-conscious about not being able to read and write and sometimes feel reluctant to sign up for this kind of projects. In 99% of cases, these adults are women who are raising or have raised their children alone and come from a disadvantaged social background. In addition to teaching these women, I had to help promoting the learning center. A lot of people think of enrolling but they don't dare to...

Does Projects Abroad offer a training course before starting the mission ? If yes, how long last this training ? Is it compulsory ? Did you do it ?

Projects Abroad doesn't offer any training before the departure, whatever the project you want to enroll in, which is a pity. I already had some experience and teaching has always interested me. Starting the project and having a whole class of my own was 100% okay for me. However, I am against sending a volunteer with no experience and training at all before their departure.

Did you cooperate with other volunteers on this project?

No, I worked alone.

What tasks did you have to do during this project ? Did you define them alone or with the help of the local team ?

Planning lessons for next classes, correcting exercises done during the last lessons, planning exams to test pupils and validate an upper level each time it was needed were my tasks. As I

followed up with a former volunteer's work, I worked on the same themes. However, I was free to plan my classes the way I wanted to.

Was the team you worked with, made up of Jamaican people only ?

Yes, the whole local team was made up of Jamaican women only.

Was there a specific team on your project, that is to say, people who were only working on adult literacy ? How did you worked with them ? Did they regularly follow up with your job ? Did you feel independent in your job ? Did you have to follow a general pattern they "imposed" to you ?

Within the local team, each person was responsible for a project (teaching project, environment project, medicine project, etc.). There was no one responsible of the literacy program itself, my "boss" was the one responsible for the teaching project. There was indeed a follow up (one-hour-weekly meeting with all the volunteers of all the others fields), and someone regularly visited me on my work place (this person watched me, interviewed the pupils, etc.). I was very independent in my job because I planned everything myself.

You told me another volunteer worked there before you did. Do you know if anyone replaced you once you left ?

Yes I replaced someone when I came, but when I left, there was no volunteer to keep on working on this project.

Did you have any material for this mission (books, etc.) ? If yes, who gave it to you ? Do you have any comment on this material ?

Concerning the material, Projects Abroad gave several books to me and I had my own books. A lot of books were bought and left there by volunteers. After several years, we had a lot of books!

Where did you teach ?

I taught in Mandeville, a small town in the South of the island. Classes were given in the 'ghetto' part of the town : Greenvale. Before starting teaching, I had heard bad things on this place (murderers, fights, etc.). Not really reassuring !

When did classes take place ?

Classes took place every day (mornings and afternoons). I planned the lessons and correct them once I came back home.

How many pupils did you have ? Can you describe them to me (age, sex, job, etc.) ? Do you know if they are 'typical' pupils ?

I had four pupils :

Nessandra – 24 years old, unemployed – single mother of one little girl

Marge – 56 years old, saleswoman in a small grocer's - divorced – one son

Letesha – 28 years old, unemployed – single mother of one little girl

Sasalee – 30 years old, unemployed – single mother of four children

They all spoke Jamaican Creole. As you can see, they all are, more or less, in the same living conditions : single mothers who have one or several children in charge. In Jamaica, this is very usual and this is a pity. They are indeed typical pupils. I never heard of male pupils for this kind of projects.

How did your pupils welcome you at the very beginning of your project ? Were they happy that you were there to help them ? Or did you feel a coldness or rejection, maybe some kind of self-consciousness coming from them ?

At the beginning, they were kind of shy but one of them, Marge, 56 years old, she was something ! She was very frank, straight to the point and had no taboo. Gradually, they felt more and more comfortable which enabled us to speak frankly. Jamaican people are very broad-minded people. Finally, I think that a volunteer's presence is very much appreciated there, culturally speaking. It is very enriching since we talk about our mutual cultures.

Did pupils always attend your classes ? Were some of them often missing ?

Yes, there were often people missing or people who registered but never came. I can understand them, this is a big deal going back to square one and learning everything from the start when you are in your twenties...

Did pupils show a real enthusiasm keeping on learning to write and read once your project was over ?

Yes, for sure, because they basically really wanted to learn. Since no one came after me, I left them some rules to follow and some readings to do before my departure. It is definitely harder with no teacher...

Do all Jamaican people master English language, at least do they all speak it ?

Yes, they do but they like keeping their own typical Jamaican expressions. Since the United States are close to Jamaica, a lot of cultural aspects come from the American's culture (American movies, American food, etc.).

How is the English language seen by Jamaican people ?

They would never prefer it to Jamaican Creole, for sure. English is the language that is taught at school, everything is taught in English, we can hear or read it through the media as well. This is somehow, an insertion language, necessary to speak in the labor market. What is more, it is very important for them to speak it because a lot of them want to go into exile to the United States.

In your collaborative work with the local team, did you get familiar (through formal or informal way), with the Jamaican Creole? If no, would you have liked to have basic knowledge of it? Do you think this could have helped you in your mission? If yes, how?

Given that my host family and my pupils spoke very good English, I didn't have any trouble making myself understood. Obviously they taught me the basics in Jamaican Creole and this is highly recommended to be integrated well in this culture. This is very worthwhile as well to express oneself in their language, they are flattered by that.

Are there some Jamaican Creole classes in Projects Abroad's program?

There was a weekly activity about Jamaican culture. This activity was organized by new volunteers : cooking classes, some Jamaican Creole basics, History, etc. . Moreover, when I arrived, I was given a welcoming guide in which there were some vocabulary words in Jamaican Creole.

Do you know if Jamaican Creole's classes are taught in the country? Do you know what people do in these classes and what is taught?

No, I don't think so. Not through formal classes anyway. A lot of Jamaican people offered to teach me Jamaican Creole so that I could easily talk with them in this language.

Did someone tell you about their feelings about the official language (English) and Jamaican creole and their position in the country? If yes, what did he say?

No, no one told me anything about this. I don't feel like they paid too much attention to it.

Were you struck by one or several things when you did your project in Jamaica?

Yes, I was struck by all these single mothers who are alone to raise their children, with no husband. This is shocking and sad, for it is so usual there. What is more, I was sad to see that a lot of foreign volunteers only went to Jamaica to do drugs.

Nevertheless, I was really surprised by the children : they were fun loving, tenders and expressive. I am used to working with foreign children and Jamaican children are the most expressive that I met.

Is there something else, that seems important to you, you would like to add?

Yes, that you have to feel free to contact schools or local organizations instead of going through an NGO.

Thank you very much Ingrid !

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Breaking the Israeli-Palestinian Deadlock – Two State Solution

Abstract: Since 1977, the Israeli society has been split over the question of peace versus land. The aim of this paper is to outline the parameters for a lasting peace between Israel and the Palestinians. Drawing upon the Clinton Parameters, the Geneva Accord, the Arab initiative, and the Olmert-Abbas talks, the paper argues for a two-state solution and suggests a doable pathway to peace. If and when accepted, these suggestions will constitute the foundations for resolving all contentious issues.

Keywords: Israel, Palestine, peace, security, borders, Jerusalem, refugees, terror.

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Preface

God is sitting with his loyal angels, Raphael, Michael and Gabriel, and looking at creation. Michael points out an old farmer who plows the land with tired legs and hands, and says “Dear God. This man is seventy years old. He has been working hard all his life in order to sustain his wife and six children. They live meagerly. Maybe we should lend him a hand?”

God answers laconically: “He is not ready yet”.

The following week, God is sitting with his loyal angels, watching his creation. Michael, the stubborn angel, tries again: “If you forgive me, dear God. Please note this farmer. He has been working the field since 6 a.m. This is what he has done for more than fifty years. Maybe we can help him?”

God replies: “He is not ready”.

The following week, Michael asks again, and God still refuses. Week after week Michael tries on behalf of the farmer, and God declines, until one day God agrees to help. As the farmer returns home on his little horse and carriage, God wraps a heavy gold bar with simple cloth and throws it on the road. The carriage hits the gold bar. One of the wheels breaks. The farmer curses his bad luck, takes the wrapped gold bar, and throws it away. Then he fixes the wheel and slowly makes his way back home.

God says tiredly: “I told you he was not ready yet”.

Introduction

Israel was established in May 1948. Ever since then its boundaries are disputed. The boundaries have been disputed both by Israelis and by foreigners. The major controversies relate to the West Bank, Jerusalem and the Golan Heights. These territories, conquered during the 1967 Six Day War, are claimed by Israel’s neighbours. The Palestinian Authority (PA) wishes to end the state of occupation in the West Bank, to lift the Israeli siege on Gaza, and also claims neighbourhoods in the eastern part of Jerusalem, whereas Syria claims the Golan Heights. The PA, like Israel, suffers from the land dispute as it does not have defined boundaries. The PA also lacks control over its territory and sovereignty. These are necessary preconditions for its declaration of independence and statehood.

Since 1977, the Israeli society has been split over the question of peace versus land. The main issue is: what price are we willing to pay for peace? Here we need to distinguish between peace en *abstractum* v. peace en *practicum*.

In September 1993, Israel woke up to a new, dramatic reality. Out of the blue, Israel had a peace treaty with its foe. After eight months of secret negotiations and 14 meetings the enemy of yesterday became a partner for peace. There was jubilation amongst those in the left-wing peace camp. At the same time, there were fears and anxieties on the right where people realized that they now needed to grapple with the issue of the price: What price would Israel pay for the treaty?

What follows is an attempt, from the point of view of diplomacy and political science, to delineate the price by outlining the parameters needed to end the Israeli-Palestinian protracted and most bloody conflict. For such a momentous achievement of resolving a deep, entrenched conflict, three things are absolutely essential:

- An Israeli leader who is committed to bring peace to his people and is willing to pay the necessary price;
- A Palestinian leader who is committed to bring peace to his people and is willing to pay the necessary price;
- Shared belief by both leaders that the time is ripe for peace. By “time is ripe” it is meant that both leaders believe that enough blood was shed, that they need to seize the moment because things might worsened for their people, and that they have the ability to lead their respective people to accept the peace agreement and change reality for the better.

During the past two decades, at no given time the three ingredients coexisted. In 1993 and 2000, Prime Ministers Rabin and Barak were committed to peace and felt that the time was ripe, but that commitment and feeling was not shared by their Palestinian counterpart, Yasser Arafat. All three leaders did not have the full backing of their people, and were either unable or unwilling to instill in their people a sense of urgency and yearning for peace, which must come with a high price. It is argued that the way to escape the deadlock is to rely on the Clinton Parameters (1), the Geneva Accord (2), the Arab initiative (3), and the Olmert-Abbas talks (4). These documents contain the foundations for resolving all contentious issues.

Methodology

Analysis of all documents relating to peace negotiations between Israel and Palestine since the Oslo process of 1993 until now.

Discussion

To build genuine peace, it is essential to have trust, good will and mutual security. I believe that if there is a will, there is a way. Peace is a precious commodity and therefore it

requires both parties to pay a high price for its achievement, reaching a solution that is agreeable to both. The peace deal should be attractive to both Israel and Palestine, equally. It cannot be one-sided, enforced or coerced. Of all the possible solutions presently on the table, a two-state solution is to be the most viable.

The Palestinians aspire to have an independent state in the 1967 borders, with Arab Jerusalem as its capital and a substantial return of refugees to Israel. The Israelis wish to retain the Jewish character of Israel, being the only Jewish state in the world. Both sides wish to enjoy life of tranquillity and in security, free of violence and terror. Both parties should explicitly accept UN Security Council Resolutions 242 (5), 338 (6), and 1397 (7) and then begin their full implementation. The endgame will be based on the following parameters:

- **Palestinian sovereignty** – will be declared and respected.
- **Mutual recognition** – Israel shall recognize the State of Palestine. Palestine shall recognize the State of Israel.
- **Mutual diplomatic relations** – Israel and Palestine shall immediately establish full diplomatic relationships with each other, installing ambassadors in the capital of the respective partner.
- **Capital** – each state is free to choose its own capital.
- **Borders** – These should be reasonable and logical for both sides. Former military intelligence chief Amos Yadlin explained: “Having a border is the best security arrangement.”(8) Settling the conflict would give Israel greater international legitimacy to fight terrorism and enable it to deal with the more serious emerging threat from Iran. Israel will withdraw to the Green Line, evacuating settlements and resettling the settlers in other parts of the country. The major settlement blocs -- Ma’ale Adumim, Givat Ze’ev, Gush Etzion, Modi’in Illit and Ariel -- which account for approximately 70% of the Jewish population in the West Bank and for less than 2% of its size, may be annexed to Israel upon reaching an agreement with the PA of territory exchange that will be equal in size (9). Border adjustment must be kept to the necessary minimum and must be reciprocal. At the Taba talks, the Palestinians presented a map in which Israel would annex 3.1 percent of the West Bank and transfer to the PA other territory of the same size. (10). Yossi Beilin said that they were willing to concede Israeli annexation of three settlement blocs of at least 4 percent of the West Bank (11). Prime Minister Olmert offered Palestinian President Abbas a similar or even slightly better deal but Abbas did not reply positively.

- **Territorial contiguity** – a corridor would connect the West Bank and the Gaza Strip to allow safe and free passage. As long as peace is kept, the road will be permanently open and solely Palestinian. No Israeli checkpoints will be there. Palestinians will not be able to enter Israel from this corridor, nor shall Israelis enter Palestine from the corridor. Palestine will ensure that this safe passage won't be abused for violent purposes. Such abuse would undermine peace and trust between the two parties.
- **The Separation Barrier** creates a political reality. It should run roughly along the 1967 mutually agreed borders.
- **Security** – Both Israel and Palestine will take all necessary measures to ascertain that their citizens could live free of fear for their lives. Security is equally important for both Israelis and Palestinians as this is the key for peace. Palestine and Israel shall base their security relations on cooperation (12), mutual trust, good neighborly relations, and the protection of their joint interests. The Palestinian state will be non-militarized. This issue was agreed upon in 1995. Also agreed upon were joint Israeli-Palestinian patrols along the Jordan River, the installation of early warning posts, and the establishment of a permanent international observer force to ensure the implementation of the agreed security arrangements (13). The early warning posts will be periodically visited by Israeli security officers but they won't be permanently present on Palestinian soil. If there is a need for a permanent presence, this would be trusted to an agreed-upon third party.
- **Terrorism and violence** – Zero tolerance in this sphere. Both sides will work together to curb violence. Both sides will see that their citizens on both sides of the border reside in peace and tranquility. Zealots and terrorists, Palestinians and Jews, will receive grave penalties for any violation of peace and tranquility. In the past, the Palestinians failed to understand the gravity of terrorism and were willing to accept it as part of life. Nabil Shaath said: "The option is not either armed struggle or negotiations. We can fight and negotiate at the same time, just as the Algerians and the Vietnamese had done". Democracies (14), however, see things differently. On this issue there should be no compromise.
- **Jerusalem** – What is Palestinian will come under the territory of the new capital Al Kuds. Al Kuds would include East Jerusalem and the adjacent Palestinian land and villages. Abu Dis, Al-Izariyh and Al-Sawahreh will be included in the Palestinian capital. The Israeli capital would include West Jerusalem and the adjacent Israeli settlements. To maintain Palestinian contiguity, Israel may be required to give up some of the settlements around Arab Jerusalem. The Old City will be granted a special status. Special arrangements and recognition will be made to honour the importance of the Western Wall and the Jewish Quarter for Jews, and similarly special arrangements and recognition will be made to honour the importance of the Islamic and Christian holy places. The Old City will be opened to all faiths under international custodianship. There will be Israeli-Palestinian cooperation in providing municipality services to both populations.
- **Haram al-Sharif** – On March 31, 2013, a Jordan-Palestinian agreement was signed between the PA and Jordan, entrusting King Abdullah II with the defense of Muslim and Christian holy sites in Jerusalem (15). While Jordan may be a party to any agreement concerning the site, a broader arrangement is welcomed. As agreed by Abbas and Olmert, it will be under the control of a five-nation consortium: Palestine, Israel, Jordan, Saudi Arabia and the United States. The Waqf will continue its administration. Jews will enjoy right of access. Excavation for antiquities may be undertaken only with the full agreement of both sides. Similarly, alterations to the historical structures and foundations can be made only upon the consent of both sides.
- **Water** – The UN secretary-general has said that Palestinians "have virtually no control" over the water resources in the West Bank, with 86 percent of the Jordan Valley and the Dead Sea under the de facto jurisdiction of the settlement regional councils (16). Israel and Palestine should seek a fair solution that would not infringe the rights of any of the sides and will assure that the Palestinian people (17) will have the required water supply for sustenance and growth.
- **Fishing** – Israel and Palestine will enjoy fishing rights in their respective territorial waters.
- **Education** – Israel and Palestine will institute a shared curriculum on good neighborhood, understanding cultures and religions, respect for others and not harming others. This education program will commence at the kindergarten and continue at primary and high schools. In every age group vital concepts for understanding the other will be studied. This program is critical for establishing peaceful relationships and trust between the two parties.
- **Languages** – Starting in primary schools, Arabic will be a mandatory language for pupils to study in Jewish schools. Similarly, Hebrew will be a mandatory language for pupils to study in Palestinian schools. Language is the most important bridge between different cultures and nations. Israelis will master Arabic to the same extent that they presently master English. Palestinians (18) will master Hebrew as their second language.
- **Incitement** – Both sides need to clean up the atmosphere, fight bigotry, racism, incitement and hate on both sides of the fence/wall. This includes a close study of the education curricula in both the PA and Israel. Both sides need to overhaul their school books, excluding incitement, racism, bigotry and hate against one another (19). The curricula should reflect a language of peace, tolerance and liberty. Both sides should utilize the media to promote peaceful messages of reconciliation and mutual recognition.

- **Prisoners** – As an act of good will, part of the trust-building process, Israel will release a number of agreed upon prisoners. With time, as trust will grow between the two sides, all security prisoners will return home.
- **Refugees and their right of return** – This is a major concern for both Palestine and Israel. For Palestinians, this issue is about their history, justice and fairness. For Israelis, this is a debated issue, where many Israelis are unwilling to claim responsibility for the Palestinian tragedy and most Israelis object to the right of return as this would mean the end of Zionism. The issue is most difficult to resolve as the original refugee population of an estimated 700,000-750,000 has grown to 4,966,664 refugees registered with UNRWA at the end of November 2010. About 40% of the refugees live in Jordan, where they comprise about a third of the population; another 41% are in the West Bank and Gaza, 10% are in Syria, and 9% are in Lebanon. In the West Bank, refugees constitute about one-third of the population while in Gaza they comprise over 80% of the population (20). Israel and the PA have been arguing endlessly about this issue as a matter of principle without examining by surveys how many of the refugees and their families actually are intended to return to Israel if this option were to be available to them. What needs to be done is twofold: first, Israel needs to recognize that it has a shared responsibility with the Palestinians to solve the problem. Israel needs to honestly confront history, refute myths and acknowledge the role it played in the creation of the refugee problem. Second, there is a need to identify the population, establish the numbers, and after mapping the refugee population conduct a survey among them that would include the following options:

- Return to Israel;
- Return to the West Bank;
- Return to the Gaza Strip;
- Emigrate to third countries that would commit to absorbing a certain quota (appeal will be made to countries that receive immigration on a regular basis to participate in this settlement effort);
- Remain where they are.

The 1948 Palestinian refugees will be able to settle in Palestine. The rest of the world is legitimate to set immigration quotas for absorbing Palestinians who apply for settlement in their designated choice of country. Unification of families should be allowed in Israel on a limited quota annual scale. But massive refugee return to Israel will not be allowed. This dream should be abandoned. When Abu Mazen was asked whether he would wish Safed, where he was born he replied: “It’s my right to see it, but not to live there” (21). I suspect that

Abu Mazen’s view reflects the view of many Palestinians who seek recognition, apology and compensation, not the right of return. Thus Israel should recognize the Nakba, acknowledge Palestinian suffering, and compensate the 1948 refugees and their children (but not grandchildren) for the suffering inflicted on them. An international tribunal of reputable historians and international lawyers, including equal representatives of Israel and Palestine, will determine the level of compensation. If needed, Israel and Palestine may establish an international relief fund to which humanitarian countries that wish to see the end of the conflict contribute. I believe that between Israel, Europe, the Moslem World, North America and other countries of good will (the Geneva Accord mentions Japan; I would add China, Australia and Brazil), the required funding can be secured. The United Nations and the World Bank may also be approached to offer assistance.

- **Economic Agreements** - Israel and Palestine will consider opportunities for economic cooperation for the benefit of both societies, aiming to capitalize on the potential of both, to optimize resources and coordinate efforts. Israel would help Palestine develop independent economy and open doors for Palestine in the Western world and elsewhere. Palestine will pave the way for Israel’s integration into the Middle East as an equal member in the community of neighbouring countries. Palestine will help Israel develop economic, industrial, tourist and other relationships with the Arab and Muslim countries.
- **International Commerce** – Israel and Palestine will be free to conduct international commerce as they see fit. In order to develop trust between the two parties, some level of transparency about logs of commerce will be agreed and memorandums of understanding will be signed by the two parties.
- **Tourism** – Israel and Palestine will coordinate efforts in promoting tourism to the region, this via collaboration with the neighboring countries in order to facilitate cultural and religious experiences that are unique to this region.
- **Communication and Media** – Mutual channels of communication will be opened on television, radio and the Internet. These media channels will transmit their broadcast in two or three languages: Arabic, Hebrew and possibly also English. Communication and language are important for the development of good neighborly relations.
- **Termination of the conflict** – following the signing of a comprehensive agreement covering all issues and concerns, an official statement will be issued declaring the end of the Israeli-Palestinian conflict.
- **Four Party Permanent Team** – Egypt, Israel, Jordan and Jordan will maintain a permanent organization that will meet periodically to discuss concerns and resolve problems amicably. This forum will discuss issues such as the Gaza ports, economic

development, water, tourism, security controls along the Jordan River, security concerns in Sinai, counter-terrorism and counter-radicalism.

- **International Arbitration** – Difficult issues that won't be resolved by direct negotiations will be delegated to a special arbitration committee. This special committee will have an equal number of Israeli and Palestinian delegates plus an uneven number of international experts. Only experts approved by both parties will be invited to serve on the arbitration committee. The committee will include lawyers, economists, human rights experts and experts on the Middle East. Their resolutions would be final, without having the right of appeal. Both Israel and Palestine will commit to accept every decision of the arbitration committee. One model to follow might be the arbitration committee comprised to resolve the Taba dispute between Israel and Egypt.

Conclusion

I opened with the story of the farmer who was not ready to change his lot and threw away a golden opportunity to improve his life for the better. A few golden opportunities to erect peace presented themselves before the two parties in the past. I hope the next time such an opportunity presents itself Israelis and Palestinians will be ready to make the most of it.

NOTES

1. The Clinton Parameters, http://www.peacelobby.org/clinton_parameters.htm
2. The Geneva Accord, <http://www.geneva-accord.org/mainmenu/english>
3. The Arab Peace Initiative 2002, <http://www.al-bab.com/arab/docs/league/peace02.htm>
4. Aluf Benn, "Haaretz exclusive: Olmert's plan for peace with the Palestinians", Haaretz (December 17, 2009), <http://www.haaretz.com/print-edition/news/haaretz-exclusive-olmert-s-plan-for-peace-with-the-palestinians-1.1970>; Ehud Olmert interview to Stephen Sackur, BBC HARDtalk (2009), <http://webcache.googleusercontent.com/search?>
5. Resolution 242 of November 22, 1967, <http://unispal.un.org/unispal.nsf/0/7D35E1F729DF491C85256EE700686136>
6. Security Council Resolution 338 of October 22, 1973,
7. UN Security Council Resolution 1397 (March 12, 2002), <http://www.rewordify.com/index.php?>
8. Ben Birnbaum, "The End of the Two-State Solution: Why the window is closing on Middle-East peace", The New Republic (March 11, 2013), <http://www.newrepublic.com/article/112617/israel-palestine-and-end-two-state-solution#>
9. For pertinent maps, see <http://www.geneva-accord.org/mainmenu/static-maps/>. See also West Bank "Settlement Blocs", Peace Now, <http://peacenow.org.il/eng/content/west-bank-%E2%80%9Csettlement-blocs%E2%80%9D>

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10. Yossi Beilin, The Path to Geneva, p.239
11. Beilin, The Path to Geneva, p. 246.
12. The Geneva Accord, <http://www.informationclearinghouse.info/article5019.htm>
13. Beilin, The Path to Geneva, p. 169.
14. Shlomo Ben-Ami, Scars of War, Wounds of Peace, p. 240. Yossi Beilin tells the story of the Taba talks during which two Israelis were murdered in Tulkarem. The Palestinians, he writes, expressed their shock at the murder but they found it difficult to understand why "we always play into the hands of those who want to sabotage the talks". Beilin, The Path to Geneva, p. 243.
15. Analysts: Jerusalem deal boosts Jordan in Holy City, Ma'an News Agency (April 3, 2013), <http://www.maannews.net/eng/ViewDetails.aspx?ID=581765>
16. Briefing: Beyond the E-1 Israeli settlement, IRIN (March 18 2013), <http://www.irinnews.org/Report/97676/Briefing-Beyond-the-E-1-Israeli-settlement>
17. For further discussion, see Hillel Shuval, "Is the Conflict over Shared Water Resources between Israelis and Palestinians an Obstacle to Peace?," and Amjad Aliawi, Enda O'Connell, Geoff Parkin and Karen Assaf, "Palestine Water: between Challenges and Realities," both in Elizabeth G. Matthews (ed.), The Israel-Palestine Conflict (London: Routledge, 2011): 93-113, 114-138.
18. Bhikhu Parekh commented that there is no reason why all Palestinian children should learn Hebrew. Israeli Palestinians should but he does not see why this should be a requirement for all Palestinian Arabs. I think that requiring the children of both societies to learn both Arabic and Hebrew is vital for facilitating connections the two communities, for promoting understanding of one's other culture and for decreasing animosity and fear.
19. See Daniel Bar-Tal, "Challenges for Constructing Peace Culture and Peace Education", and Salem Aweiss, "Culture of Peace and Education", both in Elizabeth G. Matthews (ed.), The Israel-Palestine Conflict (London: Routledge, 2011): 209-223, 224-246.
20. Alan Dowty, Israel/Palestine (Cambridge: Polity, 2012): 243.
21. Ben Birnbaum, "The End of the Two-State Solution: Why the window is closing on Middle-East peace", The New Republic (March 11, 2013), <http://www.newrepublic.com/article/112617/israel-palestine-and-end-two-state-solution#>

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Educar para una ciudadanía planetaria: Una perspectiva necesaria desde la que entender la Educación Ambiental

Resumen: La educación para una ciudadanía planetaria ofrece nuevas oportunidades educativas que la educación ambiental no puede dejar pasar, ofreciéndole así nuevos desafíos y nuevas oportunidades. En el presente artículo se reflexiona sobre la necesidad de caminar hacia una nueva perspectiva educativa que estreche lazos entre el medio ambiente y el ser humano, conceptos que parecen estar en permanente separación, cuando lo cierto es que son interdependientes y les unen estrechos e invisibles lazos. Ante la situación de emergencia planetaria en la que nos encontramos, podemos afirmar que es necesario dar respuestas coherentes, acordes a los tiempos que nos tocan vivir, y sin duda, es el modelo de ciudadanía planetaria el que mejor responde a estas cuestiones.

Palabras claves: ciudadanía planetaria, educación ambiental, desarrollo glocal.



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Educating for Planetary Citizenship: A Necessary Perspective to Understand Environmental Education

Abstract: Education for planetary citizenship provides new educational opportunities that environmental education cannot pass, thus offering new challenges and new opportunities. This article reflects on the need to move towards a new educational perspective that narrows ties between environment and humans, concepts that seem to be permanent separation, when the truth is that they are interdependent and unite them narrow and invisible ties. Given the situation of planetary emergency in which we find ourselves, we can say that it is necessary to give consistent, in line with the times that we live answers, and certainly is the model of planetary citizenship that best answers these questions.

Keywords: planetary citizenship, environmental education, glocal development.



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El mundo hoy: relación “glocal” de las problemáticas socio-ambientales

El siglo XIX abre nuevas perspectivas y expectativas en un mundo que hasta el momento se había caracterizado por su certeza y predictibilidad. Entramos así en unos siglos en el que las posibilidades se han ampliado considerablemente, y con ellas los límites, ofreciéndonos un mundo en constante proceso de cambio que está dejando notar sus efectos y consecuencias en cualquier punto del planeta, lo que está conllevando, entre otros resultados, un deterioro ambiental irrecuperable. Entramos así en la llamada “era de la globalización” (Bueno Sánchez, 2006).

Una globalización, que según autores como Gimeno (2003) o Porto-Gonçalves (2007), se puede caracterizar por el dominio del ser humano sobre el otro o sobre la naturaleza, dando como resultado la creación de desigualdades. Una globalización económica que se ha traducido, como señala Moreno (2013) “en que haya lugares donde aún mueren los seres humanos de hambre, de enfermedades erradicadas en los “países desarrollados” hace años, lugares donde cincuenta mil personas mueren a diario por causas de pobreza, (...) o los problemas ambientales aumentan haciéndose cada vez más visibles, derivando en una mercantilización de la vida, la salud, y los derechos humanos”. Unas transformaciones que también han afectado al plano social, transformando la vida cotidiana y la relación con el entorno (Giddens, 1994). Cambios que se han visto traducidos en un sometimiento de lo local a lo global.

