

A study on the UNESCO guideline of education for peace and international understanding

Kwon, Soonjung* · Kang, Soon-Won**

Abstract

This article is an attempt to reconstruct the UNESCO educational orientation and teaching/learning methodology focusing on the UNESCO conventions and recommendations, which state that education should be the core area promoting peace, human rights, non-violence and tolerance in society. Here, education is understood as a holistic form of learning and teaching as well as a representation of social life. Since its inauguration, UNESCO has worked on various conventions and recommendations which have come to be universally accepted as basic principles: respect for human rights; respect for diversity and understanding of others; no discrimination against marginalized, excluded or vulnerable groups; non-violence and tolerance; and recognition of interdependence and solidarity. These principles of education are reflected in the MDG (Millenium Development Goals) and EFA (Education For All), according to which each person and each society should accept basic responsibility for

* University of Birmingham, UK, sslove0123@hotmail.com

** Hanshin University, South Korea, kangsw@hs.ac.kr

global life. UNESCO documents set up educational goals and standards that demand equal educational opportunities and eradication of the root causes of structural violence, which reproduces the culture of violence in each society. For their responsible lives, students need critical thinking, problem-solving skills and an attitude of cooperation with others, which are learned through a holistic, interactive pedagogy. But in the 21st century, neoliberal economic trends dominate education including schools, and it is very hard to establish the UNESCO values of peace, human rights and solidarity in such an educational atmosphere. Under these conditions, education for international understanding (EIU) is an important area to develop, based on the universally recognized UNESCO pillar of “Learning to live together,” to meet today's challenges including situations of extreme conflicts in societies.

Key words : UNESCO, culture of peace, education for international understanding (EIU), MDG, EFA

I . Introduction

Global society is becoming more diverse. This diversity has both good and bad sides. The positive side is that people of different races, ethnicity, cultures, languages, sexual orientation, disabilities, and so on, can live together in the global village, communicating with each other and sharing common goods. By contrast, the negative side of diversity is that these differences can cause more conflicts and violence such as

discrimination, exclusion or marginalization of certain groups of people in a society according to their race, ethnicity, and so forth, turning global village to global *pillage*. Unfortunately, the negative sides of diversity are being manifested more actively, taking both local and global forms. Thus, international society is calling urgently for profound transformation of cultures of violence, and for cultivation of peaceful societies.

UNESCO, since its inauguration, has worked to build a culture of peace and nonviolence, emphasizing education as the key means. Its vision is stated below:

“Since its creation in 1945, UNESCO's mission has been to contribute to the building of peace, poverty eradication, lasting development and intercultural dialogue, with education as one of its principal activities to achieve this aim... Today, UNESCO is committed to a holistic and humanistic vision of quality education worldwide, the realization of everyone's right to education, and the belief that education plays a fundamental role in human, social and economic development.” (UNESCO, 2011, p.7)

While UNESCO has focused on peace and humanistic values in education, education in general is reproducing the violent culture--for example, by its emphasis on competition-- and it acts to widen the gap between the rich and the poor, not only within each society but among

nations as well (UNESCO, 2006; 2008; 2011). Naturally, the learning process as a subject has been devalued, and educational results are stressed by comparing academic achievements, enrollments of students, and so forth. International society is following this global trend of emphasizing outcome-based economic efficiency, even in education. For instance, standardization and accountability systems are spreading into the education system in South Korea, following the USA model (Kim, 2010). In other words, education is perpetuating a violently competitive culture, rather than promoting a harmonious, peaceful culture among students and the members of society. This leads us to critically re-examine the role of education in promoting peace and nonviolence. Education is criticized for reproducing or fostering a culture of violence and inequality.

As UNESCO education itself needs to create peaceful pedagogy as well as curricula focusing on teaching and learning relationships, in order for its member countries to move toward peaceful society through education. This article aims to draw special attention to education as it is discussed in the diverse conventions and recommendations of UNESCO, so as to explore the role of education in building peaceful societies, both locally and globally.

