

Citing article below:

- © Kamperidou, Irene (2008). Promoting a Culture of Peacemaking: Peace Games and Peace Education. *International Journal of Physical Education* (IJPE). Issue 4/2008: 176-188.

PROMOTING A CULTURE OF PEACEMAKING: PEACE GAMES AND PEACE EDUCATION

Dr. Irene Kamperidou

Abstract

One in two Europeans is xenophobic and one in three is racist, according to a survey conducted by the European Monitoring Centre on Racism and Xenophobia (EUMC). Following the riots in France, officials in Brussels had to concede that after 50 years of immigration policies the assimilation of immigrants has not been achieved. In recent years we have seen many manifestations of racial intolerance and violence at football matches, converted into stages for *regional and identity conflicts*. The impact of globalization on racism and xenophobia has generated international discourse concerning the need to integrate Peace Education in schools and communities around the globe. This paper examines the holistic education model, namely the holistic school-change model and experience of the American Peace Games Organization (Peace Games), an NGO that supports and inspires a new generation of educators, volunteers and activists in becoming peacemakers through curriculum, social action, service-learning activities and civic engagement. Subsequently, it identifies the role of public education as an incubator and laboratory for democracy, taking into account the first Peace Education Seminars recently held in Greece, where a core group of peacemakers—regional trainers from Greece, Turkey, Cyprus and Bosnia— combined their experience and expertise. The purpose of the seminars, organized by Women’s Initiative for Peace (WINPEACE), was to introduce the concept as well as the process of sensitizing key stakeholders and decision-makers on the importance of integrating Peace Education into the public school system and the surrounding community. This paper argues that Peace Education should be incorporated into future reforms, in educational policies and practices—integrated into all subjects, classrooms, schools and communities, and not only. Furthermore required is international- interdisciplinary research and collaborations with organizations and institutions— such as Peace Games, Olympism or Olympic Education (peace education) and the IOC as well as activities such as those of games and sports, specifically the power of play— in order to raise awareness concerning the core values of peace, i.e. promoting multi-ethnic understanding, respect for ethnic diversity, cross-cultural cooperation, gender equality, non-violent conflict resolution and democratic decision-making, while fostering intergenerational connections and intergenerational interactions. Ultimately, networking or partnerships between international organizations, institutions, universities and NGO’s could prove invaluable, in view of today’s increasing multi-ethnic diversity, multiculturalism and rising violence in public schools and sport arenas. Incontestably, the ‘globalization of peace’ through Peace Education requires allies and networks..

Key words: collaborative games, a holistic school change model, multicultural awareness, non-violent conflict resolution, ethnic diversity, civic engagement, active agents, age-appropriate curriculum, service-learning activities, “Peacemaker Projects”, cross-cultural understanding, intergenerational activities/projects, an ethos of peacemaking, Peace Education/Pedagogy.

Introduction

“In the wake of September 11, 2001, many adults and young people reflected on the importance of meaningful work in the context of community. Although volunteerism showed at least a temporary increase in subsequent months, however, sustained civic engagement may be a more challenging accomplishment. Young people need more than trauma and encouragement [...] they need the knowledge, skills and habits that can best be taught and supported in a school context that connects civic engagement with academic achievement .” (Peace Games, 2006)

Peace Education embodies the very essence of education, giving emphasis to the critical role of our young to challenge social stereotypes and prejudices. Incontestably transforming cultures of violence into cultures of peace takes time and collaborative-intergenerational efforts, distinctively demonstrated in the ongoing activities and projects of non-profit organizations (NGO's), such as the Peace Games Organization (Peace Games) and the Women's Initiative for Peace¹ (WINPEACE). This paper examines the educational model, service-learning activities and impact of Peace Games, with references to those of WINPEACE and the International Olympic Committee (IOC), concerning Olympic Education (peace education) or Olympism,² taking into account, among other things, the disturbing results of surveys conducted by the European Monitoring Centre on Racism and Xenophobia (EUMC),³ and the RAcism and XENophobia Network (RAXEN).⁴

Service-learning is a growing national movement in the US that is beginning to formulate curriculum, teaching methods, and public policy for the Peace Games schools and institutions of higher learning since effective service-learning projects involve not only the individual but also the community in the decision-making processes.⁵ Namely, through partnerships with elementary schools, universities, community services, agencies, families, students and volunteers, in a school context that connects civic engagement with academic achievement. Civic engagement and service-learning projects (“Peacemaker Projects”) have been incorporated into the Peace Games curriculum to change attitudes: teaching and initiating young children, adolescents and young adults significant core values such as cross-cultural understanding, respect and cooperation, non-violent conflict resolution and democratic decision-making, while fostering intergenerational connections and interactions. In this context, in January 2006, Peace Games launched its first international training program in collaboration with the Ministry of Education in Colombia.⁶

¹WINPEACE is a network which was originally launched by women from Greece and Turkey in July 1997 in order to spread a culture of peace: to promote non-violent conflict resolution and sustainable peace and friendship between the two countries. Analytically see the Winpeace peace education model in: www.winpeace.net

² Patsantaras et al. (2005). “Sinndimensionen des Olympischen Wettkampfs. Eine systemtheoretische Betrachtung”. In: Das Wissenschaftsmagazin der Deutschen Sporthochschule Köln. Köln. 38-46.

³ In regard to the impact of globalization on racism and xenophobia see EUMC website: www.eumc.eu.int, www.eumc.net, www.eumc.eu.int/index.php.

⁴ The RAcism and XENophobia Network (RAXEN) is composed of 25 National Focal Points in each Member State of the European Union. See EUMC-RAXEN-DATABASE: <http://eumc.eu.int/eumc/index.php>.

⁵ (a) Lantieri, L., and J. Patti (1996). “*Waging Peace in our Schools*.” Boston: Beacon Press.

