



***Creating Peace: The Education for Global
Peace Sustainability Project***

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We need a global response that addresses the root causes of conflict, and integrates peace, sustainable development and human rights in a holistic way – from conception to execution (...) Our priority is prevention – prevention of conflict, of the worst effects of natural disasters, and of other manmade threats to the cohesion and wellbeing of societies. A. Guterres, UN General Assembly High-level dialogue, January 2017.

1. **Problematizing: heritages, concepts and purposes from peace and wellbeing studies**

For millennia, philosophers, religious thinkers, activists, and scholars from different social, human and political sciences have written about and demonstrated for peace, while denouncing war and its devastating consequences. To fully understand the concept of peace, the fields of peace and conflict studies have grown exponentially since their initiation in Scandinavia about sixty years ago. They have forged a transdisciplinary and professional identity separate from security studies, political science and international relations. The link between peace and psychology, in particular with the branch of positive psychology - that studies wellbeing and virtuousness in persons, communities, institutions, and nations, even in the most vulnerable (Marujo & Neto, 2014; Neto & Marujo, 2013) –

become relevant after twenty years of organized scientific investments on the topics of wellbeing and happiness.

But study peace and wellbeing is not easy, since scholars, and psychologists in particular, have resisted to study the positive side of human experience and consider them less rigorous than the study of human suffering and tribulations.

Indeed, globally, researchers support peace and the pursuit of happiness. Nevertheless, as Webel and Galtung defend (2007, p. 4):

"a 'depth psychology' of peace is also merely inchoate. Psychologists who research and teach peace, like their philosophical comrades, do so on the margins of their discipline, and usually as a supplement to more 'rigorous, scientific' investigations".

And the authors continue:

"(...) those who attempt to bring peace studies and peace research into their 'professional' work, at least in much of the Anglophonic world, risk marginalization and even exclusion from their disciplinary practices, powers and perks. As a result, scholars who wish to study, research, teach

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and practice peace have begun in the past half century to create their own counter-institutions, where they may do so without the risk of continued academic and professional isolation".

This is a tremendous challenge, that lies in front of us, and that contradicts the meaning and etymology of peace in itself.

Indeed, according to the online etymology dictionaries, as it is the case of Webster's (1993), in Old French the word *pais* indicated "reconciliation, permission, silence". The Modern French word is *paix* and its Latin origin is *pacem*, nominative *pax* (11th Century), and means "agreement, absence of war, tranquillity". Its Proto-Indo-European root – *peg* – indicate "to coagulate, become fixed" and is shared with *pacisci*, meaning "to agree". It also meant "quietness", denoting "absence or cessation of hostility or war". In the middle of the 12th century, the original word *pes* meant "freedom from the civil disorder" in the Anglo-French tradition.

Of particular interest for our topic of aligning peace education with wellbeing studies is the fact that the word peace replaced the Old English *frið* (or *sibb*) which meant happiness. In the 13th and 14th century the word was also linked with the meaning of "welfare, prosperity and safety", which can be connected with our current notion of positive sustainability and development. The link with positive psychology becomes even more evident.

As stated in the 27 of March 2017 United Nations High Level Dialogue event on "Building Sustainable Peace for All: Synergies between the 2030 Agenda for Sustainable Development and Sustaining Peace", the concepts of Sustainable Development and of Sustaining Peace

"are complementary and mutually reinforcing. Sustainable development underpins sustainable peace and more peaceful and inclusive societies create an environment conducive to sustainable development. Sustainable peace is both an enabler and an outcome of sustainable development (...) Moreover, by recognizing that sustainable peace could only be achieved when all segments of society are empowered and included, Member States have ensured that Sustaining Peace is in line with the people-centered foundation of the 2030 Agenda".

This vital comprehensive, interconnected and coherent approach has been proposed by scholars specialized in peacebuilding, and is the foundation of the Education for Global Peace Sustainability Project (from now on designated as

E=GPS). Therefore, peace is considered to be at the cornerstone of social harmony, economic equity and political justice. Hence, there is no sustainable future nor sustainable wellbeing without self-sustaining peace.