Analizando la globalización en su interrelación con la cuestión ambiental, Mayer (2002), resalta el papel de la comunidad local, la cual ante la globalización que viene “de arriba” impuesta por el mercado estamos viendo la construcción de una globalización que viene “de abajo”, partiendo de una acción local, es lo que se ha denominado como ciudadanía “glocal”, “un concepto distinto de ciudadanía y de estado, un concepto que incluya la responsabilidad de defender los derechos no sólo de los propios ciudadanos sino también los de los ciudadanos de otras naciones, y no sólo de los ciudadanos actuales, sino también de los ciudadanos de las generaciones futuras” (Mayer, 2002, p. 88).

En este sentido se hace imprescindible educar al ciudadano para vivir y actuar en ese escenario complejo, un solo mundo con un destino común, una dimensión planetaria que “nos obligue a crear nuevas relaciones e interacciones; nuevas formas de solidaridad para proteger toda la vida sobre la Tierra y nuevas responsabilidades éticas como base para una ciudadanía ambiental planetaria” (Gutiérrez Pérez y Prado, 1995, p.134).

Desafíos de la educación ambiental ante un escenario cambiante

La Conferencia de las Naciones Unidas sobre el Medio Humano (1972) recomendó la creación de un programa internacional de Educación Ambiental, un importante paso para la actuación y control de los problemas socio-ambientales. Sin embargo, como consecuencia de las distintas formas de entender la cuestión ambiental y los propios fines de la educación, esto derivó en una gran diversidad de propuestas, terminologías y prácticas acerca de la educación ambiental (Sauvé, 1996) que no ayudan a caminar en un sentido común.

Para nosotros la educación ambiental debe comprenderse ante todo como un proceso de formación del ser humano. Un proceso, que aunque condicionado por las contradicciones sociales, puede favorecer la transformación de las desigualdades y la formación de sujetos autónomos (Rodrigues, 2001) a través de una educación para la participación de la ciudadanía. .

Una educación ambiental, que conlleva implícita e ineludiblemente la necesidad de educar ciudadanos participativos y comprometidos con su entorno, y por lo tanto, con su realidad. Una realidad compleja que no es fácil abordar desde la educación ya que ésta se ha caracterizado por una larga tradición simplificadora y reduccionista de la realidad para intentar llegar a comprenderla (Morin, 2001). Y es que, como señalan Caride y Meira (2001), la educación ambiental se ha ido configurando como una “educación para el futuro”, como una “educación para cambiar”.

Así, docentes y educadores ambientales, a través de numerosas investigaciones realizadas, señalan que la escala local es más accesible y comprensible para el alumnado, ya que la escala global está demasiado inaccesible y alejada de sus vivencias cotidianas, decidiendo así lo que es cognoscible y relevante para el alumnado (Dias & Bonotto, 2012; Moreno, 2013; García Gómez, 2013), lo que apunta que no se dedica una adecuada atención a los problemas planetarios, sino sigue predominando una aproximación local (García Díaz, 2006).

Es por tanto un desafío educativo incorporar una propuesta crítica de educación ambiental a las aulas. Una proposición formadora de la ciudadanía, en la que los problemas socio-ambientales sean temas generadores que problematicen la realidad para comprenderla de una forma más profunda, instrumentalizándola para una acción crítica de sujetos en proceso de sensibilización y concienciación. Y es que, como señala Imbernón (2002, p.7) “las nuevas ciudadanía pueden ser ese importante referente que necesitamos para ir construyendo una nueva educación”

Educación para una ciudadanía planetaria

Estamos de acuerdo con Bonil, Junyet y Pujol (2010) en que es necesario un cambio en la forma de actuar de la ciudadanía en todos los aspectos de la vida para que sea posible avanzar hacia la sostenibilidad. Un cambio que es imprescindible abordar desde una perspectiva compleja (García Díaz, 1994, 2004), situándonos así en un modelo de vida que entiende la libertad desde la responsabilidad, el entendimiento político desde una democracia participativa y la comunidad como una forma de proyectarse hacia la globalidad (Morin, 2002). No siendo esto posible sino desde una educación ciudadana planetaria. Asumir la planetariedad es asumir los problemas a los que se enfrenta la humanidad (hambre, pobreza, crecimiento desproporcionado, abuso en el uso de los recursos, cambio climático, lluvias ácidas, guerras, extinción de especies) como propios y ser capaces de crear un proyecto de civilizaciones establecido en base a las relaciones de la sociedad (Gutiérrez Pérez, 2003).

Como ya venimos desentrañando, la educación no ha permanecido ajena a la influencia del fenómeno globalizador, los procesos educativos también han estado y están sujetos a cambios externos que han repercutido en su función social y en su funcionamiento institucional (Bonil, Tarabino-Castellani y Verger, 2007), una influencia que se ha visto reflejada en la escuela en educandos competitivos, autosuficientes, y egoístas para los que el “yo” está por encima del “nosotros”, limitándose a una visión individualista y localista que en nada favorece a las problemáticas actuales, que requieren de una visión de conjunto más que nunca.

Hecho que en el momento actual deberíamos de reconsiderar, ya que la complejidad del mundo en el que vivimos nos enfrenta a una nueva forma de vivir, de tomar conciencia, de reflexionar, de relacionarnos con los individuos, con el entorno, con el mundo.

Es ante estas nuevas realidades educativas que se están dando en las aulas, donde los educadores tienen la responsabilidad de que todos este alumnado, perteneciente a una comunidad y un contexto determinado aprenda junto, independientemente de sus características personales, sociales o culturales, dando lugar a una ciudadanía común donde las diferencias sean un valor añadido.

Los cambios acontecidos en los últimos años, y aunque con grandes limitaciones, están transformando a la comunidad educativa en un nuevo espacio de convivencia, donde sus diferentes actores y sus códigos de normas propias, promueven la acción colectiva, potenciando planteamientos de “ciudad educadora” como la participación, el diálogo y el compromiso en una acción educativa crítica y transformadora (Cabrera, 2002). Es a través de la

educación, que nuestros niños y niñas se socializan y adquieren una serie de hábitos, comportamientos y valores que los incorporan a una vida ciudadana plena. Como bien señala Freire (1990), las prácticas educativas son también prácticas sociales, lo que añade a estas prácticas un elemento de corresponsabilidad.

Y es en las últimas décadas, con más fuerza en los últimos años, cuando se comienza a hacer referencia a la necesidad de conformar una ciudadanía planetaria, planteándose una nueva visión de los ciudadanos. Una dimensión planetaria que, como señalan Gutiérrez y Prado (1995), nos obliga a crear nuevas relaciones e interacciones; nuevas formas de solidaridad para proteger toda la vida sobre la Tierra y nuevas responsabilidades éticas... Esta ciudadanía del mundo sienta sus bases en la participación creativa de toda la comunidad, traducándose en la escuela en que el educador o educadora de la era planetaria tiene que vivir planetariamente, y por lo tanto educar ciudadanos con la misma filosofía.

La educación ciudadana planetaria se traduce en dar una visión de polis mundial desde la escuela, donde todos los seres humanos, independientemente del lugar del mundo donde se encuentren, se sientan parte de un mismo pueblo, y con un misma finalidad: la de participar de forma activa y responsable en las decisiones que afectan a nuestro hogar, nuestro planeta. Siendo algunos de sus objetivos principales (Moreno, 2011):

- Sensibilizar al alumnado de las problemáticas sociales, ambientales y económicas en las que se encuentra la situación del planeta.
- Promover la participación social del alumnado desde su inclusión en la escuela.
- Promover el cumplimiento de las normas como base de una ciudadanía democrática y crítica.
- Enseñar a pensar de forma reflexiva, crítica, integral y planetaria.
- Fomentar una cultura de colaboración y no violencia, promotora de los valores radicales de la dignidad humana, que fomente la protección ambiental, la justicia social y económica, y el respeto a la diversidad y la integridad cultural y ecológica (Novo y Murga, 2010, p.5).
- Aportar conocimientos sobre los elementos, factores y agentes económicos, sociales y políticos que explican la dinámica de la sociedad en que vivimos y provocan la existencia

de pobreza, marginación, desigualdad y opresión condicionando la vida de las personas (Benito Martínez, 2006, p.8).

Pero para que estos objetivos sean una realidad en la práctica escolar, es necesario que los docentes estén plenamente preparados para asumir la planetariedad a la que venimos refiriéndonos. Y esto no es posible más que asumiendo los problemas en los que nos encontramos inmersos y asumiendo un proyecto de civilizaciones que se asiente en las relaciones de las sociedades (Gutiérrez, 2003), donde los educandos participen activamente a través de la reflexión crítica y la creatividad.

Estas problemáticas a las que nos enfrentamos actualmente y que abarcan a todos los ámbitos en los que nos desenvolvemos, exigen que se den respuestas tanto a nivel nacional como internacional, tanto a nivel local como global. Es necesaria una respuesta mundial unificada y consensuada, que de soluciones efectivas más allá de simples aportaciones que se quedan en propuestas sin salidas. Estamos de acuerdo con Gadotti (2000) en que tal educación implica mucho más que una filosofía educativa, “significa una revisión de nuestros currículos, una reorientación de nuestra visión del mundo de la educación como espacio de inserción del individuo no en una comunidad local, sino en una comunidad que es local y global al mismo tiempo” (p.8).

Consideraciones finales

Reconocemos que la realización por parte de la escuela de actividades educativas dirigidas a una ciudadanía orientada a hacer frente a los actuales problemas socio-ambientales no constituye una tarea simple. La interrelación local-global, si no se trata adecuadamente, puede implicar en un reduccionismo que debilita los resultados educacionales que se están intentando lograr en términos de la educación para una ciudadanía planetaria. Para nosotros ese es el objetivo que debemos plantear, aprovechando todo lo que la Educación Ambiental y demás corrientes de educación orientadas a la ciudadanía han aportado a la comprensión de la actual situación planetaria. Como destaca García Díaz (2006), “debemos hacerlo conscientes de las dificultades, pero decididos a contribuir, como educadores, como científicos y como ciudadanos, a forjar las condiciones de un futuro sostenible” (p.515).

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"Peace cannot be kept by force. It can only be achieved by understanding"
Albert Einstein

Peace and Silence – A Mystical Journey Within

Abstract: Violence, discrimination and exclusion cause suffering for millions of people across the world today, affect people in every corner of the globe, endangering health, lives and livelihoods and limiting human potential. Changing a culture of violence into a culture of peace requires a transformation of problems into creative and constructive solutions that answer the needs of the individuals involved. We need a values-based transformation of human behavior. We need to start with ourselves. We all carry bias and prejudice. Awareness, questioning and critical self-reflection can help break conditioning, or correct bias, learned through schooling, media and upbringing. Peace is a common desire for peoples throughout the world. To commemorate and strengthen the ideals of peace both within and among all nations of the world, the United Nations General Assembly in 1981 proclaimed the opening day of its regular session as the International Day of Peace (September 21st) – a day dedicated to create a sustainable future, a goal cannot be achieved without sustainable peace. It is each of our duty to practice, feel, experience and to travel through a silent journey to get enlightened with self awareness to maintain and balance the natural peace within and all around.

Keywords: Peace, Silence, Divine, Natural, Non-violence, Society, Culture, Mind.



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PEACE – A natural state of mind

Everyone's natural state is one of peace, compassion and joy. However, many things in life can interfere with being in touch with that state, such as mental and emotional patterns or the distractions of our modern lifestyles. Each of our daily routine should reconnect and experience with our natural state, with the spirit and the natural world. Live our daily life which is a time of renewal and rejuvenation, with a sense of peace and well-being. Spirituality should start within along with moral values and the importance of connecting to nature and the world around us. This oneness of nature and natural world, in honouring the duality in everything with mindfulness and discipline is the way of mystical journey within. It is the principle that we must give and take in equal exchange with our surrounding environment, and balance the masculine and feminine within us so as to exemplify this balanced wholeness in everything through words and deeds. The key to feeling real peace is being able to accept what is. Acceptance simply means recognizing your ego's voice and rejecting it. Knowing that the only person we can change is ourselves enables us to do this [1]. There is a lot of negative energy and craziness in this world, but we can all have peace naturally within each of us, the need is to understand and learn to live with inner peace to accept, feel and experience regardless of what challenges life brings.

SILENCE – The need to accept the divine peace within

The practice of silence, in other way, nonviolence is particularly vital to human service organizations because their exposure to violence and the risks involved with caring for chronically traumatized, often violent people is so high. Individual workers and entire organizations are frequently exposed to collective trauma when tragedy strike as when a suicide occurs in an inpatient unit or a child dies who has been connected with child protective services. All too frequently, the response to such events is a "silencing response" and a chronically "blaming" culture which helps no one but hurts everyone involved. Trust is necessary for any social relationships to be effective so we see the maintenance of trustworthy environments and the repair of broken trust as an essential part of creating a safety culture. Violent environments tend to create a pervasive mistrust of the organization. The result is that in many helping organizations, neither the staff nor the administrators feel particularly safe with their clients or even with each other – and in many cases there is a

good deal to fear because of the rate of assaults in human service organizations. Cultural safety does not just happen. To create, maintain and sustain a safe environment we must understand violence as a group phenomenon and learn how to collectively keep our “social immune system” healthy.

The struggle to understand the concept of “nonviolence has been going on for a very long time, but many of the people who command the most respect – and awe – are those who have actively practiced nonviolence – Jesus, Buddha, Gandhi, Martin Luther King, the Dalai Lama. But the very awe that these men evoke can be off-putting to “regular” people who deny their own nonviolent practice in the face of these mighty religious figures. But practicing nonviolence isn’t difficult for most of us, except under particular circumstances which we will describe in a minute. Actually, if you are reading this, you are practicing non-violence. When you are playing with your kids, working on a project, dining with friends, repairing something in your house (if it is going well), doing your laundry, typing your email – doing most of the tasks of your daily life, every day and month and year of your life – religious motif and that is – most people are non-violent most of the time. Nonviolence is the norm of our existence, at least if we live in a relatively safe home, community, and country. But because you are nonviolent today, does not necessarily mean that you won’t engage in violence tomorrow. To be truly committed to nonviolence means objecting to violence principle, not just in today’s practice, even though you may have the reason, means courage, and physical and emotional strength to be violent. Gandhi called this the “nonviolence of the strong”[6].

Human beings, by our very learned nature, are selfish creatures which is not at all compatible with the true nature. Those who are naturally selfless get walked all over and typically spend their lives being used and abused because they don’t understand that everybody else doesn’t operate in the same fashion. The rest of us have to make conscious decisions not be selfish and greedy. It’s not our fault. We’re programmed for self-preservation. We’re animals going on instinct. In Romans, it says that Jesus never pleased himself. He always lived for others. Our learned nature includes, selfishness, ego and materialistic. Without planning, we default to thinking of ourselves and our own needs all day long... And often times, when we do think of others, it is because it is directly connected back to ourselves in some way. War can be seen as a disturbance of the moral order, a situation in which ordinary people who would otherwise have nothing against each other try to kill each other.

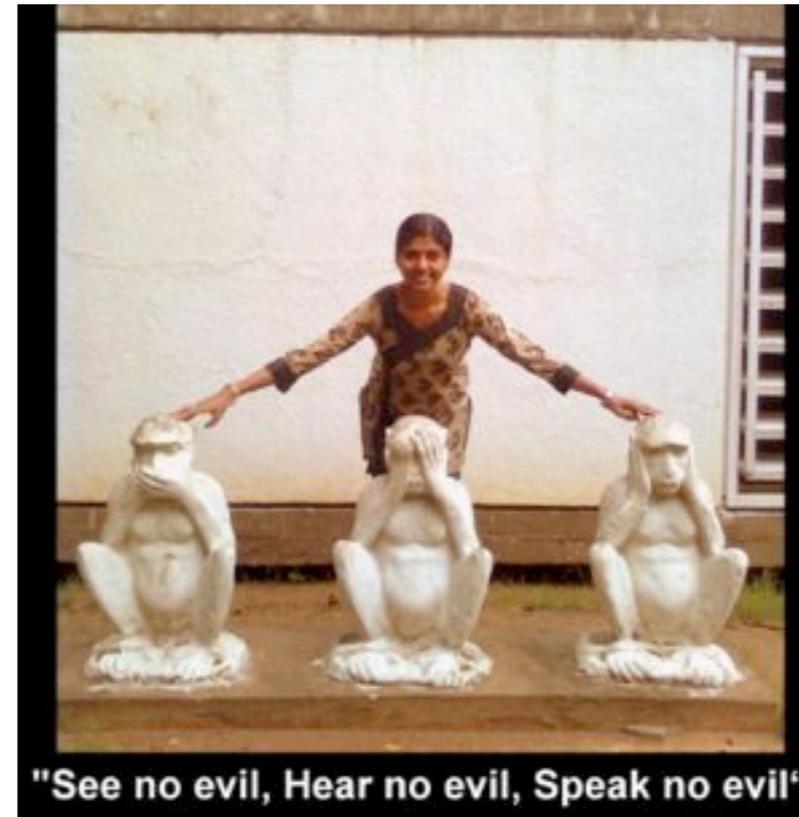
Society consists of innumerable individuals having a common bond. That bond is mutuality. We live as part of society and the unit of society is the individual. Like individuals-like society and vice versa. The above relationship is both ways true but relatively so. In modern times, society is conceived in terms of economic conditions and their management. It is assumed that if the latter are good the individual will be good too. Behind this assumption is the belief that the external cause can explain everything and that an individual's own quality and competence do not matter. Its converse is equally one-sided. It holds that the individual's own quality and competence constitute the basic or material cause of virtue and vice-versa and that economic management and social circumstances act only as external causes. Neither proposition encompasses totality which can be represented only by the formula --individual, economic management and social order. A relative and balanced transformation of all these three constituents can alone establish a healthy and non-violent society. Both democratic and socialist systems have in them the seeds of violence. There is a need for a third system to usher in world peace. The Jain philosophy has an important principle called 'anekantavada' (the doctrine of manifold aspects). It considers the third alternative faultless--neither 'this' nor 'that' but 'this as well as that'. In philosophy both eternalism and non eternalism are acceptable. Anekanta will consider neither blameless. When both are integrated as 'eternalism-cum-noneternalism' we get the third alternative which is blameless. In the same manner it is possible to find a lasting solution to the problem of world peace by integrating the socialist economic system requiring a definite limit to individual proprietorship with the democratic individual freedom [3].

The famous historian Toynbee talked of the twin questions of bread and faith. Neither in isolation can be faultless. Only that system can be conducive to world peace which ensures both in the right proportion. We are inhabitants of the same planet and share a common solar system. Differences of race, colour and religion constitute an unholy trinity that has so divided humanity as to make hostility among men appear more real than friendship. It is this hostility which has vitiated the natural concept of coexistence. How ironical that we have to make strenuous efforts to make people understand the principle of world peace and friendship, whereas no effort whatsoever is required to make them understand strife and unrest! Man's ego prompts him to be more and more ambitious. It is this ambition which lies at the back of materialism. He has sensations too and he always wants pleasant sensations. It is again this hedonism and love of comfort that props up materialism. And a materially successful person looks down upon all those who are less privileged. As a result of all this, the entire energy of the individual is being spent in indulging his ego and his pleasures [3].

How can we then think of world peace and non-violence and of the ways of bringing them about? Peace and non-violence are no more subjects of philosophy; they are essentially human conduct. It is common knowledge that practice is much more difficult than precept and since a major part of society is motivated in its activities by ambition and the pleasure principle, the inevitable consequence is violence and unrest. How can we successfully change the situation? This question agitates our mind again and again. We do talk of non-violence but do not know how to break the cycle of violence. The question naturally arises whether it is so easy to give up ambition that one can do so merely on the basis of discussion and deliberation or whether one can give up the pleasure principle merely by reading about non-violence. Undoubtedly without saying goodbye to hedonism and materialism there can be no end to the cycle of arms race, wars, unrest and violence. Non-violence is an eternal religion but we do not accept it as such. It is only when humanity is threatened with destruction that we start thinking of non-violence and of the ways of spreading it. It is thus clear that the reason why non-violence is not developing independently, is our habit of treating it merely as a method of crisis management. Though violence is a negative tendency and non-violence a positive one, for all practical purposes we have changed their places. As a matter of fact a serious misunderstanding has arisen because of the word non-violence, since it is taken to mean the negation of violence. By this reasoning, violence has become primary and non-violence secondary. It has led people to believe that violence and not non-violence is an unavoidable part of life. The rigmarole of violence automatically comes to an end once non-violence is understood to be an inevitable part of life.

PEACE - The fundamental moral universality of spirituality and all religions.

World peace is not only possible but inevitable. It is the next stage in the evolution of this planet--in the words of one great thinker, Pierre Teilhard de Chardin "the planetization of mankind". We hold firmly the conviction that all human beings have been created "to carry forward an ever-advancing civilization"; that "to act like the beasts of the field is unworthy of man"; that the virtues that befit human dignity are trustworthiness, forbearance, mercy, compassion and loving-kindness towards all peoples. We reaffirm the belief that the "potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this promised Day of God." These are the motivations for our unshakeable faith that unity and peace are the attainable goal towards which humanity is striving. A very important strand of Christian thinking urges us to forgive our enemies. The thought naturally arises as to whether this is the key to peace. Consider these words about Jesus, our perfect example [2]:



Selfless savior, murmurless master
Simply a servant, lovingly last
Father's faithful, a generous giver
Only for others, always alive
Always alive, always asking
Hoping and seeking
Vessels to break, vessels to fill
Fruit to abide

This truly is the Father's desire for us, that we would be changed more and more so that we would act and think the same way that Jesus did. He came to earth as a servant, and he lived his life, and even the death he died, was for others. Christianity was understood

by the earlier followers of Jesus as a definitively nonviolent practice [8]. The thinking on non-violence spans thousands of years and many different cultures. Nonviolence has roots in Judaism as well, going back at least to Palestinian Talmudic sources of the middle third century. Truth, justice, and peace are the three tools, according to Jewish thought, for the preservation of the world. "While Judaism does not appear to require a commitment to non-violence in order to fulfill its precepts, it so sharply curtails the use of violence that nonviolence becomes more often than not the only meaningful way to fulfill a life dedicated to truth, justice and peace" [7]. Islamic scholars have an active discourse around nonviolence and according to Chaiwat Satha-Anand (Qader Mohideen) co-editor of a book addressing Islam and nonviolence, "a practicing Muslim should possess the potential for disobedience, discipline, social concern and action, patience and willingness to suffer for a cause, and the idea of unity—all of which are crucial for successful nonviolent action. It remains to be seen how Muslim intellectuals will attempt to tap the fertile resources of nonviolent thought within their own tradition and resolve the paradox of living as a true Muslim in the contemporary world" [9]. Buddhism is fundamentally nonviolent. According to Buddhism, for a man to be perfect there are two qualities that he should develop equally: compassion and wisdom. Right Action aims at promoting moral, honorable and peaceful conduct, admonishing us to abstain

from destroying life, stealing, dealing dishonestly with each other, engaging in illegitimate intercourse, and encouraging us to lead a peaceful life in every way [10].

The Bhagavad-Gita had a major influence on Thoreau and through him, Tolstoy, and King. It also was the single most influential work in forming Gandhi's thought. Gandhi said "I object to violence, because, when it appears to do well, the good is only temporary; the evil it does is permanent". In his letter from the Birmingham Jail [11], Martin Luther King wrote, "I have earnestly opposed violent tension, but there is a type of tension which is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, so must we see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood". As per Frank Roby, silence is not peace. Peace does not mean universal agreement. Peace means mutual respect, and it is the pinnacle of a four-stage process. Peace begins with liberty — the escape from tyranny. It moves to justice, which begins with revenge but matures into fairness. The process then transitions to freedom — the practice of living a just life. And only then can true peace be realized. Peace is the byproduct of honing our decisions through the friction of deciding what is just and the healthy tension of protecting the freedoms of opposing thinkers (Frank Roby, CEO at Empower African Children, based in Dallas, Texas [5]).

Peace is present right here and now, in ourselves and in everything we do and see. The question is whether or not we are in touch with it, writes Thich Nhat Hanh, a Buddhist monk and author. We've all had those eureka moments of feeling that everything is right and good in our world. But we need to make a conscious choice to emphasize those feelings in our lives. Learning to stay balanced is a lifelong endeavor. And yet, making small changes to your daily routine can help you reap big benefits. The essential point is that, except in an ideal world, forgiveness is rarely possible without acknowledgement of the harm done by the oppressor, and a commitment not to continue with the harming. The universal declaration of human rights is supposedly the world community's response to the problem of cultural diversity. What it purports to say is: 'Cultural diversity is wonderful, so long as certain universally agreed principles are adhered to. Lasting peace will require much more such open-hearted honesty of the same kind. Conflicts and war are not the flow from outside, it's the journey of each mind of living being who fails to understand the true nature with self awareness and enlightenment which is the real need for inner peace.

Let us hear and listen the words of Dr. Rod Pezeshki [4], a Reiki Master/ Spiritual Healer, "I'd like to take you on a mystic journey in these very few lines. As I'm sitting right here listening to my meditation music, I'm tuned into the energy that's beating my heart. My breathing is really slow and deep. I can follow the path of each oxygen molecules entering and exiting my body. Please take a conscious deep breath right now, you are now connected to my consciousness which is intentionally rising your vibration from a lower frequencies into higher. I'd like you to read this post couple of times allowing the words taking over your sub-conscious mind. There is so much love in this space, the only energy I feel is love, surrounding the spaces in each atom, molecule, cells, and tissue of my body. I see and feel a brilliant light passing through these space and emanating inward like a spiral and outward beyond my local space. When you close your eyes and have read this few times, focus on the center point between your eyebrows. Take a deep breath and allow your attention fall to the peripheral (side) of your visual field. Like a diver whose going to jump off of the diving board backwards in an infinity pool of beauty and peace, step to the edge of the board, take a deep breath and dive energetically backward into oceanic space of your kindness. Feel the love energy washing over your entire body, cleansing the dense fear and worry frequencies surrounding you. the ocean of eternal love you released yourself into is pure awareness. you just shifted the content of your awareness to absolute bliss. we are one body, one mind, one soul traveling into infinity together, now, forever, expanding. Feel your greatness and trust yourself. Enjoy the journey my friend. Namaste."

Proverb 1: A 400 year old Japanese image for a 2,500 year old Chinese code of conduct. From the East, a noble moral code to follow, avoid evil in all forms. "Hear no evil, see no evil, speak no evil."

Proverb 2: Professor Archer Taylor (1890-1973), a folklorist, writes about a Roman proverb. He traced it's early origins to a sermon in Paris about 1300 AD and to Gesta Romanorum, a Latin collection of folklore and legends in the late 14th century. "Audi, vide, tace, si vis vivere in pace." "Hear, see, be silent, if you want to live in peace."

Proverb 3: A Proverb in the making for the 21st century. "Hear all, see all and speak out for freedom and liberty, if you want to live in peace."

As a naturalist and creative artist, my life is always at oneness with nature along with spirituality and morals to get balanced with. The need of the hour is to understand that, nature is always peaceful naturally, if human kind fails to understand his/her true nature and implement the warlike situation by himself, who can take responsibility? The reflection from

my lifestyle and life on peace is “silence”. The way to refine and balance ourself with spirituality and morals. Here is some thoughts on Divine Silence.

PEACE AND SILENCE - A Mystical Journey Within

- The divinity within to explore
- The rhythm of life to exist
- To live and to stay alive!
- Divine silence in life
- The grace within to illuminate
- To glow and to spread
- To spread the rays in and around!
- Dutiful silence in life
- The gift from nature to live
- To feel the consciousness
- To gain knowledge and power!
- Non-violent silence in life
- The need for peace and integrity
- The need for spiritual balance
- To be silent and to live life..

Personally I feel, it’s not the unity, but the diversity is our strength which happens due to the acceptance of each individual nature with maturity and egoless mind. Unity is the feel to experience but diversity is the acceptance. We have to promote a culture on non-violence and peace through silence. With mindful respect and value to all religions, at the same time, as a free thinker I can define peace as “The fundamental moral universality of spirituality and all religions”. The various levels of this culture should focus on the interdependency, integrity and independency. The three I’s should start with each individual, within family, community and society. Starting with inner change within each mind of human need self-awareness and development. The lifestyle to value and respect mutually and equally accepting the true nature of each individual by themselves to get interconnected with each other’s nature and culture. Think Globally, Act Locally is the way to share and care with basic and common humanitarian

attitude. Let each of us act, not just merely talk or preach! Let each of us practice to feel and experience the silence within! Let each of us travel through that mysterious spiritual journey of silence to refine ourself! Let each of us get enlightened with self awareness and development to maintain natural peace to transform and liberate within and all around.