(b) Jacoby, B. (1996). “*Service-Learning in Higher Education: Concepts and Practice*.”. San Francisco: Jossey-Bass, Inc. Publishers.

(c) Wade, R. (Editor) (1997). “*Community Service-Learning: A Guide to Including Service in the Public School Curriculum*”. Albany, NY: State University of New York Press.

(d) Learning In Deed (2002). “The Impacts of Service-Learning on Youth, Schools and Communities: Research on K-12 School-Based Service-Learning, 1990-1999.” In: learningindeed.org/research/slresearch/slrsrchsy.html.

⁶Peace Games (2006). “Civic Engagement and Service-Learning with Young Children: Intergenerational Peacemaking Projects By the students, volunteers and staff of Peace Games”. *Issue Paper Civic Engagement and Service-Learning*, Denver, CO. (www.ecs.org). In: www.peacegames.org.

The WINPEACE projects, using a gender sensitive approach, have also focused on curriculum development and the participation process. Several ground breaking global resolutions have identified the urgent need for building the capacity of women to serve as global peacemakers, such as the UN Security Council Resolution 1325 (2000) on Women, Peace and Security. However, there is little systematic peace and conflict resolution training of women today at any level, and women continue to be under-represented at the peace table. Additionally, the goal of the Olympic Movement—blending sport with culture and education—is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind. Among the IOC policy objectives is the support of other institutions which share the values of Olympism (peace pedagogy) which propagates respect for universal fundamental and ethical principles, including gender equality.⁷ The Olympic movement advocates ethnic self-definition and the peaceful coexistence of ethnic diversity in the international scene. However, the exploitation, or rather misuse of athletic activity has always been common practice in the history of the athletic phenomenon.

Sport federations, academics, politicians, and NGOs alike are sounding the alarm over the increase in violence and racism linked with sport events. In recent years we have seen many manifestations of racial intolerance and violence at football matches, converted into stages for *regional and identity conflicts*⁸: (1) In Spain, racist right-wing supporters mocked and taunted black players. (2) In Greece, an Albanian fan was stabbed to death by a Greek at a qualifying match for the World Cup. (3) A referee was slashed by a missile at the Champions League match between Roma and Dynamo Kiev. (4) In the Netherlands, Dutch fans threw a smoke bomb into the Portuguese goal and firecrackers on to the pitch, hitting one of the players at the UEFA Cup match between Feyenoord of Rotterdam and Sporting Lisbon of Portugal. (5) German police used clubs and riot gas to arrest 46 fans after a minor regional league match between SSV Ulm of Germany and visiting FC Normannia Gmuend of Switzerland. (6) The violence in Milan, when two bitter rivals, Inter and AC, played in the quarter-finals for the Champions League, the top European club tournament, and (5) riots, such as those in the cities of Leipzig (Germany) and Catania (Italy), are the reason why the EU ministers responsible for sport are now closely studying the issue of sport and violence.⁹ Instead of focusing on enjoying sports, teaching youth pro-social attitudes and values through sports, or in reaping physical benefits, and instilling a lifelong involvement in athletics, we have been witnessing a notable increase of violent behaviour in stadiums, dehumanizing racist and xenophobic attitudes, hooliganism, doping, corruption, cheating, wheeling-and-dealing, political interference as well as the influence of big business, the media, sponsors, etc. Has sport lost its fun, and its positive social impact and values? Is it geared exclusively toward winning at all costs, and supporting obsessive competitiveness that leads to violence and racial conflicts? Has its prominence in the media given rise to violent expression? Does the sport-business-politics relationship—that also include as a universal model the ‘glorification’ of high performance, victory at all costs—lead to exclusionary practices? Is the obsession with competitiveness and winning far more pronounced among sport officials, managers, coaches and even parents rather than the players? Do sponsors, the media, club owners, and sport officials refuse to discourage violence, because it attracts spectators, high profits and high ratings? Not to mention invisible forms of violence in the stands—such as dehumanizing racial and religious obscenities and labelling, including abusive sexual remarks against women. Is this a manifestation of the escalation of violence in our societies, including ‘invisible’ forms of violence, such as racism and xenophobia. A major justification for a nation's enormous investment in competitive sports is that sports build character, teach team effort, teamwork, and encourages sportsmanship and fair play. However studies indicate that

⁷ http://www.olympic.org/uk/organisation/missions/culture/index_uk.asp

⁸ Patsantaras, Nikolaos; Kamperidou, Irene; Panagiotopoulos, Panagiotis (2007). Sports: Social Inclusion or Xenophobia? In: Proceedings of the 13th Congress-Sports Justice, Present and Future. Mexico city, 13-16/11/2007, Mexico.

⁹ The Council of Europe, in the framework of its campaign ‘All Different, All Equal’, organised an international conference on ‘Sports, Violence and Racism in Europe’ on 2-5 April 2007. (In: http://www.nzherald.co.nz/section/4/story.cfm?c_id=4&objectid=10120724)

youth involved in organized competitive sports show less sportsmanship than those who are not involved, and value victory— believe that winning is everything— more than non-participants, who place more emphasis on fair play.¹⁰ Undeniably, new role models and mentors are needed— to teach youth *pro-social attitudes* and values through sports, instead of the obsessive competitiveness that leads to violence. Contributing to this crisis is the mass media (television), which introduces violent athletes as role models and focuses on racial conflicts in order to increase ratings.¹¹

Peace Games schools: Responding to civic trauma in the wake of September 11

*“Children everywhere were affected by the trauma of September 11 and the subsequent military actions in Afghanistan. In some Peace Games schools, students and families from Moslem, Middle Eastern and South Asian backgrounds were potential targets for isolation and recrimination. In the wake of September 11, part of Peace Games’ work was to make space for children’s concerns, support cross-cultural understanding and dialogue, and reinforce the promise of peace by teaching and practicing the skills of peacemaking...”*¹²