"'Peace' might be like 'happiness', 'justice', and other human ideals, something every person and culture claims to desire and venerate, but which few if any achieve, at least on an enduring basis" (Webel and Galtung, 2007, p. 6). Peace, justice and happiness are all very looked-for, but also very elusive. Peace appears to compel social harmony and political empowerment, whereas happiness has largely been considered a singular and personal, subjective matter. But as much as peace can be parallel to individual happiness – constantly present, inherent to our psychological disposition and erratically unequivocal in our social behavior and our cultural norms (Webel and Galtung, 2007), also well-being can be addressed as a collective endeavor, a civic and not only a private issue, a happiness that is public – *Publica Felicitas* - focused in the common good and quality of life through relational goods (Bruni & Porta, 2016; Marujo & Neto, 2014). Thus, peace is undoubtedly a pre-condition for our individual and communal well-being.

To define peace, we need to address it in terms of what it is and what it is not. Peace is seen as the opposite of violence and three forms of violence are possible: direct; structural; and cultural. The concept of peace also need to be debated relative to different levels, stretching from the individual to the global, namely in terms of close, transitional and distant realities as seen from the perspective of the person and of citizenship (Carmo, 2016; Sousa Franco, 2007, 2009, 2016a, 2016b, 2016c). Finally, peace is seen as a relatively enduring structure which improves peace values but also tackled as a process of interface among structures which might be more or less peaceful or violent (Cabezudo & Haavelsrud, 2007).

Undeniably, like 'happiness', wellbeing', 'freedom', or 'justice', we often recognize peace by its absence. Therefore, peace is often defined or determined negatively, as the 'the absence of war' or as 'nonviolence'. Consequently, several authors, such as Johan Galtung, have proposed an important distinction between 'positive' and 'negative' peace, and the Webster's *Third New International Dictionary* addresses definitions encompassing political or "outer" sense, and "inner", subjective conditions (as a mental or spiritual state) (Webster's 1993: 1660).

"Positive peace" signifies the concurrent presence of many needed states of mind and society, such as harmony, equity, etc. "Negative peace" has traditionally indicated the 'absence of war' and other forms of wide scale violent human conflict. Positive peace is when social justice has replaced structural violence. In contrast to negative peace, positive peace is not limited to the idea of getting rid of something, but includes the idea of establishing something that is missing. It is creating rather than avoiding; seeding rather than inhibiting. In this realm, it is totally aligned with the positive psychology and solution-focused approaches approach, which also are focused, not in what is missing or wrong with people or systems, but in what is optimal in those persons and communities, and how to appreciate and elevate the best (Neto & Marujo, 2016).

There is evidence of more investment on the study of "negative peace". One reason resides in the fact that the Virtuousness in peace and the emergence of war are considered two opponents. In 1983 Schrodtt has suggested that an essential tension in human society lies between those who perceive a clear personal benefit from the condition of war and those who obtain personal benefit from the condition of peace. The sustainable progress of society is hence determined by the dynamics of tension between these opposing forces. Mervin Freeman (2000, p. 225) has studied this tension and also contributed decisively to the field, from the perspective of "negative peace". The author underlines some relevant processes, associated with the lack of peace. For example, "Anxiety (presented both in soldiers and civilians in war zones) narrows the cognitive map, foreshortening perspective. Fight or flight are frequently the only alternatives envisioned by a victim", a statement borrowed from Bion and Rickman (1943). Based on observations undertaken during the Gulf war by Pennebaker (1989, cit. in Freedman, 2000) "the more the individual reported talking about their personal (war) traumas, the better their physical and psychological health in the subsequent months and years". Freeman's review of different perspectives on the subject of the psychological effects of war upon soldiers and civilians, also includes an observation made by N. Milgram (1993, cit. in Freedman, 2000):

"Analysis of psychiatric casualties during the Gulf War confirms the traumatic character of the use or the threat of use of unconventional weapons. Investigators ... conclude that the specific threat of chemical attack or an actual attack ... would increase the number of psychiatric casualties enormously with the medical casualties, tax the nation's health system to its limits (...) these kinds of uncertainty may well become debilitating at the level of the individual or society, the policy maker or the ordinary civilian".

