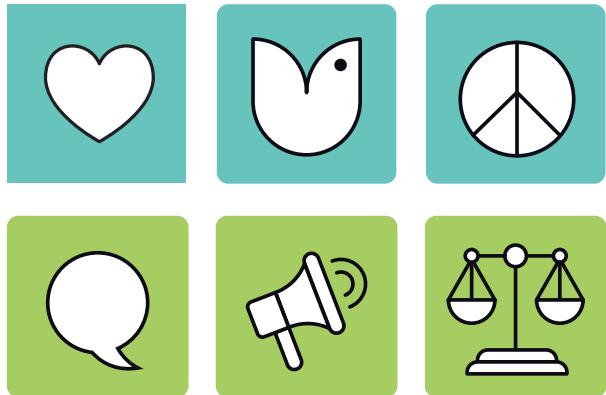




WITH
voice
AND STANDING
strong

Educational proposal for
peace and democracy



WITH
voice AND STANDING
strong

2025 www.fundipau.org www.fundesplai.org

Web page of the educational proposal
<https://fundesplai.org/amb-veu-i-en-peu/>

Credits

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Commitment to peace and democracy

We are living in a troubling time marked by the decline of rights, the rise of authoritarianism, and the increase in armed violence. NATO's decision to further increase military spending in the midst of a social and environmental crisis is a deeply concerning example. This course of action reinforces a logic of deterrence and violence that perpetuates inequalities and damages co-existence. In this context, the peace movement, both global and local—reaffirms itself as a courageous and transformative response. In Catalonia, the pacifist movement has always been active and committed, but today more than ever it is necessary to strengthen it and regenerate communities from the grassroots.

FundiPau is committed to a culture of peace that is rooted in the territory and focused on education as a tool for transformation. This pedagogical vocation goes beyond the formal sphere and also extends to leisure time: youth centers and summer camps, where, through initiatives such as this one, children and young people can experience democracy, learn to manage conflicts, and collectively imagine a more just future.

Enric Masllorens i Escubós

President of FundiPau

 Peace and democracy can never be taken for granted. They are values that are built and defended through small, everyday actions. We firmly believe that education shapes these actions and is the most powerful tool to move towards a more just and peaceful society.

In this process, it is necessary to recognize the key role of children and young people, because they are not only the future, but also an active and committed present. They have their own voice and demand a planet where coexistence and sustainability are fundamental pillars. This is why, at Fundesplai, we work to ensure that they experience these values in diverse educational leisure spaces, where they learn to look at the world with a spirit of service, to make collective decisions, and to become agents of change.

All this effort is guided by an attitude that inspires us: hope that does not wait passively for things to improve, and the conviction that we need one another. This educational program is a good example, calling on us to take action for a world of peace.

Núria Valls i Carol

President of Fundesplai



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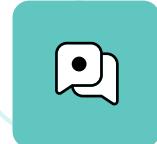
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What do we intend?

“After Auschwitz, and despite today’s armed conflicts, hope invites us to step outside ourselves, to join actively and commit to peace in the historical process to which we belong. Hope is, today as always, a transformative force in the present and a forward-looking awareness of the future. Hope, even if limited and fragmentary, is ultimately grounded in the affirmation of radical dignity of the human person.”

SALVADOR CARRASCO CALVO
Member of the Fundesplai Senate.
Emeritus Professor, University of Barcelona



This educational proposal aims to be a tool **to accompany children and young people in their growth as critical individuals, committed to the values of peace and democracy**, and eager to transform a world that, unfortunately, is still full of injustices.

The meaning and horizon of the proposal



The goal is to **contribute to a just and positive peace**, understood not only as the absence of violence, but as the creation of conditions that allow all people to live with equity and dignity, eliminating the seeds of future opportunities for violence. This vision of peace is only possible if we **commit to a participatory democracy**, in which the whole of society, including children and young people, has an active and real role in decision-making processes that affect their lives and their environment.

Moreover, in today's context of setbacks in citizens' rights and the rise of authoritarianism, it is more

necessary than ever to have children and young people who become outraged, who organize, and who take a stand against human rights violations. This proposal seeks to strengthen their participation, give them voice and agency, and provide them with tools to organize, express themselves, and defend their rights in a collective and committed way.

At the same time, in a digital world where we too often receive messages and speeches that encourage discrimination, it is essential to **educate children to distinguish truth from manipulation, to resist being carried away by hate** and disinformation, and to use networks to build rather than to destroy.

And, above all, we want to instill **grounded hope**. We know that many children and young people feel discouraged and anxious about the future and the challenges we face as a society, but we are convinced that their voice and action are essential to generate the change we need. We want them to know that this is a shared responsibility, and that our educational mission is to help them develop their capacities so they can put them at the service of a fairer, more humane, and more livable world—for both current and future generations.





What do we intend?

General Objective

To contribute to the **building of a just and positive peace and to the strengthening of participatory democracy** through a transformative education that promotes the **active, critical and committed participation of children and young people**, with the aim of transforming the world into a **fairer, more humane, and more livable place**.



SOCIAL CHALLENGES

- Setback in citizens' rights and the rise of authoritarianism.
- Growing inequalities as well as armed conflicts.
- Proliferation of hate speech and disinformation.
- Ecological and climate crisis as a global threat.
- Weakening of community bonds.



AREAS OF WORK AND EDUCATIONAL OBJECTIVES

- **Personal development:** foster self-knowledge, emotional management, and personal responsibility as a foundation for peaceful coexistence.
- **Communication and Interpersonal Relations:** improve communication skills to promote respectful and assertive relationships.
- **Conflict resolution:** equip children and young people with tools to manage conflicts constructively and without violence.
- **Coexistence and diversity:** promote respect for diversity, inclusion, and intercultural and digital coexistence.
- **Social commitment and creativity:** encourage the active participation of children and young people in their communities while developing their critical awareness and capacity for transformative action.



ACTIONS

- Training
- Activities and projects
- Service-learning
- Collective challenges



EDUCATIONAL STRATEGY

Education for peace and democratic participation



EDUCATIONAL PROPOSAL MATERIALS



THE PEDAGOGICAL NOTEBOOK

Conceptual framework and key ideas that guide the educational intervention.



WEBSITE



A virtual tool that accompanies and complements the program with activities and other teaching resources.



PEDAGOGICAL KITS

Containing games and stories aligned with the program's values. Available to leisure centers that work with Fundesplai.

What do we intend?



Guidelines for developing the educational proposal



SETTING GOALS

We assess the state of coexistence and the culture of participation that permeates the day-to-day life of our centers and environments, and we define the new goals we aim to achieve.



STARTING POINT AND TRAINING

We analyze the team's level of knowledge on this topic and design a training plan.



LANDING OF THE PROPOSAL

We review the possible application of the educational proposal in different educational spaces: lunchtime programs, daily and Saturday leisure centers, learning environments, family activities, camps, holiday programs, etc.



IMPLEMENTATION CALENDAR

We develop a general calendar of activities based on the needs and interests of each group of children and young people.



SERVICE -LEARNING

We educate awareness of social needs and mutual learning. We strengthen the role of children and young people and their identity as active citizens through service-learning initiatives.



RECOGNITION AND DISSEMINATION

We select successful projects and experiences to share, through social networks, with other groups from the center and the community. We empower children by publicly recognizing their actions.



Key Concepts

“We are not asked to surrender ourselves to a utopia, nor to believe in a perfect world just around the corner. We are asked to be patient, for progress is slow, and the path we must follow is one we advance along gropingly; we are asked to be ready to take a step forward whenever we can. We are asked to arm ourselves with courage and hope, to be willing to work hard, and to engage in important and generous ideals”.

BERTHA VON SUTTNER
Austrian writer, pacifist and activist
Nobel Peace Prize (1906) and the first woman to receive this award



Conflict versus violence



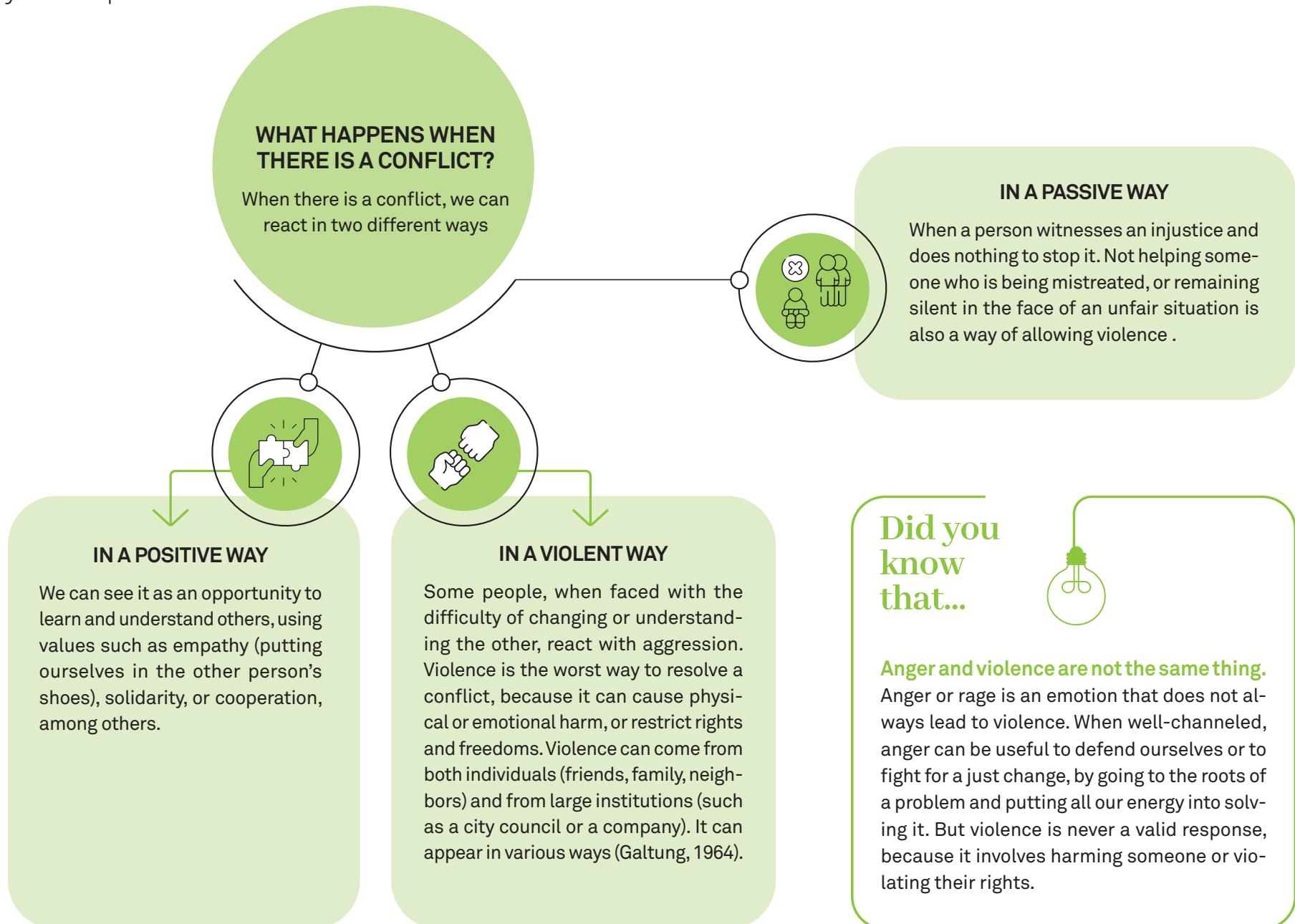
Every person has a different way of feeling, thinking, and expressing themselves. This, which seems obvious, means that each of us sees and understands the world in a unique way. Sometimes, these differences may clash with those of others and generate conflicts.