Peace Games, an innovative violence prevention program established by college students in 1996 to promote a culture of peacemaking,¹³ emerged from the vision of Dr. Francelia Butler, who brought together the power of play with the power of peace. She established a festival that provided the opportunity for children to share games, sport activities, laughter, communication, friendship and conflict resolution— the building blocks for a peaceful future. In 1992, as a long-term sponsor for her work, Dr. Butler chose Harvard University’s centre for social service (Phillips Brooks House Association) and as a result Harvard students ran peace Games until 1996 when it became an independent non-profit organization. In 2000, Peace Games opened its second office in Los Angeles, and by 2005 became a national organization, doubling its size through partnerships with schools in New York City and Chicago. Peace Games-in its sixteenth year (1992-2008) has grown into a holistic school change model in Chicago, New York, Los Angeles, Boston, and Fairbanks Alaska. It has worked with over 20,000 elementary and middle school students, recruited and trained over 2,100 college and community volunteers, and worked with nearly 9,000 family members to encourage peacemaking at home.¹⁴ Today’s nationwide non-profit network-program known as Peace Games, now becoming international,¹⁵ has been systematically encouraging children, adolescents, students and young adults to become engaged community members, active agents, peacemakers rather than bullies or victims of bullying. Peace Games staff, advocates, volunteers and activists work directly with an entire community, empowering children,

¹⁰ Canadian Centres for Teaching Peace (2007). Sports: When winning is the only thing, can violence be far away? In: <http://www.peace.ca/sports.htm#Athletes%20as%20Role%20Models> (retrieved June 2, 2007).

¹¹Patsantaras, Nikolaos; Kamperidou, Irene; Panagiotopoulos, Panagiotis (2007). Sports: Social Inclusion or Xenophobia? In: Proceedings of the 13th Congress-Sports Justice, Present and Future. Mexico city, 13-16/11/2007, Mexico.

¹²Feldscher, Karen (2006). “Peace in the classroom. Teaching youngsters to be friends, not foes.” *Northeastern University Magazine*. Quarterly, Spring: 13. Published by the Division of University Marketing and Communications, Boston, MA. (In website: www.peacegames.org)

¹³ Brion-Meisels, Steven & Corcoran, Casey (2006). “How Peace Games is Helping to Promote a Culture of Peacemaking: Highlights from a Three-Year Evaluation of Partnerships in Boston and Los Angeles, Steven Brion-Meisels, Ph.D./Director of Research, Evaluation and Learning Casey Corcoran, M.Ed./Program Specialist.” In www.peacegames.org.

¹⁴Peace Games website: www.peacegames.org

¹⁵In January 2006, Peace Games launched its first international training program following the initiative of a former Peace Games intern and the support of the Ministry of Education in Colombia. Peace Games is the first international organization to receive funding and support from the Ministry of Education for the implementation of their national citizenship competencies. (See: “Peace Games Launches Training Initiative in Colombia”, In: www.peacegames.org).

students and parents in creating their own safe classrooms and communities, in a society inflicted with many forms of violence.¹⁶ For example, 7 in 10 Americans in recent surveys said they believed that a shooting was likely in their school. Every day in the United States 10 children are murdered, 186 children are arrested for violent crimes, and approximately 160,000 students miss school because they fear physical harm. Moreover, ‘invisible’ forms of violence, such as racism, sexism, homophobia and bullying, are not measured in most crime statistics. Among the top five problems with which local public schools must deal with are school violence and discipline.¹⁷ The aim of the Peace Games curriculum and the “Peacemaker Projects” is to reduce and eventually eliminate such forms of violence and cultivate a culture of peace, by providing resources and running programs at several elementary schools.¹⁸ Trained teaching teams help students plan and implement service-learning activities called “Peacemaker Projects”¹⁹ and full-time Peace Games Coordinators spend years working with students, teachers and families. The curriculum focuses on communication, cooperation, non-violent conflict resolution and civic engagement of students and adults. To be exact, community-service projects and an age-appropriate curriculum that emphasizes collaborative games, the power of play, teamwork, democratic discipline, multicultural awareness, communication, non-violent conflict resolution, and respect for cultural-ethnic diversity, ethnic identity and ethnic self-definition. In other words, how pro-social literature and curricula can be an effective part of a holistic academic model that builds self-esteem, courage, and an ability to create social change²⁰ through civic engagement and service-learning projects.²¹ Moreover, Peace Games through the “Peacemaker Projects”, workshops, seminars, and classroom meetings has been exploring the ways that an ethos of peacemaking can be created and sustained— namely a holistic approach to peacemaking.²²

The four core Peacemaker Project lessons include language arts, biography, science, math, art, music and decision-making, integrating these academic skills into real-life activities that benefit the students, the volunteers²³ and the school community. Undoubtedly, the connection

¹⁶ Peace Games (2005). “Unpacking the Change Process. Peace Tales from the Front Lines by the Staff and Volunteers of Peace Games”. In *The Peacemaker, A Journal of Peacemaking in Schools*. Fall 2005: pp.3-5. Published by Peace Games, Inc. Boston.

¹⁷Peace Games (2006). “Civic Engagement and Service-Learning with Young Children: Intergenerational Peacemaking Projects By the students, volunteers and staff of Peace Games”. *Issue Paper Civic Engagement and Service-Learning*, Denver, CO. (www.ecs.org). In: www.peacegames.org.

¹⁸ A previously s mentioned, in Boston, Los Angeles, Chicago, New York, Fairbanks Alaska and in Colombia.

¹⁹Peace Games (2006). “Civic Engagement and Service-Learning with Young Children: Intergenerational Peacemaking Projects By the students, volunteers and staff of Peace Games”. *Issue Paper Civic Engagement and Service-Learning*, Denver, CO. (www.ecs.org). In: www.peacegames.org.