This data justifies activities targeted at preventing the outbreak, escalation, continuation and relapse of conflict. Addressing its root causes, assisting parties in conflict to end hostilities, and ensuring national reconciliation will support the peace efforts and help move towards recuperation, restoration and development. This will help us deal with the complexities of negative peace.

In his entry of the *Encyclopaedia of Psychology*, Joseph Montville (2000, p. 75) defines Peace as "a state in which individuals, families and collectively, societies and countries move along naturally from birth, through the stages of development to death repeating the cycle of life". Montville (2000, p. 75) also brings his contribution to Peace Studies through the concept of systemic breakdown, an "institutional failure with weak political institutions in a society and malfunctioning systems", when the provision of food, water, shelter, education and employment isn't guaranteed and, therefore, the emergence of individual and collective violence is 'most predictable'. The violence "can be seen as an assault on identity and collective self-worth" (*op cit.*, p. 75). This aligns with the perspective that the denial of Abraham Maslow's most basic hierarchy of needs – food – generates the most predictable individual and group violence.

An internal approach to peace relates and resonates with Howard Gardner (2006, pp. XIV) position about the possibility stated in his book *Changing Minds*: "I've sought to understand those precious individuals who use their skills and minds to help bring about a better World".

Even though Howard Gardner approach might be seen as an anticipation of the positive psychology movement, with its diverse techniques and methods, it would be important to consider the influence of John Maynard Keynes upon his thought. Gardner quotes the famous economist (p. XIV), with this lines:

-When the facts change, I change my mind. What do you do, Sir?

-The difficulty lies, not in new ideas but escaping from the old ones.

These quotations help to re-consider the importance of the human mind and attitudes in the individual and collective change processes, namely in the described concept of systemic breakdown, which points to a global sustainable perspective of human development. This belief is at the basis of diverse peace education projects, namely through the training of intra-individual mechanisms and processes, from self-regulation of emotions, to values education and non-violent communication practices.

Alongside, at a broader and abstract dimension, some other processes should be considered. One is Arendt's (1998) hypothesis about the banality of evil. The high frequency and intensity of images of war might have as a consequence the lowering of importance of morality and human connection with the portrayed victims, in a cognitive scheme that also implies a desensitization, diminishing the emotional responsiveness to a negative or aversive stimulus. Another approach emerges from Joseph Wolpe (1969), a South African psychiatrist, as the *collective desensitization process*. It was used firstly as a basis for psychological healing related with the cure of phobias and anxiety situations, but this process might also explain the decrease of human connections and feelings towards the victims of war and violence. Studies on memory are also implicit in a broader perspective on peace education. A research approach explored by Gordon H. Bower (1981) concludes about the underlying effects of emotions on the way people remember things. For Bower and colleagues, the events we remember are related with the emotions felt during the situation. They focused on the effects of memory of highly charged emotional situations, the so-called flashbulb memories. These lines of research point to the deleterious effects of emotions on memory, and subsequently underline the sense of identity and individual worth and value of the persons who suffered extreme emotional situations, like war. However, the studies about memory have a more positive set of conclusions coming from the research of Elizabeth Loftus. Even accepting the conclusions of the above mentioned specialists on memory, Loftus (2005) adds the possibility of memory reconstruction with the help of an expert. This line of thinking

and action might be important in reconstruction the sense of self and value of victims of war and violence situations. Similarly related with the memory studies' approaches, two political movements and attitudes might and should also be considered: A '*never forget*' preventive attitude and the *memoria historica* project (an historical movement based in Spain). These two movements and approaches have a common denominator when applied to prevent the expansion and repetition of war and conflict. For instance, in the *never forget* perspective, experiences like the holocaust should be reflexively taught to the younger generations. It is assumed that the learnings emergent from the past experience of war and conflict might help to prevent future situations. Regarding the *memoria historica* movement, it addresses a different issue, more related with collective healing through the reconnection of the relationship with former family members that died in war and the respect to know the truth – from where they are buried to what really happened to them.