Conflicts are a natural part of our daily lives and are not necessarily a bad thing: they are part of coexistence and help us grow, both as individuals

and as a group. We are all different, and therefore it is normal that, sometimes, we disagree or feel differently about the same situation.

Conflicts can arise anywhere: at home, at school, at the leisure center, or in any space where we live with other people. But this doesn't mean they are an insurmountable problem. In fact, if we know how to manage them well, conflicts can help us grow, better understand others, and improve our relationships. They teach us

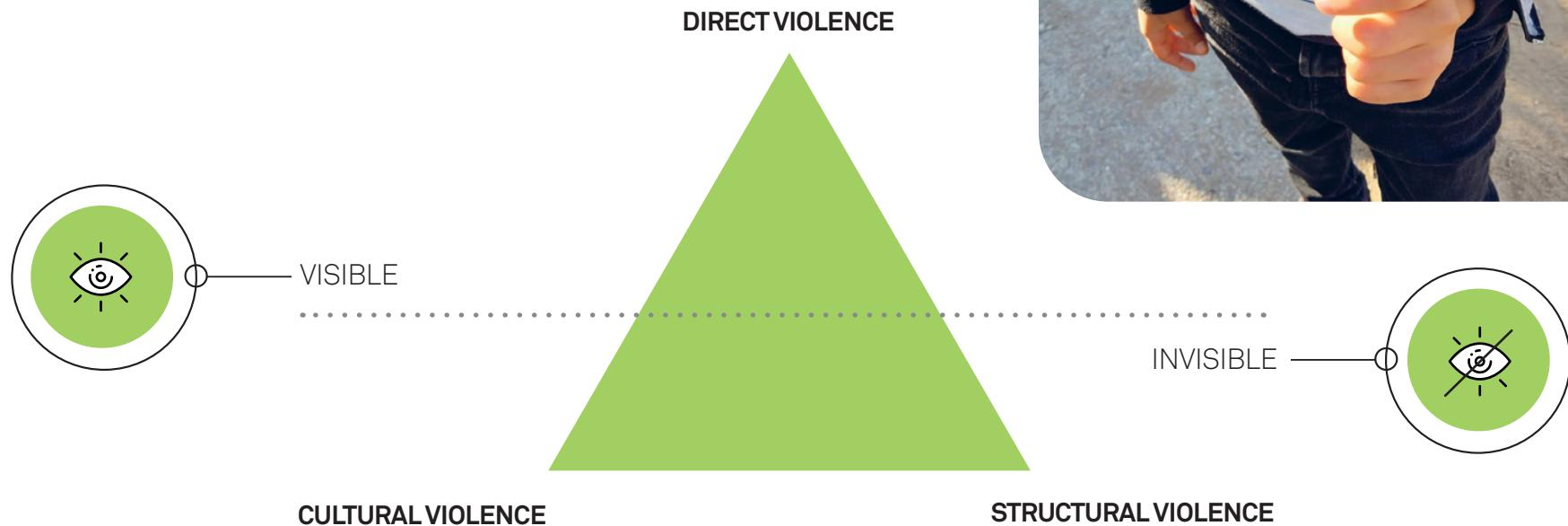
to listen, to express what we feel, and to seek solutions that work for all parties. Knowing how to manage conflicts is a very important skill for life. It helps us get to the root of problems, eradicate all types of violence, develop more empathy, and a greater sense of justice and capacity to live in community. Therefore, instead of running away from conflicts, we can see them as an opportunity to grow and learn.





The triangle of violence

Adaptation of Johan Galtung's proposal





DIRECT VIOLENCE

This is the kind of violence that **manifests itself openly and visibly**, through acts that cause physical, psychological, or material harm to a person or group. The main types of direct violence are:

- **Physical violence:** hitting, injuries, killings, torture... any action that harms a person's body. It is the most obvious form of violence.
- **Armed or military violence:** wars, bombings, armed occupations, violent police repression, terrorist attacks, actions by organized crime... these are forms of direct violence that often affect entire populations.
- **Verbal violence:** insults, threats, humiliations, shouting, or words that cause harm and generate fear, anxiety, or sadness.
- **Psychological violence:** manipulation, contempt, emotional control, blame... everything that affects a person's mental and emotional health.

■ **Sexual violence:** any sexual act imposed without consent, including assault, rape, abuse and harassment. Considered a weapon of war according to international resolutions.

■ **Cyberattack:** in the 21st century, another type of direct violence is growing through technology, which does not necessarily involve weapons: the cyberattack; when someone uses the Internet to attack, control, or harm other people, companies, or even countries.





STRUCTURAL VIOLENCE

It is more invisible but affects many people. It occurs when the institutions, norms, laws or customs of a society create and **foster inequalities and prevent certain groups from having the same rights as others**. Examples in democratic states:

■ **Inequality of opportunities:** some people have fewer resources and opportunities because the system continues to create large gaps in income level, education, or digital skills. The most disadvantaged people face greater difficulties in participating in politics and society, making democracy unjust.

■ **Barriers to citizen participation:** some voting systems and political institutions hinder the participation of certain groups, such as women, people of different origins, or those with functional diversity.

■ **Inequalities before justice:** Justice does not treat everyone equally. People with more money or power often receive better treatment and may even remain unpunished if they commit mistakes or crimes, especially if they have political or economic influence.

■ **Educational inequalities:** education is not equal for everyone either. There are schools and systems that give some children more advantages than others, which can affect their future. Moreover, often there is not enough teaching of critical thinking or democratic participation, and this happens not only in schools but also in leisure and sports activities.

■ **Restrictive laws:** the legislation of some countries prevents people from demonstrating peacefully or going on strike to defend their rights, which limits freedom of expression.

■ **Economic pressure:** there are also companies and economic lobbies that influence political decisions, making laws serve their interests instead of the common good.

■ **Corruption:** or conflicts of interest cause public money and resources not to be managed fairly, undermining people's trust in politics and institutions.





CULTURAL VIOLENCE

This type of violence is **understood as beliefs, values, ideologies and practices that justify or legitimize the other two forms of violence: structural and direct**. It is based on collective narratives created to disparage, discriminate against, and marginalize people and human groups, especially those not considered “part of” the society that promotes them. In a democracy, cultural violence can limit the equal participation of all citizens and perpetuate social injustices. For example:

- **Hate speech and lies:** some political party representatives and commentators spread messages that instill fear and distrust toward certain groups who think differently, often based on false information. This can divide society and lead to unjust decisions.
- **Sexism / patriarchy:** some people believe that men possess certain traits that make them superior to women. This belief fosters discriminatory laws and attitudes, generating inequality in rights and opportunities.
- **Racial discrimination:** certain schools of thought make people believe that some individuals, solely because of their origin or culture, are less valid to participate in politics. This can lead to unjust laws that restrict their right to vote or to live in certain countries.

■ **LGBTQ+ phobia:** some people think that those who belong to the LGBTQ+ community should not enjoy the same fundamental rights. This discrimination is sometimes justified through religious beliefs or traditions, but above all it is portrayed as an anomaly.

■ **Biased media:** the media does not always represent all groups fairly or reports facts in a subjective way. This can lead people to have mistaken ideas about certain groups and to disregard their political voice.

■ **Criminalization of social movements:** when people protest to demand rights and improve society, some media outlets may portray them as dangerous or violent without evidence. This can serve as an excuse to repress them, creating a negative image.

■ **Biased history:** textbooks and historical literature do not always tell the whole truth. For example, injustices such as colonialism or dictatorships may be hidden or explained only partially, leading to the repetition of past mistakes.

■ **Unequal and biased education:** if education does not include different perspectives on gender, cultures, or social classes, prejudices and inequalities may be maintained.



Did you know that...



The most frequent causes of wars are:

- Control of territory.
- Control of resources: water, minerals, fossil fuels.
- Increase of power.
- Control of trade routes.
- Expansion of trade.
- Expansion of religions.
- Plundering of wealth.
- Political, social, ideological or religious conflicts, internal or external.

The **consequences of wars** range from the destruction of territories and infrastructures, the loss of lives, and the psychological and physical trauma of survivors to the economic cost, the breakdown of the social fabric, and forced migrations. In relation to democracy, wars foster the strengthening of authoritarian systems, the polarization of society, and the suspension of fundamental rights.





→ Nonviolence as a response to structural violence

Nonviolence is a way of fighting against injustice without using force or violence. It does not mean passively accepting unjust situations, nor fighting with weapons. People who follow nonviolence use different forms of peaceful protest to try to change society and eliminate structural violence.

EXAMPLES OF NONVIOLENT ACTIONS

Explaining and educating people about the problem.

Practicing civil disobedience (such as peacefully refusing to obey unjust laws).

Carrying out nonviolent direct actions such as demonstrations or boycotts.

Using communication actions to spread their message to more people.



Nonviolence is often confused with **pacifism**, but they are not exactly the same. Pacifism is the belief that violence should never be used, for moral or spiritual reasons, but it does not always mean actively seeking to change society. **Nonviolence**, on the other hand, is a way to try to **transform the world without harming anyone**, using peaceful methods to achieve social or political change.