UNESCO initiates education for peace and human rights in a broad international context, in the name of “education for international understanding,” and its education has been promoted under the name of

the UNESCO Associated Schools Project (ASP) ever since ASP was recommended in 1961. ASP schools are considered the most appropriate fields in which to conduct education for peace and international understanding.

Among various UNESCO conventions and recommendations from 1945 to the present, <Table 1> shows the key documents that state “education” as the core and that attempt to develop the “education for international understanding” (EIU) approach in forming structures of peace, human rights, non-violence and tolerance in society.

In addition, UN resolutions, declarations and conventions such as the Universal Declaration of Human Rights have been used as

<Table 1> UNESCO Conventions, Recommendations and Declarations

1960	Convention Against Discrimination in Education
1960	Declaration of Principles of International Cultural Cooperation
1972	Convention Concerning the Protection of World Cultural and Natural Heritages
1974	Recommendation Concerning Education for International Understanding, Co-operation and Peace, and Education Relating to Human Rights and Fundamental Freedoms
1976	Recommendation on the Development of Adult Education
1995	Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy
1995	Declaration of Principles of Tolerance
2001	UNESCO Declaration on Cultural Diversity
2003	Recommendation Concerning the Promotion and Use of Multilingualism and Universal Access to Cyberspace

Source: www.unesco.org

supplementary documents for analysis.

II. Definition of education

Education is a philosophical as well as a sociological concept, denoting ideologies, curricula, and pedagogical techniques for the inculcation and management of knowledge and the social reproduction of personalities and cultures (Oxford, 2009). In reality, however, education more or less equals schooling, and education is considered to be a learning and teaching process that occurs in schools during designated ages. At the same time, types and levels of education have been expanded, and the concept of lifelong learning has become crucial in societies (Jarvis, 2008). Accordingly, education happens not only in schools but also in other institutions, and they are all regarded as places for learning where people build their capacity to live in society.

Usually, people believe that the individual and the society are closely connected. That is, one's ability to live well in society represents the level of one's nation or society. UNESCO defines education as follows:

“For the purposes of this convention, the term ‘education’ refers to all types and levels of education, and includes access to education, the standard and quality of education, and the conditions under which it

is given.” (Convention Against Discrimination in Education, 1960)

“The word ‘education’ implies the entire process of social life by means of which individuals and social groups learn to develop consciously within, and for the benefit of, the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge. This process is not limited to any specific activities.” (Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms, 1974)

As described, holistic education is a form of learning and teaching as well as a way of thinking of individuals and social groups which is represented through people's lives. These UNESCO conventions and recommendations express the idea that the “micro” is a reflection of the “macro,” and that the “macro” is a production of the “micro” (Havvelsrud, 1996), as their fundamental understanding of education. Accordingly, education is the best means to encourage international understanding, co-operation and peace with protection of human rights and fundamental freedoms against discrimination of all kinds.

III. Values and principles

Any educational approach, whatever its content and level, contains the

values we put into it. Those values are reworded as ideologies, social norms or beliefs. Values, through the setting up of principles, are taught and learned by teachers and pupils through the educational process, and people are trained to practice such values in their lives. Hence, it is critical to identify what values are shared among diverse parties, and what values are holistic and universal, so that people--regardless of their differences--can agree upon them. What is more, if we are to build a culture of peace in every society, it becomes even more important to decide what values and principles we need to promote.

Following the Second World War, UNESCO began working on various conventions and recommendations to clarify values and principles that are internationally accepted, in order to contribute to peace, human rights and democracy through education in societies. Four key values--respecting human rights; respecting diversity and understanding others; no discrimination against marginalised, excluded or vulnerable groups; and non-violence and tolerance--were explored. By noting the frequency with which each of these concepts appears in the UNESCO Conventions and Recommendations, we may recognize the essential values.