Finally, we bring forward the issue related with *measurement*. At this level, one of the strongest approaches related with the idea of Development as a new name for Peace is the *Human Development Index*, used by the United Nations (UN) and the Organization for Economic Co-operation and Development (OECD), and based on theories of Economy development of Amartya Sen (2005) and Muhammad Yunus (2007). Another measurement approach worth taken into consideration is the *Global Peace Index (GPI)*, organized every year by the Institute for Economics and Peace. This group is dedicated to shifting the world's focus to peace as a positive, achievable, and tangible measure of human well-being and progress. The Institute for Economics and Peace (IPE) achieves its goals by developing new conceptual frameworks to define peacefulness; providing metrics for measuring peace; and uncovering the relationships between business, peace and prosperity as well as promoting a better understanding of the cultural, economic and political factors that create peace (IPE, 2016). A third form of relevant measurement, although apparently indirectly related with peace, is the Happy Planet Index, developed by the New Economics Foundation. This Index considers the integration of economic development, subjective wellbeing/happiness and the ecological foot print of Nations. This implies that it goes well beyond the common measurement of

economic development, the Gross Domestic Product, including wellbeing, peace and sustainable development at its heart.

Therefore, to optimize positive peace, and prevent conflicts, we need something vital in our individual and collective lives: education.

2. Educating for peace

As recently addressed by A. Guterres, in the UN General Assembly high-level dialogue, in January 2017:

"First, education; education is a prerequisite for both peace and economic development. Good quality education systems can help transform societies, especially those affected by conflict [...] Second, youth unemployment deprives millions of young people of the opportunity to fulfil their potential, and plays a part in violent conflict and the rise of global terrorism".

Education for peace and wellbeing sustainability can be described as a transformative learning process that furnishes students, teachers, and school systems with the new knowledge and ways of thinking needed to attain peace, happiness and responsible citizenship, while restoring the health of the living systems.

The history of peace education is complex and recent. Peace education is not limited to formal systems of education but also to informal education in the home and non-formal education in various voluntary organizations.

Therefore, it needs to be discussed in terms of its content and communication form in relation to the contextual conditions within which the educational action takes place. It shows divergent opinions regarding which principles should guide the selection of content and also which principles should guide the selection of methods of learning and teaching (Cabezudo & Haavelsrud, 2007). One implication is that that peace education presumes some fundamental rights and warranties, i.e. democratic circumstantial conditions must exist in order to assure that peace education occurs in relation to its role of creating social transformation. This is the case with participatory methods, and with the national and community contexts in which the education occurs.

The E=GPS project will take into consideration several frameworks. Firstly, it will include the *humanistic perspective*, where the theory of psychological needs (Abraham Maslow, forefather of positive psychology), the person-centered approach (Carl Rogers) and the non-violent communication perspective (Marshall B. Rosenberg, 2003, 2012; Lucy Leu, 2003) will be addressed. Secondly, it will integrate the *cooperation studies*, with a specific emphasis on the research and work of Professor Michael Argyle (1991). The *Jigsaw inclusive and cooperative learning approach* (Aronson, 2000; Aronson & Bridgeman, 1979; Aronson & Patnoe, 1997; Aronson, Blaney, Stephan, Rosenfield, & Sikes, 1977) will also be of relevance, due to its goals as an inclusive methodology. The program will use *Conflict management techniques*, particularly in the solutions oriented perspective (Bannink, 2010), and also other *solution oriented methods and techniques*, like the scaling questions and the Miracle question. The psychology of emotional regulation, as a relevant strategy to internally inhibit, or modulate one's state or behaviour in a given situation – for example the subjective experience (feelings), cognitive responses (thoughts), emotion-related physiological responses (for example heart rate or hormonal activity), and emotion-related behaviour (bodily actions or expressions) (Dan-Glauser, & Gross, 2011), will also be addressed. Following we explain the reasons associated to these choices.