²⁰Brion-Meisels, Steven & Corcoran, Casey (2005). “How do we measure Peacemaking: Highlights and Challenges from 2004.” In *The Peacemaker, A Journal of Peacemaking in Schools*. Fall 2005: pp.10-11. Published by Peace Games, Inc., Boston.

²¹ “When done well, the excitement surrounding service-learning is contagious. Excited teachers help foster excited students who go home to tell stories to their parents about the good work they are putting into practice. As a result, parents and families become classroom assistants, chaperones or event planners as they help students complete their Peacemaker Projects. Parent volunteers, supportive and informed administrators, and active community partners can help make these projects more meaningful for students and less daunting for teachers. This kind of collaboration also shifts power relationships in a more democratic direction: families and community members are seen as resources rather than problems, new talents and connections are discovered, and community members identify positive avenues for school involvement.” (Peace Games, 2006. In: www.peacegames.org.)

²² See the holistic academic model, namely “the Peace Games In Action (Program Model)”, In Peace Games Website: www.peacegames.org that includes Peace Games principles, weekly K-8 curriculum, school staff, volunteers, Peacemaker Projects, workshops, service learning projects to support the community, training and support services, core trainings, specialized trainings, games for teaching conflict-resolution. Additionally, in reference to the WINPEACE Model see: www.winpeace.net.

²³ In its volunteer trainings, Peace Games often cites Martin Luther King’s definition of peace: “True peace is not merely the absence of tension – it is the presence of justice” (King, 1986).

between Peacemaking and civic engagement is different for kindergarten children, for 1st or 6th-grade students and for young adult volunteers. First-grade children, for example, may use collaborative games, a gardening project or an art project for cross-cultural understanding—to learn about one another, breaking cultural and language barriers. Third-grade students learn about social stereotypes related to gender, age, race, and class through shared projects with peers and elders. Fifth-grade students learn about the ecological webs that connect humans with other species. For adolescents and young adults, there are many traditional measures of civic engagement such as voting, participation in service clubs and in community-related careers. Peacemaker Projects, support multiple and diverse interests and activities, such as sports, environmental awareness, peace plant projects, puppet shows depicting cultures, writing, publicity, acting, fund-raising and music or art activities. For example, a school with a large Haitian population learned about deforestation in that country and what they can do to prevent rain forest destruction across the globe. A kindergarten class prepared hand-drawn cards and placemats and delivered them to a nursing home in their neighbourhood—an appropriate for their age group service-learning and intergenerational activity. Most Peacemaker Projects are completed in 10 weeks in order to avoid boredom while allowing the timeframe for student choice, depth of experience and reflection.²⁴

A decade of research reveals that service-learning projects have improved students' personal and social development, intercultural understanding and academic achievement.²⁵ Subsequently, interviews conducted with Peace Game volunteers indicate that they continue to integrate community service as core components in their personal and professional lives.²⁶ Conclusively, Peace Games has been acknowledged as a key contributor in the national reduction in school violence.²⁷ For example, after eighteen months of training at a Peace Games partner school verbal altercations between students were reduced by 41 percent, disruptive incidents in the classroom, lunchroom, and playground went down by 59 percent and episodes of abuse directed at teachers ceased entirely.²⁸ Unquestionably, peacemaking is more than violence prevention. Peacemaking is civic engagement because it connects the individual with the community in ways that could promote positive social change and formulate youth-community relationships, multicultural awareness, citizenship attitudes and skills as well as improving academic motivation and achievement. Service-learning and civic engagement offers children and adult partners real and meaningful connections in addressing important community issues through a range of activities that invite reflection and conversation about complex subjects such as human rights, cultural violence, homelessness,

²⁴Peace Games (2006). "Civic Engagement and Service-Learning with Young Children: Intergenerational Peacemaking Projects By the students, volunteers and staff of Peace Games." *Issue Paper Civic Engagement and Service-Learning*, Denver, CO. (www.ecs.org). In: www.peacegames.org.

²⁵Noddings, N. (1996). "Learning To Care and To Be Cared For." In A. Hoffman (Ed.), *Schools, Violence and Society*. New York: Praeger. Also see: Learning In Deed (2002). "The Impacts of Service-Learning on Youth, Schools and Communities: Research on K-12 School-Based Service-Learning, 1990-1999." In: learningindeed.org/research/slresearch/slrsrchsy.html., and Peace Games (2006). "Civic Engagement and Service-Learning with Young Children: Intergenerational Peacemaking Projects By the students, volunteers and staff of Peace Games." *Issue Paper Civic Engagement and Service-Learning*, Denver, CO. (www.ecs.org). In: www.peacegames.org.

²⁶Peace Games (2006). "Civic Engagement and Service-Learning with Young Children: Intergenerational Peacemaking Projects By the students, volunteers and staff of Peace Games." *Issue Paper Civic Engagement and Service-Learning*, Denver, CO. (www.ecs.org). In: www.peacegames.org.

²⁷ Paulson, Amanda (2006). "Why school violence is declining. A national study cites a decade of progress." *The Christian Science Monitor*, In website: www.peacegames.org. Also see: <http://www.csmonitor.com/2004/1206/p01s01-ussc.html>)