When there is a conflict, nonviolence does not seek to ignore it, but rather to understand it and address its causes. Conflicts usually arise from some form of injustice. In this peaceful struggle, all people are respected, even those in positions of power who may be acting unjustly. This means questioning their actions (their role as a leader, teacher, or politician), but without attacking them as individuals.

When aiming to change society peacefully, the same steps used in conflict resolution are followed, but on a larger scale. First, the injustice must be understood and made visible. Then, it must be denounced so that more people become aware of it.

Sometimes, strategies are also used such as refusing to cooperate with what is unjust, disobeying laws that go against human rights (civil disobedience), and, above all, seeking better alternatives to bring about positive change.

Nonviolence and democracy have much in common because both aim for people to live with justice, respect, and without coercion by force. Both seek to offer alternatives to structural violence.

■ **Democracy works through dialogue and respect:** in a democratic society, everyone can express their opinion, vote, and participate without the need to use violence. Nonviolence defends the same principle: solving problems through dialogue, listening, and seeking peaceful solutions.

■ **Nonviolence helps defend human rights:** democracy should guarantee everyone's rights, but sometimes this does not happen, and it is necessary to fight to change it.

■ **We can change things without violence:** if there are injustices in a democracy (for example, inequality, corruption, or discrimination), nonviolence allows us to protest and demand change without resorting to fights or wars. This can be done through peaceful demonstrations, strikes, or civil disobedience (such as refusing to obey unjust laws).

■ **Without nonviolence, democracy can be unjust:** if a government does not listen to the people and uses violence to silence them, then it is no longer a true democracy. Nonviolence reminds us that governments must listen to citizens and that change must be achieved through dialogue and working together.

Therefore, the **nonviolence is a way to make democracy fairer and function better**, allowing everyone to express themselves and defend their rights without having to use force.

Did you know that...



In Catalonia we have a pioneering law to promote peace

It is **Law 21/2003 on the promotion of peace**, an innovative regulation in this field. Based on this law, several bodies were created, such as the Catalan International Institute for Peace and the Catalan Council for the Promotion of Peace. With the support of public institutions and civil society, an ecosystem committed to a culture of peace has been consolidated. Facing today's global challenges, the **Catalan Forum for Peace (2024–2025)** has been launched, a participatory process aimed at developing a Country Master Plan for Peace and strengthening the peace movement in Catalonia.



What is Peace?

When we talk about peace, **many times we only think of the absence of wars**. This is what is known as “**negative peace**”, which simply means the **absence of war**. But is that really enough to say that we are living in peace?

If a place is not at war but still suffers from injustice, poverty, discrimination, or other forms of violence, can we truly say there is peace? It is like saying that being healthy only means “not being sick,” when in reality health also means feeling well, having energy, and being able to live fully. That is why we must move beyond this idea of “negative peace” and talk about “**positive peace**,” which means **real peace, where there is justice, equality, and respect for everyone** (Galtung, 1964).

On the other hand, peace can also be understood from a **more holistic perspective**, which recognizes the **connection between people, society, and nature**. This view integrates inner, social, and planetary ecology, and **conceives peace as a state of harmony with oneself, with others, and with the planet**.

MAIN FUNDAMENTAL RIGHTS

POSITIVE PEACE = FUNDAMENTAL RIGHTS

As we have seen, positive peace is not only the absence of wars or violence, but also the **building of a just society, where all people can live with equal opportunities, respect, and well-being**. To achieve this, it is essential to guarantee everyone's fundamental rights. When people can live with dignity, without exclusion or inequality, there are fewer reasons for violence or confrontation. A democratic system must be able to guarantee these fundamental rights, if applied fairly and equitably.

Fundamental rights are the basic rights that all people have simply by being human. These rights protect us and guarantee a dignified life, and include aspects such as freedom, equality, security, education, health, and participation in society.

Right to life and security

Right to freedom of expression

Right to education

Right to decent housing

Right to equality, regardless of gender, ethnicity and religion



Did you know that...

Ecopacifism is a philosophy that combines pacifism with environmentalism. This perspective emphasizes that environmental destruction and social violence are obstacles to achieving true and lasting peace. In this sense, ecopacifism defends the idea that peace cannot be achieved without a respectful relationship with nature.

In the 21st century, with the impact of climate change and wars related to the struggle for resources such as water or the minerals needed for technological development, it is even clearer that **armed and geopolitical conflicts cannot be separated from environmental care and sustainable consumption habits**.

Here, we want to highlight some voices and initiatives that exemplify ecopacifism and strengthen the link between environmental defense and peacebuilding:

■ **Wangari Maathai**, Kenyan activist and Nobel Peace Prize laureate, founded the Green Belt Movement, an initiative that combines the fight for women's rights, reforestation, and peace—showing how environmental justice and nonviolence can go hand in hand.

■ **Greta Thunberg**, Swedish climate activist, has placed the social consequences of climate change at the center of global debate, denouncing inequalities and conflicts arising from environmental degradation.

■ **Jane Goodall**, world-renowned environmental activist and defender of animal rights, has for decades traveled the world promoting conservation, sustainability, and education for a more just and respectful future for all forms of life.

■ **War Resisters' International (WRI)**, an international pacifist network with which we share values, incorporates the ecological perspective into its anti-militarist action and in denouncing the environmental impacts of war.

■ **Peace Boat**, a Japanese organization with which we have coincided in various international forums, promotes peace, human rights, and environmental sustainability through educational and exchange voyages around the world.

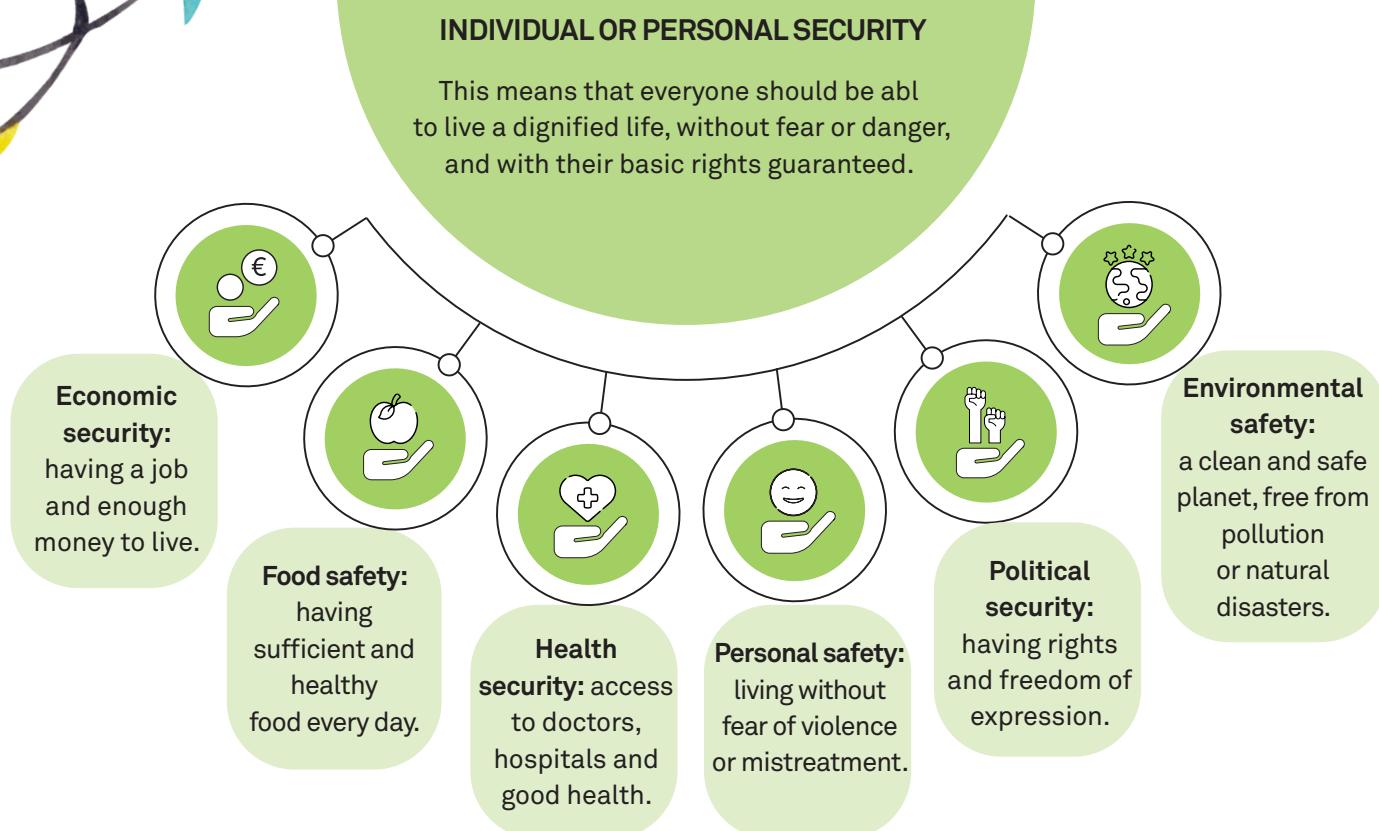
These experiences inspire us and remind us that there can be no peace without environmental justice.





Security is key

When we think of security, we often imagine the police, armies, or protection against threats to a country. But **human security** means much more than that: it means that **all people must have both individual security and shared security** (UNDP, 1994).





SHARED SECURITY

This means that peace and security must be for everyone, not just for a few countries or individuals. If one place is unsafe, it can affect the rest of the world..

There is no shared security when....



There is war or poverty: many people flee and seek refuge in other places.



There is not enough water or food: conflicts may arise over these resources.



Human rights are not respected: social conflicts may emerge for this reason, and it can also have a “contagious” effect in other regions where freedoms may also be lost.

Did you know that...



The peace movement in Catalonia

Has a long history and is part of a broad international current that **defends the peaceful resolution of conflicts, nonviolence, human rights, and global justice**. Over the years, Catalonia has been the stage for major mobilizations and has generated very active initiatives to build a culture of peace rooted in the territory.

Since the post-war period, various sectors of Catalan society (especially linked to grassroots Christian movements, pacifism, anti-militarism, and conscientious objection) began to articulate discourses and actions in favor of peace. During Franco's dictatorship, speaking about peace, freedom, and social justice often implied risk and commitment, and many activists suffered repression.