The work of Abraham Maslow inaugurated a perspective in the scientific literature of Psychology that became associated with a humanist perspective. This theory became a reference in the explanation of conflict and war conditions. In his theory of human needs, Maslow created the famous pyramid of the hierarchy of needs, which distinguishes between different levels corresponding to different nature of needs. At a most basic level lay the deficiency needs, physiological, safety, love and belongingness and self-esteem. At this level, a complete and full satisfaction of human needs is required, otherwise an emotional state of frustration will take place, leading to conflict at the interpersonal, group and society levels. The second level of human needs refers to growth needs, including cognitive, aesthetic, and self-actualization. If the growth needs are fulfilled human beings develop capacities related with knowing and understanding, order, beauty and symmetry which make possible to fulfil their potential. The climax of this level of growth needs

leads to self-transcendence, when people find meaning and fulfilment in helping and connecting with others. Beyond the explanatory power of this model for human motivation and personality, conflict and war situations can also be explained as a lack in the satisfaction of these needs, and the moral and social implications of the model might be summarized in Maslow's motto: "What a man/woman can be, he/she must be".

The psychological humanist tradition is also related with the work of Carl Rogers. His views on being human and his person-centered approach made him, not only a 20th century key-person in areas of counselling, education and social work, but also a "Pioneer in attempting to resolve international conflict through more effective communication" (Collin *et al.*, 2011, p. 130-137). In 1987 he was nominated for the Nobel prize. His viewpoints include some significant ideas which are still part of the important humanist tradition in Human and Social Sciences, and Philosophy:

-"The subjective human being has an important value (...) that no matter how he may have been labelled and evaluated he is a person first of all" (Collin *et al.*, p. 136);

-"The good life is a process, not a state of being (...) it means launching oneself fully into the stream of life" (Collin *et al.*, p. 137)

One of Carl Rogers students and disciples was Marshal Rosenberg, the creator of the non-violent communication model (NVC), and an expert on conflict resolution through the use of effective human communication. According to Rosenberg, the non-violent communication process has four elements and aims to have people clearly express how they are without blaming or criticizing and, simultaneously, empathically receiving how the other are without hearing blame or criticism. The practice and training of the model deals with the creation of effective human communication through the use of reflected skills of:

- a) Observation;
- b) Expression of feelings;
- c) Expression of needs;
- d) Making of requests.

The identification of communication situations, episodes and discourses, which might be labelled as *Jackal's discourse* – conflict inducing – and/or *giraffe's discourse*, is also characteristic of this approach. In a play-like training, the practices of several conflict mediation and resolution processes inside real war and conflict zones, had occurred.

In what concerns the line of research and action linked with the studies of cooperation, we are going to take into account professor Michael Argyle's book "Cooperation: the basis of sociability" (Argyle, 1991).

It starts with the issue concerning definition and range of Cooperation:

- "All social behaviour is cooperative, however some relationships and cultures are more cooperative than others" (p. 241);

- "The main types of cooperation, in work, family, friends, and a special kind of cooperation often called 'Coordination' in the service of others joint goals and activities" (p. 242);

- "These kinds of cooperation are found in all human societies, including those called 'individualistic' or 'competitive' by anthropologists. The early rational economic model of shared group goals only applies to the first kind" (p. 242).

Argyle's reflection regarding the research on cooperation lead him to conclude that the so called "tragedy of the commons" has not only to do with lack of conformity and public morals, but also to the decrease of cooperation.

The author distinguishes specific learning contexts of cooperation:

-Family;

-Friendship;

-The Israel experience of the Kibbutz, when the total number of the social unit doesn't overcome 500 members;

-The Australian experience of 'Mateship'

As a general conclusion of cooperation studies the author stresses the importance of small group processes and techniques as a common way to enhance cooperation. However, and most significantly, this doesn't apply to intergroup relations. At that level, the cooperation very often fails. These data gains special relevance in peacebuilding.

There are important counter examples pointed out by Argyle that should be taken into consideration in the E=GPS:

- The Jigsaw classroom method, from the educational practices envisioned by Elliot Aronson (Aronson, 2000);
- The Solution-oriented methods (Bannink, 2010);
- The Intercultural training implying the direct knowledge, observation and participation in cultures different from one own. This is the case of 'movements' like Peace Corps and the European ERASMUS program.