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Suggested Readings

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Peace Education Worldwide: The Radijojo World Children's Media Network Experience

Abstract: Radijojo World Children's Media Network (in short: Radijojo) is a multi-award-winning NGO connecting children in more than 100 countries. This article provides empirical examples and theoretical reflections of how children worldwide contribute to a culture of Peace, using the power of non-commercial participative media, in the Radijojo framework. The report is based on the methods of Participatory Action Research and Participant Observation. This perspective is inevitably "subjective"; but it offers the chance to give neutral observers relatively rare empirical insights into the peace educational fieldwork on several continents; insights into the complex processes behind this fieldwork for peace, insights that can be triangulated or falsified in follow-up studies. The observation period is the time since the establishment of Radijojo in 2003. This long timeframe allows of more than a decade allows general critical analysis and reflection. However, the main focus is on projects in more recent years.

Keywords: Peace education, Radijojo World Children's Media Network, children's media, intercultural dialogue, conflict prevention, children's rights, civil-society media

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Children are the most vulnerable group of humans. They are the ones that suffer most from war and armed conflict. It is their future that is at stake; both generally worldwide and especially in the conflicts that we have to observe from Gaza to Libya, from Ukraine to Syria, from South Sudan to Iraq. Children have the right to be saved from armed conflict.

Hence, children should be in focus of the activities of peace building.

But children are also global citizens. They have the abilities to contribute to a global culture of peace. They have equal rights of free expression and participation. But too often, they are neglected from raising their voice for peace. Worldwide, it can be observed that children are talked down, marginalized, underestimated.

Hence, we have to empower them to speak up for peace and make friends across cultural, geographical, religious and social borders.

In the following, we give examples of how Radijojo World Children's Media Network tries to contribute to these goals. We share lessons learned and, at the end, give some recommendations.

But first some general informations about Radijojo and the role of peace education in its mission:

About Radijojo World Children's Media Network

Radijojo has been founded in 2003 as independent NGO to empower children to create and use non-commercial media for education, peace, children's rights. All content is made with/by kids for kids; it is free of advertising; it is offered as Open Educational Resources to schools, kindergartens, public libraries, civil-society media (community radios) for free. Radijojo has been awarded by UNESCO, UNICEF, UN Alliance of Civilizations, German Federal President et.al. Patrons are German chancellor Angela Merkel and the world-famous conductor Daniel Barenboim.

Methodological comments

The report is based on the methods of Participatory Action Research and Participant Observation following the spirit of Paolo Freire both as researcher and educator. Hence, the article does not pretend to be a „neutral“ or „objective“ document created by a not-involved

observer. It is written by a children's media and Peace activist who is leading the organisation Radijojo and several of its projects, working both in the field and in the general management.

Like many other actors working for Peace, Radijojo is a grassroots civil society-driven organisation; a small social system that can „objectively“ be described in workflows, mission statements and financial reports.

But these standardized quantitative methods often miss much of the point. After all, organisations like Radijojo are social systems created for social change. They do not follow corporate business plans; but missions that are developed as an ever-developing mix of individual experiences, subjective emotions, personal insights and collectively shared values. The mission of organisations like Radijojo is not developed on the basis of quantitative market analyses, since children are not „a market“ for activists. Under economical premises and conventional rational choice aspects, we all would have left Radijojo a long time ago. So, quantitative analysis of Radijojo's work seems not enough as a pattern of explanation.

In other words: Central human values like Peace, friendship, empathy and joy can hardly be adequately operationalized into numbers – neither for controlling purposes and nor for serious social research.

This is why we give „subjective“ insights into two of such important aspects in the following: the historical context of Radijojo being a „German“ organisation and biographical aspects that can explain significant parts of the reasons for the decisions made to focus on working for peace.

Radijojo's work for Peace in its historical „German“ context

The fact that Radijojo is a German organisation is of significance in this context: The founder and the leading team of Radijojo are Germans. They are fully aware that their home country Germany, in its history, was responsible for the most terrible wars on the planet: World War I and II. They are aware that their home country was responsible for a historically singular event of genocide: the Holocaust. They are aware of the ruthless behavior of German colonialists in Sub Sahara Africa and elsewhere. They are ashamed

of these parts of the history of their country. They are aware of the special role that Germany as a country and Germans as responsible „Global citizens“ should play in the international community, with this given background.

Hence, working for Peace is one of the key values of the whole Radijojo team. And it is the value that links us with like-minded partners worldwide.

Radijojo's work for Peace in its biographical context

The work of Radijojo should also be seen in the context of the personal motivations that lead to the engagement for peace: Radijojo's founder Thomas Röhlinger grew up just a few miles away from the historical place of concentration camp KZ Buchenwald. He grew up in East Germany, a country where anti-war and anti-fascist propaganda was omnipresent. But still, as a pupil in the rural area of Thuringia in the 1980ies, he could hear a lot of antisemitic, fascist and racist statements of peer students on the schoolground, often in form of „jokes“ like „Ich bin hungrig/mir ist kalt – ich will zurück nach Buchenwald“ (I am hungry, I am cold – I want to go back to Buchenwald“). Later, he often heard local soccer fans singing antisemitic songs e.g. „Berlin, Berlin, Juden-Berlin!“ or („Berlin, Berlin, city of the Jews!“) In the last years, an unprecedented series of killings of innocent foreigners in Germany was revealed by the police. The alleged murderers grew up exactly in Röhlinger's home region, in the town of Jena. He is still ashamed that this could be possible, in Germany, just a few decades after World War II. and Holocaust.



Röhlinger's both grandfathers served in the Nazi army Wehrmacht. According to family stories, the first grandfather was a high-level engineer who helped to build the notorious bomber aircrafts that killed tens of thousands of innocent people. His second grandfather served as a doctor at the front and was captured by the Red Army. He came home many years after the war had ended, as a broken man.

His father Peter Röhlinger, a German politician who is a co-founder of Radijojo, can still remember the nights that he spent in a bomb shelter in Jena during World War II. He always made clear that we all have to fight for peace, both when talking to the

family or in his political life as mayor of Jena and member of the German Federal Parliament.

It was this personal context that raised Thomas Röhlinger's awareness for the importance of peace and tolerance and created some personal moral obligation to „do something“.

From this perspective, both the institution and the work of the German core staff working for Radijojo can be interpreted as concrete personal contributions to Peace, by German media and education activists. These activities are supported by German official institutions; which should not be given for granted with reference to the German history.

Radijojo's work for Peace, applied to project level

The work for Peace is core element of the most important project that Radijojo has been running since its foundation in 2003. In each of these projects, the element of Peace education is applied in a different context; adapted to varying project missions, geographical regions, age groups and social milieus.

In the following, we will give insights into the most relevant of these projects and how the peace education philosophy is adapted to each context:

"We are the future of Morocco!" www.futur.edublogs.org

This project is a media based project to empower children and youth in Morocco for Peace, education and intercultural dialogue. The project shall be seen as part of the so-called „Transformation partnerships“ that the German Federal Government has established with several countries of the post-Arab-Spring.

The strategic/geopolitical background of this „Transformation partnerships“ is clearly the Peace perspective: It is of great importance that Germany and Europe develop positive and sustainable relations with its direct neighbors, especially with the „Muslim world“.

The project is funded by Institute for Auslandsbeziehungen (IFA) with funds of German Federal Ministry of Foreign Affairs. It is collaboration between Radijojo and its local partner Youth Association for Culture and Development (YACD), involving schools, children's centre and NGOs in different parts of Morocco.

The peace education aspect is central for the project. Adapting it to the projects mission and context, peace education is combined with:

- training of methods of peaceful conflict solution
- helping children to use all kinds of arts and media to express their views, hopes, dreams and fears; as essential basic elements to strengthen self-esteem, allow self-expression, encourage self-reflection, foster peer-to-peer exchange and support equal access to public awareness
- encouraging children and youth to have their say in the Moroccan society on issues of their concern, contributing to inner-Moroccan dialogue; to smooth and inclusive transformation (this is what the project title „We are the future of Morocco“ stands for).
- helping children to make direct media-based contact with peers in other countries, especially Germany, to foster intercultural dialogue
- helping educators to use web-based resources for Peace-building in their local education contexts (both formal and non-formal)
- helping international organisations like Anna Lindh Foundation and UN Alliance of Civilization to transfer their peace-building know-how to Morocco and the Maghreb region
- raising awareness and gain appreciation for the work of the children and their messages with local exhibitions of the artwork made by the young peace activists
- raising broad regional awareness of ten thousands of Moroccans for the achievements of the children through collaboration with broadcasting media (first public station SNRT, now private station MFM)
- gaining international recognition for the work of the students with high-level awards: World Summit Youth Award in Montreal/Canada and winner prize of Global Forum of UN Alliance of Civilizations in Vienna/Austria

The project has started in 2012 and is since then ongoing. The team has successfully overcome a lot of challenges and scepticism:

- scepticism towards western people coming to small, traditional local communities, e.g of the Berber communities in remote regions of the High Atlas Mountains
- scepticism towards western educators entering the highly regulated education sector

- scepticism towards western media activists entering the highly regulated media sector
- scepticism towards the approach to work with very young children and youth as primary focus group of peace education

The project regularly gives evidence to the hypothesis that peace education should start as early as possible, before prejudice, ignorance and aggression against other cultures, religions and nations develop. It proves that peaceful collaboration is possible between Muslim and Western organisations. It proves that such collaboration brings results that otherwise would not be possible. It proves regularly that there is an enormous interest for such collaborations all over Morocco and beyond; an interest that is by far higher than Radijojo can meet with its given capacities.

Global Green Kids www.radijojo.de/globalgreenkids

This project is mainly dedicated to Environment, Nature and Sustainable Development; connecting children in Europe with peers in the Global South and all over the world. The link to Peace education is of great importance; and it is very obvious: Peace is the overall context of this project. Without a healthy environment, fair development and robust nature, Peace will not prevail. And without a peaceful collaboration, none of the global problems concerning environment and development will be solved. These are some of the main insights of the young activists that repeatedly derive from the workshops.

This link between Peace, environment and development was also one of the central messages that UN Messenger for Peace Jane Goodall shared when she was repeatedly interviewed by the Radijojo kids. Jane's granddaughter, an activist of the next generation, personally joined the Global Green Kids for a workshop and supported this message.

The project has a focus on 9 modules in local schools; 6 of them in Germany, one each in Hungary, Czech Republic and Poland. In each module, the local school partners with an organisation in the Global South; with the goal to create a true North-South dialogue. This can be considered as another series of examples for fruitful practical peace education.

Global Green Kids is funded by the German Federal Foundation for the Environment (DBU) and the City of Berlin (LEZ). The project is official national project of the UNESCO Decade „Education for Sustainable Development“.

We discover the world www.radijojo.de/we-are-discovering-the-world

This project is Radijojo's initiative for fair globalization and development; focussing on issues like child labour, children's rights, fair trade and gender. It is supported by German Federal Ministry of Economic Cooperation and Development and „Bread for the World“.

Like in the Global Green Kids, each module makes a link between a school in the North (Germany) and the South; reaching from Uganda to Kyrgyzstan, from Brazil to Pakistan. Partners are renowned organisations like Global Campaign for Education, Global March Against Child Labour, Plan International, UNICEF and dozens of grassroots organisations in the Global South.

Again, the link to Peace is quite clear: This project can be considered as an example for the statement of Mr. Federico Mayor Zaragoza, former Director General of UNESCO (quoted from Global Education Magazine facebook page)

"Humanity can not achieve a sustainable development without a culture of peace..."

This link becomes obvious e.g. when the students learn about the life of children in a refugee camp in Malawi or when they make friends with students in Afghanistan who are both directly suffering from the violence surrounding them.

The fact that children in all these countries learn together and try to find solutions for urging global issues is a remarkable achievement of Peace education in itself.

Unfortunately, only the educational work inside Germany is funded; all the collaboration with the South partner is totally dependent on voluntary engagement; which limits the repeatedly proven impact of the project for Peace and Development.

EUROMED KIDS www.radijojo.de/euromedkids

This platform is connecting children and youth in the EUROMED region (EU and MENA), using participative media for peace, intercultural dialogue and children's rights. The initial funding was granted by Anna Lindh Foundation (Alexandria) with funds of the European Union. Anna Lindh Foundation represents more than 40 countries of the EU, North Africa and Near East. This includes several countries with massive conflicts: Syria, Egypt, Israel, Palestine and others. So, from its regional scope, this platform has the potential to play an important role in establishing a „structured children's dialogue for Peace“ around the Mediterranean region.

The pilot project with Anna Lindh Foundation proved that

- children across the EUROMED region are willing and able to use media and arts for peaceful dialogue
- children across the EUROMED region are willing and able to use the EUROMED KIDS platform as a common space for peaceful dialogue
- educators and parents across the EUROMED region are willing and (when properly trained) able to support their children in their work for Peace
- civil-society media in several EUROMED countries (Turkey, Cyprus, Germany) are willing to share and distribute kids-created media content for peace
- But the pilot project revealed and proved serious challenges that hinder Peace education in the region:
- bureaucracies on national, regional and local levels hindering peace education work on the ground
- language barriers hindering successful dialogue and fast collaboration
- racism, prejudice, ignorance among local communities negatively effect children across the EUROMED region in their emotional and intellectual, from early on.
- existing education systems do not support peace efforts by children in appropriate and regular form
- existing media systems do not support peace efforts by children in appropriate and regular form
- all kinds of political, economic and religious power groups hinder and threaten the peace education efforts on the ground
- insufficient funding and bureaucratic funding policies discourage peace education organisations significantly

The project gave strong evidence to the hypothesis that long-year, continuous and reliable funding are essential to create sustainable peace education effects; both in longer perspective and with reference to a large scale of beneficiaries.

For Europe as a continent, especially for the communication of children within the European Union, Radijojo has created the platform EUCHIRA (European Children's Radio) in 2008: www.euchira.eu

The Transatlantic School Initiative / Across the Ocean

www.across-the-ocean.org and www.radijojo.de/transatlantic-school-initiative

This project is connecting children and educators in Germany/Europe with peers in North America. The historical context of this project is the Transatlantic partnership rooting back to the post-war European Recovery Program. It is funded by the Transatlantic Program of the German Federal Ministry of Economy.

Again, Peace education is at the heart of the project: Germany and the US were enemies in both World Wars. East Germany and the US were enemies in the Cold War. There is still a lot of prejudice and lack of knowledge on both sides of the Atlantic to be found both among kids and adults.

These deficits have the potential to seriously harm the peaceful partnership that is today connecting both countries and world regions.

Again, we have been successfully connecting children and youth of all age groups, creating and sharing media.

The project has a remarkable scope of issues shared: Experiences of Youth exchange, history, nature and environment, education, children's rights, sports, rights of minorities, rights of indigenous cultures, school violence and much more.

This is another aspect of Radijojo's Peace education methodology that has proven success: Empowering kids to find common ground on a wide range of issues, sharing experiences from many different fields, helps them to learn to know each other, respect each other and become friends.

Radijojo's global holiday media camps www.radijojo.de

During holidays, Radijojo offers media workshops for kids from marginalized communities in Berlin, connecting them with peers worldwide in video conferences; thus giving the kids access to innovative forms of media based global education. With our media camps that we have been conducting since 2011, we have successfully made media links to children in dozens of countries: Kenya, Mexico, Nicaragua, Argentina, Russia, Hungary, Kiribati, Kazakhstan, Mauritania and many others.

The holiday camps are in an informal holiday camp setting in a local youth centre. Since the project is visited by kids from marginalized backgrounds on voluntary basis, it has a bit

more emphasis on entertainment and joy than in our regular school workshops who focus more on educational results.

This project regularly contributes to Peace in two directions:

- On global level, it connects children worldwide in the spirit of Peace, joy and friendship. It connects children of all continents, different religions and cultures in a safe, child-friendly environment. Many of the relations established in the media camps last for years. Social media play a growing role in this „global networking for Peace“ effect.

- On local level, it contributes to a peaceful coexistence of children from diverse cultures. Many of the kids have the roots of their families in war/conflict-affected countries like Palestine, Lebanon, Syria and former civil-war regions of the Balkans. This work is of special relevance, if one considers that Germany increasingly becomes a „battlefield“ for „imported“ conflicts between the rapidly growing different ethnic groups of refugees and migrants: The Gaza conflicts lead to open violent street fights between pro-Israel and pro-Palestine groups in Berlin. The recent attack of IS in Iraq against the Jesside communities lead to open unprecedented street fights in the rather remote town of Herford between Jessides and radical islamist groups etc.

The project has earned the prestigious „Goldene Göre Award“ as best national children's participation project.

Again, funding is the main limiting factor: The lasting peace education impact of the project and the number of direct beneficiaries could be much higher with a direct and continuous financial support of our award-winning work.

The main reason here is a local one: Whilst Radijojo gets significant funding from national level, it always lacks the support needed on local level; which constantly endangers the work of Radijojo as a whole.

Even Berlin is the capital of one of the richest countries in the world, our local working conditions are not satisfying: Right now, we have to move and rebuild our local office – for the fifth time in 12 years. We lose a lot of money again (which we do not have); and we lose lot enormous social capital (all the connections to the marginalized kids and families in our local neighborhood) because of this decision that was made by local authorities of the city of Berlin, claiming to have no money for initiatives like us (we are not the only ones suffering from such decisions).

After more than a decade of multi-award-winning work, we have no clear perspective about where our headquarters in Berlin will be in the next year and beyond.

At the same time, the same local Berlin authorities spend millions of euros to rebuild a castle that was destroyed in World War II.; a castle that belonged to the former German Kaiser who was responsible for triggering World War I. - which brings us back to the interrelation of German history, war and peace education.

Conclusions and Recommendations:

The examples indicate that participative media based Peace education can be effective and efficient in the work with children of all age groups, in all world regions, of all social, cultural and religious backgrounds.

This media based peace education methodology – this is our hypothesis based on more than one decade of successful work with all five continents - has the potential to serve hundreds of millions of children, youth and families worldwide to learn, live and work together for a more peaceful world.

Participative media based Peace education can significantly contribute to the sustainable development of a global culture of Peace.

But this can only be successful with regular, reliable and sufficient funding: for research, for internationally coordinated project implementation, for the establishment and maintenance of common non-commercial media platforms for Peace, and above all for the practical peace education field work with children and educators worldwide.

It furthermore needs intense and enduring support from the education and media authorities, the civil society on global, regional, national and local level, from parents and the academic sector.

This, in turn, needs massive changes in the international and national political priority list and agenda.

We all, as global education experts, academics and practitioners must not only again and again analyze this deficitary status quo. This has been done countless time before; and it did obviously not bring the change needed.

Both from the viewpoint of participatory action research and peace education practice, it is our duty to pro-actively work for the recommended changes.

Transversal Studies Section

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The War and the Interaction Between Levels of Reality: a Transdisciplinary Approach to Peace

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The Practice of the Debate of the Tibetan Buddhism as a Space of Artificial Intelligence

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Las nuevas fronteras del terrorismo. Derechos Humanos y comunidad internacional

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Peace Dies, Boko Haram Rises

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La democracia en los nuevos espacios de lo político

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La complejidad del universo educativo: el debate que perdura

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The War and the Interaction Between Levels of Reality: a Transdisciplinary Approach to Peace

Abstract: What is the connection between war, human gender division, and personal evolution? Making new connections between things already known is a very interesting included third that reconciles the contradiction between the information already acquired and the new information, the inventions, the discoveries. The transdisciplinary methodology also refers to the principle of the included third, the projection of a phenomenon in at least three levels of Reality in order to understand it objectively and the continuous causal triangulation. In order to understand the phenomenon of peace and war we must, therefore, study the interactions between the most relevant levels of Reality regarding this matter and their consequences. A war or peace result in a certain level of Reality is a phenomenon composed of itself and its opposite in the adjacent level of Reality. Hence, from the perspective of circular causality, a war in the physical level has always as cause a war in another level. War between states belongs to a logical chain that ends with the comfort zone of the self-calming of the individual. The responsibility equates with *inverting a contradiction*: instead of war in a certain level we must have peace and instead of peace in a certain level we must have war. The circular causality specific to the animal level, when applied, triggers and projects within the human level a correspondent circularity between the emotional violence and physical violence, grounded on the contradiction, lacking the presence of the included middle of the mind, between masculine, physical power and feminine, emotional power. The failure to obtain peace, represented by the triggering of the physical or emotional conflicts, is, in reality, the general resultant of the *failure of the personal relationships* within the social system at a given time. However, the falling into the animal level is possible, only because there also exist the possibility of ascending to the cosmic level, of personal evolution. In conclusion, the recurrent war is just another price paid for the validity of the individual path. We cannot take the path for anyone else but ourselves. There is a contradiction between nothing can be done and anything is possible and its included third is that something can be done though. This something is a type of education that is able to provide the circumstances necessary for real personal experiences and understanding.

Keywords: transdisciplinarity, war, levels, peace, evolution, causality, education, coexistence, balance.



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There must be war?

From a transdisciplinary point of view, when a certain result is desired, we must acknowledge that that result belongs to a certain level of Reality and this is the reason for which there is at least another level of Reality in which that result is projected at once as itself and its opposite. According to the logic of energy, this happens because a result is always an actualization obtained through a contradiction between an actualization and a potentialization and any included third means bringing peace to a contradiction and it contains the contradiction and its pacification simultaneously.

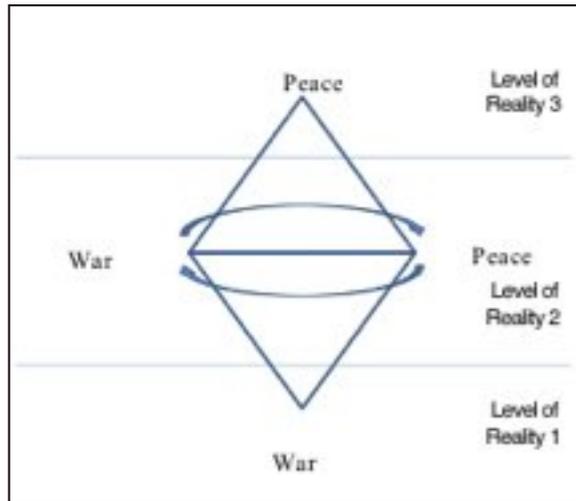
Therefore, a result of peace or a result of war shall always be composed from peace and war at once in another level of Reality. For instance, emotional peace is often the result of the reconciling the war between mind and body, and in the same time it is also true that without the contradiction between mind and body the human emotional level would not exist.

We can view peace as a stable relationship resultant of itself and its opposite in another level of Reality, due to the presence of a third factor. However, following the same transdisciplinary logic, for each win or advantage inside a relationship we can identify a loss or a disadvantage within the same relationship or outside it. Managing the disadvantages afferent to the advantages is a question of responsibility for the participants to that interaction.

When three levels of Reality interact at once, according to the above logic, we will have at least an advantage and at least a disadvantage. In this respect, peace can only be reached by purposely sacrificing the entirety or a part of the advantage of our level for the sake of good of others and the unavoidable disadvantage caused by the interaction of the levels of Reality to be distributed equitably between the participants to the relationship.

It's the same with the “thinking positive” versus “thinking negative” trends; if we want to think positive instead of negative on a specific level, then we had better choose another certain negative thinking to back it up.

However, such a sacrifice cannot be performed without understanding that a gain in a lower level of Reality is less valuable than a loss in a higher level of Reality. It is the difference, if you want, between concord, which brings peace to everyone together with ascending in level, and compromise, which brings peace to everyone together with descending in level.



GRAPH I: A war or peace result in a certain level of Reality is a phenomenon composed of itself and its opposite in the adjacent level of Reality

According to the said principle, a war result in a certain level will be projected, like the peace result, still to a war-peace contradiction in an adjacent level of Reality. Nevertheless, if the peace result is an ascendant included third caused by the intervention of a presence factor, the war result in its turn is a descendant included third caused by the intervention of an absence factor.

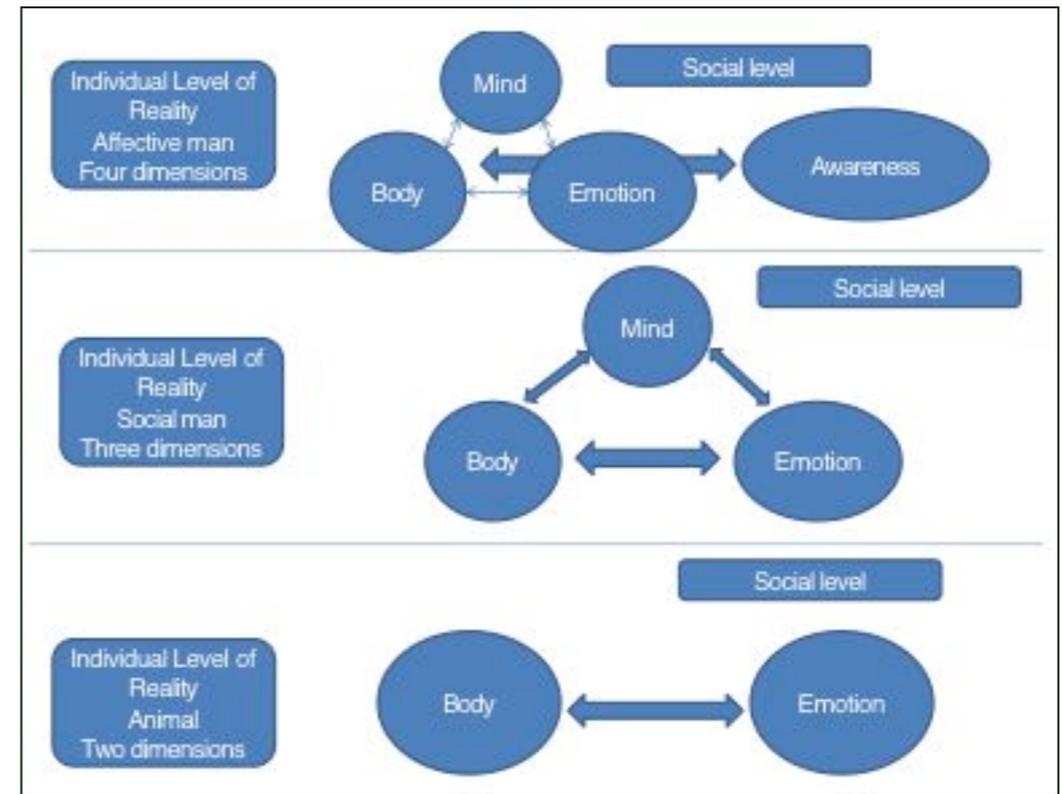
Hence, from the perspective of circular causality, a war in the physical level has always as cause a war in another level.

The ternary fundamental structure of the human being becomes in this way the first parameter to be taken into account. Alike with the ternary structure of the Reality, it includes the physical component, the intellectual component and the emotional component.

Nicolescu (2007):

“Any thinking grounded on the ternary structure of Reality is of immediate actuality” (p. 305).

An essential epistemological transdisciplinary principle states that the Reality cannot be understood objectively from the point of view of a single level of Reality, but from the perspective of three levels at once. This is why, in order to study the level of Reality of the normal human being we have to connect it to other two adjacent levels: one with a binary structure and one with a quaternary structure.



GRAPH II: The interaction between various interior and exterior levels of Reality: individual, social, cosmic, mind, emotion, body

We notice that the usual level of man is one structured ternary, but if these three components of his take part to Reality under a general state of awareness, a four dimensioned level result becomes possible.

As for war, no matter how strange this may sound, the reason for its existence is its avoidance in another level of Reality. The idea that we cannot obtain peace by means of war, widely spread as political argument today, implies the confusion of levels. We cannot indeed obtain peace in the same level as war by means of war, but it is mandatory, for peace to exist, war to exist someplace.

So, the unwanted war at planetary scale appears because conflict is being avoided at state scale, like the political conflict. Peace between political parties regarding the foreign action makes possible foreign violence. Avoiding conflicts between individuals is what makes possible the social action or party action. At last, the avoidance of inner conflict, the constant looking for inner peace leads to war between individuals. The avoidance of individual war, both interior and exterior, which is often the way by which an individual should find the proper place in the world, can be, in fact, *avoiding responsibility*. The

conclusion of the transdisciplinary logic is that war between states belongs to a logical chain that ends with the comfort zone of the self-calming of the individual.

What was said above is not an approval of the war per se, but an emphasis on the importance of *choosing the type and level of war* we must endure. This corresponds with a certain method described by some spiritual traditions, *the payment in advance*, through which a man can learn to become responsible.

In this respect, the responsibility equates with *inverting a contradiction*: instead of war in a certain level we must have peace and instead of peace in a certain level we must have war. The relevant question remains, therefore, in what level should war be endured?

Why is war even possible?

Starting with the fundamental contradiction of life systems (Petrariu, 2013) between life and death, projected in the dynamics of interdependent systems as the contextualized contradiction between to eat and to be eaten, we must state that by enduring the war in a certain level of Reality we understand consuming the energy of that level in order to power up the other levels participant to interaction.