With the democratic transition, these movements grew and became more visible. The struggle for insubmission to compulsory military service (the “mili”) or against Spain's entry into NATO became some of the symbols of Catalan pacifism in the 1980s and 1990s.

Thousands of young people refused to join the army as a form of nonviolent protest. One of the most important expressions was the mobilizations against the Iraq war (2003): with massive demonstrations that gathered hundreds of thousands of people across the country, especially in Barcelona. That was one of the largest protests in Catalonia's history.

This movement has evolved and today focuses on **new challenges** such as **racism and xenophobia, the climate crisis, the rise of hate speech and authoritarianism, and structural violence** (poverty, inequalities, discrimination), all under the need for a feminist and anti-racist approach to peace.

Some people say that the pacifist movement is too idealistic, as if wanting a world without violence were impossible. But in reality, it is a very brave and radical movement because it opposes injustice and questions the power of individuals and governments when they abuse the most vulnerable.



And what about the Culture of Peace?

The culture of peace is a **set of values and ways of behaving and living together based on respect, dialogue, and nonviolence**. It is not just about avoiding fights or wars, but about resolving conflicts by talking, listening, and seeking fair solutions for everyone.

This culture is built at all levels: between individuals, within groups, in schools, in leisure spaces, in communities, and even between countries. To achieve a culture of peace, it is important to:

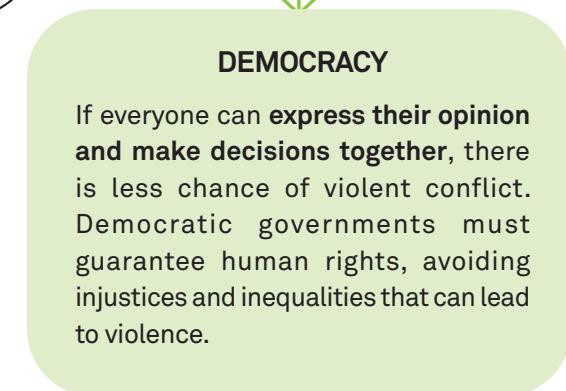
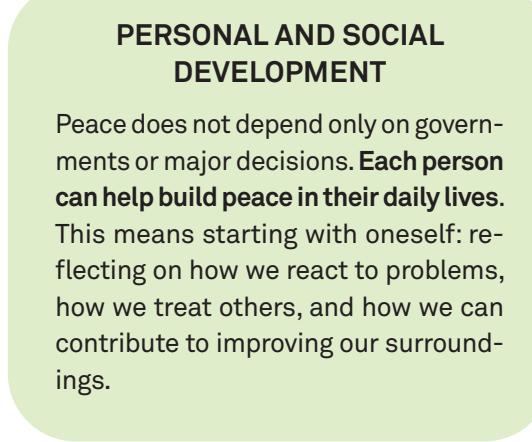
- **Change the way we think about conflicts** and avoid seeing violence as a solution.
- **Respect diversity** and understand that everyone can have different opinions and ways of living.
- **Engage in dialogue and be open** to more complex ways of thinking, not just black-and-white views.



- Work together in community and learn to live peacefully with others.

This helps us build a fairer society, where people can live without fear and with mutual respect. **The culture of peace is not achieved overnight**.

It is a process that requires patience and effort. That is why it is important for young people to get involved and work to change their own actions, thus helping to build a fairer and more peaceful world.





Did you know that...



The Peace Bell, created in 1954 by the Buddhist community of Hiroshima, is a symbol of peace and reconciliation after the devastation caused by the atomic bomb of 1945. Forged with recycled metal, including fragments of shrapnel and donations from around the world, this bell represents the global commitment to leave war behind and promote peaceful coexistence.

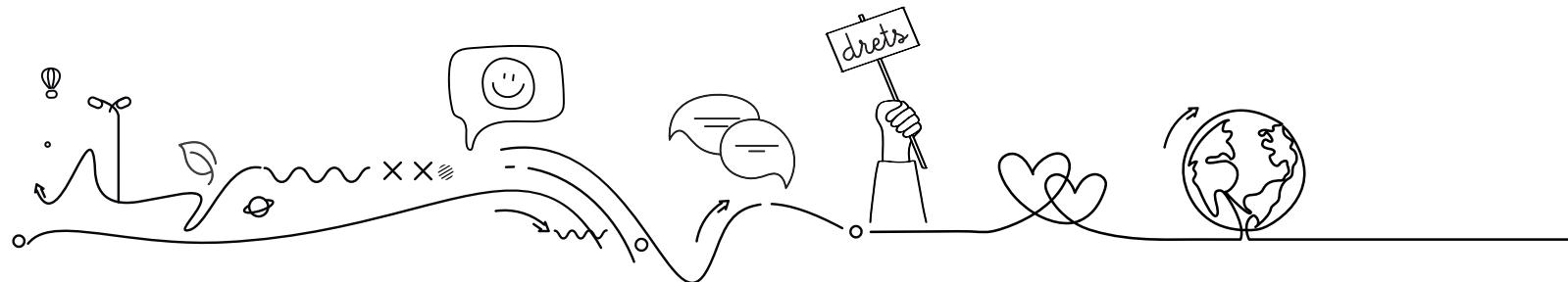
Installed in iconic places such as Hiroshima's Peace Memorial Park and the United Nations headquarters in New York, the bell is rung during commemorations such as the International Day of Peace. Today, there are more than 20 Peace Bells around the world, many of which are replicas of the original in Hiroshima. All of them share the hope of a future free of violence and nuclear weapons.





10

HABITS TO CULTIVATE PEACE AND DEMOCRACY





What is Democracy?

Most of us were taught that democracy is a **political system of government** that requires the consent of the governed and equal opportunities. We learned that this happens through voting and the election of representatives who make decisions on our behalf.

However, **democracy is much more than a system of government, it is a way of living and organizing ourselves socially**. From this perspective, democracy is not limited only to political parties, elections, representative bodies, and governments, but, above all, it involves the **action of each citizen and civil society as a whole**.

As Professor Salvador Carrasco notes: "Democratic quality requires, above all, the existence

of autonomous people, free citizens willing to use words responsibly; to act with bravery and courage in building the local community, the neighborhood, the city, or the country; and to do so together with others, exercising rights equal for all, based on mutual respect".

Schools, educational leisure organizations, lunchtime learning spaces, and youth groups are spaces of coexistence and community that become real places for the exercise of democracy. In these environments, children and young people have the opportunity to participate actively, make decisions, take on commitments, and contribute to improving their surroundings.

Did you know that...



There is a growing wave of **authoritarian governments** that are gaining more and more power. These governments want to maintain control, and to achieve this, they **falsely accuse peaceful activists and democracy defenders of being terrorists**. This allows them to silence opposition and make it harder to fight for rights and freedoms.

When governments falsely accuse innocent people of terrorism, they not only harm those individuals and the organizations working for a fairer world, but they also instill fear in the population and **slow down the democratic movement**. This gives even more strength to authoritarian regimes, which take advantage of the situation to tighten their control over society.

Democratic governments, international organizations, and society as a whole must work together to stop this authoritarian wave and protect the rights and freedoms of all people.



PEACE AND DEMOCRACY: A SHARED PATH

Throughout history, peace and democracy have been closely connected. **When there has been more democracy, there has also been more peace**, and when there have been dictatorships or monarchs holding absolute power, those have often been times of wars and conflicts.

When democracy is genuine and everyone can participate, it helps build **positive peace**. This means that all people can voice their opinions and take part in deciding what society should look like. If there is freedom of expression, fair elections, and laws that protect everyone's rights, injustices and inequalities that could trigger problems and conflicts are avoided.

Without positive peace, democracy cannot function properly. If a country suffers from widespread poverty, discrimination, or corruption, it means that some people hold more power than others and not everyone has the same opportunities. Achieving positive peace therefore also means striving for a just democracy, where everyone is treated equally and enjoys the same rights.

Today, we are living in a critical global moment. In many parts of the world, **institutions that once seemed fundamental for protecting human rights**—such as the United Nations or other

international bodies—are **being questioned**. As a result, their decisions and recommendations are often ignored or criticized by some governments, weakening their role in ensuring human rights and protecting people and communities facing injustice, violence, or discrimination.

At the same time, **the geopolitical context is shifting**. New tensions are arising between countries, wars are breaking out again, hate speech is becoming more common, and **support is growing for authoritarian leaders** who restrict freedom of expression, minority rights, and democratic participation.

All of this points to **a setback in the defense of human rights**. Freedoms once thought to be secured—such as the right to protest, to migrate, to health care, to live without discrimination, or to access quality education—are under attack or being disregarded.

In this context, it is more important than ever to remain **critical and active**, to seek out verified and reliable information, and to continue defending the fundamental rights of all people while demanding accountability from institutions and governments. It is also essential to **give voice to young people**, who are often the most committed to global justice, peace, and human rights.