First of all, *respecting human rights* is the most fundamental educational value. The human rights value may be arguable because it is an intangible belief and people have different opinions about it. Commonly,

“human rights” refers to fundamental, inalienable rights to which a person is inherently entitled simply because she or he is a human being. Human rights, according to the Universal Declaration of Human Rights (1945), became the core universal value in the creating of peace (UN, 1948). And this declaration put forth education as one of the basic human rights, stating that everyone should have equal access to high-quality education. In addition, the UN Convention on the Rights of the Child (1989) confirms that all children should receive an education without discrimination on any ground. Likewise, the conventions and recommendations of UNESCO emphasize and encourage the development of a deep sense of human rights, recognizing that human rights are also the foundation from which to learn other values that contribute to peace in the broad sense.

“(We are) convinced that education should promote knowledge, values, attitudes and skills conducive to respect for human rights and to an active commitment to the defence of such rights and to the building of a culture of peace and democracy.”

“All human rights are universal, indivisible, interdependent and interrelated.”(Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, 1995)

Second, *respecting diversity and understanding others* is a value that is inseparable from respect for the human rights of each human being. In

today's international reality, the multicultural issue is becoming ever more prominent. Not only countries such as the US, where there is a long history of immigration and diversity, but also nations like South Korea, where multicultural society is a comparatively new social phenomenon, are facing a variety of problems stemming from differences among cultures, religions, races and genders. Considering that diversity has now become part of every society, an educational response is required. Multicultural education and intercultural education are examples.

Naturally, international society sees that respecting diversity and understanding others is key to the promotion of human rights and furthers the building of peaceful and tolerant societies. Accordingly, UNESCO has presented several statements highlighting this as one of the important educational values, as shown below:

4. (b) ...understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;

7. Member states should promote, at various stages and in various types of education, the study of different cultures, their reciprocal influences, their perspectives and ways of life, in order to encourage mutual appreciation of the differences between them. Such study should, among other things, give due importance to the teaching of foreign languages, civilizations and cultural heritage as a means of promoting international and inter-cultural understanding.

(Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms, 1974)

2.2 ...to take suitable steps to establish in educational institutions an atmosphere contributing to the success of education for international understanding, so that they become ideal places for the exercise of tolerance, respect for human rights, the practice of democracy and learning about diversity and wealth of cultural identities. (Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, 1995)

To make this principle more philosophical as well as technical and organizational, UNESCO introduced the concept of *indusion* in education, to welcome diversity. As explained in its guidelines on inclusion (2005: 12), UNESCO views “inclusion as a dynamic approach of responding positively to pupil diversity and of seeing individual differences not as problems, but as opportunities for enriching learning.” As can be understood, inclusive education, the educational approach which talks about diversity of all learners, looks into how to transform education systems and other learning environments in order to respond to the diversity of learners (Lee, 2010). And this approach asks teachers and pupils to feel comfortable with diversity, and encourages understanding of others with different identities and characteristics.

“Education must develop the ability to recognize and accept the values which exist in the diversity of individuals, genders, peoples and cultures, and develop the ability to communicate, share and co-operate with others.” (Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, 1995)

“Inclusion is seen as a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education.”(UNESCO, 2005, p.13)

Third, *no discrimination against marginalised, excluded or vulnerable groups* is another key value. UNESCO, by emphasizing respect for human rights and for diversity among individuals, looks deeply into the situations of people who were discriminated against, marginalised and/or excluded throughout history. After the two world wars, international society went through a de-colonization process, through which severe structural violence replaced physical warfare. That is, the gap between the new countries that had been colonized for a long time, and those who were colonizers, became wider and wider economically, politically and educationally. Although the UDHR (1948) announced that everyone has equal rights as human beings, it did not help poorer countries or individuals who were the objects of discrimination because of their backgrounds. Discrimination occurred in education as well, in terms of accessibility, opportunity and quality. Therefore, in 1960, UNESCO

adopted the Convention Against Discrimination in Education and set the agenda below.