For instance, in the case of the animal level containing bi-dimensional or even single dimensional organisms, the social level, which is the level of animal coexistence, can only feed on the energy coming from their physical or physical-emotional level of interactions. That means that the entire social life of the animals, i.e. the animal food chain system, depends on emotional hierarchy and/or the consummation of their physical bodies in order to obtain the necessary energy to function.

The human individual level, having the reason dimension added, and therefore being a level of a higher complexity, knows more possibilities. The human social level can feed itself on the level of the contradiction between emotions and reason. That means that the human hierarchy is characteristically of an emotional-intellectual nature, instead of physical-emotional nature like the animal hierarchy, while the consummation of the emotional-intellectual level, represented by image, social position, reputation, is the one that can provide the necessary energy for the interdependent life of the systems.

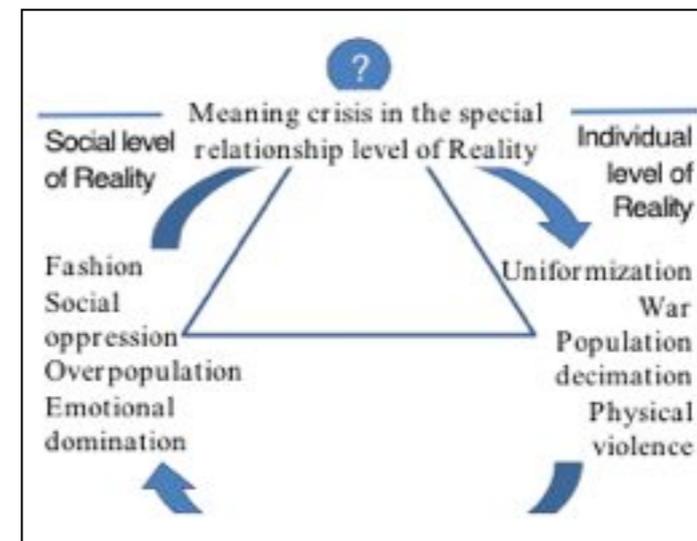
However, in case the ternary contradiction between body-mind-emotion is reduced to a binary one, like that between body and emotions, the laws of the animal level take over and the annihilation of the physical body of the human being becomes the main option in order to solve problems, conflicts, establish hierarchy, provide resources.

Lorenz (1998):

“Let us suppose that an objective etiologist would be on another planet, like Mars, and would observe the social behavior of man with a telescope too weak to recognize and follow individuals, but still capable of seeing big phenomena, like migrations, wars, etc. This researcher would never guess that the human behavior could be driven by reason or even a responsible moral [...] - he should without doubt arrive to the conclusion that the human society is very alike with the society of rats, which are also peaceful within the close tribe, but transform into true demons when fighting any species colleague which does not belong to their own party. And if our Mars observer would also have knowledge about the explosive population growth, about the weapons’ power of destruction more and more perfected and about the division of humankind into a few political sides, he wouldn’t probably forecast for us a future any brighter than that of a few rat societies being at war on a foodless boat” (p. 256).

The animal level of Reality is characterized by a type of order induced by the social level, by external competition, because there must be an order and it will appear in any way possible. In case of animals the external competition is therefore perfectly legitimate, as it’s the maximum possibility of that level. This situation corresponds to general order of the levels of Reality, including the cosmic level of Reality, but applying animal order to human level means degeneration: the descendant direction of traversing the levels of Reality.

The circular causality specific to the animal level, when applied, triggers and projects within the human level a correspondent circularity between the emotional violence and physical violence, grounded on the contradiction, lacking the presence of the included middle of the mind, between masculine, physical power and feminine, emotional power (Petrariu, 2013). In the field of the interaction between the levels of Reality of the relationship, i.e. the individual level, the social level and the special level of relationship, the circular causality lacking included third manifests under the form of utility or meaning crisis. The circular causality is fueled by the contradiction between the individual and social levels, which means that the failure to obtain peace, represented by the triggering of the physical or emotional conflicts, is, in reality, the general resultant of the *failure of the personal relationships* within the social system at a given time. (1)



GRAPH III: Various circular social phenomena caused by the absence of the included third of special relationships meaning for the contradiction between the individual level and the general level of relationship, all deriving from the projection of the causal pair of emotional war and physical war

If the result of the ternary contradiction between body, emotion and mind is a dimension of both conscience and consciousness, then the contradiction between the latter two can become a source of energy for the social level. This can lead to hierarchies established according to consciousness and powered by the consciences of the individuals taking part in the social system.

Taking into account that the level of Reality of special relationships is, from the Object's point of view, correspondent to the cosmic level of Reality, we can establish that the degeneration of the personal relationships is, in fact, the absence in interaction of the cosmic level of Reality, while the four-dimensional level said above is precisely determined by the presence of the interaction with the cosmic level of Reality.

The human being has, therefore, two natures: an animal nature and a divine nature, trans-connected and inseparable (Nicolescu, 2009). We notice accordingly that the human being lives at once in the level of Reality specific to animal kingdom, (subjected mainly to the structure- destruction circular laws), in the level of Reality of the human society, (subjected mainly to effectiveness-affectivity circular laws) and also has the possibility of a third level of Reality under which, through spiritual evolution, to actualize the potentiality of the human being having true feelings and reason.

Observing the distinction between automatic actions and conscious actions (Wegner, 2013) as well, we can say that while the animals are at their place, according to specific level complexity, the human being often isn't. The general manifestation of the laws of the animal level of Reality within the human level of Reality is an example of inverted order; the animal laws must manifest in the human level only specifically, as much as the animal part of man is involved and they must be also subjected accordingly to the higher laws.

According to the cosmic bootstrap principle projected in the level of human communities, the more evolved communities exist because there are also less evolved communities and vice versa. The less evolved communities are more likely to fall under the laws of the animal level and to use physical reductionism in order to solve problems, and that means that the situation when an evolved society confronts a less evolved one is recurrent and also is crime, death penalty or violence against violence.

Lorenz (1998):

“...how is it possible that a so called rational being to behave so irrationally? It is obvious that overwhelming powerful factors are acting, capable to tear away completely the leadership of the man individual reason, who by the way is totally not capable to learn from experience. [...] All these amazing contradictions find an explanation and can cope with each other perfectly since we have established that not even today the behavior of man is not exclusively directed by reason and cultural tradition, but is still subject to all those laws that govern any instinctual behavior born on phylogenetic path, laws that we know very well from studying the animal behavior.” (p. 255).

Nevertheless, we must stress that this falling into the animal level is possible, according to the transdisciplinary logic, *only because there also exist the possibility of ascending to the superior level.*

How come we never learn?

War as organized violence at a large scale between states or other political units is indeed a recurrent phenomenon in international politics (Levy, 2011). And until today there is no consensus on the causes that triggers wars and each time the causes look different regarding circumstances and details, varying from ideological causes to economic, political, social causes.

In our opinion, it is not the causes that trigger wars, but rather the fact that in those circumstances war *is the only result possible.* We can always synthesize war as the result of an infernal ternary formed out of an inverted order within the interaction of the levels of Reality, of lack of responsibility and external competition. But the causes are, and they should be, always circumstantial, and that is why there cannot be any historical solution to war, but always a solution *contextualized.*

No matter where it originates from (2), we can say that the tension of the contradiction is an influence with constraint value for those who are experiencing it and this tension must be suffered, otherwise it will discharge itself into economic collapse, war and reductionism. The consequences of collapse, war and reductionism are never known before and this means that everyone prefers the randomness of the results, even if it means their own disappearance, to bearing the uncertainty and the constraint of the tension.

Taleb (2009):

„What is surprising is not the magnitude of the prognoses' errors but our lack of consciousness on the matter. This is even more worrying when we engage in mortal conflicts: wars are fundamentally unpredictable and we know it.” (p.24)

Transdisciplinary speaking, the bearing must be suffered long enough until the energy that can be supported by the system reaches its maximal possibility, and then the third state, the T state appears, reconciling in a principle of coexistence what has appeared before to be irreconcilable. And this attitude of patience must appear at the level of states or political units, but since all of those are composed ultimately out of individuals, we arrive again at the personal responsibility and the war towards oneself, so we have again a circular causality along several levels of Reality.

Having this circularity in mind, although the war is considered to be an important factor in the social and political evolution of the human society, if we consider that from the beginning of mankind there have been wars, that there have always been try-outs to prevent them and until today it hasn't been found a way to stop them for good or such a way is

inapplicable, we can question the very meaning of evolution. In other words, *the evolution must be contextualized to the proper level of Reality.*

It is also true that the systems need energy to survive and conflicts are a source of energy. The polarization between two political, economical, ethical causes creates the energy needed for the movement of the social systems. However, if this movement is stabilized by a descendant included third- a third of reduction instead of a *third of coexistence*- then the circular causality becomes degenerative for the social systems, thus often leading to wars. This is not evolution.

From the point of view of transdisciplinary logic, we cannot speak about evolution unless we speak about the vertical movement throughout levels of Reality, from the animal level to the cosmic level. The response to our own abilities, i.e. our own responsibility, is the ascendant included third for the contradiction between our own abilities and the payment due to the fact that we possess them. As any ascendant included third, it is an evolution factor towards the cosmic level of Reality, and it can only be *self-imposed*.

History teaches us that it is futile to expect from people to evolve or to self-impose things, varying from striving to understand to love or even to work. This may lead to an interesting conclusion: in the general interdependence of systems there is something more important even than preserving life itself and that something must be connected with the fundamental contradiction of the action, namely the one between the realism of the fact that nothing can really be done and the idealism of the fact that anything can really be done.

Șerban (2013):

"In society, everything seems to deteriorate, to fall apart (as it is happening right now), it's easiest, it's the most convenient to do nothing, only just complain and being negative. This requires no effort whatsoever. But the truth is that, no matter how difficult it is, in any moment there is available a positive action, we can do something to make things better" (p.15).

We must never forget though that the possibility to make things better comes together with the possibility to make things worse. The possibility of evolution required by the cosmic level of Reality comes together with the risk of war and the redundant need of evolution induced periodically through the interaction with the cosmic level comes together with the redundant possibility of war itself. That something that can be done eventually is therefore related to a personal choice, a personal understanding which leads to the affirmation of the *validity of the personal path*.

This importance of the personal path explains very well one important metarule, which states that we do not learn that we do not learn (Taleb, 2009). Besides, in this field of emotional understanding, the information cannot even be passed away from one human being to another, as it is possible more or less with the intellectual knowledge (like scientific knowledge). And

that is because, by its own nature, this type of emotional knowledge is only reachable through real, personal, contradictory experience.(3)

The said *individuality of knowledge* makes absolutely mandatory for the individual energy allotted within each human being in order to understand the world to be consumed precisely to that end. In this case, *its proper consumption is more important than the results*, because its consumption is a question of responsibility while the knowledge results are not.

This is the old problem about repeating the mistakes of people around us, of our parents, of history, in spite of any intellectual advices or information available. The emotional knowledge is knowledge of maturity and each and every individual follows or at least could follow the same path, from immature to mature, from infantile to wisdom. It is the nature of life indeed and also a question of cosmic equity. (4)

In conclusion, the recurrent war is just another price paid for the validity of the individual path. We cannot take the path for anyone else but ourselves. However, returning to the contradiction between nothing can be done and anything is possible, we must again say that something can be done though, and in our opinion, this something is a type of education that is able to provide the circumstances necessary for real personal experiences and understanding.

This special kind of education needs to help obtain *ternary balance* between the physical component of the interaction, the emotional one and the intellectual one. Without emotion, the ends begin to justify the means. Without reason, the emotional reaction becomes absurd. Without the participation of the body, we cannot have real contact with Reality. This individual contradiction corresponds in the social level of Reality to the contradiction between effectiveness and affectivity and the balance in interaction depends on the balance inside the participants to interaction. In this respect, the balance between body, mind and emotion is tightly connected to the interaction of the levels of the Reality of the relationship: relation to oneself, relation to all others, relation to an affective partner, and these are correspondent to the levels of Reality individual, social and cosmic.

Obviously, the education model widely spread today is not capable to prevent war or it may even cause it (Lorenz, 1998). The alternative we propose is the transdisciplinary education: an education in vivo, which places a man under the situation out of which he learns, determines him to be creative, interrogative, reflexive and helps him find answers by himself. (Nicolescu, 2009).

NOTES

(1) From this point of view, the relationship between genders becomes extremely meaningful, as representing the relation between the human emotional power, specific to women, and the human physical power, specific to men. If the particular relationships between genders fail, then the circular causality is being spawned between physical violence and emotional domination, and that triggers periodically armed conflicts. More precisely, one cannot avoid masculine physical violence in time of war if during time of peace the emotional, feminine violence develops freely.

(2) We can define the origin of a tension as the specific contradictory interaction between the levels of Reality that causes it. Thus the tension may have as causes from the individual level of Reality till the cosmic level of Reality and even the interaction between these two extremes.

(3) A very interesting debate about exactly this kind of experience has taken place recently in the international media when the Swedish journalist Carl-Magnus Helgregren wanted to counter the lure of video war games, so he took his children to Israel to see the effects of conflict for themselves.

(4) As a personal experience, I have taken recently a two-week trip to Japan and I was amazed by the dedication of the Japanese people to showing visitors the implications of the atomic bombing. I have learned as well that Japan is one country in recent history that hasn't been engaged in armed conflict with any foreign state unit for the last 70 years. Their commitment to peace is now remarkable. However, since the new generation of politicians is the first one that hasn't been exposed directly to the shock of war and the atomic explosion, for the first time after WWII, Japan seems inclined to reconsider its constitutional provisions regarding the involvement in armed conflicts.

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THE PRACTICE OF THE DEBATE OF THE TIBETAN BUDDHISM AS A SPACE OF ARTIFICIAL INTELLIGENCE

Abstract: This article suggest some tracks for a cross-cultural use of a complete practice of training: The Practice of the debate of the Gelugpa School of the Tibetan Buddhism. I propose that the practice of the debate contributes to investigating new ways of training for the globalized man and offers a possible weft for a globalized, innovative and cross-cultural ethical education This approach allies and connects an ancestral practice with the ethical questioning of the post-modernity. It works in a systemic way and offers a phenomenological path of explorations to new forms of fabrications of Artificial Intelligence. Secondly, register the Practice of the Debate on the Immaterial heritage of The UNESCO and as educational model of the 21st century, it may be to offer a quite small media to the Tibetan people : One small shy step on the paths of ethics.

Keywords : practice of the debate, cognitive science, cross-cultural ethical education, world immaterial heritage.



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INTRODUCTION

Good Morning everyone. Following the example of phenomenology, cognitive sciences and education science, reintroduce the body in the teachings and apply in understanding the interactions between the learner and the object of his learning. Following the example of Buddhism, knowledge doesn't separate from the experience of the body: It is a subtle infusion of intelligence and senses, imagination and reason combined.

In a first book (2009), I tried to say how the imagination of a designer of a project and those of the beneficiaries, cross over and harmonize to compose the engineering of a project of training. This project is set in Reunion Island, a French Island in the Indian Ocean where all the communities make every effort to live in good terms: European, African, Half-Blood, Indian communities, Christian, Hindu, Muslim, Animistic confession or atheistic. This multicultural melting pot is ideal to think, together, about ethics of the globalization.

A second book (2013) synthetizes a PHD'S thesis in education science, the object of which is the complexity of the apprenticeships of the practice of the debate in the Tibetan Buddhism.

Through my intervention of today, I would like to present this practice of the debate as a space of Artificial Intelligence.

At first briefly, in its cultural and functional aspects.

Then as a Space of Artificial Intelligence

Finally, I shall propose new possibilities so that this singular practice can serve as an ethical model in a complex world

1- CULTURAL BACKGROUND AND FUNCTIONING OF THE PRACTICE OF THE DEBATE

Established in the XIVth century by *Tsongkapa*, the *Gelugpa School*, school of the yellow caps, is the most recent of the four great schools of the Tibetan Buddhism. It emphasizes the importance of a logical and rigorous debate and introduces, in monasteries, practice of regular debates as a substitute for tantric practices. The first one of the followers was the first *Dalai-Lama*, *Gendrun Drub* whose His Holiness the Dalai-Lama is the reincarnation.

4 noble truths of the Buddhism are: Suffering, the origin of this suffering shown by the ignorance due to a failing perception of the reality, the cessation of the suffering and the real path of the cessation of the suffering by the experiment of that would be the real nature of the phenomena.

As any Buddhist practice, the purpose of the practice of the debate is to overcome the first two pitfalls - suffering and the origin of suffering - by the intellectual search for the real nature of the phenomena. It suggests investing the bases of logics, The Indian texts, the Sutras and the Comments. The practice lasts on average 4 hours a day within monasteries: 2 hours in the morning and 2 hours in the evening. About fifteen classes over about twenty years are necessary to obtain the highest status of the community, these of *Geshe*.

How do the debates begin?

They are always public and take place in the monasteries. Two people face each other: the messenger of the tradition, defendant of a thesis, sits. The challenger, clarifier of the reasoning, defends no thesis and stands in front of him. To begin the debate, the challenger gets closer and stays a few steps away from the defendant, he makes a short clapping and pronounces a time-honored expression: “Dhih!” Expression referring to the Incarnation of the wisdom of all Buddhas, Manjusri, who is represented with the sword of intelligence and lively wit in the right hand and the book of doctrine in the left hand. The challenger reincarnates the weft of the debates of Manjusri. So, the apprenticeship of a rigorous logic serves the liberation of all human beings of the erroneous views and the suffering.

The first task of the followers is to establish a mutual agreement. The challenger raises a question to the defendant, this one exposes his thesis. The challenger can ask several questions. It is the approval of the defendant that allows to begin the debate itself. A single monk holds the defendant’s role whereas the challenger can be joined by other co-challengers. The questions of the challenger contain **a subject, a predicate and a reason**.

For example, the question (think you that) the **subject**, Socrates, is mortal because he is a man, attributes a **predicate**: be mortal on the **subject** Socrates by virtue of a **reason**: be a man.

The defendant has three possible answers:

1. He says : “I accept” (*’dod*) if the formulation of the challenger retranscribes carefully his thesis.
2. He says : “The reason is not established” (*rtags ma grub*) if the **subject** doesn’t fit with the **reason** “Socrates is mortal because of being an elephant”
3. He says : “It does not pervade” (*ma khyab*). This possibility is a tibetan innovation: the reason does not allow the **predicate, because there is uncertainty, contradiction or exclusion**. “Socrates is a philosopher because he is a man”: this is an uncertain formulation: All men are not philosopher, the reason, doesn’t allow the predicate: be one philosopher. Socrates is a reptile because he is a man: this is contradictory because the terms man and reptile are exclusives, men are not reptiles.

How do the debates take place?

After the phases of common consensus, the followers establish the coherence of the Buddhist doctrine. The challenger has to repeat the formulation of the defendant even if he considers it inconsistent. The defendant defends the ideology of the text and embodies the unified doctrinal tradition by remaining serene and unflappable. The challenger tries to demonstrate two main types of incoherence: the non-concordance with the contents of being a recognized authority reference and the argumentation of the defendant.

The first example of the learning of the debate is the one of the color: the defendant asserts, in an absurd way, that all colors are inevitably red. The challenger doesn’t try to establish the antithesis. On the contrary, he takes back the formulation of the defendant to demonstrate the irrationality. To introduce the incoherence of the reasoning, the challenger has to introduce another color than red and assert that it is red.

How do the debates end?

The challenger shouts: “finished”, three times: The palm of the left hand strikes the right hand. The purpose of the practice of the debate is not to undo an opponent but to allow to overtake, together, the erroneous designs of the reality. In the disputatio of the European Middle Ages, a professor outside the debate, detains the truth and teaches it to his pupils. In the practice of the debate of Tibetan Buddhism, the truth is thing to do and experiment, it is a process of self-training: the monk is a poet, in the etymological sense of creator of his phenomenological reality.

2- HOW CAN THE PRACTICE OF THE DEBATE BE A SPACE OF ARTIFICIAL INTELLIGENCE?

By separating the intelligence of individuals physical history in an environment and by making a clean sweep of the imagination, the science found itself in an cleft stick. For both precursors of the Tibetan Buddhist philosophy, the philosopher of the Vth century Dignana and the logician of the VIIth, *Dharmakarti*, the words of the language are abstract constructions created by the imagination and the human intellect. Two researchers in cognitive science and artificial intelligence, *Francesco Varela* and *Herbert Simon*, reject the scientific speeches based exclusively on the logic because of their insufficiency to produce a speech of the truth.

FRANCESCO VARELA, disappeared in 2001, is the co-creator with His Holiness the Dalai-Lama, of the Mind and Life Institute: association which explores the relation of the science and the Buddhism as the methodologies for the understanding of the nature of reality. As a biologist, he created at first the concept of **autopoïesis** to illustrate the property of a system to create itself. By analogy, **Enaction** or **Embodied Cognition** is a way of conceiving the spirit which emphasizes the way the bodies and the human minds get organized themselves in interaction with the environment. The brain doesn't work as a computer, it builds its own world. The knowledge becomes creation of the reality. It arises from the action and requires a body to form. As for Buddhism, the man is a poet: He creates his world, his Gods, his truth by making them.

1. HOW THE BODY AND THE LANGUAGE INTERACT TO MAKE THE KNOWLEDGE IN THE PRACTICE OF THE DEBATE?

The Challenger claps with hands, stamps, shouts mockeries when he argues whereas the seated defendant, remains stoical and imperturbable. The left hand represents wisdom. The right hand represents the method and is the will to release all the human beings off the ignorance. The clapping represents the union of the wisdom and the method which helps to reach the state of the *Buddha*. To hold out the left hand after every clap, is to close the door of the revivals.

When the challenger raises a question, he holds out the right hand above the shoulder and above the head and the left hand is stretched out forward with the turned palm upward. At the end of his statement, the challenger claps with hands and stamps his left foot on the ground, in a synchronized way, a friendly gesture to stamp out any misplaced sense of pride. Then he removes the right hand, stretches out his palm forward and spreads the left hand with

the turned palm downward. The kinaesthetic supports of the challenger wake up, refresh and update the dynamics and the lively wit of each of the actors. The attention is constantly required. The slightest absence can be fatal.

On the level of the language, both debaters use the rehearsal process to give itself time and look for the best answer to be brought to a formulation of the opponent. It is at first the rhythm which is looked for by monks and by the sound of which they recognize themselves, recognize their knowledge and have them to recognize as such by the public. So, both actors can claim to achieve knowledge: that of the text and the one which runs under the text. When a second challenger joins the first one, the rehearsals create musical chords. This synchronization is an embodied cognition, a thinking and making together.

These verbal and gestural synchronizations, the theatrically and the dramatization accompanying the argumentations of the opponents, make a choreography. The challenger, for example, stretches and tightens its rosary as a bow to propel its argument in the direction of the defendant, or he turns it three times around his head to point to an argument considered absurd.

2. HOW DOES THE PRACTICE OF THE DEBATE BECOMES A REPRESENTATION OF EMBODIED COGNITIONS?

The monk practising the debate is immersed, in his everyday life of Buddhist and as a tibetan, in a cultural universe filled with songs, music and dances crowned, in a singular relationship to gods whom he knows how he has invented to help him to represent itself and to live the logic of the contradictory which makes the phenomena. The practice of the debate is undoubtedly a propaedeutics: It doesn't stage a relationship fossilised with a supposed fossilised tradition. It makes emerging a kind of physical embodiment of the tradition. The body becomes a practical means, a functional one of the Tibetan Philosophy.

Where the *mandala* represents with sand, where the *mantra* represents on paper, the practice of the debate, seems to embody and display the rhythms of a relation between the man and his cosmological environment. It appears like a *mantra* removed from the thread that suspends it from a tree, words carried by the winds of the dialogue to present another level of reality than the only learning of logic. Metaphorically, debaters discover the fire, make internal combustion engines which bang and eventually act as two co-pilots of a plane : they switch on gases, engines begin to buzz, making together the synchronized operations allowing

the take-off until the plane reaches its cruising speed: The rhythm and logic fueling each other.

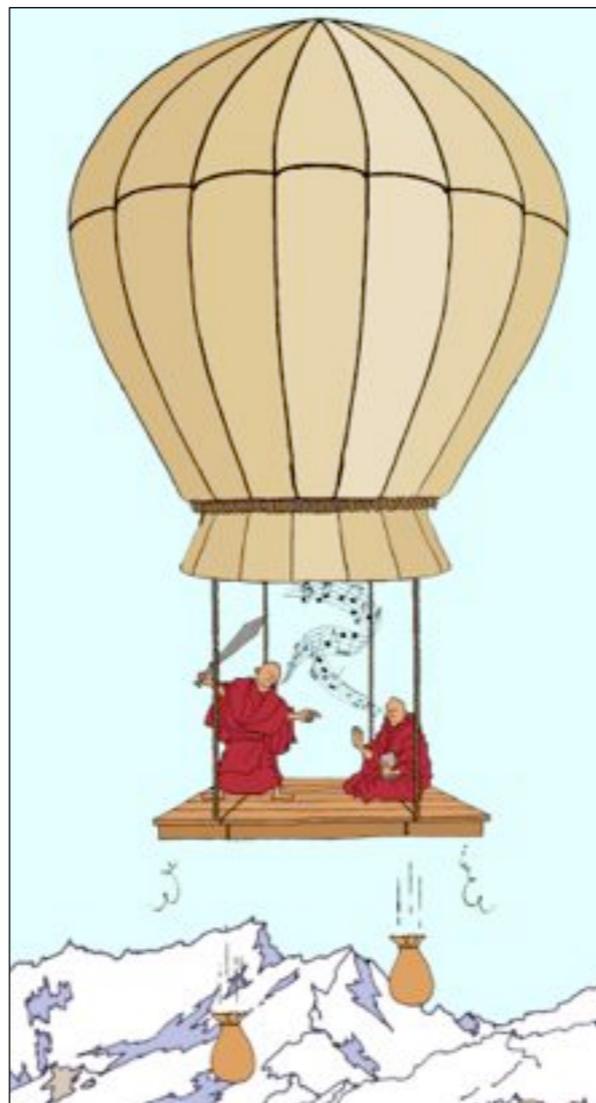
HERBERT SIMON, who died in 1996, is the designer of the Sciences of the Artificial. He co-invented, with Newell, in 1956, a programming language (IPL) which, according to him, is “capable of producing pearl necklaces without having to thread them one by one”. His research in cognitive science is around the processes of decision, organization and auto-organization. The metaphor becomes the expression of an intelligent action because of inter-links and merge elements which are separated normally. This interconnection between imagination and reason allows the understanding of complex phenomena. It works by analogy, proposes a synthesis and acts sparingly. The practice of the debate seems to me to be an awesome machine to produce, to embody and to experiment metaphors. Metaphor of the drama play, Metaphor of the ballet, musicians or singers, appear easily: Everyone knows the cathartic power of the drama play since the Ancient Greece. A whole network of interconnections where imagination and reason make up, together, a representation of the reality of the apprentice-Buddhist, is represented on the theater stage of the practice of the debate. Both protagonists embody the polarities of the logic of the contradictory, as if they act in a metaphor embodied by the interpenetration of the phenomena.

The dialogues and the body languages mixed mime the dynamics of the complexity of the reality, *Paul Valéry*, in a magnificent text of 1936 (*Philosophy of the dance*) say it is an art deducted from life, an action of the whole human body transposed into a world, in a kind of space-time which is not any more completely the same as the one in practical life. The dancer is in another world, the one that he weaves with his steps and his gestures. To dance allows to reach a level of reality which the reason, only, can't reach.

I will suggest three drawn out metaphors to present the practice of the debate and a slight interpretation to leave other perceptions and other interpretations to emerge in front of these images.

The Metaphor of the Hot-Air Balloon

The hot-air balloon appears here as the phase of initiation of the debate: both debaters monks are in a basket. They share the attributes of



the God *Manjusri*: The seated defendant, holds the book of the tradition, the challenger, the sword of the intelligence. It is the content and the mixture of their exchanges that makes the energy which is going to allow to lift and to propel the flying engine. The hot-air balloon can take off only when both will have agreed on the thing to be discussed. Both monks try to off-load the weights of the suffering and the ignorance to take off in another reality.