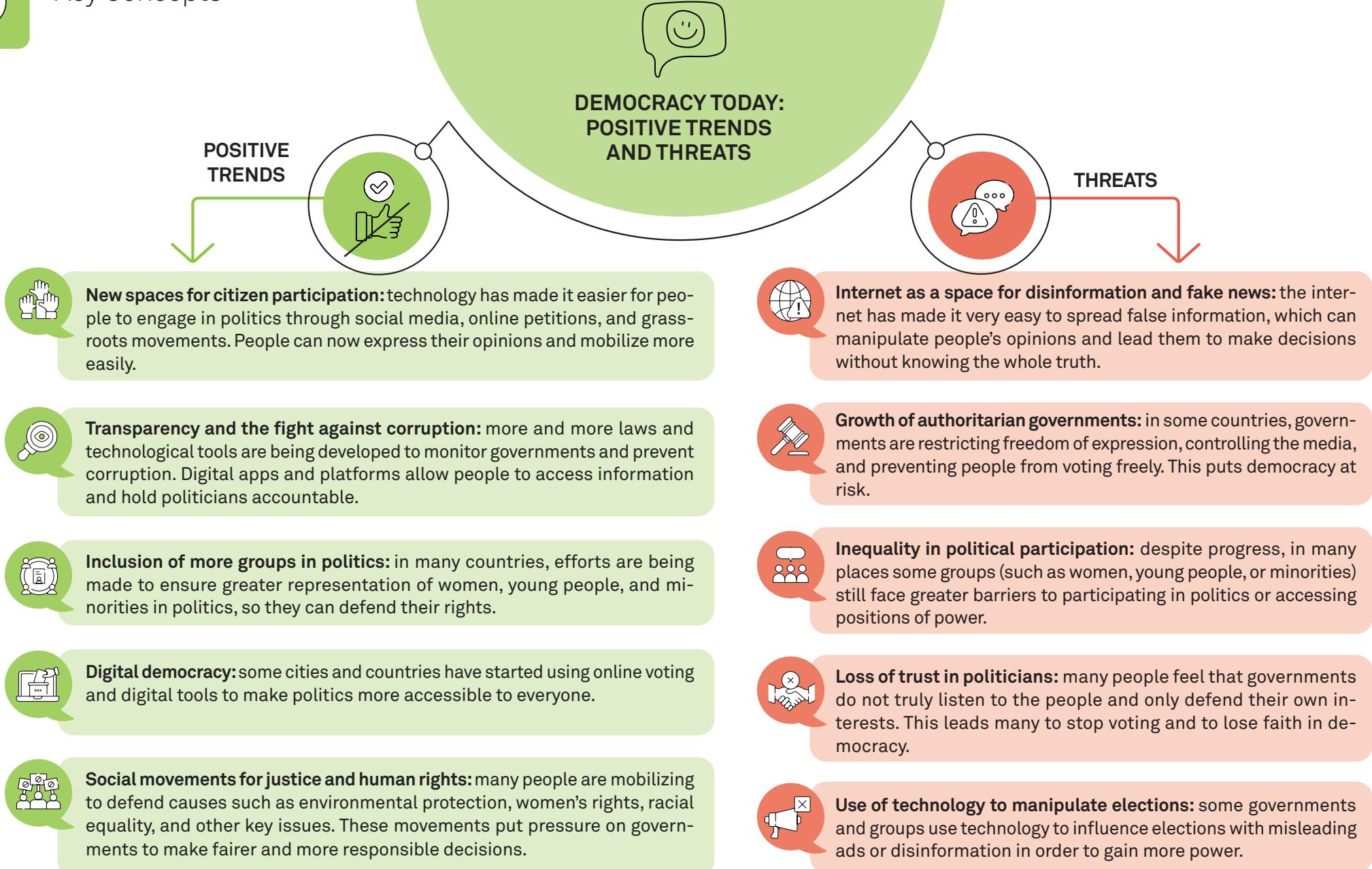
DEMOCRACY TODAY: BETWEEN THE DECLINE AND THE NEW POSITIVE TRENDS

The year 2023 was a troubling one for democracy. The global index fell to its lowest level since it began being measured in 2006. **Fewer than 8% of the world's population lives in a full democracy, while nearly 40% live under authoritarian regimes—a figure that has been rising in recent years.** The increase in violent conflicts has severely impacted the global democracy score and prevented its recovery after the pandemic years (2020–22) (Global Democracy Index, 2023).

In a context marked by growing repression, rising violence, and a crisis of democratic institutions, **it is essential to strengthen our commitment to peace, justice, and human rights**. Only then can we move toward a freer and more equitable world.



Key Concepts







Humanity: a history of peace and war

“Utopian? Of course! How could we not be? What distinguishes the human being from other living creatures is not an uncritical insertion into reality but the capacity to imagine another reality—different and better — and to work effectively to build it.”

ALFONS BANDA I TARRADELLAS
Cofounder of Fundipau



Our history



Wars have existed for thousands of years, practically since human beings began living in organized groups. Often, disputes over control of land, trade routes, natural resources, or the expansion of religions and empires have been the drivers of conflict. These struggles led to the emergence of the first armies, the manufacture of weapons, and the organization of military systems, leaving a deep imprint on the evolution of civilizations.

The history of humanity is not only marked by cultural, scientific, and social advances, but also by mechanisms of control and the exercise of power. Thus, over the centuries, we have seen how absolutism and the restriction of rights have gradually given way—through difficulty and constant struggle—to more democratic and participatory forms of social organization.

If someone could prove to me that, by waging war, my ideal had a chance of becoming reality, I would still say “No” to war. Because human society cannot be built on heaps of corpses.

LOUIS LECOIN (1888-1971)
French antimilitarist and pacifist.



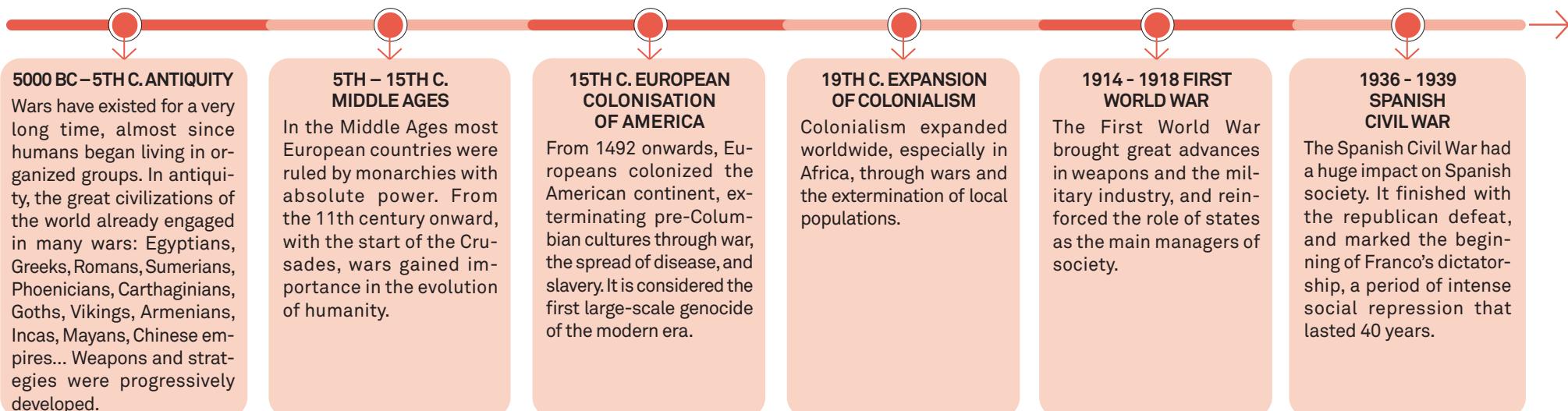
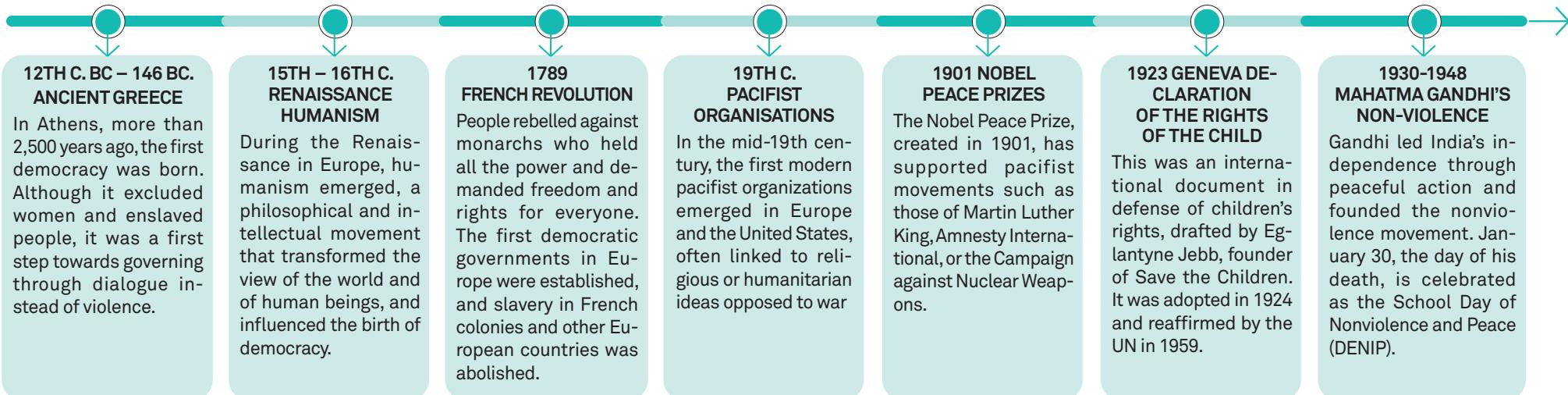