“Article 1. For the purpose of this convention, the term ‘discrimination’ includes any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education and in particular:

- a. of depriving any person or group of persons of access to education of any type or at any level;
- b. of limiting any person or group of persons to education of an inferior standard;
- c. subject to the provision of Article 2 of this Convention, of establishing or maintaining separate educational systems or institutions for persons or groups of persons; or
- d. of inflicting on any person or group of persons conditions which are incompatible with the dignity of man.”

In its Article 4, this convention recognizes the right of members of national minorities to carry on their own educational activities. Also, the Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms (1974) states the need for educational “action to ensure the exercise and observance of human rights, including those of refugees; (to deal with) racism and its eradication; (to) fight against

discrimination in its various forms.” Lastly, the Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (1995) calls upon countries to “strive resolutely to take action to eliminate all direct and indirect discrimination against girls and women in education systems and to take specific measures to ensure that they achieve their full potential.”

Discrimination is an action or attitude toward a certain group of people that treats them unfairly. This notion occurs most commonly in sociology in the context of theories of ethnic and race relations (Oxford, 2009). Discrimination focuses on how people divide themselves into “superior group” and “inferior group,” mostly based on ethnic and racial backgrounds. In addition, there are various forms of discrimination against women (gender) and persons with disabilities (UNESCO, 2005; 2012). So, as described above, UNESCO sees the prevention of discrimination as a basic principle of inclusion, towards societies where non-violence and tolerance are celebrated and accepted (Kang, 2013).

Fourth, *non-violence and tolerance* are critical values and principles in generating a culture of peace in international relations and also within each society. The Ministers of Education meeting at the 44th session of the International Conference in 1994, which stemmed from the 27th General Conference of UNESCO in 1993, stated, “(We are) deeply concerned by the manifestations of violence, racism, xenophobia, aggressive nationalism and violations of human rights, by religious

intolerance, by the upsurge of terrorism in all its forms and manifestations and by the growing gap separating wealthy countries from poor countries, phenomena which threaten the consolidation of peace and democracy both nationally and internationally and which are all obstacles to development.”

Some maintain that people are born aggressive; however, psychologist David Adams found out that people are taught war-like behaviours (Harris and Morrison, 2003). Likewise, UNESCO has found a consensus among nations that once people can tolerate one another despite their differences, showing love, compassion and understanding, it is possible to transform our violent cultures to non-violent ones. Consequently, tolerance as a value to transcend extreme confrontation (Davies, 2008) and non-violence as a principle for action and radical change of the world order and culture, have become more and more important.

“Education must develop the ability of non-violent conflict resolution. It should therefore promote also the development of inner peace in the minds of students so that they can establish more firmly the qualities of tolerance, compassion, sharing and caring.”
(Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, 1995)

Lastly, *recognizing interdependence and acting in solidarity* are main values and principles of UNESCO. UNESCO is an international organisation

that aims to build peace in the minds of men and women and to foster peace among nations. Therefore, it highlights the importance of cooperation by people and organisations of all forms, to collaborate in promoting the values and principles we have discussed so far.

“UNESCO works to create the conditions for dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values. It is through this dialogue that the world can achieve global visions of sustainable development encompassing observance of human rights, mutual respect and the alleviation of poverty, all of which are at the heart of UNESCO's mission and activities.”

(http://portal.unesco.org/en/ev.php-URL_ID=15244&URL_DO=DO_TOPIC&URL_SECTION=201.html)

For this, UNESCO posits as ground rules the recognition of interdependence among peoples and nations, and the sense of solidarity with others. For instance, the Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms (1974) stipulates that:

“III-4. In order to enable every person to contribute actively to the fulfilment of the aims referred to in paragraph 3, and promote international solidarity and co-operation, which are necessary in solving the world problems affecting the individuals' and communities' life and

exercise of fundamental rights and freedoms, the following objectives should be regarded as major guiding principles of educational policy:

...(c) awareness of the increasing global interdependence between peoples and nations;

...(f) understanding of the necessity for international solidarity and co-operation;...”