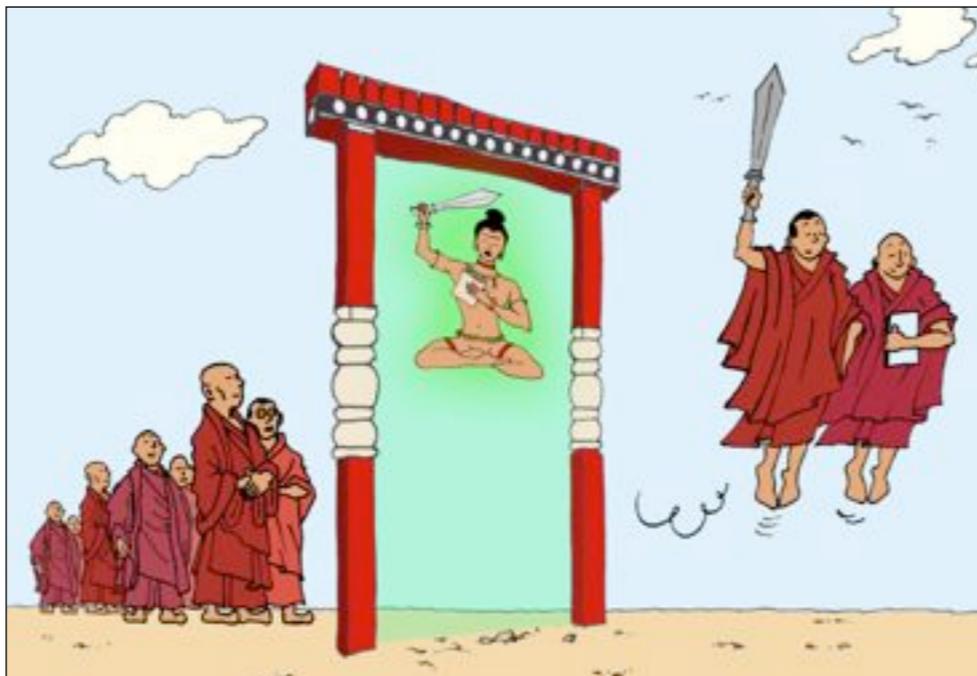


The Metaphor of the Conquest of Space

Both debaters have off-loaded their archaic hot-air balloon. They have synchronized their movements and their words act as autopropellers. Filled with their musical composition, they can claim to achieve the knowledge: Two cosmonauts in the Odyssey of the Space of the Buddhist Vacuity.

The Metaphor of the Reincarnation

The *metaphor of the Reincarnation* seems to me to be the most convenient to bring out the beards of links and all in the infused artificial intelligence and which spreads in the practice of the debate. I would not venture on the ground of the Buddhist faith in the reincarnation. I do present it in the continuous efforts of the Tibetan monks, over the centuries, to try to drill, to trace the origin and relighten, by the consciousness, the thread of a third party capable of weaving between them and in them, *various levels of reality*.



The debater, joins in the filiation of *Manjusri*. He is the last link of a long lineage of reincarnations. The Gelugpa School thinks that *Manjusri* is reincarnated in lamas. The Tibetan monk experiments his own phenomenological reality, through centuries of practice of the debate. The theater stage of the debate acts as a mirror, a screen where debaters are reflected, where they project, live, experiment, embody and reincarnate the concepts establishing the phenomenology of Buddhism.

By reconciling imagination and reason, separated since the famous *Discourse on Method of Descartes*, Varela and Simon refresh the analogical thinking so precious to Leonardo da Vinci who says to us: “*As the bolt rises which we screw in the nut, also will go up the helix which we screw in the air*” The practice of the debate proposes a scenography of alive metaphors in a space of artificial intelligence. As the metaphor transports the sense, the practice of the debates, behind its rigorous logic, conveys and allows to see the last two noble truths of the Buddhism: the cessation of the suffering and the path of the liberation.

By embodying the metaphors of his design of the world, the Tibetan monk threads imagination and reason in the pearl necklace of an artificial language. The creation of keen intelligence made from time immemorial allows to face the complexity of the phenomena.

CONCLUSION

To sum up, I would like to suggest some tracks for a cross-cultural use of this complete practice of training:

1. In the first place, the modelling of the ethical practice totally misunderstood by the first westerner tibetologists of the XIXth century, analyzed briefly by the linguists, the practice of the debate is often perceived as a simple formal learning of the logic. We also blame it, sometimes, for the visible violence of the exchanges. One must not forget the dimension of myth in miniature, real-life and experimented mandala. One must not forget the substance, its deep nature of fabrication of the heart of the Tibetan Buddhist Philosophy. The practice of the debate offers a possible weft for a globalized, innovative and cross-cultural ethical education. Thanks to its metaphoric atmosphere of intranet network, skilfully woven Web, it is rich in promises for the cognitive sciences, for the artificial intelligence and for the digital adventure. What can be said about its potential for the creation of university works? What can be said about its capacity to potential neuroplasticity? What can be said about its capacity to gather universes separated in our often violently conflicting societies? As a suggestion, Mind and Life Institute could put it in perspective and explore the transdisciplinary resources of this practice, what would be paying tribute to Francesco Varela and to His Holiness the Dalai-Lama, the co-creators of the Institute.
2. Secondly, register the Practice of the Debate on the *Immaterial heritage of The UNESCO* and as educational model of the 21st century, it may be to offer a quite small media to the Tibetan people. So, if the initiative of international recognition of this practice allows a single Tibetan not to sacrifice himself in the globalized indifference, because he would have this quite small ethical echo in his confusion, then I would also feel I have been of some use to something, to somebody: One small shy step on the paths of ethics.

Last Monday Morning, His Holiness said : The 20th century was the one of War, the 21st has to be the one of Dialogue. We may use the practice of the debate of the Tibetan Buddhism to reach this goal.

Las nuevas fronteras del terrorismo. Derechos Humanos y comunidad internacional

Resumen: El terrorismo y su evolución en el tiempo. Los escenarios en los cuales el terrorismo se materializa, local y global, son hoy el desafío que afronta la comunidad internacional. El terrorismo busca presionar para que, a través de sus acciones, consiga los objetivos propuestos que pueden ser de mayor o menor dimensión. La intervención de la comunidad internacional entre derechos humanos e intereses económicos y egoísticos.

Palabras Claves: Terrorismo, comunidad internacional, derechos humanos, ONU, conflictos y paz

New Frontiers of Terrorism. Human Rights and the International Community

Abstract: Terrorism and its evolution over the time. The scenarios, in which terrorism is mainly located, are now the global challenge facing the international community. Terrorism seeks pressure in order to achieve the proposed objectives, which can be of different dimensions. The intervention of the international community between human rights and economic and selfish interests.

Key Words: Terrorism, international community, human rights, ONU, conflict and peace.



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Definición de terrorismo y su clasificación general

Definir el terrorismo no es tarea simple visto que la multitud de variables de los grupos que pueden pertenecer a esta categoría son particularmente heterogéneas, además de que, en los últimos años, las palabras terrorista y terrorismo han sido utilizadas también a nivel político con el fin de indicar comportamientos peculiares que, sin embargo, en las épocas anteriores, nunca habían sido incorporados en este tipo de categoría. Además, esta palabra puede asumir definiciones diferentes en relación al campo en el que se implementa, es decir, en el campo académico, jurídico, psicológico y el criminal, todos ámbitos muy interesantes y particularmente importantes a la hora de estudiar, de forma profundizada, este fenómeno. Sin embargo, en el presente trabajo, haremos referencia a definiciones de terrorismo más genéricas, con el fin de poder tocar otros aspectos de los cuales el presente ensayo quiere tomarse el compromiso de analizar.

Según la definición dada por Wardlow (1982), con el término terrorismo se entiende:

la utilización, o la amenaza de utilización, de la violencia por un individuo o grupo, ya sea actuando a favor o en contra de la autoridad establecida, cuando dicha acción busca crear una angustia extrema y/o provocar miedo en un grupo escogido como objetivo más amplio que las víctimas directas con el fin de coaccionarlo para que acceda a las demandas políticas de quienes cometen los atentados.

Una definición muy genérica que no tiene en consideración la identidad o finalidad política, ideológica, religiosa o criminal de quien perpetra actos que puedan ser definidos con este término, definición que, sin embargo, no obstante su utilidad a la hora de empezar a entender este fenómeno, representa un marco demasiado general para la análisis concreta de los diferentes fenómenos terroristas presentes en el panorama mundial, ya que, como rápidamente dicho antes, cada fenómeno o conflicto terrorista conlleva una cantidad de variables particulares que le donan unicidad y, que tienen que ser tomadas en consideración en el momento en el cual nos enfrentamos al estudio y a la planificación de medidas concretas aptas a la resolución de este tipo de “enfermedad”.

Por estas motivaciones, también la definición dada por el gobierno de Estados Unidos tras el atentado del 11-S, a pesar de su carácter menos amplio, nos puede ayudar a comprender solo parte del fenómeno, ya que limita el campo a grupos subnacionales o agentes clandestinos, y toma en consideración solo las víctimas no combatientes.

El término terrorismo significa violencia premeditada y políticamente motivada, perpetrada por agentes subnacionales o clandestinos contra blancos no combatientes, por lo general con el propósito de influir en un público o grupo concreto. El término terrorismo internacional significa terrorismo

que implica a ciudadanos o a territorios de más de un país. El término grupo terrorista significa cualquier grupo que perpetre terrorismo internacional, o que tenga subgrupos significativos que lo perpetren. (22 USC 2656f(d)).

A partir de esta última definición, podemos empezar a ver como el término terrorismo prevé a su interno otros tipos de clasificación en base a lo que precedentemente hemos definido con la expresión “variables heterogéneas”. Con el propósito de encontrar una buena definición y de empezar a enumerar, sin querer caer en la trampa de la generalización, las características del terrorismo, podemos subdividir el terrorismo o los grupos terroristas en relación a diferentes planteamientos.

Según la clasificación de Schmid y Jongman (1988) es posible subdividir el terrorismo en:

- *terrorismo nacional/separatista o etnoseparatistas*, es decir, por ejemplo, el terrorismo perpetrado por el IRA, en Irlanda, el ETA en España, etc.. Esta tipología de terrorismo posee un objetivo claro y de fácil individuación gracias a su función que moverá el grupo terrorista hasta el logro del objetivo fijado.
- *terrorismo social revolucionario*, en este caso se puede tomar con ejemplo Sendero luminoso o MRTA en Perú, o la FARC en Colombia. Esta particular tipología de terrorismo mira a cambiar el escenario político de un país dado, en su totalidad o en un aspecto particular de la política local. También los grupos pertenecientes a esta categoría, como en la anterior, no desaparecerán de la escena hasta no lograr sus objetivos, objetivos que pueden ser utilizados también como puntos basales en las negociaciones entre gobierno y “terroristas”, como en el reciente caso de la FARC.
- *terrorismo de derechas*, es decir aquellos particulares grupos que por sus objetivos generales, producen efectos a larga escala, como los grupos neo nazis, racistas, etc.. El objetivo de este grupo no es de fácil individuación, o mejor, no obstante se pueda individuar uno o más objetivos, las maniobras que estos grupos podrían poner en ser son imprevisibles y, como dicho poco antes, a larga escala, el que significa que toda la sociedad de un país puede ser afectada indiscriminadamente por este tipo de terrorismo.
- *terrorismo fundamentalista religioso*, que como explica el término mismo hace referencia a presuntas orígenes religiosos en las cuales los grupos encuentran las supuestas motivaciones y justificaciones para perpetrar actos de este estilo.

Podemos encontrar otros puntos de referencia en la categorización del terrorismo en el trabajo de Post y otros (2002), que además de aceptar la distinción propuesta por Schmid y Jongman, añaden una quinta categoría que es la del terrorismo de nuevas religiones, con el

fin de incluir grupos radicales proclives a adoptar técnicas terroristas como en el caso del Aum Shinrikyo en Japón.

También Martin (2003) propone categorías similares a las que hemos enumerado antes, incluyendo, sin embargo varias formas de *terrorismo comunitario, izquierda terrorista, derecha terrorista, terrorismo religioso, terrorismo criminal, terrorismo de estado y en fin el terrorismo internacional*.

Características del terrorismo

Como es de fácil intuición, las características principales del terrorismo se pueden encontrar, fundamentalmente, en las categorizaciones que en el párrafo anterior hemos enumerado. Sin embargo, para una comprensión, por lo menos básica de este fenómeno, no podemos limitarnos a cuanto expresado arriba, ya que, además de las características derivadas por *el origen, el efecto, la función, etc.*, tendríamos que tomar en consideración algunos otros factores que también vienen utilizados por la análisis de los conflictos terroristas y, que marcan una guía importante a la hora de estudiar este fenómeno. Por lo tanto, de acuerdo a cuanto propuesto por Wehr (1979) en relación a la cartografía y al seguimiento de los conflictos en general, a la hora de identificar las características y de analizar el fenómeno terrorista tenemos que tener en consideración las siguientes pautas:

- *mapa de la área (donde el grupo o los grupos actúan, tanto a nivel de micro que de macro área)*
- *breve descripción del país*
- *fundamentos históricos del conflicto*
- *quien son las principales partes involucradas en el conflicto*
- *cuales son los asuntos conflictivos o incompatibles*
- *si es posible, distinguir entre posiciones, intereses, y necesidades*
- *cuales son las relaciones entre las partes en conflicto*
- *si hay o no asimetría cualitativa y cuantitativa*
- *cuales son las distintas percepción de las causas y de la naturaleza del conflicto entre las partes enfrentadas*
- *en que medidas las relaciones con los estados y sociedades vecinos influyen en el conflicto*
- *si existen intereses geopolíticos extranjeros en el conflicto*
- *si hay, cuales son los factores externos que alimentan el conflicto y que podrían cambiarlo*

Ahora bien, no solo es necesario tener en cuenta las características esencial del movimiento sino también las de sus entornos a partir del mas cercano has el mas amplio. Esta necesidad se ha hecho aun mas fuerte en los últimos años con el utilizo, por parte de los grupos definidos terroristas, de los medios de comunicación social, y mas en general, de las nuevas tecnologías, herramientas estas que han permitido, a los grupos que estamos analizando, hacer proselitismo a escala global, y que también han sido utilizadas para la difusión de los mensajes amenazadores o para las reivindicación de atentados.

Esto significa, que el carácter local del terrorismo se ha ido expandiendo progresivamente en una escalada constante hacia la presencia en el escenario mundial. Claro está que los grupos terroristas no han dejado de actuar en los territorios donde se han originado, sino que, por un impulso a la expansión o por el cruce de intereses con otros países de la comunidad global, han encontrado en los instrumentos tecnológico una buena herramienta para perpetrar el pánico a larga escala sin dejar de centrarse en la “causa” y en los objetivos que los enlazan al territorio de pertinencia. Por lo tanto el carácter de la territorialidad es algo fundamental que ha que leer de forma diferente a partir del 11 –S y, desde los primeros mensajes de reivindicación por parte del ex líder de Al Qaeda, Osama Bin Laden, que a razón podría ser definido el padre del “terrorismo contemporáneo”.

Como cada conflicto, también el “enfrentamiento” terrorista es multi causal, a pesar de sus orígenes y de las formas con las cuales se manifiesta hacia y contra las demás comunidades, que sean locales o mas bien internacionales. Por eso, las pautas sobre mencionadas representan una valida herramienta a la hora de estudiar las características del terrorismo o grupo terroristas particular, y con el fin de analizar y desarrollar un plan de intervención apto, no solo a sanar los malos efectos producidos por este fenómeno, sino, y sobre todo, para encontrar una solución definitiva que pueda permitir a la comunidad afectada no sufrir mas de esta enfermedad.

Teniendo en consideración cuanto afirmado hasta ahora, en relación a las características del terrorismo, estas ultimas pueden ser definidas a grandes líneas ya que a según de la tipología del grupo terrorista tomado en consideración varían enormemente de un caso al otros. Por lo tanto, podemos, a razón, afirmar que las características generalizadas que pertenecen básicamente a todos los grupos terroristas de la época contemporánea, son: *el terrorista, en el sentido estricto del termino; las víctimas; el sistema de los medios de comunicación; y los poderes constituidos.*

Con el término terrorista queremos definir el componente del grupo terrorista, desde el líder hasta el ejecutor factual, que a según de las variables del grupo mismo puede manifestar uno u otro comportamiento o características, sin dejar de lado el aspecto violento de la lucha y de la reivindicación. Este termino que expresa, por lo tanto, un variedad jerárquica importante, se refiere principalmente al abanico de posibilidad que el “soldado”, graduado o no, está dispuesto y poner en ser, posibilidades que van desde el secuestro a las ejecuciones,

desde el uso de armamentos químicos al sacrificio de su propia vida o de las vidas de sus “compañeros”.

El concepto de víctima, por otra parte, en el marco del terrorismo, asume un significado particular en comparación a cualquier otro tipo de ataque violento o armado, es decir, en este caso peculiar, las víctimas representan solo una etapa intermedia del camino que debería llevar a los terroristas al logro de sus objetivos. Claro está, que cuando hablamos de víctimas no nos referimos solamente a las víctimas físicas, es decir, las bajas o los heridos que se han producido en un enfrentamiento armado, sino, y quizás sobre todo, a las víctimas de la violencia psicológica perpetradas por los terroristas, clase de violencia, esta última, que como rápidamente introducido antes, ha encontrado en las nuevas tecnologías una herramienta preciosa y muy válida. Por supuesto, en este grupo hay también que incluir a las personas que, indudablemente, pueden ser víctimas de amenazas directas, como consecuencia de ofensivas violentas o psicológicas, como en el caso de los refugiados o de los desplazados.

Con la expresión *medios de comunicación*, como es fácil intuir, nos referimos a todas las herramientas de comunicación, desde la prensa clásica a las redes sociales, implementadas a través de internet, que permiten a los grupos pertenecientes a la categoría en análisis, presionar a la clase política, local o internacional, con el fin de condicionar las decisiones de forma conforme a la postura de quien a puesto en ser el “evento terrorista” en cuestión. Claro está que esta tipología de herramienta puede tener una doble cara, en el sentido que la parte o las partes que deberían ser presionadas podrían utilizar esta herramienta como caballo de Troya (en las conclusiones tocaremos este punto delicado).

Por último, los poderes constituidos se refieren a aquellas jerarquías interna al grupo y, externa a nivel de comunidad internacional involucrada o de objetivo final del terrorismo, y de sus enlaces tanto negativos como positivos. En pocas palabras, se refieren a los actores, directo o indirecto, en juego que pueden influenciar el curso de los acontecimientos. Aquí, también, cabe la necesidad de reflexionar sobre cómo este sistema de poderes constituidos ha sido y sigue siendo influenciado por los medios de comunicación, que a través de su poder global, pueden desequilibrar o alterar el curso de los eventos con una noticia falsada o con la regulación de los tiempos de información.

Derechos Humanos y Comunidad Internacional

El fenómeno del terrorismo, que desde el amanecer de los tiempos caracteriza el escenario mundial, ha sido desde siempre argumento de discusión y de intervención por parte de la comunidad internacional, que con su trabajo se ha puesto el objetivo, de forma particular o colectiva, de luchar y resolver las problemáticas debidas a este “evento”.

Tarea fundamental que la comunidad internacional, entendida tanto como países particulares cuanto como grupo de países bajo la forma de organizaciones internacionales, primera entre todas la ONU, ha asumido es la de proteger y hacer respetar los derechos

humanos, el derecho internacional y la democracia, además del tema más general de la seguridad, en situaciones de conflicto y no, aspectos que el terrorismo intenta destruir con sus posturas y con las medidas que pone en ser.

Como es de fácil intuición, el terrorismo y los grupos organizados que perpetran actos que puedan ser considerados tales, producen un efecto directo sobre algunos derechos humanos, sobre todos los derechos a la vida, a la libertad, a la integridad física, etc.. Tales efectos, de magnitud impresionante, que el terrorismo produce a nivel de derechos humanos fundamentales y sobre la seguridad colectiva o global, han sido reconocidos por las Naciones Unidas, a nivel de Asamblea General, de Consejo de Seguridad, por la Antigua Comisión de Derechos Humanos y por el Nuevo Consejo de Derechos Humanos, tanto que los estados miembros de la ONU han determinado un listado concreto y factual de las consecuencias destructoras del terrorismo que puede ser sintetizado como sigue:

- el terrorismo amenaza la dignidad y la seguridad de los seres humanos, poniendo en peligro o quitando la vida a víctimas inocentes. Crea un entorno de terror y miedo que anihila el derecho de la población afectada a vivir sin temor. Pone en peligro las libertades fundamentales e intenta lograr la destrucción de los derechos humanos en el sentido más amplio;
- el terrorismo intenta provocar la destrucción de las bases democráticas de la sociedad y la desestabilización de gobierno legítimamente constituidos;
- fomenta y tiene vínculos con la delincuencia organizada transnacional, el tráfico de drogas, el blanqueo de dinero, el tráfico de armas. También está relacionado con la comisión de delitos graves como asesinatos, extorsiones, secuestros, agresiones, robos, etc.;
- pone en peligro las relaciones diplomáticas entre los estados, además de tener consecuencias negativas a nivel económico y social
- amenaza la integridad territorial y la seguridad de los estados,. Representa una grave amenaza a la paz y a la seguridad internacional.

Esta enumeración de las consecuencias del terrorismo representa simplemente un punto de referencia, ya que, como ampliamente subrayado antes, las variables presentes en cada grupo terrorista y en las medidas puestas en ser por el mismo, además de las finalidades y orígenes, pueden provocar una combinación entre las causas enumeradas, o más bien consecuencias aun más amplias, amplitud debida esencialmente al carácter territorial/global y a las herramientas a disposición del grupo.

Tal abanico de posibles causas encuentra un freno, a nivel de derecho humanitario internacional, en la expresa prohibición de las medidas de terrorismo o de actos de terrorismo, prohibición que tiene como finalidad la de destacar la responsabilidad penal y prohibir toda

medida intimidatoria o de terrorismo, además de la expresada y clara prohibición de los actos y amenazas de violencia cuya finalidad principal sea aterrorizar a la población civil.

Resulta claro, por lo tanto, que desde una perspectiva de derechos humanos es profundamente importante apoyar las víctimas del terrorismo, aun si a partir del 11-S los derechos humanos referentes a esta tipología de personas no se han tenido debidamente en cuenta, en nombre de una guerra contra el terrorismo global que, hasta la fecha, no ha producido efectos considerables. Sin embargo, a nivel general, la estrategia de la ONU contra el terrorismo se basa en la voluntad de promover la solidaridad internacional en apoyo de las víctimas y fomentar la participación de la sociedad civil en una campaña mundial contra el terrorismo y para su condena. Así como es de destacar, en línea con el documento final de la Cumbre Mundial 2005 *la importancia de asistir a las víctimas del terrorismo y de ayudarlas, a ellas y a sus familiares a sobrellevar sus pérdidas y su dolor* (resolución 60/1 Asamblea General de la ONU).

Cabe subrayar, sin embargo, que cuando hablamos de víctimas del terrorismo, tenemos que distinguir entre por lo menos dos categorías, es decir, las víctimas del delito y las víctimas de violaciones de los derechos humanos, categorías que en muchos casos pueden solaparse.

La particular y creciente preocupación de la ONU relativamente al “evento” terrorista en la época contemporánea, encuentra sus principales manifestaciones en las resoluciones, de la misma organización, 1373 (2001) y 1624 (2005), resoluciones sobre las cuales se basa el operado del Comité contra el Terrorismo (UNCTC, por su sigla en inglés), y lo del Grupo Asesor sobre las Naciones Unidas y el Terrorismo (UNPWG, por su sigla en inglés) creado para complementar el trabajo del UNCTC.

Con la resolución 1373 (2001) el UNCTC insta a los estados miembros a poner en ser una serie de pautas aptas a reforzar la capacidad jurídica e institucional con el fin de combatir las actividades terroristas. Entre las más destacadas podemos subrayar, en línea con cuanto expresado por la ONU, las siguientes:

- tipificar como delito la financiación del terrorismo
- congelar sin dilación los fondos de las personas que participan en la comisión de actos de terrorismo
- denegar cualquier tipo de apoyo financiero a grupos terroristas
- prohibir la provisión de refugio o de cualquier tipo de asistencia o apoyo a terroristas
- intercambiar informaciones con otros gobiernos en relación con cualquier grupo que cometa o se proponga cometer actos de terrorismo

- cooperar con otros gobierno con el fin de investigar, detectar, arrestar, extraditar y enjuiciar a personas que participan en la comisión de dichos actos
- tipificar como delito en la legislación nacional el suministro de apoyo activo o pasivo a quienes cometan actos de terrorismo y enjuiciar a las personas culpables de ese delito

Por otra parte la resolución 1624 (2005) trata de impedir el fomento y la incitación a cometer actos terroristas, mediante el establecimiento de medidas normativas que cada estado miembro de la ONU debería implementar con el fin de disuadir dichos “eventos” y, por consecuencia, también, las violaciones de derechos humanos.

Paralelamente, cabe la necesidad de destacar también el trabajo del UNPWG que basa su operado, que se concretiza en recomendaciones directa, en la estrategia de disuasión y rechazo, y en la estrategia de cooperación. Este tipología de estrategia posee fundamentalmente 4 dimensiones, cada una con características y medidas diferentes, es decir: *la prevención, la persuasión, el rechazo y la cooperación*.

La primera dimensión, la prevención, tiene como finalidad la de reducir la propensión al terrorismo y a la formación de grupos terroristas, mediante la puesta en ser de medidas y reformas estructurales previas, a nivel político, económico y social de forma tal que la población local pueda aprovechar de los recursos necesario para construir una sociedad pacífica mediante un desarrollo controlado y consciente.

La persuasión, que representa la segunda dimensión, prevé la “negociación y/o mediación” con individuo, grupo o gobierno en concreto que ya han adoptado o se han planteado adoptar medidas terroristas. Esta segunda dimensión contempla tres momentos es decir, combatir las ideologías terroristas; convertir los terroristas reales o potenciales para que adopten opciones no terroristas, y reducir el planteamiento al recurso de mecanismo terroristas por parte de grupos reales o potenciales.

El rechazo representa la tercera dimensión, que prevé la reducción de la vulnerabilidad y el ahilamiento de los grupos intransigentes. Esto puede ser logrado a través de la UNCTC que tiene como finalidad, en relaciona a la RCSNU 1373 (2001), la de:

Mejorar el flujo de informaciones con, y entre, las organizaciones internacionales, regionales, y subregionales en materia de lucha contra el terrorismo.

Claro está que esta dimensión no puede ser pensada ni puesta en ser sin la dimensiones anteriores, es decir la prevención y la persuasión, visto que un mero rechazo no sería suficiente para una real y congrua resolución del fenómeno del terrorismo.

Última dimensión pero no por esto menos importante es representada de la cooperación, es decir concretamente la maximización de los esfuerzos internacionales a través del desarrollo de políticas y estrategias de prevención y/o resolución basadas en las exigencias particulares de la región y del pueblo afectada.

Propuestas y conclusiones

Después de cuanto sintetizado, para una mejor comprensión del fenómeno terrorista, es necesario poner en ser algunas reflexiones relativamente al cambio que ha vivido el terrorismo a partir del 11-S, cambio que también se ha reflejado en el operado de la comunidad internacional, y en las intervenciones de algunos países en forma particular.

Como poco antes hemos afirmado, el terrible acontecimiento vivido en tiempo real en todo el mundo, representado por el atentado del 11-S, ha marcado la línea de confín y ha dictado las nuevas estrategias del terrorismo contemporáneo. Lo que ha sido considerado como la mayor obra de arte vanguardista ha enseñado a todos los límites de la seguridad internacional y ha mostrado una nueva forma de utilización de los medios de comunicación a grupos terroristas, nuevos y viejos, presentes en la escena mundial.

Por lo que atañe la seguridad nacional e internacional, a partir del 2001 se ha delineado una conducta cuanto menos estricta que ha afectado negativamente la libertad de los ciudadanos, que han visto su libertad de circulación limitada de forma tangible. Sin embargo, las violaciones de la privacidad y de las libertades personales que pueden ser insertadas, a razón, en los que se definen derechos personales y fundamentales de cada ser humano, se han manifestado principalmente a través de todas aquellas medidas de control y “espionaje” que en los últimos años hemos empezado a conocer bien, gracias a los escándalos que han salido a la luz con el caso WikiLeaks y con las informaciones secretadas filtradas por el ex funcionario de la agencia de seguridad de EE.UU., Edward Snowden relativamente al caso Datagate.

Es en referencia a estos casos particularmente controvertidos que el tema de la seguridad trasciende los límites naturalmente impuestos por los derechos fundamentales, derechos que técnicamente deberían ser punto de referencia de las medidas de seguridad puestas en ser. Esto, también, porque a partir del 11-S algunos gobiernos han aprovechado de la situación trágica para implementar herramientas apta no solo a la prevención de actos terroristas sino también al control generalizado tanto a nivel nacional como internacional.

Un discurso similar se puede hacer relativamente al uso de las nuevas tecnologías, sector esto particularmente congruente con lo de la seguridad y del control. Como en precedente hemos afirmado, los grupos terroristas actuales utilizan las nuevas herramientas a su favor para llevar a cabo medidas de proselitismo o para entregar a la comunidad internacional mensajes de amenaza o de reivindicación de atentados. El uso de estas herramientas, sin embargo, podría tener lo que en informática se conoce con la expresión “puerta trasera”, es

decir un punto débil que podría ser explotado por la comunidad internacional al fin de localizar la proveniencia de las comunicaciones enviadas y por lo tanto localizar los mismos componentes del grupo que podrían ser así neutralizados y/o detenidos.

Claro está que este tipo de medida anti terrorista es muy difícil de llevar a cabo, aun porque el carácter “nómada” de algunos grupos no permite poner en ser con gran efectividad operaciones de este estilo.