²⁸ Feldscher, Karen (2006). Peace in the classroom. Teaching youngsters to be friends, not foes. *Northeastern University Magazine*. Quarterly, Spring: 13. Published by the Division of University Marketing and Communications, Boston, MA. (In website: www.peacegames.org)

and ecological policies.²⁹ These intergenerational activities connect three or four generations. They link community volunteers with students, schools, families, high school alumnae, young adults, etc. Analytically, before introducing students to Peacemaker Projects, teachers and volunteers learn the theory and the practice of service-learning. They then research the school community, connect with local organizations, meet with school staff and gather materials, thereby laying the foundation for successful projects. The age-appropriate curriculum emphasizes Team and Trust (collaborative games, sport activities, etc.), community service projects and conflict resolution. For example, in Boston, in Fairbanks, Alaska, and in Los Angeles, classes combine civics, community service, and lessons on combating hate-filled dialogue.³⁰ Additionally, Peace Games offers training to institutions of higher learning, universities, non-profit agencies, clubs and corporations, providing a spectrum of services from their one-time trainings to their full model of a three-year Peace Games partnership. Specifically, partnerships formed with individual schools located in and around the Peace Games Regional Resource Centres, such as those in Boston and Los Angeles, or with schools in other areas through partnership with a local partner agency, such as a school system, a community agency or a university. For example, the University of Southern California offers student volunteers course credits as Peace Games teachers. The Stride Rite Community Scholars Program, a cooperative venture between Northeastern University and several local community agencies places students in the Boston area in community-service co-ops (job placements/internships).³¹ Incontestably, having university students work for the program provides excellent role models, mentors and 'idols' for school pupils.³²

Creating and sustaining a culture of peace: "changes in the school's culture"

In April 2001 Peace Games initiated three-year collaborations/partnerships with six elementary schools in Boston and Los Angeles, involving more than 3,000 students and 200 teachers annually. Data was gathered and analyzed from a sample of 600 students in first through sixth grade, and 40 staff members across five Peace Games schools. Furthermore, written surveys, classroom conversations, individual interviews, focus groups, and children's writing were utilized to evaluate how students and teachers have improved their peacemaking skills, and to what extent Peace Games has helped the school create and sustain a culture of peace. According to this "Three-Year Evaluation of Partnerships in Boston and Los Angeles"³³, prepared by the Peace Games Director of Research, Evaluation and Learning Steven Brion-Meisels and the Program Specialist, Casey Corcoran:

- 96% of students reported that they now include peers in their recess and classroom groups and know how to work well together on cooperative teams.
- 95% of students reported that Peace Games improved their empathy.

²⁹Learning In Deed (2002). "The Impacts of Service-Learning on Youth, Schools and Communities: Research on K-12 School-Based Service-Learning, 1990-1999." In: learningindeed.org/research/slresearch/slrsrchsy.html.

³⁰Paulson, Amanda (2006). "Why school violence is declining. A national study cites a decade of progress." *The Christian Science Monitor*, In website: www.peacegames.org.

³¹Peace Games (2006). "Civic Engagement and Service-Learning with Young Children: Intergenerational Peacemaking Projects By the students, volunteers and staff of Peace Games." *Issue Paper Civic Engagement and Service-Learning*, Denver, CO. (www.ecs.org). In: www.peacegames.org.

³²Feldscher, Karen (2006). "Peace in the classroom. Teaching youngsters to be friends, not foes." *Northeastern University Magazine*. Quarterly, Spring: 13. Published by the Division of University Marketing and Communications, Boston, MA.

³³Brion-Meisels, Steven & Corcoran, Casey (2006). "How Peace Games is Helping to Promote a Culture of Peacemaking: Highlights from a Three-Year Evaluation of Partnerships in Boston and Los Angeles, Steven Brion-Meisels, Ph.D./Director of Research, Evaluation and Learning Casey Corcoran, M.Ed./Program Specialist." In: www.peacegames.org.

- 94% of students reported that Peace Games helped improve their peacemaking skills (communication, cooperation, conflict resolution and engagement).
- 94% of students reported that Peace Games helped them become positively engaged in civic engagement and service learning projects.
- 91% of students reported that Peace Games helped them improve their academics.
- 91% of students rated the Peace Games program as excellent or good.
- 84% reported that their involvement helped improve their school attendance.

This data aligns with the results of a similar survey in the spring of 2003, suggesting both consistent progress and positive changes in the school's culture. In the spring of 2004, student and teacher reports about peacemaking behaviour were compared with baseline data from the spring of 2001, in other words the year the partnerships began. This data also suggests continued and sustained progress.

Xenophobia and Peace Pedagogy in Greece Today

A survey conducted by the European Monitoring Centre on Racism and Xenophobia³⁴ (EUMAC) and the RAcism and XEnophobia Network (RAXEN)³⁵ shows that one in two Europeans is xenophobic and one in three is racist. Moreover, educational achievements of a number of migrant and minority groups lag behind the majority population.³⁶ After the recent riots in France, officials in Brussels had to concede that after 50 years of immigration policies the assimilation of immigrants has not been achieved.³⁷ In Greece, polls appear to be controversial. The European Monitoring Centre on Racism and Xenophobia (EUMAC) shows that 87.5 percent of Greeks see migrants as a threat to society.³⁸ Another survey reveals that views on migration are divided: of those questioned, 47 percent see migration as a bad thing, while 43 percent see it as good. A poll, conducted by the Gallup International Association, indicates that Greeks displayed the most negative attitude towards migration (65%), in comparison to the Irish (64%), the Germans (62%), and the Swiss (54%).³⁹

Incidents of violence, including “invisible” forms of violence, have been reported in the Greek public schools following the large influx of immigrants from non-European Union

³⁴EUMC website: www.eumc.eu.int, www.eumc.net, www.eumc.eu.int/index.php. The primary task of the European Monitoring Centre on Racism and Xenophobia (EUMC)—which commenced its activities in 1998— is to provide the Community and its Member States with objective, reliable and comparable information and data on racism, xenophobia, islamophobia and anti-Semitism at the European level in order to help the EU and its Member States to establish measures or formulate courses-actions against racism and xenophobia. The very core of the EUMC's activities is the European Information Network on Racism and Xenophobia (RAXEN), designed to collect data and information at national as well as at the European level. This is accomplished via 25 National Focal Points, contracted by the EUMC to collect, coordinate and disseminate national and EU information in close cooperation with the EUMC.