Hence, education takes on the responsibility of raising students' ability to cooperate with others, and cultivating their sense of solidarity with others (Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, 1995; UNESCO, 2005). By learning a sense of solidarity and recognizing everyone's interdependence, students are motivated to practice the values and principles mentioned so far--to act upon them in their daily lives.

IV. Educational goals and standards

Based on these values and principles of UNESCO conventions and recommendations, it is possible to set up educational goals and standards and to develop learning and teaching methods. These are revealed not only in the UNESCO documents but in various other UN Resolutions.

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms; it shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (Convention against Discrimination in Education, 1960)

“The ultimate goal of education for peace, human rights and democracy is the development in every individual of a sense of universal values and types of behaviour on which a culture of peace is predicated. It is possible to identify even in different socio-cultural contexts, values that are likely to be universally recognized.” (Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, 1995)

In exploring the role of education to boost a society of non-violence and tolerance, a society should set up clear goals and standards to achieve. Having discussed the values and principles upon which international society has agreed, we need to look at the global goals toward which international society should strive to build a culture of peace. A culture of peace, by UN definition, “is a set of values, attitudes, modes of behaviours and ways of life that reject violence or prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations” (UN Resolutions A/RES/52/13: Culture of Peace and A/RES/53/243,

Declaration and Programme of Action on a Culture of Peace). In the building of a culture of peace in global society, UN puts the role of education first. UN has set Millennium Development Goals (MDG) 2000 as universal goals for all nations to work on.

- Goal 1:** Eradicate extreme poverty and hunger.
- Goal 2:** Achieve universal primary education.
- Goal 3:** Promote gender equality and empower women.
- Goal 4:** Reduce child mortality.
- Goal 5:** Improve maternal health.
- Goal 6:** Combat HIV/AIDS, malaria and other disease.
- Goal 7:** Ensure environmental sustainability.
- Goal 8:** Develop a global partnership for development.

These goals are based on a critical analysis of the divided world. Education, as a key means to discover the root causes of a culture of violence and to transform it to a culture of peace, should respond to these goals in setting its priorities. Therefore, UNESCO, in relation to the MDG, stresses Education for All (EFA) and monitors the reality annually. According to EFA, the goals and standards of education should be:

“Goal 1 Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children.

Goal 2 Ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to, and complete, free and compulsory primary education of good quality.

Goal 3 Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life-skills programmes.

Goal 4 Achieving a 50 per cent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.

Goal 5 Eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality.

Goal 6 Improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.” (Retrieved from <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/education-for-all/efa-goals/>)

As can be seen from the MDG and EFA, the main goals of education should be based on the basic human right to education, which demands equal educational opportunities. Also, it is clear that the goals are to abolish the root causes of structural violence in today's world that perpetuate violent culture among people. Thus education must set up the learning aims and standards necessary to accomplish

these suggested goals.

To achieve universalization of the desired educational goals, the specific learning aims for the educational setting are very important. This is suggested in the Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms (1974):

“III. 5. Combining learning, training, information and action, international education should further the appropriate intellectual and emotional development of the individual. It should develop a sense of social responsibility and of solidarity with less privileged groups and should lead to observance of the principles of equality in everyday conduct. It should also help to develop qualities, aptitudes and abilities which enable the individual to acquire a critical understanding of problems at the national and the international level; to understand and explain facts, opinions and ideas; to work in a group; to accept and participate in free discussions; to observe the elementary rules of procedure applicable to any discussion; and to base value-judgements and decisions on a rational analysis of relevant facts and factors.”

Consequently, education as a process of achieving the goal of a peaceful society requires individuals to develop their skills and attitudes, to accept radical change and to actively participate in the process of change. This is possible when education aims to develop students' critical thinking and problem-solving skills as well as their ability to

cooperate with others; and this discussion leads now to our concern with pedagogy.

V. Teaching and learning: pedagogy

As already mentioned, UNESCO education is a form of holistic pedagogy as well as a way of active thinking throughout peoples' lives. This interactive pedagogy is reflected in most UNESCO documents.