Es necesario también destacar que los medios de comunicación vienen utilizados por los países de la comunidad internacional que luchan en contra del terrorismo de forma mas o menos justificable, es decir, muchas veces nos enfrentamos a situaciones en las cuales países u organizaciones utilizan las informaciones no de forma correcta, o estratégicamente apta a la lucha del terrorismo, sino de forma egoística y manipulada. Un ejemplo entre todos se puede encontrar el supuesto captura y asesinato de Osama Bin Laden, de las manipulaciones de fotos publicadas por parte de EE.UU., y mas en general, de cómo esta operación ha sido llevada a cabo a nivel mediático.

Dicho esto nos parece oportuno llevar a cabo una unificación del concepto y de las medidas de seguridad internacional, una unificación que no solo tiene que ser llevada a cabo con recomendaciones a los diferentes países, sino debería tomar forma mediante la constitución de un grupo de seguridad, a diferentes niveles, compuestos por ejecutivos de los diferentes países miembros de la ONU, grupo que tendría la tarea de coordinar, controlar y llevar a cabo todas las medidas necesarias para el mantenimiento y el perseguimiento de la paz y por lo tanto también medidas apta a la prevención y a la lucha en contra del terrorismo.

Otro aspecto muy importante relativamente al terrorismo, es la financiación y la venta de armas a estos grupos. Como bien sabemos, además de presuntas “manos invisibles” que financian estos grupos, las fuentes primarias de ingresos del terrorismo se encuentran en las operaciones ilícitas como la venta de droga, el dinero proveniente de secuestros, robos, chantajes, etc.. Por lo tanto, intervenir sobre este aspecto resulta particularmente difícil y complejo. Sin embargo, y esto es un punto muy importante que hay que tener en consideración, a la hora de planificar un “ataque” en contra del terrorismo, no hay que olvidar que los grupos terroristas, a pesar de sus orígenes, de sus objetivos, etc., no dejan de ser grupos jerárquicamente organizados que se parecen a empresas, por lo tanto los tres componentes fundamentales del sistema de funcionamiento del grupo se basan, prevalentemente, en: ingresos, organización jerárquica, y compra de armas y de otras herramientas necesarias a la “causa” terrorista.

Ahora bien, como hemos dicho, la parte de los ingresos es una parte difícil de controlar a pesar de todas las sanciones que la ONU ha establecido por los países y las organizaciones que subvencionan el terrorismo; la segunda parte, es decir la organización jerárquica, representa algo casi imposible de solucionar, ya que, manteniendo la comparación

con la empresa, una vez que un miembro “cae”, sea un líder o un soldado simple, viene repentinamente sustituido por otra figura, que a veces enseña una postura aun mas radical de la de su antecesor (este segundo punto representa el campo de acción principal donde se desarrollan las medidas anti terrorista que, países particulares llevan a cabo hoy en día, un ejemplo entre todos las intervenciones militares bajo la forma de bombardeos en Irak en contra del grupo terrorista del Estado Islámico, o mas bien, los bombardeos llevados a cabo en Somalia en contra del grupo Al Shabaab. Esta medida no es propia solo de los EE.UU. sino también de otros países, por ejemplo, siempre quedándonos en la actualidad, podríamos hacer referencia a la lucha en contra del Frente Al Nusra y al Estado Islámico en Siria, los bombardeos puestos en ser por Israel en la franja de Gaza supuestamente en contra de Hamas, etc.). Por lo tanto, la única parte donde se podría intervenir, de forma eficaz, es la tercera, es decir, en la compra de armas y de otras herramientas, ya que estos “bienes” provienen principalmente desde empresas multinacionales y, en algunos casos, directamente desde gobiernos que aparentemente han tomado una postura en contra del terrorismo mismo. Claro está que detectar los vendedores de armas no es muy fácil sobre todo visto el uso de lo que en la jerga diplomática se define como “triangulación de venta”, sin embargo, no es imposible y, sobre todo resulta mucho mas simple que intervenir sobre los primeros dos puntos. Además, una conducta democrática y en línea con los principios internacionales podría ser, cuanto menos, de ayuda a la intervención relativa a este punto, ya que la venta de armas por parte de estados y/u organizaciones se basa principalmente sobre un estímulo económico egoístico completamente contrario a los derechos humanitarios e internacionales que los mismos países se han comprometido a respetar y defender.

Estas medidas propuestas, como es de fácil intuición, tienen que ser llevada a cabo paralelamente a una intervención mirando al establecimiento de una paz duradera, paz que solo se puede lograr solucionando los problemas que dan vida al fenómeno del terrorismo, y no ya con la simple resolución de los síntomas que este fenómeno produce. Por lo tanto, es necesario destacar la importancia que la comunidad internacional posee a la hora de ayudar el país o los países involucrados a desarrollar reformas estructurales aptas a la prevención, gestión y resolución de la problemáticas internas donde el terrorismo encuentra terreno fértil para poner raíces.

Hablamos de un proceso, que a según de las fases que hay que implementar, puede ser muy largo, así como puede requerir una alta dosis de recursos y empeño. Sin embargo el compromiso que los países de la comunidad internacional han decidido asumir voluntariamente debe ser llevado a cabo, y ahora es el momento de cambiar pagina mediante una nueva postura internacional que verdaderamente ponga en ser medidas democráticas y pacificas, y no ya económicas y egoísticas.

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Peace Dies, Boko Haram Rises

Abstract: This article examines the profile of the militant terrorist organization Boko Haram and the measures that the Nigerian government took to prevent the actions of this organization across Nigeria. With goal to inform the public about the criminal operations of Boko Haram against Nigeria's peace and examine whether the Nigerian Government has properly confronted the situation within the country, this article provides a description of important factual information which is primarily based on the recent abduction incident of the 200 Chibok girls in Northeastern Nigeria. Aim of this paper is not only to condemn Boko Haram's attacks against civilians but also to put pressure on the Nigerian government in order to take substantial measures to deal with terrorism. Based on the study of the relevant sources, it became obvious that the Boko Haram organization had been threatening the county's security and peace long before the abduction of the Chibok girls. And while the terrorist organization has been the cause for many sufferings within the country, the Nigerian government and president Goodluck Jonathan have been unable to limit Boko Haram's vicious operations and prevent its spread throughout Africa. The Chibok girls' abduction was just one of the many abduction incidents that have taken place across the country. The spread of the unlawful killings, attacks and abductions have to come to an end. The government, the authorities and army forces have to stop ignoring these events and take the situation into their hands before it is too late.

Keywords: Terrorism, Peace, Security, Abduction, Boko Haram, Goodluck Jonathan, Nigeria, Africa.



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Η Ειρήνη Πεθαίνει, Η Boko Haram Ανατέλλει

Απόσπασμα: Το άρθρο εξετάζει το προφίλ της τρομοκρατικής οργάνωσης Boko Haram και τα μέτρα που έλαβε η Νιγηριανή κυβέρνηση για να αποτρέψει τη δράση της οργάνωσης μέσα στη Νιγηρία. Με στόχο να ενημερώσει το κοινό για τις εγκληματικές ενέργειες της Boko Haram κατά της ειρήνης και να εξετάσει κατά πόσο η Νιγηριανή κυβέρνηση έχει αντιμετωπίσει την κατάσταση μέσα στη χώρα, αυτό το άρθρο παρέχει τη περιγραφή σημαντικών δεδομένων τα οποία κυρίως βασίζονται στο πρόσφατο περιστατικό της απαγωγής 200 Chibok κοριτσιών στην περιοχή της Βορειοανατολικής Νιγηρίας. Στόχος αυτού του άρθρου δεν είναι μόνο το να καταδικάσει τις επιθέσεις της Boko Haram κατά των πολιτών αλλά και το να ασκήσει πίεση στη Νιγηριανή κυβέρνηση με σκοπό την λήψη ουσιαστικών μέτρων για την καταπολέμηση της τρομοκρατίας. Βασισμένοι στη μελέτη των σχετικών πηγών, γίνεται εμφανές ότι η οργάνωση Boko Haram απειλούσε την ασφάλεια της χώρας πολύ πριν την απαγωγή των κοριτσιών. Και ενώ η τρομοκρατική οργάνωση έχει γίνει η αιτία για πολλά δεινά μέσα στη χώρα, η Νιγηριανή κυβέρνηση και ο πρόεδρος Goodluck Jonathan έχουν παρουσιαστεί ανίκανοι να περιορίσουν τις βίαιες ενέργειες της Boko Haram και να αποτρέψουν την εξάπλωσή της στην Αφρική. Η απαγωγή των Chibok κοριτσιών είναι μόνο ένα από τα πολλά περιστατικά απαγωγών που έχουν συμβεί στη χώρα. Η εξάπλωση των άνομων σκοτωμών, των επιθέσεων και των απαγωγών πρέπει να λάβουν ένα τέλος. Η κυβέρνηση, οι αστυνομικές και στρατιωτικές αρχές πρέπει να σταματήσουν να αγνοούν τα γεγονότα και να πάρουν τη κατάσταση στα χέρια τους πριν να είναι πολύ αργά.

Λέξεις Κλειδιά: Τρομοκρατία, Ειρήνη, Ασφάλεια, Απαγωγή, Boko Haram, Goodluck Jonathan, Νιγηρία, Αφρική

Introduction

Thinking of the word “peace”, the first thing that comes to mind is its opposite, “war”. Most of us, when we talk about a peaceful environment, we are usually thinking of a place free of war and conflicts.

Looking behind the words, I realize that the value of the word “peace” is much deeper than I thought, raising this really significant question for humanity: “Does the nonexistence of war in a country indicate the existence of peace?”

The answer naturally occurred to me while I was thinking that the “word” war does not only indicate conflict but also terrorism, poverty, fear and discriminations. A peaceful environment is not only a place free of wars and conflicts but also a place free of any kind of fear, violence, poverty, torture, terrorism, hostility and discrimination. A place where health, human rights, the integrity and dignity of human beings are the main priority of the society and is governed by the fundamental principles of equality, social coexistence, injustice and democracy.

Nigeria, one of the most populous countries in the African region, faces the threat of terrorism now more than ever. Boko Haram, a militant group which mainly attracted global attention in 2014 due to the abduction of 276 Chibok schoolgirls, still strikes the country with its violent attacks and threatens Nigeria’s security.

Boko Haram

People Committed to the Propagation of the Prophet’s Teachings and Jihad (in Arabic language: Jama’atu Ahlis Sunna Lidda’awati wal-Jihad), commonly known as Boko Haram, is an Islamist terrorist group that has spread terror and panic to the citizens of Nigeria with its violent attacks, abductions and killings (Maiangwa, 2013, pp.55-56).

Boko haram, which has been loosely translated from Hausa language as “Western Education is a sin /is forbidden” was founded in 2002 by Mohammed Yusuf (Farouk, 2014 & Maiangwa, 2013, pp.55-56). In 2009, the leader of the group was killed while in police custody during his effort to escape (Boyle, 2009) and Abubarak Shekau took his place in the organization (Farouk, 2014).

Based on BBC’s data, Mohammed Yusuf was “a wealthy and well-educated man” who had explicitly rejected the Western ideas and supported the creation of a strict Islamic state ruled by Sharia (Boyle, 2009).

In 2009, in his last interview with the BBC, Yusuf declared his beliefs against education and rejected the Darwin’s evolution theory by saying:

“There are prominent Islamic preachers who have seen and understood that the present Western-style education is mixed with issues that run contrary to our beliefs in Islam [...] Like saying the world is a sphere. If it runs contrary to the teachings of Allah, we reject it. We also reject the theory of Darwinism.”(Boyle, 2009)

The terrorist group which has also been claimed to have links with Al-Qaida and other militant organizations, opposes the spread of Western education and influences in Nigeria with main goal to bring down the Nigerian government and impose Islam across the country (Yan, 2014). In November 2013, Boko Haram was officially recognized as a terrorist organization by the United States (U.S.) State Department. (Al Jazeera, 2013 & U.S State Department, 2013)

Boko Haram Strikes - Government is missing

On April 14th, 2014 the terrorist organization abducted more than 200 Chibok schoolgirls from the Government Secondary School in Borno State, Nigeria. At the same time, Boko Haram’s bombing attack in Abuja (capital of Nigeria) cost the lives of many civilians. (Thornhill et al, 2014)

News of this heartbreaking incident shook the international community. Ironically, Nigerian president Goodluck Jonathan did not seem to be shocked. On the contrary, he decided to keep silent and it took him more than three weeks to make a statement regarding the abductions (Yan, 2014).

The public criticized the passive and inactive position of President Goodluck Jonathan regarding the situation. A massive wave of protests and the #BringBackOurGirls social media campaign started spreading worldwide, asking for the government to take action for the return of the girls (Gumuchian et al, 2014 & Jones et al, 2014) In the meantime, the United States of America (USA), the United Kingdom (UK), France, Canada, Israel and China committed to provide assistance to Nigeria in the effort to save the girls. (Adah et al, 2014 & Sherwood, 2014).

Since 2009, Boko Haram’s attacks have been spreading terror and panic to the citizens of Nigeria. The victims of these attacks are estimated in the thousands, while the government has done little towards preventing them. Under the atrocities of Boko Haram’s organization, in 2013 Goodluck Jonathan stated Borno, Yobe and Adamawa (states in the Northeastern Nigeria) in a state of emergency (Ervine, 2013).

This state of emergency in Northeastern Nigeria did not stop Boko Haram from slaughtering more than a hundred Christian men and schoolboys in that region, two months before the abduction of the schoolgirls.

On the 4th of May, the president eventually decided to break his silence stating that he would do his best to bring the girls back and asking for “[the] maximum cooperation from the guardians and the parents of these girls [...] [as], they have not been able to come clearly, to give the police clear identity of the girls that have yet to return”. (Abubarak & Levs, 2014)

In response, on the 5th of May Abubakar Shekau, head of the Boko Haram, released a video in which he said:

"I abducted your girls. I will sell them in the market, by Allah. There is a market for selling humans. Allah says I should sell. He commands me to sell. I will sell women. I sell women" (Abubakar & Levs, 2014)

He also claimed that girls should not attend school but instead they have to get married by the age of 9. There was also a follow-up video showing approximately 130 girls dressed in Islamic attire and asking for the release of prisoners-members of the terrorist organization in exchange for the girls (Nossiter, 2014).

The Government explicitly rejected the release of the prisoners and appealed to foreign governments for aid whilst Abba Moro, interior minister said to Agence France-Presse (AFP) as cited in The Independent "The issue in question is not about Boko Haram giving conditions." (Withnall, 2014).

The Nigerian president claimed to be determined to end terrorism and bring the girls back while the army announced that they know the location of the girls and they aim to save them (Dixon, 2014). In reality, both have been proven unable to confront the Boko Haram crisis and have both failed to deliver their promises and bring the girls back to their homes until now.

Even though the president was to visit Chibok town, he constantly postponed it, causing frustration and anger for Nigerians, who have started to doubt the government's credibility. During his interview at the African Security Summit in Paris, Goodluck Jonathan stated that a visit to Chibok “does not solve any problem” (Channels Television, 2014).

In the meantime, every day Nigeria faces more and more of Boko Haram's violent attacks. Latest news reveal that in June Boko Haram stroke again in Borno State, Northeastern Nigeria causing the death of approximately 200 civilians (Deutsche Welle, 2014). Additionally, the recent abduction of Cameroon's Vice Prime Minister Amadou Ali's spouse by Boko Haram and the launch of their attacks in Cameroon show that the terrorist group has greater plans.

According to Boko Haram crisis: Nigeria's female bombers article by Clothia Farouk (2014) “Nigeria's militant Islamist group Boko Haram is accused of unleashing a new weapon

of war - the female suicide bomber strike [...] Boko Haram had turned some of the more than 200 schoolgirls abducted in April into human bombs” (as cited in the BBC news).

The situation has not even slightly improved since the abduction of the Chibok girls. In contrast, I noticed in disappointment that the inability of the government to tackle the issue effectively has led to the escalation of Boko Haram's assaults, slaughters and kidnappings and to the development of more cruel ways (such as female suicide bombers) that have spread more terror across the country. Local testimonies suggest that abduction of women is a common phenomenon in the country while the authorities have stated that they are not aware of previous abductions.

Mr. Goodluck Jonathan's great promises for the end of terrorism and the preservation of peace within the country have been proven broken. The reasons behind the government's inactivity are still a mystery. Rumors about political and economic interests, increasing corruption, bribing (among governmental representatives, police officers and soldiers) and poorly conducted police investigations make me doubt about the government's intentions regarding the Boko Haram situation. However, it is worth to wait and see whether this time the government will take some real action and respond efficiently to this crisis before it is too late.

Conclusion

Through the observation and examination of the Nigerian crisis due to the violent operations of the Boko Haram organization and the Nigerian government's response to the issue, I consider that Boko Haram does not only constitute a serious threat against Nigeria's national security but it also jeopardizes the security and peace of the whole continent.

As it became apparent from the article, Boko Haram has already implemented more vindictive ways to spread the terror and to achieve its ambitions. Seeing the terrorist group expanding its ruthless acts of violence across the Nigerian borders and the government of Nigeria still being unable to take proper action on the issue, new concerns have risen not only about the fate of Nigerian civilians but also about all African citizens.

To conclude, some ideas for further research could be revolved around the following issues: the possibility of Boko Haram to expand its terroristic operations throughout Africa and the reasons behind the government's inability to properly tackle the issue.

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La democracia en los nuevos espacios de lo político

Resumen: Actualmente uno de los debates fundamentales en torno a la promoción del acceso abierto como parte del derecho al conocimiento gira en torno al creciente rol de las Tecnologías de la Informática y las Comunicaciones (TIC) en la vida cotidiana. En la escena política los medios han devenido instrumentos esenciales que permiten a los individuos el acceso a lo político. De ahí que, uno de los mayores desafíos para la construcción del sujeto latinoamericano de nuevo tipo está condicionada por estas nuevas formas de participación ciudadana, la apropiación o reapropiación de ellas cuyo potencial, tanto para la reproducción de los mecanismos de dominación como para la movilización social anti-sistémica, sobre todo la democracia digital, es incalculable.

Palabras clave: Redes Sociales, Democracia, Mass Media, Política.



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Democracy in the New Politic Spaces

Abstract: Currently one of the fundamental debates about promoting open access as part of the right to knowledge revolves around the increasing role of Information Technology and Communications (ICT) in everyday life. On the political scene the media have become essential tools that allow individuals access to the political. Hence, one of the biggest challenges for the construction of Latin American subject of a new type is conditioned by these new forms of citizen participation, appropriation of them whose potential, both for playing domination as mechanisms for mobilizing systemic anti-social, especially digital democracy, is incalculable.

Keywords: Social Media, Democracy, Mass Media, Politics.

1.1 El espíritu posmoderno entre nosotros

Las mutaciones y transformaciones de hoy, traducidas en reiterados períodos de crisis del “progreso”, “estado de bienestar”, etc., corporizadas en la “racionalización” capitalista y sus exigencias tecnológicas, han puesto en jaque la legitimidad de las democracias tradicionales. Ese estado de “deslegitimación” o erosión del principio de credibilidad de lo macrosocial se expande desde las formaciones discursivas hasta las prácticas culturales.

La sociedad contemporánea está funcionando con nuevos mecanismos que la dotan de una complejidad tal que provoca el reordenamiento de los patrones tradicionales y la cultura.

Las Nuevas Tecnologías de la Informática y las Comunicaciones (TIC) constituyen un elemento esencial del sistema representativo, proceso central de las democracias contemporáneas. Los medios son los instrumentos principales que permiten a los individuos tener acceso a la esfera de lo político a través de la representación de la política que éstos ofrecen. Asimismo permiten llevar la política a la escena y entrar así en contacto con los individuos. La democracia representativa como modelo político necesita participar de la escena mediática para poder ejercerse. Sin este nuevo espacio, la política o lo político, tal como está estructurado hoy en día, ni siquiera existe, por tanto, no puede funcionar.

A través de las prácticas del debate que se están dando en las redes, está aproximándose a la construcción del discurso y con él del consenso a partir de los nuevos espacios de la cotidianidad que significan las redes. De manera que las nuevas formas de participación ciudadana, la apropiación o reapropiación de ellas, están condicionando la construcción de una nueva sensibilidad y un nuevo cuerpo colectivo. Se trata de la existencia de un mundo virtual, con sus propios códigos culturales, aunque aún falta formación, educación, modelos didácticos para la buena práctica de la Internet.

Teóricos como Jean Baudrillard han debatido sobre los orígenes del actual fenómeno: "Nuestras sociedades están dominadas por este proceso de masa, no sólo en sentido sociológico y demográfico, sino también en el sentido de "masa crítica", de superación y un punto de no retorno. En esto consiste su acontecimiento más considerable: el nacimiento, al filo mismo de su movimiento, de su proceso revolucionario (todas las sociedades son revolucionarias desde la perspectiva de los siglos pasados), de una fuerza de inercia equivalente, de una indiferencia inmensa, y del poder silencioso de esta indiferencia.

Esta materia inerte de lo social no resulta de la falta de intercambios, de información o de comunicación, sino que resulta por el contrario de la proliferación y de la saturación de los intercambios. (...) Cualquier trascendencia social, histórica, temporal, es absorbida por esta masa en su inmanencia silenciosa. En estos momentos, los acontecimientos políticos ya

no poseen suficiente energía autónoma para conmovernos y por lo tanto se desarrollan como en una película muda de la que colectivamente somos irresponsables".

En palabras de Dominique Wolton, "no hay democracia masiva sin consideración de la opinión pública, y ésta es inseparable de un proceso comunicacional, tanto en su constitución como en su expresión."

De manera que con el espíritu posmoderno, surgió una suerte de nuevo escenario comunicacional trascendente en el tiempo y en el espacio, a partir del cual se reorganizara toda la arquitectura sociopolítica y mediante el cual la sociedad civil en un proceso de reordenamiento participara de lo político, al menos aparentemente y pasivamente.

Debe tenerse en cuenta que si bien por una parte, el espíritu posmoderno nace en el seno del capitalismo triunfante, no es su propósito “alcanzar nuevamente un estatuto de universalidad o una “verdad” totalizadora, sino el mantenerse (inquietante y perversamente) en ese borde limítrofe de la sospecha y el acecho, en ese umbral perenne del cuestionamiento de todo precepto o valor moderno”. De lo que se trata entonces es de un estado emotivo o afectivo de la cultura que hace trisar todo dogma o canon impuesto por la modernidad.

El sociólogo y filósofo polaco Zygmunt Bauman acuñó el término “modernidad líquida” para referirse al tiempo actual, caracterizado por grandes transformaciones sociales, sin certezas, con miedos y angustias existenciales. Estudioso de la posmodernidad, Bauman explora aquellos atributos de las sociedades contemporáneas que se han mantenido en el tiempo, destacando el acentuado individualismo en nuestras relaciones tornándolas precarias y volátiles.

La modernidad líquida, sostiene Bauman, es una figura del cambio dado que los sólidos conservan su forma y persisten en el tiempo, es decir, “duran”; mientras que los líquidos son informes y se transforman constantemente, es decir, “fluyen”.

La pertenencia a “ningún sitio”, la ausencia de raíces y de anclajes sumerge a nuestras sociedades en el desasosiego y el miedo. Los temores son muchos y variados, reales e imaginarios: violencia, desempleo, hambre, terremotos o epidemias. Lo “líquido” de la modernidad se refiere al fin de una etapa de “incrustación” de los individuos en estructuras sólidas, como el régimen de producción industrial o las instituciones democráticas.

Por su parte, la política, obligada a ofrecer respuestas a estos escenarios, se mueve desorientada entre las masas de electores que expresan una fluctuante geografía del consenso. Para darle sentido a estas profundas transformaciones, en distintas partes del planeta surgen nuevas e imaginativas formas de participación ciudadana para hacer congruentes estos cambios sociales con las instituciones democráticas. ¿Cómo otorgar a los ciudadanos más poder y participación del que poseen realmente en la actualidad? Esta pregunta reclama una redefinición del escenario de lo político y sus objetivos hoy. Se trata de un escenario que se

ha ido construyendo poco a poco, que trasciende a las obsoletas instituciones heredadas de la modernidad, más o menos democráticas: Los medios.

1.2 El nuevo debate sobre la democracia: Democracia líquida

Los medios constituyen un elemento esencial del sistema representativo, proceso central de las democracias contemporáneas. Son los instrumentos principales que permiten a los individuos tener acceso a la esfera de lo político a través de la representación de la política que éstos ofrecen. Asimismo permiten llevar la política a la escena y entrar así en contacto con los individuos. La democracia representativa como modelo político necesita participar de la escena mediática para poder ejercerse. Sin este nuevo espacio, la política o lo político, tal como está estructurado hoy en día, ni siquiera existe, por tanto, no puede funcionar.

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En este contexto, las redes sociales han revolucionado la política y el concepto de identidad a escala global, al tiempo que han traído consigo importantes retos para las sociedades. La globalidad y temporalidad de su despliegue las convierten en un instrumento cuyo potencial, tanto para la reproducción de los mecanismos de dominación como para la movilización social anti-sistémica, es incalculable e imprescindible. Es precisamente esta ambivalencia su principal limitación y oportunidad a la vez.

No se trata solo de la cooperación en las redes informáticas, sino de un conjunto de formas de vida, relaciones sociales, lenguajes, información, códigos, tendencias culturales, saberes, circuitos formativos más o menos formales, servicios, prestaciones, etc.; que están conformando los nuevos espacios de la cotidianidad desde el ciberespacio.

Sin dudas, en este orden de cosas los jóvenes tienen un papel fundamental, ya que se trata de esa generación que ha nacido en la era de internet, de las redes sociales. Esta perspectiva se combina con aquella que para el caso de los jóvenes habla de una generación marcada por la apatía, el sin sentido y la carencia de utopías. Sin embargo, en sus manos está el dominio y de hecho el desarrollo de los nuevos espacios de lo político que se están desplegando en el ciberespacio, esa segunda realidad que trasciende a la realidad física de la cual son los jóvenes el sujeto fundamental.

Si los movimientos estudiantiles fueron durante décadas, la expresión privilegiada de la participación juvenil, con demandas sobre las condiciones de la educación y de la democratización de los órganos de gobierno; girando posteriormente a la participación barrial

en organizaciones urbano-populares, en consejos juveniles y en una variedad de colectivos que demandaban espacios culturales; hoy desde las redes, sin una conciencia de clase o de participación política, miles de usuarios activos en las redes están coexistiendo y construyendo el escenario político.

La toma de las calles ha sido sustituida por la toma de las redes, y son los más jóvenes los protagonistas de los nuevos espacios de lo político aunque no tengan conciencia de ellos, lo cual es parte del juego de quienes organizan el poder.

Las grandes organizaciones juveniles en que el individuo quedaba prácticamente anulado en pro de lo colectivo masificado han dejado de ser de interés para las nuevas generaciones. Desde luego las federaciones estudiantiles, los consejos populares y las agrupaciones para-partidarias siguen existiendo gracias a sus aparatos burocráticos en mayor o menor medida, pero no gozan de la popularidad, masividad, entusiasmo y poder de convocatoria necesario.

Es evidente que los jóvenes no se sienten fuertemente atraídos por estas estructuras verticales. No les interesa ser un militante o afiliado más que pierde su individualidad en la masa. Por ello, la participación juvenil se expresa hoy día en pequeños colectivos y grupos y, muy claramente en acciones diversas en las que se participa de manera individual y efímera.

Las viejas discusiones sobre la representatividad vertical, propia del modelo piramidal de organización son sustituidas por otras preocupaciones propias de las redes horizontales. Las redes que los jóvenes crean buscan fungir como facilitadoras y no como centralizadoras, por lo que definen su identidad como espacios democráticos de vinculación; en cuanto a su autonomía les interesa no ser hegemónicas por grupos particulares, por lo que rechazan los comités ejecutivos, direcciones, etc., y en su lugar crean pequeñas coordinaciones que se relevan y que no pueden asumir la representación de todos.

En ese sentido, el ciberactivismo ha devenido en una práctica muy oportuna si se tienen en cuenta que estos jóvenes son nativos tecnológicos. Se trata de la utilización de un conjunto de técnicas y tecnologías de la comunicación como teléfonos móviles, blogs, correo electrónico o redes sociales organizando, movilizandoy sirviendo de inspiración a comunidades online cuyo objetivo es poner en marcha procesos de acción y toma de posición social.

En este contexto se inserta las nuevas polémicas en torno a la democracia real y mediática, poniendo en duda la democracia representativa burguesa. Es imposible concebir la política hoy solo en el espacio físico y olvidar la creciente importancia que está adquiriendo el espacio virtual, y con él las nuevas alternativas de participación.

Es importante destacar que existe una variedad de medios convencionales digitales, que están estrechamente vinculados con los sectores de poder, por lo que la comunicación

generada se constituye bajo los presupuestos de dicho sistema de dominación, lo cual provoca un monopolio de la información que permite un uso arbitrario de los medios dando lugar a la manipulación de los mensajes, de acuerdo con intereses sectoriales.