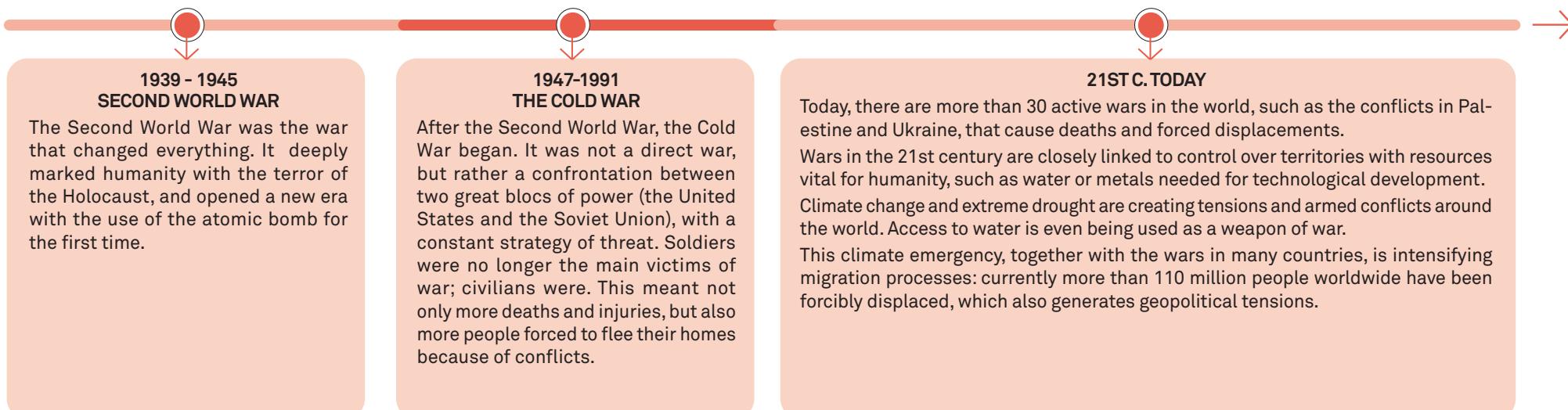
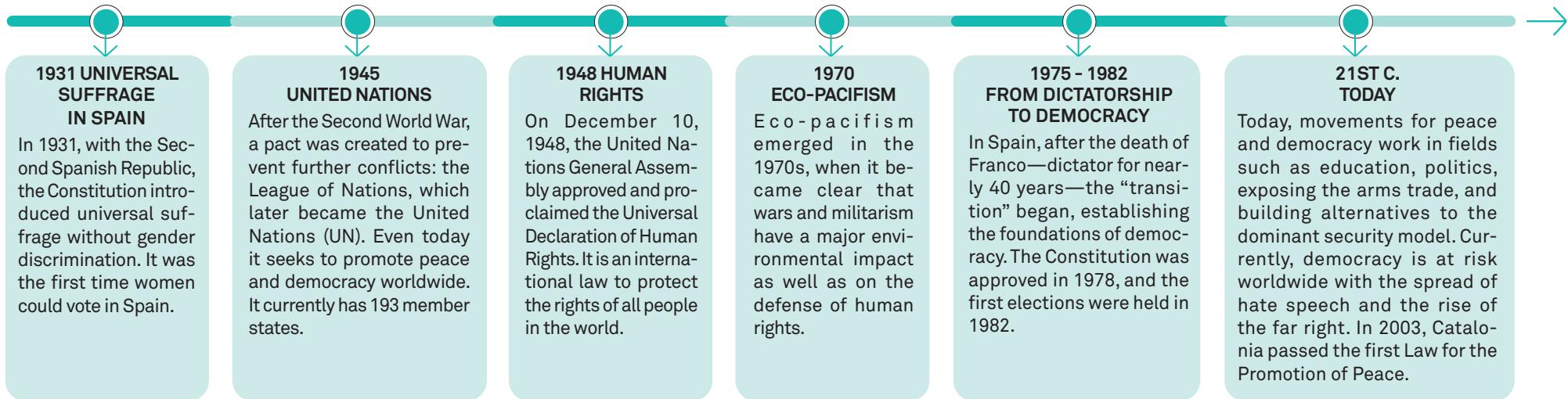
Humanity: a history of peace and war

This chart aims to provide a critical look at this evolution: a timeline that helps us understand how the understanding and practice of peace and democracy

have changed—both positively and negatively—at a global and local scale. We are aware that the perspective we adopt carries a certain Eurocentric

and Western bias. Nevertheless, we have sought to incorporate an intersectional and gender perspective, committed to the struggles for global justice.







Educating for a more peaceful world

“We have something in common, and that something in common is our mission in life. Surely a mission for good, a mission for the culture of life, and not a mission of war.”

RIGOBERTA MENCHÚ TUM
K'iche' Indigenous activist and human rights defender
Nobel Peace Prize (1992)



Peace and democracy: a commitment built every day



Achieving peace and democracy is a great collective milestone. But **the real challenge is not only reaching it, but keeping it alive and making it take root deeply in daily life**. This is where education comes into play. And not just any kind of education, but one that places people, values, and coexistence at its center.

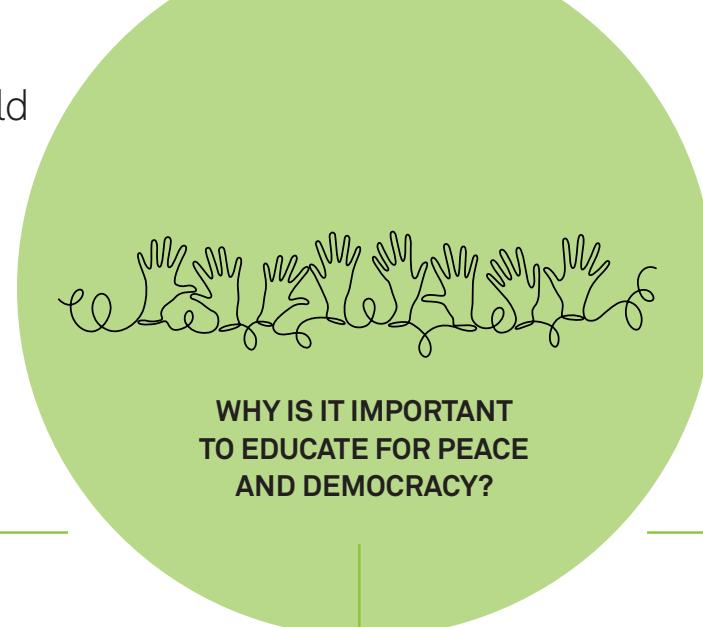
In this sense, **peace and democracy are not parallel paths, but deeply intertwined**. They reinforce each other, since both promote justice, equality, and respect for human rights. **Education for peace** provides us with tools to manage conflicts in a respectful and constructive way—an essential skill in any democratic society, where the diversity of opinions should be seen as a strength rather than an obstacle. At the same time, **education for democracy**

invites us to be active, critical, and engaged citizens, aware that democracy does not end at the ballot box, but is built through participation, collaboration, and transformative action.

However, for these values to truly take root, **it is not enough to talk and reflect about peace and democracy: they must be lived and made real within educational spaces**. “Their acquisition requires living in learning and coexistence environments where these values are precisely the ones that prevail” (Martínez, 2011). This means **rethinking both the physical settings and the relationships established within them**. We need open and flexible spaces that foster communication, teamwork, and participation, but also **a relational culture based on kindness, active listening, trust, and mutual care**.

As the thinker and mediator John Paul Lederach (2000) said, **“peace (we may also add democracy) is about building a kind of equitable social conditions and a type of relationships based on care”**. And this path, as those of us who educate know well, **begins every day with small gestures** and decisions in the classroom, in the playground, in youth clubs, and in any corner where we have the opportunity to cultivate transformative relationships.





To understand how democracy works and participate in it actively and responsibly.



To learn to listen, develop empathy and reject any form of violence.



To contribute to building a fairer, more supportive and sustainable world, respectful of people and of the planet.



To learn to respect each other and value diversity as a source of richness.



To take care of ourselves and others.



To understand that all people have rights, but also responsibilities toward the community.



To defend equality and ensure that everyone has the same opportunities to live with dignity and in peace.



To learn to think independently and act with a critical spirit and respect.



To foster coexistence, encourage cooperation, and resolve conflicts peacefully.



The role of educators in promoting peace and democracy through leisure

The role of educators is key in building a more humane present and future. Every gesture, every word, every pedagogical decision is an opportunity to plant seeds of peace and democracy. These values are learned and transmitted above all through example. The way we relate to the group, manage conflicts, communicate, and make decisions conveys very powerful messages. That is why **personal commitment to peace and democracy must permeate all educational actions**.

Educating for peace means **accompanying children and young people in emotional management, the development of empathy, and the building of relationships based on respect and nonviolent communication**. At the same time, democracy is learned by experiencing it. **Assemblies, consensus-based decisions, community involvement, and collective management of activities are opportunities to learn to listen, to dialogue, and to build**

agreements. Educators must know how to step back and give protagonism to others, promote autonomy, and **create spaces where everyone feels heard and has the opportunity to act**.

It is also essential to accompany children and young people in discovering the injustices around them, both in their immediate environment (local vision) and on a more global scale. We need to foster sensitivity to situations of inequality, exclusion, or discrimination, and provide them with tools to understand, question, and act on them in a conscious and committed way. However, this process is not limited to awareness: it also involves **nurturing the ability to dream of other futures**—fairer, more sustainable, and more supportive. It is about helping them imagine alternatives and believe that another world is possible, one in which they themselves can become protagonists of change.

How do you think the future will be?

The way things are going, the Earth will not exist in space. Because nuclear powers are getting stronger, and if a third world war breaks out, it will not be a third world war, it will be the first nuclear war.
The Earth will not be habitable. This can only be avoided in one way:
NO MORE FIGHTS.

POL. 13 years old





Where do we start? Contents and strategies

Although education for peace and democracy covers a wide range of topics, attitudes, and values, we have organized the contents into five main areas to facilitate understanding and practical work:

1 Personal Development

To live in peace with others, one must first be at peace with oneself.

■ **Self-esteem and self-knowledge:** learning to accept ourselves as we are, to recognize our strengths and limitations, and to value ourselves without falling into comparisons. Knowing how to win and lose with respect is key to coexistence.

■ **Emotional management:** controlling aggressiveness, expressing feelings in a balanced way, and having the ability to apologize and to forgive. All of this helps us maintain healthier and more respectful relationships.

■ **Personal responsibility for peace:** peace begins with small everyday actions. Being respectful, both in person and online, means putting ourselves in the place of others and acting with responsibility and respect for Human Rights.



GOAL: to promote self-knowledge, emotional management and regulation, and personal responsibility among children and young people as a basis for peaceful coexistence.



2 Communication and Interpersonal Relations

A peaceful and democratic society is built through dialogue, respect, and mutual understanding. The way we communicate can build bridges or raise walls.

■ **Nonviolent communication:** learning to listen actively, to speak clearly, and to express what we feel assertively is essential to relating in a healthy way with others.

■ **Responsible use of social media:** on the internet, as in any other area of life, words have consequences. It is necessary to use them ethically and respectfully, avoid spreading hate, and promote positive relationships.