The views of Aronson and collaborators regarding the cognitive dissonance theory were a way to have him explaining cruelty in human relations and the emergence of prejudice in the intergroup relations and attitudes. Also, the Jigsaw classroom inclusive method that he created makes him an important figure to take in consideration in the foundations and practices of the E=GPS Project.

Specifically, the work published by the author in 1978, the Jigsaw Classroom, proved to be a powerful tool to enhance and ameliorate the relationships between different ethnic groups at high school level in the USA. The main idea is to divide the tasks between different group members that, in a second phase, are going to share their specific knowledge with members of other and different groups. This practice lead to significant attitude change and diminishing of prejudice in the groups involved. We have been using the method in our classrooms, where we have diversified groups, in terms of gender, age, race and ethnicity, social and cultural origin... with very positive results.

As a clinical psychologist who specialized in the application of the Solutions-oriented method in conflict management, Frederik Bannink's work (2010) is also relevant to this project.

Particularly significant for the E=GPS project, besides the use of the solution-oriented techniques that she developed, is her reflection on the diverse experiences of the Truth and Reconciliation Commissions, especially the ones in South Africa. Also considered in her work are the restorative justice programs, like the VOM- Victim Offender Mediation in Ontario Canada, and the FGC, Family Group Conferences, originated in 1989 in New Zealand and countering the concerns and values of the indigenous Maori conventions.

The work of Frederik Bannink evolved from the application and use of the Solutions Oriented Method, developed by De Shazer and collaborators.

This approach looks carefully and rigorously for the exceptions of problems such as violence, war and conflict, and tries to amplify those exceptions. It applies techniques like the *scaling question* and the *miracle question*, sensibly designed in order to make possible the emergence of hope in individuals and groups. It has been mostly used in very desperate individual situations, such as re-incident alcoholism, violence and other inhumane situations. The possibility of its use in the aftermath of war and conflict situations makes it relevant to peace education projects.

Peace and conflict episode analysis, and equitable communication and expression of differences, based on Pearce and Little John (1997), will be another bedrock of the program. The collaborative analysis of peace makers (namely Thomas Aquino, Nelson Mandela, Mahatma Gandhi, Martin Luther King, Dalai Lama, Pope Francis, Desmond Tutu, among others) – from decision making processes to the study of biographies – are also relevant in this Course. Knowledge about wellbeing processes and strategies, from a Public Happiness (*Felicitas Publica*) point of view will be covered, promoting levels of consciousness that can elevate the persons involved. All these strategies will be adapted to the age and conditions of the participants – they can be teachers, parents, children, university students or community leaders.

The intercultural experiences are also an inspiring model to learn positive ways to integrate and respect differences, divergences and multiplicity.

3. Structure, outcomes and methodologies of the E=GPS

The E=GPS program will focus on five key outcomes:

- 1) The co-production of a collective vision of peace as transformative development, which reflects some communal purpose to be achieved and which actively, includes a large rank of social actors (students at all the school levels, teachers, parents, community leaders, politicians at the regional level, and so on).

- 2) The maturation of non-instrumental relational goods between actors committed to the education process. The significance of the identification and diversity of the actors, their roles, contributions and motivations for the relationship, and their potential offerings presumes a precise discussion of how power and reciprocity is addressed, in a process that aims for real involvement and participative leadership, to create legitimacy and proper reciprocity.
- 3) The building and increasing of institutional capacities to help supply policies required by a peace education process – either formal or non-formal practices in education for peace building. This aims to deepen discussion of the substance and instruments devoted to innovative practices and also of the financial sustainability of the project.
- 4) To strengthen social cohesion, resilience, multiple intelligences and virtuousness - from hope and optimism to self-regulation to gratitude - as much as human security, interpersonal trust and civic participation in the various steps of the peace education planning and ongoing process. This includes analysis of limitations and risks that the project can carry with it.
- 5) To contribute to the attaining and use of outcomes through empirical evidence and markers which reflect transformation regarding peaceful conditions, collective learning's and variations within groups, communities and societies where the process of peace education and peace knowledge takes place.