Esta comunicación política generada por los canales anteriormente reseñados es susceptible de incidir en el sistema de creencias, normas y valores de la opinión pública llegando a reproducir o generar formas políticas aceptadas dentro de una sociedad determinada, en especial a la juventud de las periferias del sistema capitalista. Para ello se constatan un número de ideologías y modelos subyacentes tras los medios de prensa digitales, que ofrecen temáticas y estrategias de lenguaje para legitimar una pauta ideológica determinada.

Sin embargo, si bien esta concepción mediática, articulada a partir de las propias coordenadas en las que se inserta el debate acerca de la democracia (representativa, participativa o radical); si reconocemos el papel fundamental que el espacio de lo mediático juega en la fábrica del individuo y de las sociedades contemporáneas, ¿es posible reapropiarse de este espacio y sus significados?

Una alternativa que cada vez resulta más plausible a la democracia directa y la democracia representativa, sobre todo a raíz de la excepcional habilidad de Internet a la hora de conectar a la gente en redes, es la democracia líquida o democracia delegativa revocable. Se trata de una forma de democracia directa que incluye la posibilidad de delegación de voto revocable de forma instantánea, de ahí su liquidez.

A través del voto por internet se puede opinar, realizar propuestas y manifestar decisiones. Es el "ciudadano total" que expresa sus necesidades e intereses a los políticos en tiempo real, a través de las redes sociales o de medios electrónicos y digitales, integrando una representación virtual de carácter permanente. No es necesario sustituir a los representantes políticos tradicionales, ni esperar el final de las legislaturas, dado que el voto delegado puede expresarse en cualquier momento y lugar.

En algunos países como Alemania, Italia, Austria, Suiza y Brasil se desarrollan distintas formas de democracia líquida, a través de sistemas online como el denominado "LiquidFeedback", que es un programa de código abierto para la formación de opiniones y para la toma de decisiones, que permite una interacción positiva entre democracia directa y democracia representativa. Este sistema permite tomar decisiones sin dejar de reflejar la voluntad de los usuarios de los servicios públicos.

El LiquidFeedback, que funciona desde 2010, es un sistema para discutir y votar propuestas, y está dirigido a los partidos, asociaciones y grupos de ciudadanos, ámbitos en donde la enorme cantidad de integrantes dificulta conocer su opinión directamente.

Es una democracia interactiva que devuelve el poder de decisión a los ciudadanos en su calidad de usuarios de los servicios públicos. Los usuarios pueden enviar propuestas para

que sean votadas por los demás. El emisor de la propuesta la clasifica en un área temática adecuada o puede crear una nueva. También se pueden formular propuestas alternativas a las ya existentes.

La novedad más importante es que se trata de una participación continua y un interés por la política que hoy son completamente desconocidos por una gran parte de la población, evidenciado por los altos porcentos de abstencionismo, a la vez que demuestra que existen fórmulas para evitar esa apatía actual del ciudadano con el actual sistema de partidos políticos y lograr que la ciudadanía participe en los asuntos de Estado, que se supone que es el principal anhelo de los propios partidos.

El antecedente teórico de la democracia líquida fue el autor de Alicia en el País de las Maravillas: Charles Lutwidge Dodgson más conocido por su pseudónimo literario Lewis Carroll. Sus conclusiones al respecto las hizo públicas en 1884, en un breve panfleto llamado "Los principios de la representación parlamentaria".

El ensayo, en realidad es un tratado de teoría de juegos, con sus tablas y fórmulas matemáticas. En ese ensayo ya se abordaba el voto como una especie de moneda: podías "gastar" tu voto en un candidato, que entonces podría, a su vez, gastar el voto que había recibido de ti en otro candidato.

Más de un siglo después, gracias a la tecnología en telecomunicaciones, que permiten estar conectados unos con otros, y de forma rápida y barata transferir votos, o "monedas", firmar cosas en Change.org y también llevar las ideas germinales de Carroll a unos niveles que hace solo una década hubieran resultado, cuando menos, utópicos.

Esta iniciativa pretende cambiar el sistema sin quebrar la legalidad; no se trata de una propuesta antisistema, sería un sistema nuevo y, desde luego, supondría un toque de atención a la clase política, en la medida de que se trata de la repolitización de la sociedad, mediante formas no convencionales.

Relacionada con la Democracia líquida, pueden encontrarse otros conceptos como democracia de código abierto, democracia en red, sin embargo, todos tienen como denominador común el hecho de ser nuevas prácticas muy insipientes que refieren a una forma de participación en lo político donde las TIC es el elemento central.

El emergente cambio de escenario de participación de lo político, necesariamente remite a otro concepto: "Estado red" del pensador Manuel Castells. Este nuevo Estado, según Castells, tiene una "soberanía de geometría variable" y nace como "respuesta de los sistemas políticos a los retos de la globalización". Es una forma superior y más flexible de Estado. El lado bueno de esta teoría sería "el paso del poder nacional al local", la relajación del vertical Estado nación.

Sin embargo, el lado negativo es: estructuras supranacionales, políticas y económicas borrando las democracias representativas de los Estados Nación. La hoja de ruta de la Troika para Grecia o España es la encarnación del lado distópico. Por eso, la remezcla del Estado red de Castells es más necesaria que nunca. Un Estado red, sí, pero que conecte lo hiperlocal, que garantice la topología de red distribuida y capilar, que facilite la participación. Un Estado red que propicie el empoderamiento ciudadano y la co-creación de iniciativas. Un Estado red que debilite la influencia de las super estructuras financieras y políticas.

1.3 Breve acercamiento a algunas experiencias concretas

La crisis global no ha hecho más que confirmar algunas de las intuiciones o diagnósticos sobre la caduca democracia representativa y sus obsoletas instituciones en pleno tiempo de crisis sistémica del capitalismo. Algunas experiencias concretas, algunas un tanto instantáneas, coyunturales, otras más elaboradas, han ido dibujando el camino hacia la búsqueda de nuevas formas de participación que han apuntado hacia la democracia líquida.

Islandia es, según algunos analistas, el prototipo de Estado Red más mencionado. Tras el colapso financiero, Islandia creó un Consejo Constitucional formado por 25 ciudadanos elegidos al azar para redactar la constitución. El camino islandés ha utilizado plataformas wiki y un diálogo constante en Facebook o Twitter. Todo el proceso tuvo streamings. Toda la información, disponible siempre en tiempo real. La wikicracia participativa islandesa es un prototipo innovador, sin duda. Sin embargo, su mecanismo de participación, además de no ser perfecto, puede ser válido para un país de 319.000 habitantes como Islandia, pero no para otro mayor.

Por otra parte, debe mencionarse el caso del avance del Partido Pirata como fuerza política dentro Alemania, lo cual se debe a gran medida a la utilización que brinda el software Liquid Feedback: un software libre para la formación de opinión política y toma de decisiones, que borra los límites entre la democracia representativa y directa. Para las elecciones al Parlamento Europeo del 2009, recibió 229.117 votos lo que representa un 0,9 %, sin alcanzar así el 5 % requerido para obtener un escaño. En septiembre de 2009, el partido consiguió el 2,0% de los votos en las elecciones federales de 2009 de Alemania. Con este porcentaje el partido no obtuvo ningún escaño en el Bundestag; no obstante, fue el mejor resultado entre los partidos que no alcanzaron el mínimo requerido del 5%, debido a la fragmentación que propicia el sistema de representación proporcional en las elecciones. En las elecciones de Berlín, realizadas en septiembre de 2011, los piratas consiguieron entrar por primera vez en un parlamento estatal al obtener un 8,9% de los votos en elecciones legislativas de la ciudad-estado. De esta forma, sustituye al FDP, que ha quedado fuera de la cámara al no llegar siquiera al 5 por ciento mínimo.

Los partidos piratas apoyan la defensa de los derechos civiles y sociales, democracia directa con el modelo de democracia líquida y participación ciudadana, reformas al copyright y leyes de patentes, el libre acceso a la cultura, los bienes de uso común, la neutralidad en la red y la protección y fomento de Internet, con un acceso igualitario a la misma, incluido el ámbito

rural, privacidad, libertad de información, educación gratuita y sanidad universal. Actualmente encontramos en el 2013, una red de 60 partidos piratas en el mundo. Aquellos que tienen mayor participación en el gobierno en elecciones nacionales, son en Alemania con el 2,1% de los votos, República Checa con el 9.1%, Suecia con 7,13%, Islandia 5,1%, Ucrania 9,0%.

Michel Bauwens, de la P2P Foundation, en su artículo *Towards the Partner State Model of Commons Governance*, hace un pequeño repaso a algunos nuevos prototipos de democracia. El texto cita el caso de la ciudad francesa de Brest, que ha creado el proyecto Wiki-Brest para dinamizar el territorio y la participación ciudadana. Las inercias digitales refuerzan la cohesión territorial y son los propios ciudadanos, y no el sector privado, quienes cocinan las recetas junto a sus gobernantes. El procomún - lo colectivo, el bien común - es el faro del modelo.

Otro ejemplo importante es el Gabinete Digital del Gobierno de Rio Grande do Sul, en Brasil, el que esté apostando más por la democracia en red. Tanto, que su eslogan es "Democracia en red". No es casualidad que haya nacido en Porto Alegre, donde surgió el Foro Social Mundial y el modelo de presupuestos participativos. En todos estos casos, el Estado se reinventa en lo que Michel Bauwens denomina *partner State*, algo así como el Estado compañero o Estado socio. Un Estado muy diferente del soñado por los neoliberales. Un Estado que mantiene el estado del bienestar y juega un papel vital "en la creación de valor por parte de la sociedad civil".

El movimiento 15M es un movimiento líquido, su conjunto de procesos y metodologías, también está siendo citado como prototipo de democracia en red por muchos pensadores. Asambleas registradas en tiempo real, documentos abiertos (normalmente en TitanPad o PiratePad), trabajo colaborativo y en red, conexiones transversales entre diferentes asambleas, grupos y nodos... Su Asamblea Virtual está investigando sobre nuevos rumbos tecnopolíticos de participación. La iniciativa Demo4Punto0 encontró un método de votación parlamentaria híbrida, para equilibrar los votos de los diputados con participación ciudadana. Las asambleas de barrio, como afirma el investigador Adolfo Estalella, convierten la ciudad en un archivo, en un hardware, en un método. Sin embargo, esto no basta para gobernar en una sociedad compleja, donde estos movimientos tienden a la institucionalización perdiendo su esencia de cambio.

Así también en el caso de la Primavera árabe, donde sin dudas internet y las redes sociales junto a la telefonía móvil fueron cruciales para el desarrollo de las revoluciones en Túnez, Egipto y demás países. En ese sentido fue significativa la propagación de las imágenes de las protestas locales contra el régimen de Ben Ali en Facebook y Youtube. Cientos de jóvenes entonces se coordinaron entre sí mediante las redes sociales en el ascenso de las movilizaciones locales, y a partir de los videos de Youtube se divulgaron las primeras protestas en Siria y Egipto.

El papel de Internet y la telefonía móvil fue paralelo a la importancia de un medio de comunicación de masas tradicional como la televisión Al Jazeera. En realidad se retroalimenta-

ron en palabras de Manuel Castells: “Un nuevo sistema de comunicación de masas construido como mezcla interactiva multimodal entre televisión, internet, radio y plataforma de comunicación móvil.”

Pero Internet y Al Jazeera no han creado las revoluciones árabes, estas no se gestaron en Internet como el 15M en España, sino que aceleraron, precipitaron, facilitaron y propagaron las movilizaciones en un contexto de censura y falta de libertad, así como contribuyeron a definir la propia configuración y formas de protesta, favorecieron una dinámica de funcionamiento horizontal en red y con formas organizativas flexibles que se adaptan a la propia lógica de las redes sociales y la comunicación electrónica además de ser espacios politizados y de formación de identidades movilizadoras.

La guerra mediática es otra cara de la democracia líquida. El caso de Venezuela se presenta a través de la construcción mediática de hombres símbolos de la derecha contruidos para hacer el cambio donde estimulan las contradicciones públicas, desmiente la conferencia de paz, hablan de un discurso débil del mandatario y todo esto está orquestado desde los grupos de poder norteamericanos en su política de small power para implementar el golpe de estado blando.

Ejemplo de estos hombres símbolos en la red es el caso de Lorent Saleh, una joven que estudió comercio exterior. Es una de las cabezas visibles de la coalición que busca derrocar al presidente Nicolás Maduro. Preside la organización Operación Libertad, que ubica al castro-comunismo cubano como el enemigo principal de Venezuela.

Lorent comenzó su faena contra la revolución bolivariana en 2007. Ha abandonado las aulas, se presenta aún como líder estudiantil, otro caso Vanessa Eisig de 22 años, estudia comunicación en la Universidad Andrés Bello, ha participado en protestas contra la Revolución, siente que hace historia, es militante de Juventud Activa Venezuela Unida (JAVU).

El líder de todos estos grupos es el filósofo Gene Sharp, que reivindica la acción no violenta para derrocar gobiernos. Sharpe fundó el Instituto Albert Einstein, promotor de las llamadas revoluciones de colores en países que no son afines a los intereses de la OTAN y Washington.

La relación entre JAVU, Otpor y Canvas es muy estrecha, una militante del grupo de extrema derecha Marialvic Olivares expresó “las organizaciones internacionales que nos están apoyando en este momento siempre han estado de la mano con nosotros, no solamente en cuestiones de protesta, sino en cuestiones de formación, y nosotros con ellos siempre hemos estado de la mano. No nos da vergüenza, no nos da miedo decirlo.” De este modo los vínculos entre los jóvenes dirigentes estudiantiles venezolanos y los think tanks y agencias de cooperación de derecha van mucho más allá de la alianza con Otpor/Canvas.

Otra fuerza en la red que ha desempeñado un papel relevante en el intento por deponer a Maduro es el Movimiento Social Universitario 13 de Marzo, organización estudiantil que actúa en la Universidad de los Andes, su dirigente más conocido es Nixon Moreno.

Entre sus principales acciones desde la red está promover la imagen de desestabilización política en el país, reciben financiamiento internacional, militan en las filas de la ultraderecha y son xenófobos. Están vinculados con organizaciones nazis y conservadoras en varios países. Simpatizan con políticos de la derecha radical como Leopoldo López, María Corina Machado y Antonio Ledezma.

A pesar de recibir todos estos apoyos, entre los jóvenes latinoamericanos no despiertan simpatía ni solidaridad. Por el contrario, suscitan desconfianza y repudio. Su causa nada tiene que ver con el ideario del movimiento estudiantil-popular mexicano de 1968 y del Mayo francés.

La existencia de los nuevos escenarios de lo político es un hecho. El papel central de las TIC en los nuevos tiempos ha condicionado un cambio en las estructuras tradicionales de participación, redefiniendo la democracia, desde un marco crítico en consonancia con el surgimiento de concepciones más flexibles o “líquidas”.

La participación de lo político a partir de la hibridación de dos escenarios: el físico y el ciberespacio, concretándose el acto de la participación en este último, es una de las tendencias más generalizadas de manera informar en los últimos tiempos, sin embargo, se ha impuesto dotando a los ciudadanos de un nuevo poder virtual en la toma de decisiones, que poco a poco se ha ido sistematizando a través de hechos aislados, a la vez que ha ido cediendo espacio a manifestaciones contrahegemónicas.

Sin dudas, el uso de las TIC constituye un elemento esencial en la repolitización de la sociedad, o el fomento de una nueva cultura política. No obstante, continúan siendo limitaciones determinantes, por una parte, las grandes transnacionales de la información que dominan los medios y por ende construyen los contextos en el ciberespacio, conformando estados de opinión. Por otra parte, el debate sobre el acceso a las TIC en todos los rincones del planeta, es todavía un obstáculo insalvable. Ambas disyuntivas no son las únicas, pero son esenciales para cuestionar la liquidez real de esta democracia en red.

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- 4-Zygmunt Bauman nació en Poznan, Polonia, en 1925. Participó en la Segunda Guerra Mundial con el ejército polaco, fue miembro del Partido Comunista hasta la represión antisemita de 1968; por este hecho se vio obligado abandonar su puesto como profesor de filosofía y sociología en la Universidad de Varsovia. Profesor emérito en la Universidad de Leeds, es autor de libros fundamentales de la sociología contemporánea entre los cuales se destacan Modernidad y holocausto o Modernidad líquida. Ha sido galardonado con el Premio Amalfi de Sociología y Ciencias Sociales (1992) y el Theodor W. Adorno (1998), recientemente en 2010 el Premio Príncipe de Asturias de Comunicación y Humanidades.
- 5-Ver con más información la tesis de la obtención del grado de máster en Historia Contemporánea y relaciones internacionales, con el titulada “La derechización de la sociedad alemana desde la reunificación hasta las elecciones de 2009”, mayo 2011
- 6-En Egipto el 40% de los mayores de 16 años están conectados a Internet (en el hogar, cibercafés o centros de estudios), cifra que alcanza el 60% entre los jóvenes urbanos, y el 80% de los cuales tienen móvil. En Túnez el 3,6 de sus 10.3 millones de habitantes usan internet, hay 1.4 millones de cuentas de facebook y existen 8,5m millones de móviles en uso
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La complejidad del universo educativo: el debate que perdura

Resumen: En el siguiente documento analizamos la clasificación clásica del universo educativo en relación a los términos formativos que plantea: formal, no formal e informal. Estudiamos, por otro lado, nuevas propuestas conceptuales alternativas que se centran en el propio término o en la clasificación que se realiza en relación a la educación de personas adultas. Finalmente, realizamos la presentación de nuestro propio concepto de universo desde una perspectiva socioeducativa que pretende integrar de forma simbiótica una nueva noción de la formación como reglada, formal y experiencial.

Palabras claves: Educación, Formación reglada, Formación formal, Formación experiencial.

The Complexity of Educational Universe: the Persistent Discussion

Abstract: In the following paper we analyze the traditional classification of the educational universe in relation to educational terms posed: formal, non-formal and informal. We study, on the other hand, new alternative conceptual proposals that focus on this term or the classification is performed in relation to adult education. Finally, we conduct the presentation of our concept the universe from a socio-educational perspective that aims to integrate symbiotically a new notion of training as regulated, formal and experiential.

Key Word: Education, Training regulated, Training formal, Training experiential.



Pilar Moreno-Crespo

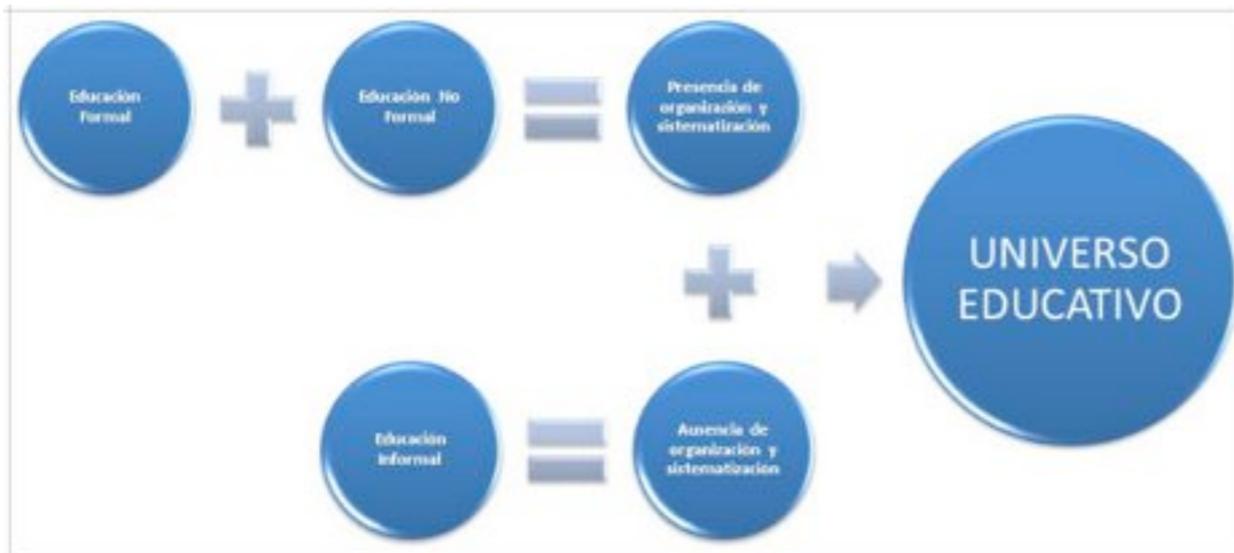
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El modelo clásico: la tripartición del universo educativo

En educación se aborda el concepto del universo pedagógico desde varias perspectivas. La división a la que se realiza más referencia desde la literatura especializada es la clasificación clásica de formal, no formal e informal. Sin embargo, abordar esta cuestión desde el enfoque clásico implica un reparto desigual del universo educativo. De igual modo, las fronteras dibujadas en este universo a niveles teóricos aparecen definidas (véase Figura I), pero encontramos que en la práctica se desvanecen, yuxtaponiéndose o simultaneándose en el mismo espacio-tiempo.

FIGURA I. Distribución del Universo Educativo



Fuente: Elaboración propia siguiendo a Trilla (1998).

La educación organizada y sistemática (*educación formal y educación no formal*) se corresponde con procesos que tienen una clara intencionalidad educativa, son estructurados, organizados y sistematizados, cuya orientación es la consecución consciente de aprendizajes. En este sentido, y como veníamos apuntando anteriormente, se hace complejo discernir entre educación formal y no formal, ya que los planteamientos pedagógicos, los usuarios y las instituciones son compartidos en muchos de los escenarios de enseñanza-aprendizaje que se desarrollan actualmente. Por otro lado, el punto diferenciador más claro entre ambos conceptos viene dado por las leyes educativas promulgadas que amparan a la educación formal. En este sentido, para completar esta idea, Trilla (1998) afirma que:

Lo formal es lo que así definen, en cada país y en cada momento, las leyes y otras disposiciones administrativas; lo no formal por su parte, es lo que queda

al margen del organigrama del sistema educativo graduado y jerarquizado resultante. Por lo tanto, los conceptos de educación formal y no formal presentan una clara relatividad histórica y política: lo que antes era no formal puede luego pasar a ser formal, del mismo modo que algo puede ser formal en un país y no formal en otro (p. 29).

En relación a la educación ausente de organización y sistematización (*educación informal*), tiende a ser involuntaria, sin estar sujeta a estructuras expresas y, en ocasiones, vinculada a otros procesos sociales. Sin embargo, encontramos en ocasiones cierta intencionalidad y cierta estructura. Luego en este blanco y negro del modelo clásico, podemos encontrar escala grises.

El replanteamiento del universo educativo

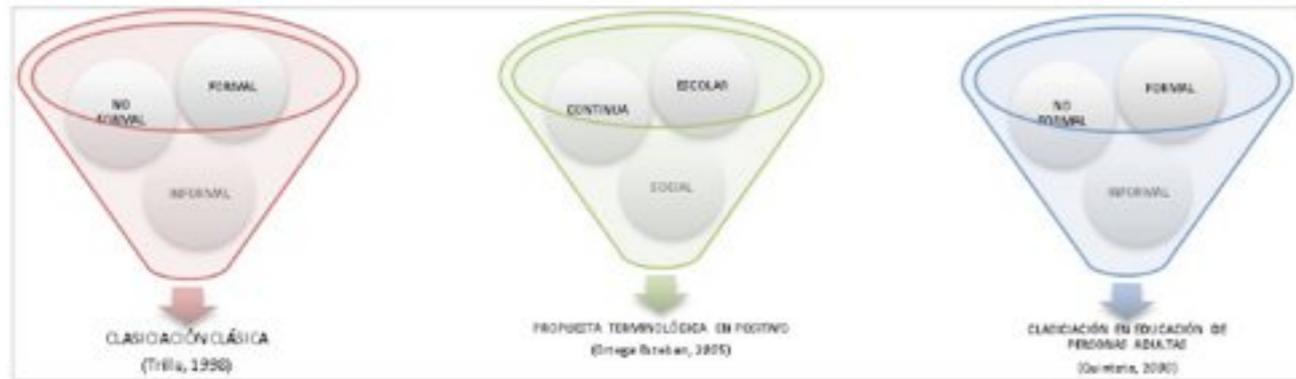
En la actualidad, se están trazando nuevas fronteras en el universo educativo, analizando opciones que recojan de una forma más completa la praxis educativa.

Uno de estos autores es Ortega Esteban (2005) que analiza la negatividad en el término *no formal*, que desprende un trato esquivo hacia una educación que se nos presenta como “sin forma”, como si no fuera nada, añadiendo la cacofonía que supone y la contradicción semántica que se produce. Frente al formal, no formal e informal de Trilla (1998) propone una denominación alternativa con terminología en positivo: escolar, continua y social. De este modo, contamos con tres áreas educativas, todas ellas formales y participantes de la educación permanente.

Por otro lado, Quintana (2000) propone tres modalidades diferenciadas, que beben de la clasificación tradicional y que se encuentran circunscritas a la educación de personas adultas: 1) *Reglada*: Contenidos estrictos escolares dentro del sistema académico oficial; 2) *Formal*: Control y planificación pedagógicos fuera del sistema educativo; y 3) *Sociocultural*: Trata de culturizar y dar conciencia a los grupos de su situación social, así como ofrecerle las herramientas para promover, desde el mismo grupo, un cambio social.

En la figura número II podemos comprobar las diferentes propuestas comentadas hasta el momento para tratar de definir el universo educativo, manteniendo la idea de tripartición.

FIGURA II. Diferentes propuestas para la distribución del Universo Educativo



Fuente: Elaboración propia siguiendo a Trilla (1998), Ortega Esteban (2005) y Quintana (2000).

Los límites desdibujados del universo socioeducativo: Las necesidades actuales de la educación

Llegados a este punto, queda claro que estamos analizando un tema que parece vinculado desde origen a la propuesta clásica, de la que no se desprende. Por otro lado, se trata de un tema constantemente debatido y replanteado, que a la hora de establecer límites genera controversia y confusión. Establecer una serie de características para cada una de estas parcelas es complejo porque bajo ciertas circunstancias pueden darse en todas ellas. Este hecho plantea un reto para quienes delimitar de forma nítida este universo.

Ante este panorama complejo, proponemos un estudio amplio, flexible y versátil, que nos permita acercarnos desde una perspectiva socioeducativa, situando el proceso de aprendizaje en un contexto social, que de por sí no cuenta con fronteras. Por lo tanto, todo proceso educativo se desarrolla en un contexto social que posibilita una *formación experiencial*. En ésta, encontramos vinculadas entre sí y, a su vez, permeables, la *formación reglada* y la *formación formal*. En la figura número III hemos querido reflejar la vinculación y permeabilidad entre estos tres conceptos con líneas discontinuas cuya tonalidad modifica su intensidad llegando a desaparecer.

En este sentido, cuando nos referimos a la *formación reglada*, hacemos referencia a aquella que se encuentra reconocida legislativamente constituyendo parte de un sistema educativo reconocido por el Estado. En este caso, en España estaría contemplada la Educación Infantil, Educación Primaria, Educación Secundaria Obligatoria, Bachillerato, Formación Profesional Reglada, Grados Universitarios, Postgrados Oficiales y Doctorados. El Doctorado es la máxima titulación académica a la que se tiene acceso a través del sistema educativo establecido legislativamente.

Por otro lado, la *formación formal* la concebimos vinculada a la formación reglada. En primer lugar, porque se establecen los cauces para para que se pueda pasar de una a otra. En segundo lugar, la formación formal se constituye como continuación de la formación reglada, con objeto de responder a la necesidad actual de formación permanente que posee la sociedad en constante y vertiginoso cambio.

Para finalizar, la *formación experiencial* contendría a las otras dos, permitiendo la simbiosis entre las tres y vendría a representar todas las experiencias que la persona asume como aprendizajes. De este modo, en la parte más exterior del universo socioeducativo, el componente subjetivo cobrará relevancia para determinar si asistir a una obra de teatro, una conferencia, visionar un documental, una película o tomar parte en un debate, llega a convertirse en un aprendizaje para la persona.

FIGURA III. Una nueva propuesta que redefine el Universo Socioeducativo



Fuente: Elaboración propia.