³⁵ The EUMC-RAXEN-DATABASE is a relational database, which contains data and information on organisations addressing the issues of racism, xenophobia and anti-Semitism, their activities and publications. The information covers the fields of employment, education, housing, racist violence and crime and related legislative provisions. The collection of the data information is carried out by the information network operated by the EUMC and know as the RAcism and XEnophobia Network (RAXEN) composed of 25 National Focal Points in each Member State of the European Union. (<http://eumc.eu.int/eumc/index.php>)

³⁶ EUMC Annual Report, 2005 in www.eumc.eu.int The report looks at the evidence of discrimination in education, and other social areas, and at measures being taken to combat this.

³⁷Youssefian-Maanian, Shirn (2006). “Why Peace Education in Greece?” Paper presented at the Peace Education Seminar, organized by Women's Initiative for Peace (WINPEACE) and the Center for Research and Action on Peace (KEDE), May 5-7, 2006, Plaka, Greece.

³⁸Recent polls have been rather disturbing: Greek Helsinki Human Rights Watch points out that Eurostat shows that Greeks are the most racist in Europe. (See: Shirn Youssefian Maanian (2006). Why Peace Education in Greece?” Paper presented at the Peace Education Seminar, organized by Women's Initiative for Peace (WINPEACE) and the Center for Research and Action on Peace (KEDE), May 5-7, 2006, Plaka, Greece.)

³⁹ Ibid.

countries: there are an estimated 1.1 million migrants living in Greece today. Data provided by the Hellenic Migration Policy Institute (IMEPO) indicates that in the 1995-1996 school year there were 8,455 foreign children registered in primary and secondary schools in Greece. However, only a decade later, in the 2005-2006 school year there were 108,000 foreign children registered at primary and secondary schools across the country. According to IMEPO, two-thirds of foreign students are from Albania, 10.5 percent from Bulgaria and 4 percent from Romania. The data made public by the Immigration Policy Institute (IPI) shows that one out of every 10 pupils in secondary education in Attica, Greece is the child of immigrants from a non-European Union country, with Albanians comprising 80 percent of all foreign students. Furthermore, only in the city of Athens, 18 percent of pupils are the children of immigrants.⁴⁰ So far Greece has been spared the angry mob violence and race rioting we have seen in other countries. A group of young immigrants were interviewed about the recent riots in France. They all said the actions were wrong. One could argue, however, that these youths are the first generation of immigrants in Greece, in contrast to those protesting in France. In other words, they still feel gratitude to the country that has taken them in. But what will happen in 20 or 30 years from now, when their hopes and dreams are crushed and their children are treated as second-class citizens, as was the case in France, and not only.

Evidently, political action alone cannot offer a permanent solution. What is required is a change in attitudes that can be achieved through Education, through Peace Education/Pedagogy. There are now well-documented experiences in several countries worldwide showing the effect and impact of such an education on the societies where it has been applied. Consequently, as a matter of urgency, serious measures are required to strengthen the foundations of democracy, human rights and inter-ethnic understanding. Peace Education integrated into all subjects, classrooms, schools and communities in Greece, is a critical answer to this call and should be incorporated into future reforms in educational policies and practices. In this framework, a core group of regional trainers, peacemakers from Bosnia, Cyprus, Turkey and Greece—combining their regional knowledge, experience and expertise—conducted training seminars in Athens on May 5-7, 2006—the first Peace Education Seminars, held in Greece, organized by Women's Initiative for Peace(WINPEACE).⁴¹ The aim of the WINPEACE Project is to integrate peace pedagogy in the Greek school system and beyond, so additional seminars and workshops will follow. A comprehensive approach, with two main objectives, is used to implement this Project. Firstly, the agenda focuses on introducing the concept and sensitizing key stakeholders and decision-makers on the importance of integrating Peace Education into the Greek public school system and the surrounding community—*absolutely critical in view of the rising incidents of school violence in Greece today*—to be achieved with the formation of a Task Force of influential individuals who will promote Peace Education. Secondly, the project focuses on the further development of technical tools, such as a Multi-Media Training Module on Peace Education and the training of teachers to use these tools in the classroom. In the first instance, 40 women teachers are being trained—as well as a critical mass of men. Additionally, 12 women are being prepared to become 'teacher-trainers', namely to acquire the skills and know-how to train other school teachers as 'peacemakers'. Thirdly, the long term aim of the Project is to complete a cycle of activities that will firmly establish Peace Pedagogy in Greece and the region at large: to formally integrate Peace Education into the Greek public school system; to

⁴⁰Ibid.

⁴¹The Greek network of WINPEACE is run by the Centre for Research and Action on Peace (KEDE). WINPEACE has been implementing various other activities and projects, including: (1) The production of a practical 'Manual of Peace Education' in English, Greek, Turkish and Arabic for teachers to apply in schools, addressing issues and subjects, such as: 'What is Peace?', 'Values and Moral Dilemmas', 'the Media and its effects on us', 'Conflict Resolution Skills', etc. (2) Providing informal training to public school teachers, mainly in Turkish schools, using the WINPEACE Manual in the classroom. (3) Organising three awareness-raising seminars on 'Integrating Peace Education in the public school system: Changing Attitudes, Behavior and Structures Conducive to Violence' in Greece, Turkey and Cyprus. (4) Joint projects in Greece, Turkey and Cyprus, such as the Conflict Resolution Youth Camps, Women's Agro-tourism, translation and publication of women's literature, and shared knowledge and information through a permanent internet forum. (See: www.winpeace.net.)

develop country-specific curricula starting from pre-school, through primary to secondary levels; to continue training teachers to become active agents, agents of change; to set up a Peace Education Centre within a university or as an independent NGO and to contribute to the spreading of Peace Education in the region by collaborating with other similar centres and projects.