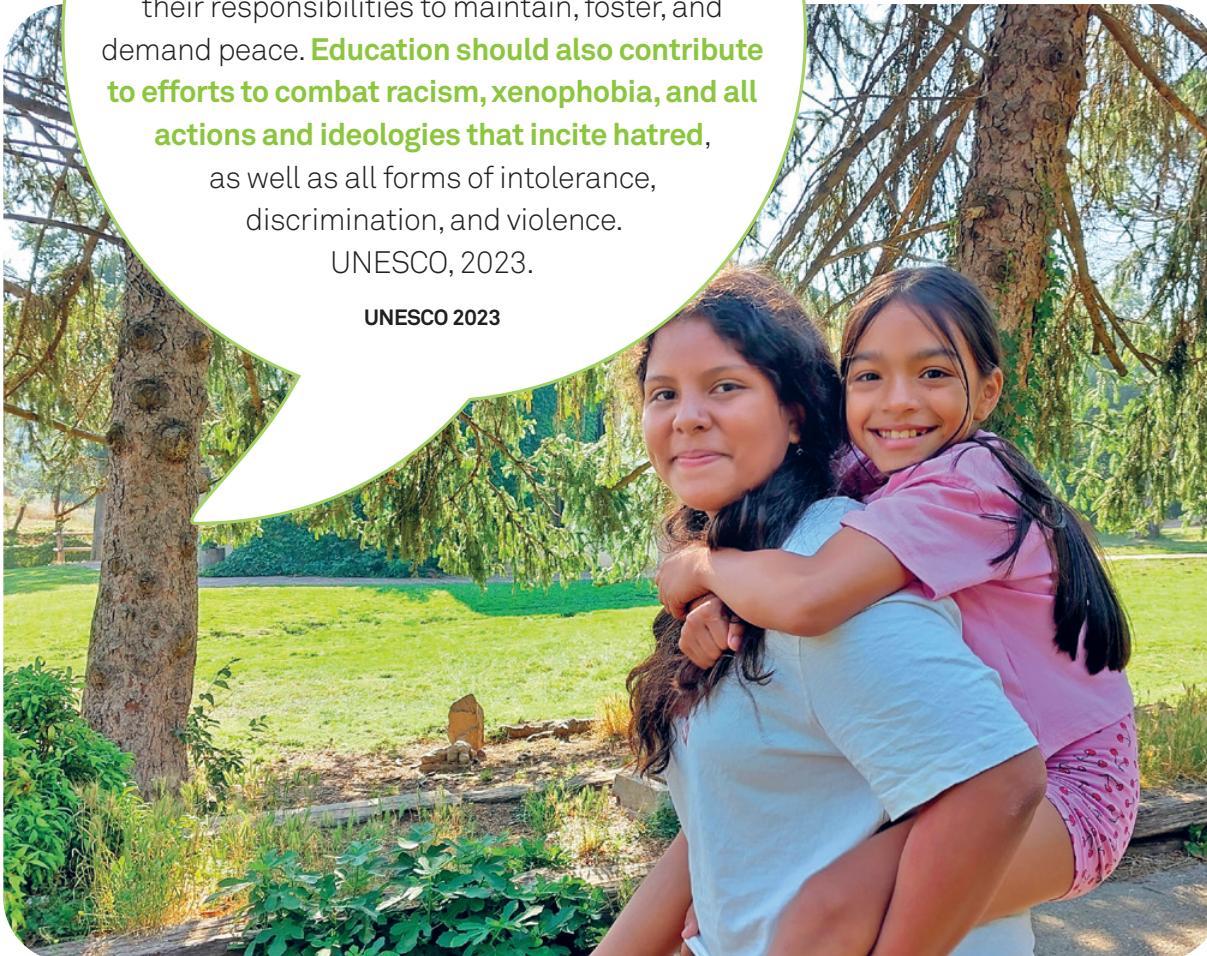
GOAL: to improve the communication skills of children and young people in order to establish respectful and assertive relationships.



Education should emphasize the importance of **preventing and combating war, aggression, and all forms of violence** and human rights violations, and of ensuring that all people and communities understand and assume their responsibilities to maintain, foster, and demand peace. **Education should also contribute to efforts to combat racism, xenophobia, and all actions and ideologies that incite hatred**, as well as all forms of intolerance, discrimination, and violence.

UNESCO, 2023.

UNESCO 2023



③ Conflict resolution

Being an active citizen means getting involved, thinking about what is best for everyone, and helping to build coexistence based on respect, equality, and collaboration.

■ **Provide tools:** so that children and young people can recognize the early signs of conflict and respond with calm, empathy, and cooperation from the very beginning.

■ **Peaceful conflict resolution:** promoting peace means always choosing the path of dialogue and rejecting violence.

■ **Online and in-person conflicts:** knowing how to act in the face of conflict—whether on social media or in day-to-day interactions (with classmates, family, in the street)—with a constructive attitude is key to coexistence and the defense of everyone's rights.



GOAL: to equip children and young people with resources to learn to manage conflicts constructively and without violence.



4 Coexistence and diversity

Peace and democracy are rooted in respect for all people, whoever they may be, and in recognizing the richness that diversity brings.

- Respect for diversity and equal rights: learning to live alongside people who are different, without prejudice or discrimination. Education for peace requires guaranteeing equal opportunities and dignity for all.
- Global coexistence and disarmament: living in peace among cultures and peoples requires rejecting violence and promoting cooperation.
- Digital coexistence and inclusion: in social networks as well, it is necessary to promote respect, equality, and active participation. Everyone has the right to feel safe and valued, regardless of who they are or where they come from.



GOAL: to foster respect for diversity, inclusion, and intercultural and digital coexistence.

5 Compromís social i creativitat

Educating for peace and democracy means shaping people who understand the roots of injustice, who take on their rights and responsibilities, and who commit themselves to global justice. People who want to transform the world and know how to imagine a fairer and more humane future.

- **Critical interpretation of the environment:** knowing how to identify what is right and what is wrong, situations of injustice and exploitation, and deepening human values, equal opportunities, fraternity, Human Rights, etc.
- **Civic commitment and social transformation:** participating actively in community life, defending human rights, and working for a more equitable society. Every action, no matter how small, can have a great impact.
- **Nonviolent digital activism:** using social media to denounce injustices and hate speech, and to spread values of coexistence and respect.
- **Creativity and hope:** imagining alternatives, creating campaigns, designing projects... Creativity allows us to express values and to dream (in an active way) collectively.



GOAL: to promote active participation, critical awareness, and transformative action.

Did you know that...



We must **carefully choose the words** we use to communicate with others, because:

- Any word can start an argument.
- Any word can cause hatred.
- A harsh word can break feelings.
- A kind word can smooth the way.
- A timely word can save effort.
- A joyful word can brighten the day.
- A loving word can change an attitude.

NATI BERGADÀ, teacher and pedagogue, 2016.



Strategies



FROM EDUCATIONAL LEISURE

DYNAMICS TO PROMOTE PEACE

- 1 **Team games, especially cooperative ones.** When we play in groups, we learn to help each other, listen to one another, and work together to reach a goal. This teaches us to cooperate instead of competing.
- 2 **Learning to resolve conflicts positively.** We can do activities where we practice solving problems by talking and listening, without getting angry or hurting anyone. Do you remember the Solutions Wheel?
- 3 **Group discussions.** After an activity, we can talk about how we felt, whether we worked well together, and what we can do better next time.
- 4 **Role-playing games.** Imagining that we are someone else and experiencing different situations helps us understand how others feel and to develop more empathy.
- 5 **Activities to transform the environment.** Designing or taking part in awareness-raising or solidarity activities, such as collecting food for families in need or cleaning up a park, teaches us that peace also means taking care of our community.
- 6 **The importance of the circle.** It allows us to look into each other's eyes, create bonds, strengthen the group, foster dialogue and listening, and nurture belonging.

DYNAMICS TO PROMOTE DEMOCRACY

- 1 **Making decisions together.** Suggesting instead of telling children what to do. We can vote on where to go on an outing or which activities to do.
- 2 **Sharing responsibilities.** If each boy or girl has a role in the group (acting as spokesperson, being in charge of materials, organizing games...), we learn that everyone is important and that collaboration is essential.
- 3 **Reactivating assemblies, committees, and councils.** These are organized spaces to reflect, talk, listen, make decisions, and put them into practice. They also serve as practice for electing representatives and for democratic participation.
- 4 **Learn about our rights.** Activities can explain why it is important that everyone has the same rights and how we can defend them.
- 5 **Service-learning projects.** Encouraging commitment to the community and participation in projects that promote the common good.
- 6 **Suggestion boxes and surveys.** Especially useful for more extraordinary activities. In these cases, the box has a specific purpose, and children can see that their participation is meaningful.



AT HOME

DINÀMQUES PER AFAVORIR LA PAU

- 1 **Solve problems by talking.** When we have an argument, it is better to talk and listen rather than shout or get angry.
- 2 **Respect.** Everyone has their own opinions, emotions, and needs. Learning to respect them helps us live together better.
- 3 **Share the household chores.** If everyone helps (setting the table, tidying up, taking care of pets), we learn to work as a team and to be responsible.
- 4 **Learn to manage emotions.** When we feel angry, we can take a deep breath and express ourselves without being disrespectful. This helps us live together more peacefully.
- 5 **Spend family time.** Playing, cooking, or talking with the family teaches us the importance of caring for one another and makes us feel better.

DYNAMICS TO PROMOTE DEMOCRACY

- 1 **Make group decisions.** When something needs to be decided (like where to go on the weekend or what to have for dinner), we can vote or discuss it together to reach an agreement.
- 2 **Learn to listen.** When someone is speaking, it's important to let them finish and respect what they say, even if we don't think the same way.
- 3 **Talk about important issues.** As a family, we can talk about topics such as equality, human rights, or what is fair and what is not.
- 4 **Take on responsibilities.** Having small responsibilities at home helps us learn to be independent and to understand that we are all part of the group and equally important.
- 5 **Follow the example of adults.** If adults solve problems by talking, listening, and respecting others' opinions, children will learn to do the same.



EDUCATE BY EXAMPLE

Practice the values we want to transmit. Respect, active listening, and the peaceful resolution of conflicts should be part of our daily life.

FOSTER CRITICAL THINKING

Support children and young people so that they learn to question reality, to compare different opinions, and to make free and informed decisions.

STRUCTURE PARTICIPATION

Create spaces where they can express themselves, be heard, and take part in decisions and actions.

EDUCATE IN DIVERSITY AND INCLUSION

Value difference and respect for all people, regardless of their identity, culture, gender, belief, or ability.

CREATE RESTORATIVE CULTURE

Teach strategies—based on listening, dialogue, and care—that help prevent and manage conflicts and foster good coexistence.

DEVELOP EMOTIONAL AWARENESS

Help children and young people identify, express, and regulate their emotions to foster healthier and more empathetic relationships.

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12 KEYS TO EDUCATING CHILDREN AND YOUNG PEOPLE IN THE VALUES OF PEACE AND DEMOCRACY

PRACTICE LIGHT PRESENCE

Be close enough to support participation and autonomy, but without overwhelming or abandoning them: “not so close as to invade, not so far as to create a sense of neglect” (Muñoz, 2004).

BE CO-PROTAGONISTS OF CHANGE

Accompany children and young people in understanding the world around them and engaging actively in social transformation from their own environment.