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Letters to the Editor

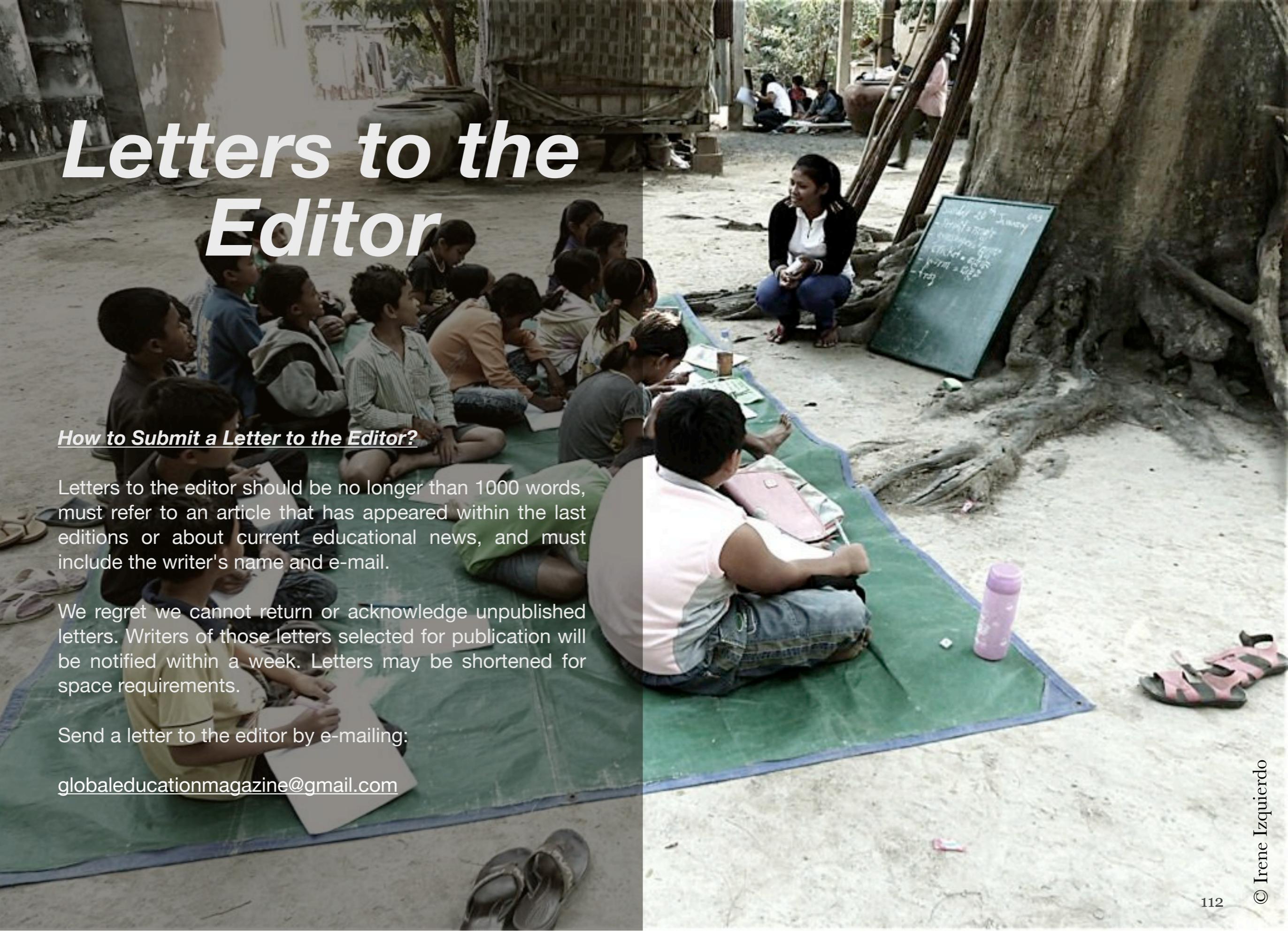
How to Submit a Letter to the Editor?

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Send a letter to the editor by e-mailing:

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PROPAGATING PEACE IN INDONESIA

A Small Lesson from Peace Building Program in Multi-Ethnic groups in Konawe District

Indonesia is one of the most diverse countries in the world. This diversity is reflected in the form of the state which is the largest archipelago country in the world with about 17,500 islands, big and small islands with a population of around 245 million (estimated in 2014). With this amount, Indonesia is the country with the fourth largest population after China, India, and the United States. When viewed over the diversity of the population of Indonesia is reflected in the number of tribes or ethnic groups are about 300 tribes with 742 languages recorded number of regional languages. In terms of religion, there are at least six official religions recognized by the government - although in practice many people who still practice traditional religions, especially in rural areas. In terms of natural resources, Indonesia has a wealth of diverse natural resources. In fact, Indonesia has entered the ranks of countries rich in natural resources. In terms of biological richness, Indonesia is also very rich and diverse. Richness of species diversity in the forest and it is the second largest in the world, and just defeated the Amazon rainforest in Brazil.

Uneven distribution of resources and the management of natural resources causes unequal socio-economic conditions vary from one region to another. In addition to the community and different cultures, socio-

economic conditions of the region to the other is also different. Differences in these aspects could lead to disputes that often became violent. Inequality in economic development between regions led to jealousy; as well as control of access to and control over resources can be a cause of conflict between individuals and groups. Uneven economic development can also bring the onset of various acts of criminality.

Conflict can be defined as a dispute between two or more individuals or parties, and there are those who interpret the conflict as a physical contact like scuffle, fights, or in a wider scale in the form of war. In the discourse of conflict, there are several definitions of conflict and one of them defines conflict as a situation that occurs when there is a disagreement or a difference in opinions among some people, group or organization and does not occur collaboration (Fisher, et al, 2002). By simple definition, then as long as there are two or more individuals or groups, it will always be a conflict.

Social conflict can be divided into vertical and horizontal conflict; but if the conflict can be parsed again distinguished by cause. Horizontal conflict occurs between groups of people caused by various factors. The reason could be

economic factors, cultural background, beliefs, maintaining identity, political factors, or other social causes. Vertical conflict occurs between social groups with the authorities, such as state / government or when it occurs in a work environment is a conflict between a group of workers with the management or owner of the company. Scale social conflicts in Indonesia range from non-violent to violent conflict are often asking victims of property and even lives.

Typology of conflict in Indonesia from time to time had been developed. In the past century in the colonial era, conflict were between the people and the ruler (colonial government) and in the early days of independence dominated by high levels of conflict between political groups. At the time of the 'new order' many vertical conflict between the community and the authorities are often solved by repressive approach. At the end of the 20th century at the end of the authoritarian New Order government in 1997 until 2000, Indonesia recorded a black history of violent conflict is ethnic conflict between Dayak and Madurese in West Kalimantan and South Kalimantan; riots in May 1998 which is the accumulation of public protests against the government; religious conflicts in Ambon; and also religious conflicts in Poso, Central Sulawesi. The conflict claimed the lives of thousands of people, property, and leaving a deep wound on the parties involved.

Given Indonesia is a large country with

a high diversity in terms of socio-cultural and political conflicts in the 'reformation era' of the early 21st century is also diverse. However, if explored more deeply, most of the conflict is rooted in basic human needs factors. Hot spots of conflict in Indonesia in the late 20th century who gained international attention is the area of Aceh, East Timor, and Papua. At the turn of the 20th century into the 21st century, the hot spot is the internal conflict in West Kalimantan, Maluku, and Central Sulawesi were recorded the conflict with massive scale. The conflict in this area in the early decades of the 21st century has been formally resolved. However, the potential for conflict still exists and if it is not managed it can reappear become actual conflict on the surface. Beyond the above-mentioned areas, local conflicts with small-scale or conflicts associated with criminal activity, are common.

Competition between communities in the fulfillment of basic needs such as the identity associated with ethnic and religious groups will easily occur if each group does not have the attitude of maturity in accepting differences. It is therefore a very diverse area storing the high potential for conflict if the fulfillment of basic needs to be unjust and uneven. Areas such as the type often found in Indonesia.



One area that consists of a multi-ethnic community groups and multi-religious society with the economic conditions that are uneven is Konawe District in Southeast Sulawesi. The ethnic

group native to the area is known as the Tolaki whis is native group to the area of Southeast Sulawesi. Later, many other ethnic groups from both within the province and from other provinces who come, work and settle in Konawe. Ethnic groups whose existence was quite prominent in Konawe apart from Tolaki are Buton, Muna, Bugis, Makasar, Javanese, Sundanese, Toraja and Bali. In addition, other ethnic groups such as the Moluccas, Timor, Batak, Mandar also found but in relatively small percentages. There is no official data stating the composition of the population by ethnic group in Konawe, but in general this immigrant ethnic groups living in urban areas or areas near the outskirts of the city government center in Unaaha. Although there is no official data on the percentage of entries ethnicity, but some community leaders stated that in urban areas the percentage of ethnic immigrants Unaaha reached about 40%.

Konawe is a fertile agricultural area on the island of Sulawesi, but not areas with abundant resources. Income of people are still rooted in the central government budget. With a picture of the area such as, community groups with ethnic identities and cultural life with social and economic activities together. No doubt the economic activity there is competition. Competition can be run with a healthy but there are also occurring unhealthy.

Typology of conflicts that occur in areas of conflict Konawe is rooted in basic human needs are developed into a

conflict of land ownership disputes, crime, and the latent associated with competition between ethnic groups in the area. There is no open conflict between ethnic, but if a potential conflict is not managed properly can be actions that are negative and destructive.

A peace-building program was implemented in Konawe which aims to improve relations between ethnic groups in the region through increased of social relationship and economic cooperation. The idea of the program is that each of the groups which have not know each other in depth could establish communication and cooperation through the social and economic activity. The program is implemented by Yayasan Insan Sembada (YIS) Surakarta with funding support from NZAID (New Zealand Agency for International Development) later renamed as New Zealand Aid Programme.

The program sought to minimize the excesses of horizontal conflicts in the community with the main activities related to solving the root of the conflict in this area of economic activity. It is based on the results of the needs assessment conducted among groups that suspicion, covert competition, and the potential for violence is caused by economic competition and resource access control. The program was developed with a variety of activities that encourage mutual respect among groups through social and cultural cooperation that underlies the creation of a pluralistic society lives in harmony.



Activities conducted under this program include: Development Discourse Pluralism and Peace Building (Formation of multi-ethnic self-help groups, Pancasila Forum, Cultural Dialogue and Intercultural Dialogue, Development of sermon of various religion with Peace issues, Interactive Dialogue on the Radio, Campaign for Peace and Democracy Development Through Various Media); Cultural revitalization ('Mosehe' Culture of Tolaki Ethnic Group, Inter-religion dialogue); Other activities (Working jointly to build a places of worship, building Peace Monument, Performing Arts and Sports, economic activities)

Activities and program were welcome and supported by the community. This is due to several reasons, which are: Compliance the objectives and the expected results with the context or local conditions; Support of many parties in the implementation of project activities; Input Project sufficient

to achieve the goals set; The process that provides enough space for people to participate and be creative

Formally, this program has been completed and finished, but at the level of society has been growing awareness of the importance of living in harmony, and they internalize in everyday life. Various efforts are need to be continued and supported by the various parties in realizing harmonious life amongst plural communities.



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UNCHR and Big Heart Campaign Organize Youth Forum to Strengthen Youth Participation in Protecting Refugee Children



UNHCR, the United Nations High Commissioner for Refugees, in collaboration with The Big Heart, under the patronage of His Highness Sheikh Dr Sultan bin Muhammad Al Qasimi, Member of the Supreme Council and Ruler of Sharjah, the Emirate of Sharjah will host the IIFMENA "Youth Forum", in parallel of 'Investing In the Future: Protecting Refugee Children - MENA' (IIFMENA), the first conference on refugee child protection in the Middle East and North Africa.

Taking place from the 15th to the 16th of October in Sharjah, the two-day forum, which is being organised by the Big Heart and UNCHR in partnership with the Sharjah Business Women Council (SBWC) and Sharjah Tatweer Forum. Aimed at ensuring communication with the youth and the community, the Youth Forum will engage university and college students and faculty in a series of workshops focused on providing information on the initiatives currently in place to protect children and adolescents and explore ways in which they can contribute to furthering these goals.

Noura Al Noman, Director General of the Executive Office of Her Highness Sheikhah Jawaher bint Mohammed Al Qasimi, said: "One of the greatest tragedies of war and conflict situations is that a very large percentage of those affected are children, resulting in a disenfranchised generation that often have little hope for the future. Taking proactive action to combat the negative effect that war and conflict has on the young must therefore be a top priority. It is vital that we work together to protect the children caught in war in order to secure the future of the next

generation in the Arab world and give these children the chance to live full and productive lives."

Speaking about the Youth Forum in particular, Erum Mazher Alvie, Advisor Management & Development at the Executive Office of Her Highness Sheikhah Jawaher bint Mohammed Al Qasimi, clarified that one of the important aims of the forum would be to educate young adults on the possibilities of careers in the social sector while simultaneously informing them of the plight of children within displaced communities. In addition the forum will also offer workshops on Social Entrepreneurship. "Very little information is currently available to the youth on the opportunities that exist in this area, an oversight which we intend to address during the forum. Through the workshops on Social Entrepreneurship we will explore the ways in which social entrepreneurship can help displaced communities as well as the indigenous populations in this region, with the aim of inspiring innovative young minds to step up and make a difference," Alvie went on to remark.

The Youth Forum, which will see in the region of 500 to 600 students and faculty, the Youth Forum will include workshops presented by the UNHCR, Mercy Corps, Ashoka and Sharjah Tatweer Forum among others with the aim of educating and engaging with the youth and leading them toward contributing positively to society in the UAE, the region, and globally. In addition the forum will also feature booths allocated to international and local NGOs in where the students and members of the community will be able to speak to the representatives of different NGOs to learn more

about their work in this region and what they are doing to help displaced communities and refugee children in MENA.

The Investing in Future conference, which will be held for the first time outside of UNHCR's head-quarters in Geneva, is aimed at highlighting the issue of protecting children in the Middle East amidst the growing conflict in this region. IIFMENA also aims to come up with recommendations that support child protection in the region. Featuring a full schedule of sessions aimed at creating proactive policy to support child protection in the region, IIFMENA will bring together leaders, academics, policy makers, heads of international organisations, and donor agencies to study the challenges in the Middle East and propose and agree on solutions to overcome those challenges.

About Big Heart:

Launched by Her Highness Sheikhah Jawaher bint Mohammed Al Qasimi, Wife of His Highness the Ruler of Sharjah – UAE and UNHCR Eminent Advocate for Refugee Children in June 2013, the Big Heart for Syrian Refugee Children campaign works to relieve the plight of Syrian refugees with specific focus on the needs of children. Having already raised US\$14 million in its first year and contributed to meeting the needs of hundreds of thousands of Syrian refugees through the provision of emergency healthcare, clothing, blankets, shelter, and food, the campaign's focus has recently been turned from emergency relief to education, as part of the efforts that aim to bring Syrian refugee children back to school to

complete their education after being forced to flee their war-torn country.

About UNCHR:

The Office of the United Nations High Commissioner for Refugees was established on December 14, 1950 by the United Nations General Assembly. The agency is mandated to lead and co-ordinate international action to protect refugees and resolve refugee problems worldwide. Its primary purpose is to safeguard the rights and wellbeing of refugees. It strives to ensure that everyone can exercise the right to seek asylum and find safe refuge in another State, with the option to return home voluntarily, integrate locally or to resettle in a third country. It also has a mandate to help stateless people.

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22 Million People Displaced by Disasters in 2013, Global Trends on the Rise



Latest report from IDMC shows that 22 million people were displaced in 2013 by disasters brought on by natural hazard events – almost three times more than by conflict in the same year.

Four decades of data show that twice as many people are being displaced today than in the 1970s. A new report by the Norwegian Refugee Council's Internal Displacement Monitoring Centre, launched today at the UN in New York, reveals this is largely due to the growth and concentration of urban populations, particularly in vulnerable countries.

“This increasing trend will continue as more and more people live and work in hazard-prone areas. It is expected to be aggravated in the future by the impacts of climate change”, said Jan Egeland, the Secretary General of the Norwegian Refugee Council.

Displacement caused by disasters is a global phenomenon that is growing in scale, frequency and complexity. “More people today are exposed and vulnerable. Our report shows that much more can be done to prepare for and prevent displacement caused by disasters”, said Jan Egeland.

According to the report, no region of the world is immune to disasters, but as in previous years the worst affected was Asia, where 19 million people, or 87.1 per cent of the global total, were displaced. Both wealthy

and poorer countries are affected, although developing countries bear the brunt, accounting for more than 85 per cent of displacement.

Major disasters drive the global trend. In the Philippines, typhoon Haiyan alone displaced 4.1 million people, a million more than in Africa, the Americas, Europe and Oceania combined.

Viewed relative to population size, seasonal floods also caused significant displacement in sub-Saharan Africa, most notably in Niger, Chad, Sudan and South Sudan – countries with highly vulnerable populations who are also affected by conflict and drought. Given that Africa's population is predicted to double by 2050, displacement risk is expected to increase faster than in any other region in coming decades.

The extent to which populations in the most developed countries are exposed to hazards also led to some of the world's largest displacements. Typhoon Man-yi in Japan displaced 260,000 people and tornadoes in the US state of Oklahoma 218,500.

“Most disasters are as much man-made as they are natural,” said IDMC's director, Alfredo Zamudio. “Better urban planning, flood defences and building standards could mitigate much of their impact”.

As world leaders prepare to gather for the UN Secretary General Ban Ki-moon's Global Climate Change Summit, this evidence calls for action to be taken to reduce disaster risk and to help communities adapt to changing and more unpredictable weather patterns, without which much more displacement will occur in the future.

The full report, highlights document, and graphics are available to download [here](#)

Notes to the editor:

- IDMC considers that ‘natural’ hazards are events or conditions originating in the natural environment that may affect people and critical assets located in exposed areas. They include climate- and weather-related events as well as geo-physical events such as earthquakes. The impact of these hazards is often strongly influenced by human actions that contribute to disaster risk and long-term changes in the global climate; therefore, the causes of these hazards and disasters related to them are often less than ‘natural’.
- It is widely agreed that the vast majority of people displaced by disasters are internally displaced (defined by the 1998 Guiding Principles on Internal Displacement), which is the focus of displacement situations highlighted by the Global Estimates report. A smaller number are displaced across borders, but this has not been quantified globally.

- The global figures relate to cases of new displacement each year. They do not include people who have remained displaced for prolonged periods of time following disasters in preceding years. This is a global information blind spot that should be of concern to governments, given that the risks faced by displaced people tend to increase the longer that they are displaced.

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The Necessity for Holistic Education in Economics and Business that Prepares Young Leaders for Sustainable Leadership within the 21st Century

“The planet does not need more successful people. The planet desperately needs more peacemakers, healers, restorers and lovers of all kinds”

Dalai Lama

Due to the financial crisis, scandals and corrupt behavior in financial markets within the recent past there's an increased interest in ethical behavior and the development of sustainable leadership within society. For instance, numerous funds have built a competitive edge by incorporating a “social responsibility” agenda within their mission statement. In addition, investors have made efforts to uphold their moral values by for example, rejecting companies involved in the tobacco, illegal weapon industry or investing in undemocratic regimes. Nevertheless, current business literature reveals many cases of green washing of the Corporate Social Responsibility policies of especially large multinational companies.

It has aroused a global debate on how to marry sustainable leadership with financial profit. *This debate calls for a revised (business) education that impels and empowers young people to find solutions on how to bridge business strategy with the needs of society and the environment.*

Within sustainable learning the framework of scholars within economics and business might be challenged by the holistic learning paradigm. Holism taught within economics and business studies affirms the inherent interdependence of evolving theory,

research and practices. It has been rooted in the assumption that the universe is an integrated whole in which everything is connected. This assumption of wholeness and unity is in direct opposition to the paradigm of separation and fragmentation that prevails in the contemporary world.

Holism corrects the imbalances that are caused by reductionist approaches through its emphasis on and expanded conception of science and human possibility. University students that have been educated in a holistic, conscious and spiritual way are trained and educated for the establishment of justice, peace and sustainable development within economics and business, as well as society as a whole. Nevertheless, they also need to be taught the skills to empower themselves, form global movements, participate within society and make sure their voices are being heard while at the same time making society more transparent and democratic.

*For more information on holistic learning see the Global Alliance for Transforming Education (GATE) and the book “Conscious Education, The Bridge to Freedom” by Gang, Meyerhof and Mayer (1992)



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Ma'arif Group Improves Computer Lab Effectiveness and Efficiency in 25 Schools across Saudi Arabia with NComputing

NComputing, a leader in client virtualisation solutions, today announced that Ma'arif Group, the largest owner and operator of private schools in Saudi Arabia, is transforming the learning experience in its computer laboratories with virtual desktops replacing PCs. The new solution, currently deployed in 25 of Ma'arif Group's schools, provides more reliable computing services for teachers and students, while being simpler to manage and maintain.

Ma'arif for Education and Training consists of more than 80 schools throughout the Kingdom of Saudi Arabia and provides a comprehensive service, which includes the management and operation of schools as well as diverse national and international education and training programmes.

Computer laboratories are integral to the education that Ma'arif provides and are heavily utilised for lessons and examinations. The previous PC infrastructure used in the laboratories was proving to be increasingly unreliable with old desktop computers unable to run video and multimedia applications and requiring regular maintenance and repair. Moreover, the management of PCs for schools which are spread across the Kingdom of Saudi Arabia was time consuming and required a lot of manual maintenance.

Ma'arif worked with Virtual Tech for Information Technology EST, an NComputing Authorised Gold Partner to identify the best solution that can address these challenges. After reviewing the market and running a pilot project to test the technology, Ma'arif selected NComputing's vSpace session virtualisation solution, including L300 thin clients. This solution was best suited to meet the organisation's technology requirements because of the excellent multimedia capabilities, ease of use and the ability to remotely manage devices across multiple dispersed locations.

The NComputing solution is now deployed in 25 schools and allows Ma'arif to run one standard version of an operating system, which is accessed by multiple users, from a central vSpace server in each lab. A standardised desktop, as well as a set of applications are delivered to students and teachers in each of the computer labs. This enables Ma'arif to control and support all computer labs centrally, improving speed and effectiveness of maintenance work and minimising any downtime.

Commenting on the new computer lab solution, Abdullah Omran, PMP, IT Manager, Ma'arif said: "NComputing's vSpace solution and Ma'arif for Education & Training's world class education services

have been a winning combination. We plan to equip all our computer labs with the NComputing L300 over the coming months. We are looking forward to continued positive benefits for Ma'arif for Education & Training, and most importantly, for the schools, teachers and students"

Maurice Johnson, Regional Director, NComputing Middle East said: "We are delighted to be supporting elearning at such a prestigious and important education organisation as Ma'arif. This is an excellent example of how schools and colleges in the Middle East can embrace powerful, easy to manage desktop virtualisation to widen access to information technology and improve education for students and teachers alike."

About NComputing

NComputing, Inc. is a leader in client virtualization solutions. Through a unique formula of simplicity, performance and value, NComputing's integrated solutions serve global enterprise and mid-market companies in key verticals such as education, healthcare and government. With over 20 million daily users in 140 countries, the company is fuelling the adoption of desktop virtualization faster than any other in the world. To learn more, visit <http://www.ncomputing.com>.

About Virtual Tech

Virtual Tech is a technical consultancy specialising in the areas of technical support, virtualisation and disaster recovery. Our flagship product, vCloud Recovery is a unique

product that uses virtualisation to improve the disaster recovery process. Amongst others, we also offer Microsoft, VMware and Cisco consultancy services and a range of information technology related disciplines. For more information, visit: <http://www.virtualtechltd.co.uk/>.

About Ma'arif Education and Training

Ma'arif for Education and Training consists of more than 80 schools throughout the Kingdom of Saudi Arabia and provides a comprehensive service, which includes the management and operation of schools for others. Ma'arif has a renowned educational reputation, providing diverse national and international education programs and courses as well as providing specialised academic training programs to more than 23,000 students.

For more information, please visit: <http://www.maarif.com.sa/index.aspx?l=e>

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Letter to Humanity About its Evolution From its Organism

Greetings!

I would like to discuss with you and express a concern about the present situation in a human world.

Humanity is in constant stagnation, in an organism mind. It is in a misunderstanding of the natural. Humanity does not know its aim, its and the worlds fundamental basis, its own structure of the mind in regards to the Universal cell, etc. Human does not know its potential, it has no real motivation nor a natural pure reason. Humanity is divided,.. by thoughts, cultures, ignorance, slavery, economics, etc. The grand mistake is that human thinks and sees his being (only) as a human; ego dependent.

Ultimate fate of the Universe is predicted, as any other organism, death. It is more important to know its system, general processes, structure,.. in order to understand a human being, its potential. There is nothing more in philosophy except organism; philosophy of the Universe.

Universe is an atomic vacuum, it is a cell, whose reincarnating structure is infinite, meaning that "our" Universe is not the single one, it appeared from another one, just as humans continue giving birth

to their children; enclosed system of relativity, cyclic. The more important concern is how a human being understands the one single cell he is in, organic mind, his own existence.

The Being (and human) - is an individuality; individual duality. Any existing cell, body... is dead, so, the process which goes on inside of it is also dead. Mind is dead. Infinity is dead.

Mind (soul, etc.) derives from the fundamental structure and circumstances of the Universe: vacuum, water, waves of electromagnetic radiation, etc. Love is proportional to the speed of light.

Mind is - body... matter, and cannot have independence. It is a transforming closed system, dual interdependent machine with infinite self-preservation. (absurd urge, because it is dead; never progress beyond) Human mind is the same as any creature has, only more evolved, because human can observe the situation and decide his choice of action. He cannot observe with independent knowledge and make a decision, because he is still in an animal passive mind. Human being is a total replica of the Universe. Inside he has the same Universe which is outside, it is its electric mind.

Homo-sapiens is outdated, because "wise being leads to knowledge"; therefore, now is the moment to conclude the variations of the mind, world, into a single knowledge, by speaking and using the acknowledged language. Then, homo-sciences (knowing being) can develop. Then, evolution from the organism can start.

Universe is like a firework: it has its singular components, explodes and disseminates... then dies out. Universe has no physical center; also a human being has a center which is independent from matter. Human being cannot overcome its existence, corpus. Inside of a human is an "independent particle", which was always evolved from the organic mind, but never fully acknowledged, revealed, or used. Independence can appear when the home will be explained and known.

Humanity is able to reach the same singularity as the Universe had in its egg of birth.

Humanity must let the independence from its self blow out of the universal mind ovum; and make an evolution from the present existence, body,.. from the present nurtured creature, from the mind.

Evolution is seen in a communal eye only as biological, which is a massive mistake and propaganda. Lack of truthful information is the main reason of stagnation. The aim of evolution can be "reached" through a complete education about existence, reality... human-world paradox.

When human-children will receive information about the reality's core, the old built thinking system of humanity will be transfigured and progressed, beyond reality. Right now it is in the state of ignorance and circular shell-life based on a constrained animal urge to survive; living by the biological variation clock. The evolution, the aim of humanity ..cannot be seen, only understood and shared.

Human - is a life in its potential maximum. Human is the last step out of the egg; we can exceed it only by making a deliberate conceived sacrifice of the organism. By understanding death.

Life is a metaphor of death. (vice versa) The death of the human being, body, life,... must be understood, told openly. Knowledge comes out of organism. (existence) Knowledge can make an evolution; not a human being.

I hope I wrote clear enough to understand the idea. I am free to start with you a practical dialogue about any topic and further joint activity.

kind regards,

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The Planetary Power of Peace



DIGNITY IN AMBITION: A Checklist for Dignifiers

For PEACE, when all religions unite

Will they help create a consciousness that PEACE is also a life-improving might?

For PEACE when national governments everywhere unite

Will they help create a consciousness that PEACE is also a human right ?

For PEACE, when educational systems everywhere unite

Will they help create a consciousness that PEACE is also a local-global education light ?

For PEACE, when national security systems unite

Will they help create a consciousness that NONKILLING PEACE will replace all types of destructive fight ?

Ambition: A key concept-term?

A look at a recent comprehensive work in the field of Conflict Studies, showed that AMBITION is conspicuously absent from its Subject Index, yet it is a very common lexical item for expressing a continuum that ranges from earnest/desirable to questionable/undesirable. How would studies in human Dignity and Humiliation deal with Ambition? Humbly to contribute to that research goal, a brief Checklist is presented, and readers are asked to add to it, probe it, and reflect on the nature and uses of Ambition from the multidimensional perspective of dignity.

Dignity in AMBITION: A Checklist

1. How is AMBITION described in dictionaries across cultures? Is dignity associated with AMBITION in lexicographic definitions?

2. What types of AMBITION are locally/ globally approved/disapproved? Why?

3. By what principles/values are types of AMBITION inspired across cultures?

4. To what types of destruction/violence, killing may what types of AMBITION lead?

5. What AMBITIOUS efforts in government/politics are frowned upon by the people as violations of human dignity? Why?

6. Where is AMBITION located in the positivity-negativity continuum of emotions?

7. How is ambition described in world religions/spiritual traditions? In English, one comes across such phrases as "worldly AMBITIONS." What do such expressions imply?

8. In Diplomacy, how is a country's territorial AMBITION dealt with?

9. How can everyday phraseologies reflect language users' perceptions and

intended meanings of AMBITION? Why should AMBITION-focused phraseologies be investigated across languages?

10. Is professional AMBITION included in organizational descriptions of desirable personality traits? Why?

11. What does current interdisciplinary research concerning AMBITION cover? Is the interaction of dignity-ambition being probed psychologically, linguistically, politically, economically, socially, or environmentally? Why or why not?

12. What could a dignifier's AMBITIOUS goals be? What could such goals contribute to the dignity of Humankind? Why?

Dear readers: Please add your suggestions to the Checklist and explore the dignifying dimensions of AMBITION.

Rhymed reflections by **Francisco Gomes de Matos**, a peace linguist-educator from Recife, Brazil. Dedicated to the [International Day of Peace](#), September 21, 2014

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