“V. Particular aspects of learning, training, and action: 12. Member States should urge educators, in collaboration with pupils, parents, the organizations concerned and the community, to use methods which appeal to the creative imagination of children and adolescents and to their social activities and thereby to prepare them to exercise their rights and freedoms while recognizing and respecting the rights of others and to perform their social duties;

13. Member States should promote, at every stage of education, an active civic training which will enable every person to gain a knowledge of the method of operation and the work of public institutions, whether local, national or international, to become acquainted with the procedures for solving fundamental problems; and to participate in the cultural life of the community and in public affairs. Wherever possible, this participation should increasingly link education and action to solve problems at the local, national and international levels;

14. Education should include critical analysis of the historical and contemporary factors of an economic and political nature underlying the contradictions and tensions between countries, together with study of ways of overcoming these contradictions, which are the real impediments to understanding, true international co-operation, and the development of world peace;

15. Education should emphasize the true interests of peoples and their incompatibility with the interests of monopolistic groups holding economic and political power, which practise exploitation and foment war;

16. Student participation in the organization of studies and of the educational establishment they are attending should itself be considered a factor in civic education and an important element in international education.” (Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms, 1974)

Education is a philosophical and sociological concept, but also is an activity of learning and teaching. Thus, it is important to search for ways to design and develop programs, and naturally pedagogy is critical because it is a way of forming the learning and teaching process.

Despite its importance, the way of teaching and learning so far has played the role of reproducing and fostering a culture of violence. That is, the competitive atmosphere of the classroom has dominated and thus pedagogy has been oppressive in educational settings (Freire, 1970).

However, international society has reached the consensus that through

education the world can change to become free from the fear of war, hostility toward others and destruction. In order to transform the world fundamentally, education itself should be altered from oppressive pedagogy to peace pedagogy, where the relationships among students and teachers, parents and all persons who are involved in education are collaborative and trusting. According to Harris and Morrison (2003), the principles of peace pedagogy are: first, builds a democratic community; second, teaches cooperation; third, develops moral sensitivity; fourth, promotes critical thinking and fifth, enhances self-esteem. In the same manner, Cawagas and Toh (2004) have developed pedagogical principles of peace education and/or education for international understanding. Those are *holism, dialogue, value formation and critical empowerment*. These peace pedagogical principles are influenced by the notions of conscientization and emancipation (Friere, 1970) and democracy (Dewey, 1942). Furthermore, in terms of learning and instruction theory, they emphasize a student-centred approach based on constructivism (Bruner, 1966).

Likewise, UNESCO proposed new principles of pedagogy and educational strategies in order to develop concrete educational programs. For example, the Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (1995) suggests that education

“14. a- be comprehensive and holistic, which means addressing a very broad range of factors some of which are described in more detail below;

b- be applicable to all types, levels and forms of education;

c- involve all educational partners and various agents of socialization, including NGOs and community organizations;

d- be implemented locally, nationally, regionally and worldwide;

e- entail modes of management and administration, co-ordination and assessment that give greater autonomy to educational establishments so that they can work out specific forms of action and linkage with the local community, encourage the development of innovations and foster active and democratic participation by all those concerned in the life of the establishment;

f- be suited to the age and psychology of the target group and take account of the evolution of the learning capacity of each individual;

g- be applied on a continuous and consistent basis. Results and obstacles have to be assessed, in order to ensure that strategies can be continuously adapted to changing circumstances;

h- include proper resources for the above aims, for education as a whole and especially for marginalized and disadvantaged groups.”