Olympic Education: “Sport for a World of Harmony”

The International Olympic Committee (IOC) policy, based on the fundamental principles enshrined in the Olympic Charter, has two main objectives: Firstly, to develop the link between sport and culture in all its forms, encouraging cultural exchange and promoting cultural diversity.⁴² Secondly, promoting Olympic education or Olympism (peace pedagogy) and supporting other institutions which promote the values of Olympism.⁴³ The Olympic Charter (IOC 1995/96), among other things, refers to the contents and form of Olympic education, the foundation of Olympism and its interrelation to sport and civilization (article 2), world peace through sport education (article 5), the IOC's commitment to promote sport ethics and fair play in societies, in the social environment, (rule 2, 11-12), etc. Moreover, the Olympic Charter binds National Olympic Committees (NOCs) to promote Olympism in all educational sectors, as well as to take initiatives for the realization of Olympic education through National Olympic Academies (rule 31, 2.1). Why then hasn't the IOC used its funds from sponsors to develop an appropriate education program for its members. Why hasn't the IOC, in the countries hosting the Olympics, in collaboration with the National Olympic Committees (NOCs), prepared specific peace education (Olympism) programs—directed to sport federations, clubs, organizations—designed to ‘reactivate’ Olympic values. Why are the games only held in the wealthy and developed countries and never in the less privileged countries of the world? Why are women still under-represented in comparison to men,⁴⁴ although “The IOC strongly encourages, by appropriate means, the promotion of women in sport at all levels and in all structures, particularly in the executive bodies of national and international sports organizations with a view to the strict application of the principle of

⁴² In this framework, an international conference on “Sport for a world of Harmony: the role of Olympic Education and Culture” was held in China from 22 to 24 October 2006 at the Beijing International Conference Centre. This 5th World Forum⁴² on Sport, Education and Culture, organised by the IOC and the Beijing Organising Committee for the Games (BOCOG) in partnership with the United Nations Educational, Scientific and Cultural Organisation (UNESCO) examined the progress made in promoting culture and Olympic education (peace education) in relation to sport, linking sport to harmony, in order to adopt strategies and policy guidelines for the next two years.⁴² Additionally, the IOC has launched a series of programmes and activities that contribute to raising awareness about the importance of culture, cultural diversity, and Olympic education (Olympism). Such activities include, not only World Forums, but also Art Competitions and Youth Camps in cooperation with several institutions, such as the Olympic Museum, Olympic Solidarity (OS), International Olympic Academy (IOA), United Nations Educational Scientific and Cultural Organization (UNESCO), International Pierre de Coubertin Committee (IPCC), etc. (see: http://www.olympic.org/uk/organisation/missions/culture/index_uk.asp)

⁴³ “Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy found in effort, the educational value of the good example and respect for universal fundamental ethical principles.” (http://www.olympic.org/uk/organisation/missions/culture/index_uk.asp).

According to Coubertin, Olympism, as a basis for an educational model, could contribute both to the individual and to society as a whole, namely through the creation of ‘adequate preconditions that will ‘restore’ the necessary-appropriate balance between that which is ‘good’ for the individual and that which is ‘good’ for society in its totality. Coubertin defines Olympic activity as a conveyor of ethical values aimed at social relations in Olympic sports in order to achieve social solidarity, whether through sport cooperation (team spirit), athletic competition, etc. Accordingly, ethics determines where the benefits of the athlete are placed. The “Other, the opponent is not conceived as an ‘object’, or as a means, but as a ‘co-subject’ of action (συναγωνισμός). The focal point here is the principle of fair play, the maximum ethical principle of Olympic activity. Fair-play does not mean only an attachment or fixation to the rules. The regulations of Olympic sports operate in such a manner so as to allow space for the development of subjective free will. As a result, Olympic communication practices can be characterized as ethically correct when they are realized beyond fixation to rules and regulations and with consideration or reflection of the opponent, as a ‘person’. (See Πατσσαντάρας, Νικόλαος (2007). *Το Ολυμπιακό Φαινόμενο. Ολυμπισμός-Κοινωνικά Νοήματα-Ηθικά Νοήματα-Μεταβολή των Ολυμπιακών Αξιών-Διαφοροποίηση-Εμπορευματοποίηση-Πολιτική/Εργαλειοποίηση-ΜΜΕ-Γυναίκες-Ζήτημα-Ντόπινγκ*. Νομική Βιβλιοθήκη, Αθήνα.)

⁴⁴ Undeniably, the IOC has also played a complementary role to establish positive trends in enhancing women's participation in sport at all levels, especially in the last decade. For instance, following the recommendations of the Study Commission of the IOC Centennial Olympic Congress in 1994, an IOC Women and Sport Working Group was established in 1995 to advise the IOC Executive Board on suitable policies to be implemented in this field. In 2004, this Working Group became the IOC Women and Sport Commission.

equality of men and women." (Rule 2, paragraph 5, Olympic Charter in force as from 18.07.1996) The under-representation of women in decision-making positions of power and responsibility in sport-governing bodies, such as the IOC is clearly disturbing—in the proximity of *absenteeism* or ‘invisibility’.⁴⁵ For instance, in the IOC’s institutional hierarchy today women comprise a ‘restricted minority’. From a total of the 116 members only 12 are women (10,3%).⁴⁶ With regard to the equal participation of female athletes in Olympic sports, in the Olympic Games of Atlanta in 1996, in which a total of 10,305 male and female athletes from 197 member-countries of the Olympic movement participated, only 3,496 were women. In Sidney in the year 2000, the percentage of female athletes was 38,2%. In the Athens 2004 Olympic Games, from a total of 11.099 athletes from 202 countries, 40,7% were women.⁴⁷