To co-construct peace education and attain the above mentioned outcomes, the E=GPS embraces different methodologies and steps:

- an on-site Post-graduated program on "Peace and Public Happiness Sustainability" in Portugal (at Instituto Superior de Ciências Sociais e Políticas, University of Lisbon) for Portuguese speaking countries (at least during the first year);
- the publication of a state-of-the-art Handbook (aligned with the topics of the ten courses of the Post-Graduate Program) (1st year);

- a website on "Peace and Public Happiness Sustainability" (where data from the Observatory and the science of peace and wellbeing will be shared) (2nd year);
- an Observatory (to identify resources and needs on peace and wellbeing in territories involved at the national and regional levels (1st and 2nd year);
- Seminars and workshops to give visibility to good practices on the topics addressed, and to help develop skills and competencies on peace, global citizenship, human rights and collective wellbeing/public happiness (1st, 2nd, 3rd and 4th year);
- a Massive Online Open Course on "Peace and Public Happiness Sustainability" (2nd year, condensed version);
- a distance learning Post-Graduated Program on Peace and Public Happiness Sustainability (3rd and 4th year);
- Laboratories of Supervised Internships on peace actions and education in territories involved at the national and regional levels (2nd, 3rd and 4th years);
- Creation of pedagogical material (3rd and 4th years)
- Research projects (3rd and 4th years);
- Scientific and dissemination publications (Master Thesis, Doctoral Thesis, scientific papers, a book) (4th year);
- Seminars (2nd and 3rd years);
- a final Conference presenting the footprint of the Chair (involving all the partners), focusing on transference of knowledge, and also in rigorous evaluations based in qualitative and quantitative indicators (evidence-based impact assessments to promote a learning culture) (4th year);
- Merit and Innovation Awards (for best practice/organization; for best research; for best publication) (4th year).

Accordingly, as qualitative results we foresee an increase of knowledge at postgraduate level, but also at all the levels of teaching (due to training teachers, educators and community leaders) having as consequence better prepared citizens to cope with the needs for peace in their countries. We expect that those trained by the program – through classes, supervised internships and participation in the

Observatories - will be able to apply the science of peace and wellbeing, in their own territories and communities.

The annual Symposiums to disseminate good practices on cultures of peace and the yearly Workshops to develop skills and competencies on peace, human rights, global citizenship and wellbeing will also be a vehicle to attain qualitative outcomes. In particular, the benchmarking among diverse projects in diverse communities and countries, and the development and practice of competencies such as non-violent communication, solution-oriented methods, empathy, gratitude, fraternity, mediation, problem-solving, critical thinking, active non-violence, among others.

4. Conclusion

"Looking back, say 50 years, the progress in peace and conflict studies is astounding (...). Perhaps one of the most important factors indicative of this progress (...) is the use of the word 'peace' itself. Peace is used unashamedly, no apology needed, as a subject to be explored in all possible directions, no holds barred." Johan Galtung and Charles Webel, 2007, p. 397

Peace education and peace studies are essential components of a nascent human interdisciplinary and transnational science of well-being, one in which managing conflict, but also promoting virtuousness and the best in people plays a key role.

In the area of education, the contemporary tendency is towards quality global and sustainable education that aims to build the knowledge, competencies, attitudes, behaviours and values that will enable anyone to live in a sustainable and wellbeing context (UNICEF, 2014), promoting a value more important than national interests and transcending paradigms. It is a right of all and is a long-term process that can take place in any learning environment.

Peace, like happiness or justice, is sometimes less tangible and at other moments an amazing social gift. It is always potentially within us, even if difficult to discern and ostensibly impossible to accomplish everywhere and every time. The quest for peace may seem quixotic, in special because peace is not either faultless or eternal.