With these principles, UNESCO calls for education in both formal and non-formal educational settings that brings all related people into participation. UNESCO also urges changes in conditions to accept those who are marginalised and disadvantaged. Following the MDG and EFA, inclusion has become a central element of peace pedagogy and its

concrete strategy suggested by UNESCO. The guideline of inclusion (2005) presents four key elements: *inclusion is a process; inclusion is concerned with the identification and removal of barriers; inclusion is about the presence, participation and achievement of all students; inclusion involves a particular emphasis on those groups of learners who may be at risk of marginalization, exclusion or underachievement.* Here are highlighted creativity and problem-solving, students' experiences, and cooperative learning as basic skills. These skills are needed to strengthen the formation of values and abilities such as solidarity, civic responsibility, non-violent conflict management or transformation and tolerance, for the construction of peace and promotion of human rights. To make sure that this learning can occur in our educational settings, all recommendations and conventions by UNESCO stress the need to develop teaching materials and resources as well as to carry out teacher training.

VI. Conclusion

Education itself is generally viewed as a teaching and learning process in schools, but as UNESCO documents state, education is a holistic activity that inculcates knowledge, transforms attitudes and behaviours, and may emancipate society. Since UNESCO's inauguration, its member

states should have followed its guidelines as universal norms (Chung, 1998). On the contrary, the universal values of peace, human rights, cultural diversity, sustainable development and non-discrimination, all of which are essential to democracy, have usually been taught as good thinking, but not as valuable skills for life in society. In particular entering the 21st century, the neoliberal economic trend dominates educational markets including schools, so it is very hard for the UNESCO values of peace, human rights and solidarity to be given prominence in education.

This educational reality is challenged by the UNESCO pillar “Learning to Live Together.” There is urgent need to develop and practice the basic concepts of UNESCO education in extremely conflicted societies and to support education for peace and international understanding for life together on the global planet (Kim, 2011). Reviewing UNESCO's conventions and recommendations, we have looked at definitions, values and principles, goals and standards, and pedagogy that focuses on human rights including equal educational opportunities, while searching for ways to eradicate the root causes of structural violence that reproduce the culture of violence in every society. The UNESCO goals and standards are universally adoptable, and are reflected in such international documents as the MDG and EFA. UNESCO emphasizes and suggests a form of holistic and interactive pedagogy.

Hence, it is clear that education needs to play a role to change the culture of violence characterized by discrimination, warfare, and other destructive phenomena. Moreover, it is important to note UNESCO stresses the human aspects in education, and thus it is plausible to believe that changes in education can bring transformation in society.

In closing, we would urge that the current educational orientation of ASPs towards education for sustainable development should change back to the basic UNESCO conventions, recommendations and declarations, which focus on human rights education, education against discrimination, inter(multi)cultural and gender responsive education, and education for peace and conflict prevention.

References

- Bruner, Jerome S. (1966). *Toward a Theory of Instruction*. New York: Norton.
- Cawagas, Virginia F., & Toh, Swee-Hin (2004). Lighting the candles of dignity. In V. F. Cawagas (Ed.). *Education for international understanding toward a culture of peace: Teachers Resource Book*. Seoul: Asia Pacific Centre of Education for International Understanding. 231-250.
- Chung, U-tak (1998). *A Study of the Power Structure and the Political Functions of UNESCO*. Ph. D Dissertation, Sogang University.
- Davies, Lynn (2008). *Educating against Extremism*. Stoke on Trent: Trentham Books.
- Dewey, John (1942). *Democracy and Education: an introduction to the philosophy of education*. New York: Collier-Macmillan.
- Freire, Paulo (1970). *Pedagogy of the Oppressed*. New York: Seabury Press.