At this point one need point out that it would be useless to incorporate Pierre de Coubertin’s ‘Olympism’ into today’s educational systems, into today’s schools, without first taking into consideration the complex social processes of change and transformation in Olympic values. Namely, one need examine the current Olympic games and primarily Olympic athletes since they ‘operate’ as prototypes, as role models for young children (ie. winning at all costs, doping, competitiveness that leads to violence, etc.) Initially, sociological issues and questions should be raised, such as: Do today’s Olympic athletes, officials, sport ‘heroes’, etc. reflect or represent ‘Olympic values’? Are Olympic values only expressed rhetorically? Before we introduce Olympic education into our school systems, we should ask if today’s Olympic athletes and members of the Olympic movement are in dire need of Olympic education, in view of the fact that Olympic education is an educational process that operates on the basis of prototypes/role models. Today, the incentives for Olympic performance— in a society dominated by economic priorities and values, commercialization and consumerism— are not the incentives that activate Olympic values. Undeniably, new prototypes, role models and mentors are needed— to teach pro-social attitudes and values through sports, instead of the obsessive competitiveness that leads to violence and the use of substances (doping). Incontestably, the Olympic movement has not used the enormous funds it receives in order to socially activate, or rather reactivate Olympic values. To illustrate, since the Olympic movement advocates that one of its central missions is to promote world peace—and as is known today certain indicators determine as a state of peace the battle against starvation— then the greatest percentage of the profits of the Olympic movement should go primarily to countries such as Africa and Asia, where thousand of children die from starvation.⁴⁸ This would mean the active social presence of Olympic values and ethics, as opposed to the rhetorical and abstract speeches and lectures of sport officials. Isn’t it time for the IOC to put into practice the ideals of the Olympic Charter, especially in view of the fact that the Olympic Games capture the attention of over one-third of the world’s population, and could be used for something more than global marketing and the political agendas of wealthy nations that can afford to produce medal-winning athletes?

Recommendations

1. Public education (peace education) as a laboratory or an incubator for democracy: the institutionalization-incorporation of Peace Education, as an integral part of the curricula in the EU public schools, beginning in kindergarten or pre-school.

⁴⁵Patsantaras, Nikolaos & Kamberidou, Irene (2006). Gender Equity in Olympic Sports: Absenteeism and Invisibility. *Pandektis International Sports Law Review, Official Journal of the International Association of Sports Law (IASL)*, Vol. 6, issues 3-4: 361-375 . Publisher: Nomiki Bibliothiki S.A., Edition 2006.

⁴⁶Certainly, one could argue that progress has been made if we take into account that until 1981 the IOC institutional hierarchy was exclusively male, and that in 1993, from a total of 93 members only 7 were women (7,5%). (See: Patsantaras, Nikolaos & Kamberidou, Irene (2006). Gender Equity in Olympic Sports: Absenteeism and Invisibility. *Pandektis International Sports Law Review, Official Journal of the International Association of Sports Law (IASL)*, Vol. 6, issues 3-4: 361-375 . Publisher: Nomiki Bibliothiki S.A., Edition 2006. Also see: www.Athens2004.com.

⁴⁷ Website: www.athens2004.com. ...

⁴⁸ Πατσαντάρας, Νικόλαος (2007). Το Ολυμπιακό Φαινόμενο. Ολυμπισμός-Κοινωνικά Νοήματα-Ηθικά Νοήματα-Μεταβολή των Ολυμπιακών Αξιών-Διαφοροποίηση-Εμπορευματοποίηση-ΠολιτικήΕργαλειοποίηση-MME-Γυναικείο Ζήτημα-Ντόπινγκ. Νομική Βιβλιοθήκη, Αθήνα.

2. Peace Education requires allies and networks: the continued development of a wide-ranging network: partnerships/ collaborations/ joint efforts with universities, NGO's, school systems and institutions such as Peace Games, WINPEACE, the Olympic movement (the IOC and Olympic Education),⁴⁹ the European Monitoring Centre on Racism and Xenophobia (EUMC), the RAcism and XEnophobia Network (RAXEN), etc.
3. Interdisciplinary and multicultural research: The establishment of an international, intercultural network of researchers — from the social sciences, the humanities, sports studies, sport sciences, gender studies, etc., in order to: (a) explore the ways that an ethos of peacemaking can be created, reproduced and sustained, (c) discuss the values of a holistic approach to peacemaking, (d) examine complex patterns rather than isolated behaviours so as to identify measures to assist teachers and policymakers in formulating practices central to peacemaking, and (e) explore how pro-social literature and curricula can be an effective part of a holistic academic model that builds self-esteem, courage, and the ability to be active agents of social change.(f) prepare and promote a widespread campaign to change attitudes: inform, introduce, sensitize, expose and familiarize the EU citizen of the necessity for Peace Education through peacemaking projects/programs/intergenerational activities.
4. In order to teach youth *pro-social attitudes* and values through sports— instead of the obsessive competitiveness that leads to violence and racial conflicts—the Olympic movement (the IOC and Olympic Education/Pedagogy) also requires allies and networks. Social integration through sports, requires multicultural interdisciplinary research, collaborations and joint efforts in order to: (a) examine complex patterns so as to identify measures to assist coaches, sport officials, federations, clubs, parents, and athletes in non-violent conflict resolution practices, among other things, (b) formulate a 'conduct code' to be signed by coaches, athletes, players, etc. with repercussions/measures/punishments (i.e. if they use 'invisible' forms of violence, such as offensive language or remarks against an individual's race, gender, religion, sexual orientation, etc.), and (d) promote new sport heroes and heroines, new role models and mentors, the opposite of those promoted in the mass media today.
5. The promotion of multicultural and intergenerational community service learning activities and civic engagement as effective education strategies—including the participation of university students, athletes, etc., offering them course credits or other incentives— in order to transform stereotypes before they take root, as well as to change adult views and social stereotypes, as in the example of the Peace Games model.

⁴⁹ Patsantaras et al. (2005). Sinndimensionen des Olympischen Wettkampfs. Eine systemtheoretische Betrachtung. In: Das Wissenschaftsmagazin der Deutschen Sporthochschule Köln. Köln. 38-46.