As Cabezudo and Haavelsrud (2007, p. 294) defend,

"peace education and the praxis and learning that it entails, is a challenge across genders, generations and cultures and an important part of life-long learning. Peace education – peace learning – takes place in informal, non-formal and formal settings. It involves cultural action for peace and this organic set of actions helps shape the way in which peace is defined and generated in different contexts".

While we are aware of the limitations and challenges of peace education, this project is our dream for one of so many imagined alternative peaceful futures, that might contribute, in its humility, to endure a long-lasting, ethical and positive peace. Sustained peace is a shared task and responsibility that needs to be fulfilled and is a common responsibility and a critical interface with all major goals of sustainability and happiness – without moralism, but with transformative pragmatism.

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ABSTRACT

Peace concepts, aspirations, propositions and tactics have changed throughout history. Historic age, culture, politics and science affected the thoughts about the ideal of an everlasting peace - the eternal dream – but peace has been mostly considered a noble aim, and the capacity for peace was predominantly contemplated as an individual and social virtue, and a learning asset. Therefore, throughout the years, peace education programs emerged. The current state of the world keeps reminding us that more efforts to create peace are not redundant, and that there is an urgency to keep developing and spreading more initiatives on education for peace, in particular scientifically based, rigorously assessed, flexible, and straightforward programs that can be delivered to the simplest and the most complex world arenas. This article addresses a framework for a humble, but also distinguished and valuable input to understanding and promoting peace, that refers to the contribution that surfaced from the emergent positive psychology movement, namely its studies on collective wellbeing and public happiness. Positive psychology is the scientific study of what enables individuals and communities to thrive, and peace is clearly one crucial aspect towards human flourishing. Both – positive peace building education and positive psychology - are strengths-oriented and aim for the optimization of the best in people, focusing attention and strategies in developing the peak functioning of individuals, groups, communities and nations. The study and promotion of virtuousness, goodness, social cohesion, justice and wellbeing is therefore inherent to the framework of the Education for

Global Peace Sustainability Project - *E=GPS*. The contextualization and specifics of the program, and its consubstantiation and aims, are therefore detailed.

KEY-WORDS

Peace; Peace education; positive psychology; wellbeing; happiness studies

RESUMO

Os conceitos de paz, e as aspirações, proposições e táticas pela pacificação, mudaram ao longo da história. O momento histórico, a cultura, a política e a ciência afectaram os pensamentos sobre o ideal de uma paz duradoura - o sonho eterno - mas a paz tem sido considerada, genericamente, um objectivo nobre, tendo a capacitação para a paz sido predominantemente contemplada como uma virtude individual e social e um recurso de aprendizagem relevante. Em consequência, ao longo dos anos foram surgindo programas de educação para a paz. O estado atual do mundo continua a lembrar-nos que não é redundante realizar mais esforços para gerar a paz, e que há mesmo uma urgência para continuar a desenvolver e difundir mais iniciativas sobre educação para a paz, em especial que tenham base científica, avaliação rigorosa, sejam flexíveis e possam ser aplicados nas arenas mundiais mais simples e nas mais complexas. Este artigo aborda uma proposta para uma contribuição humilde, mas também distinta e considerada valiosa, para entender e promover a paz, e refere-se à contribuição que emergiu do recente movimento de psicologia positiva, ou seja, dos estudos sobre bem-estar coletivo e felicidade pública. A psicologia positiva é o estudo científico do que permite que os indivíduos e as comunidades prosperem, e a paz é claramente um aspecto crucial para o florescimento humano. Ambos - educação positiva para a construção da paz e psicologia positiva - são orientados para a optimização do melhor das pessoas, concentrando atenção e estratégias no desenvolvimento do funcionamento óptimo dos indivíduos, grupos, comunidades e nações. O estudo e a promoção da virtuosidade, do bem, da coesão social, da justiça e do bem-estar é, portanto, inerente ao quadro do Projecto de Educação para a Paz Global Sustentável (*E=GPS*). A contextualização e as especificidades do programa, e a sua consubstanciação e objectivos, são detalhados neste texto.

PALAVRAS-CHAVE

Paz; Educação para a Paz; Psicologia Positiva; Bem-estar; Estudos da felicidade