- Galtung, Johan (1996). *Peace by Peaceful Means*. London: Sage.
- Haavelsrud, Magnus (1996). *Education in Development*, Ed. Arena, Tromsø. Norway.
- Harris, Ian M., Morrison, Mary (2003). *Peace education* (2nd edition). North Carolina: McFarland & Company, Inc., Publisher.
- Jarvis, Peter (2008). *Democracy, lifelong learning and the learning society*, New York: Routledge.
- Kang, Soon-Won (2013). Lifelong education for adults with disabilities: from exclusion to inclusion. *Journal of Lifelong Education* 19(1). 55-84.
- Kim, Hyunduk (2011), A Search for a New Direction in Education for International Understanding after 9.11, *Korean Journal of Education for International Understanding* 6(2), 31-56.
- Kim, Young-Il(2010). *Beyond the Classification of Education*. Seoul: Bookidea.
- Lee, Joo-Ok (2010). "UNESCO Inclusive Education: Background and Data. *Korean Journal of Education for International Understanding* 5(2), 120-133.
- Oxford (2009). *Oxford Dictionary of Sociology*. Oxford, Oxford University Press.
- UN (1989). G. Rights of The Child. Convention on the Rights of the Child (CRC). *Human Rights, a compilation of International Instruments*, vol. 1 (first part), 181-199.
- ___ (1948). A. International Bill of Human Rights. Universal Declaration of Human Rights (UDHR). *Human Rights, A compilation of International Instruments*, vol.1 (first part), 1-6.
- UNESCO (2005). Guidelines for inclusion: ensuring access to education for all. Paris. UNESCO.
- _____ (2006). Literacy for life: EFA monitoring report. Paris: UNESCO.
- _____ (2008). Education for All in 2015. Will we make it?: EFA monitoring report.
- _____ (2009). Policy guidelines on inclusion in education. Paris. UNESCO.
- _____ (2010). Researching the marginalized: EFA monitoring report. Paris: UNESCO.
- _____ (2011). The hidden crisis: Armed conflict and education: EFA monitoring

report. Paris: UNESCO.

_____ (2011). UNESCO and education. Paris: UNESCO.

_____ (2012). *World Atlas of Gender Equality in Education*. Paris: UNESCO.

UN Resolutions A/RES/52/13 : Culture of Peace and A/RES/53/243, Declaration and
Programme of Action on a Culture of Peace, Retrieved from

http://www3.unesco.org/iycp/uk/uk_sum_cp.htm.2012.05.10

UNESCO. www.unesco.org

요 약

평화와 국제이해교육을 위한 유네스코 가이드라인에 대한 고찰

권순정
(버밍엄 대학교)
강순원
(한신 대학교)

본 연구는 평화, 인권, 비폭력 및 관용을 지향해온 유네스코 협약 등에 나타난 교육적 지향성 및 교수학습방법론을 재구성해보고자 한 시도이다. 본래 교육은 통전적인 것으로서 교수학습의 한 틀이자 동시에 일상에서 보여주는 사회적 삶의 표상이다. 유네스코는 창설 이래 다양한 협약이나 선언 등을 통해 교육의 기본 원칙으로 인권존중, 다양성 존중과 타인에 대한 이해, 소외된 주변화된 집단들에 대한 배제나 차별금지, 비폭력과 관용, 그리고 상호의존성과 연대 등을 강조하였다. 이러한 원칙들은 국제사회가 공동으로 추구하는 MDG와 EFA 등과 같은 주요 국제선언에도 개인과 사회가 공동으로 추구해야 하는 기본적 가치로서 그대로 반영되어 있다. 이를 위해 다양한 유네스코 문서들에서는 평등한 교육기회를 요구하고 모든 사회에서 폭력문화를 재생산하는 구조적 폭력의 근원을 종식시키기 위해 개인의 비관적 사고와 문제해결능력을 개발시킬 뿐만 아니라 타인과 협력할 수 있는 통전적 페다고지를 설정하고 있다. 하지만 21세기에 접어들면서 신자유주의적 경제경향이 학교교육을 포함한 교육시장을 압도하게 되자 평화와 인권 및 국가 간의 상호연대를 강조해온 유네스코 교육이념이 위협받고 있다. 이러한 상황 하에서 지구촌에서 더불어 함께 사는 역량을 학습하기 위한 유네스

코 국제이해교육은 극단적인 갈등사회에서 보편적 교육원칙으로서 장려될 필요가 있다.

주요어 : 유네스코, 교육, 평화의 문화, 국제이해교육, MDG, EFA

투고신청일 : 2013. 10. 16

심사수정일 : 2013. 12. 19

게재확정일 : 2013. 12. 26