WORK ACTIVELY FOR PEACE

Understand peace not only as the absence of violence but as the building of relationships based on respect, justice, and cooperation.

BUILD SAFE SPACES

Create an educational environment where everyone feels valued, heard, and free to express themselves without fear of judgment or discrimination.

PROMOTE SOCIAL JUSTICE

Educate in the sense of collective responsibility, encourage commitment to the common good, and fight against inequalities.

STIMULATE CREATIVITY

Encourage the ability to imagine alternatives, propose innovative solutions, and generate transformation in their environment.



Internet and social media: tools for hate or coexistence?

ICTs (Information and Communication Technologies) are tools such as the internet, social media, mobile phones, television, and other technologies that allow us to access information and communicate with others. **These technologies play a very important role in promoting peace and democracy**, but they can also be dangerous if used irresponsibly or with bad intentions.

In the last decade, **ICTs have become concentrated in a few hands** (big tech companies), and this has concrete consequences. The fact that companies like Meta or X hold a monopoly over social media and other communication platforms represents a **significant risk for democracy and peace**, as they exercise excessive control over information and can influence public opinion in alarming ways.

Moreover, their **algorithms** often prioritize content that generates more interaction (usually extremist and polarizing ideas that attract more

attention). This polarizes society and can **encourage hate speech and disinformation**, weakening democratic foundations and increasing social tensions.

On the other hand, technology is evolving at breakneck speed, and, in recent years, **artificial intelligence (AI)** has gained ground in many aspects of our personal and collective lives, including the educational world. Its use opens up many possibilities, but it also raises challenges and risks, especially regarding ethics, security, and peace.



Did you know that...



New citizen initiatives are emerging, such as **Mastodon**, **Fediverscat**, and others that offer **alternatives to big-company platforms like X or Meta**. These initiatives are based on decentralized networks that give great **autonomy** to the people or organizations that create and manage them, maintaining control over the rules of coexistence and content moderation. This reduces the risk of an information monopoly and manipulation of public opinion by a few corporations.

In addition, Fediverse networks promote transparency and diversity of opinion, since they are not subject to algorithms that prioritize extremist content which, as has been shown, provokes more interaction. **On these platforms, users can connect and interact with other instances, fostering a more open and inclusive dialogue**. This creates more democratic spaces where minority voices can be heard without being silenced by commercial or political interests.



EN RELACIÓ AMB LA PAU

- **They facilitate communication between cultures:** ICTs allow us to connect with people around the world, helping us to understand other cultures and break down prejudices. This fosters coexistence and peace among different peoples.
- **They give a voice to people suffering injustices:** through the internet and social media, people living in conflict zones or difficult situations can share their reality and ask for help.
- **They promote peace education:** ICTs provide courses, videos, and resources that teach us to resolve conflicts peacefully and to develop values such as respect and empathy.
- **They help prevent conflicts:** governments and organizations can use technology to detect social tensions before they escalate into serious conflicts and to find solutions in time.

IN RELATION TO DEMOCRACY

- **Access to information:** the internet allows everyone to be informed about politics, human rights, and important events. This helps people make more responsible and informed decisions.
- **Encourages citizen participation:** thanks to ICTs, people can express their opinions, vote in surveys, participate in online petitions, or collaborate in social initiatives to improve society.
- **Facilitates transparency:** ICTs make it possible to monitor government actions and to denounce cases of corruption or abuse of power.
- **Organizes social movements:** social networks and messaging tools help coordinate peaceful demonstrations and other activities to defend human rights and social justice.

- **Disinformation and fake news:** there is a lot of false information on the internet that can generate confusion, anxiety, fear, or hatred.
- **Digital violence:** some people use social networks, WhatsApp, or other digital communication channels to harm others. Examples of digital violence include insults, threats, cyberbullying, sexting, grooming, etc.
- **Hate speech:** some people use social media to spread hate speech against other individuals or groups. In addition, algorithms tend to increase the visibility of such content.
- **Manipulation of public opinion:** some governments or groups use ICTs to influence elections or manipulate people's ideas.
- **Control and surveillance:** in some places, ICTs are used to monitor the population and limit freedom of expression.
- **Use of AI:** artificial intelligence poses ethical, security, and peace-and-democracy-related risks that are still not clearly defined or regulated at the international level.
- **Large ecological and social footprint of technological devices:** the struggle for control of the minerals needed to manufacture devices and communication networks provokes territorial disputes, wars, and associated violence.



↓ The ecological and social footprint of technology

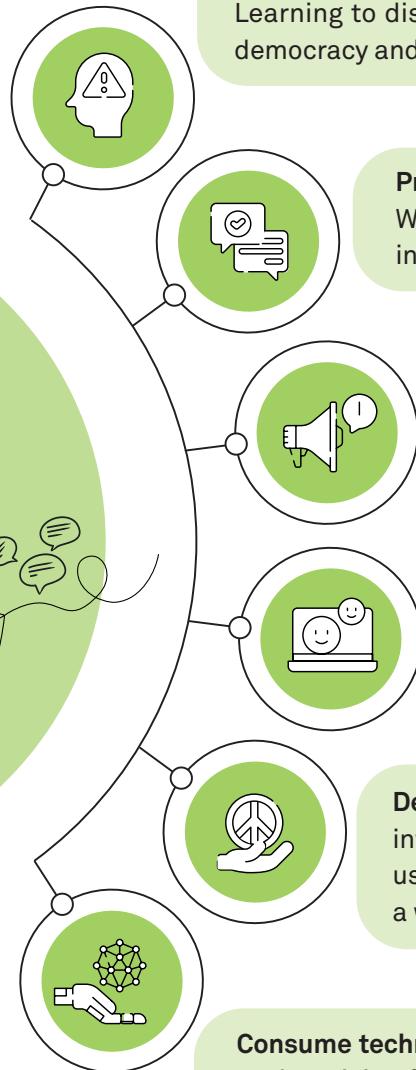
We cannot overlook the ecological and social footprint of technology, in addition to its impact on communication. On the one hand, the growing need for internet use and global data circulation requires **powerful servers** that consume vast amounts of energy and water, and the use of AI also raises dilemmas in this regard (for example, every time ChatGPT answers 10 questions, it consumes 1 liter of water). On the other hand, both the devices we use to communicate, and the infrastructure required to make them work are built with **rare materials and metals** such

as coltan, cobalt, lithium, gold, titanium, copper, nickel, etc., which are increasingly valuable and difficult to obtain.

The Earth has limited resources, and the race by governments, corporations, and paramilitary groups to control them is generating geopolitical tensions and armed conflicts around the world. While in the 20th century many wars were related to controlling oil and gas deposits, today in the 21st century this has been joined by **struggles over water, energy control, and deposits of**



metals, minerals, and rare earths that are needed to develop all kinds of technological systems (communication devices and networks, railways, solar panels, batteries, electric cars, household appliances, satellites, drones...). Moreover, mineral exploitation is often associated with other forms of violence such as child labor in mines, sexual violence and abuse of women, forced displacement of local communities, institutional violence, pollution, and many other social and environmental conflicts.



Think critically about information

Learning to distinguish fake news and manipulations helps strengthen democracy and prevent conflicts based on lies.

Promote positive values

We can use social media to share messages that foster peace, denounce injustices, and support social causes.

Report violence and hate speech

If we see someone using ICTs to harm others, we can report it to the platform or to the police.

Take part in positive initiatives online

We can join projects and movements that work to improve society and defend human rights through ICTs.

Defend freedom of expression and demand measures to regulate the information monopolies of large corporations to ensure that ICTs are used responsibly and ethically, promoting peaceful coexistence and a well-informed democracy.

Consume technology responsibly: Avoid overconsumption and pay attention to the origin of the materials used to make our devices. Some initiatives and companies are working to regulate mining practices to prevent violence and child exploitation.

A single story creates stereotypes, and the problem with stereotypes is that they are not true, they make us incomplete.

CHIMAMANDA NGOZI ADICHIE
Nigerian writer and activist.



Guiding themes

“Of course, I am optimistic about the future. I have no doubt that equality will prevail, because without equality there can be no peace and love, and without peace and love, life is empty.”

NASRIN SOTOUEH
Iranian lawyer and human rights activist



Three guiding themes



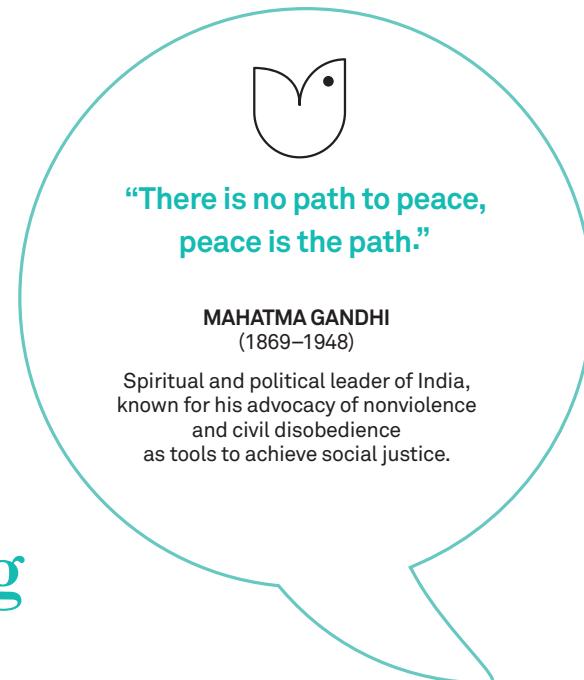
Dynamization is a pedagogical resource widely used in the field of leisure education. It creates stimulating contexts that foster meaningful learning and give coherence and purpose to activities. Through a thematic thread (whether a story, a character, or an imaginary situation), contents, emotions, and values are connected in a playful and experiential way.

Within this educational program, we propose three guiding themes adapted to different de-

**“There is no path to peace,
peace is the path.”**

MAHATMA GANDHI
(1869-1948)

Spiritual and political leader of India, known for his advocacy of nonviolence and civil disobedience as tools to achieve social justice.



velopmental stages. *The Song of Salam*, aimed at children ages 3 to 7, is a simple story that teaches us the value of dialogue and mutual help. For children ages 8 to 12, *ChronoPAX* offers a journey through time to reflect on conflicts, peace, and democracy. Finally, with *Digital Activism*, young people have a space where they can debate, create, and share actions to make peace, participation, and social commitment go viral.





Guiding themes



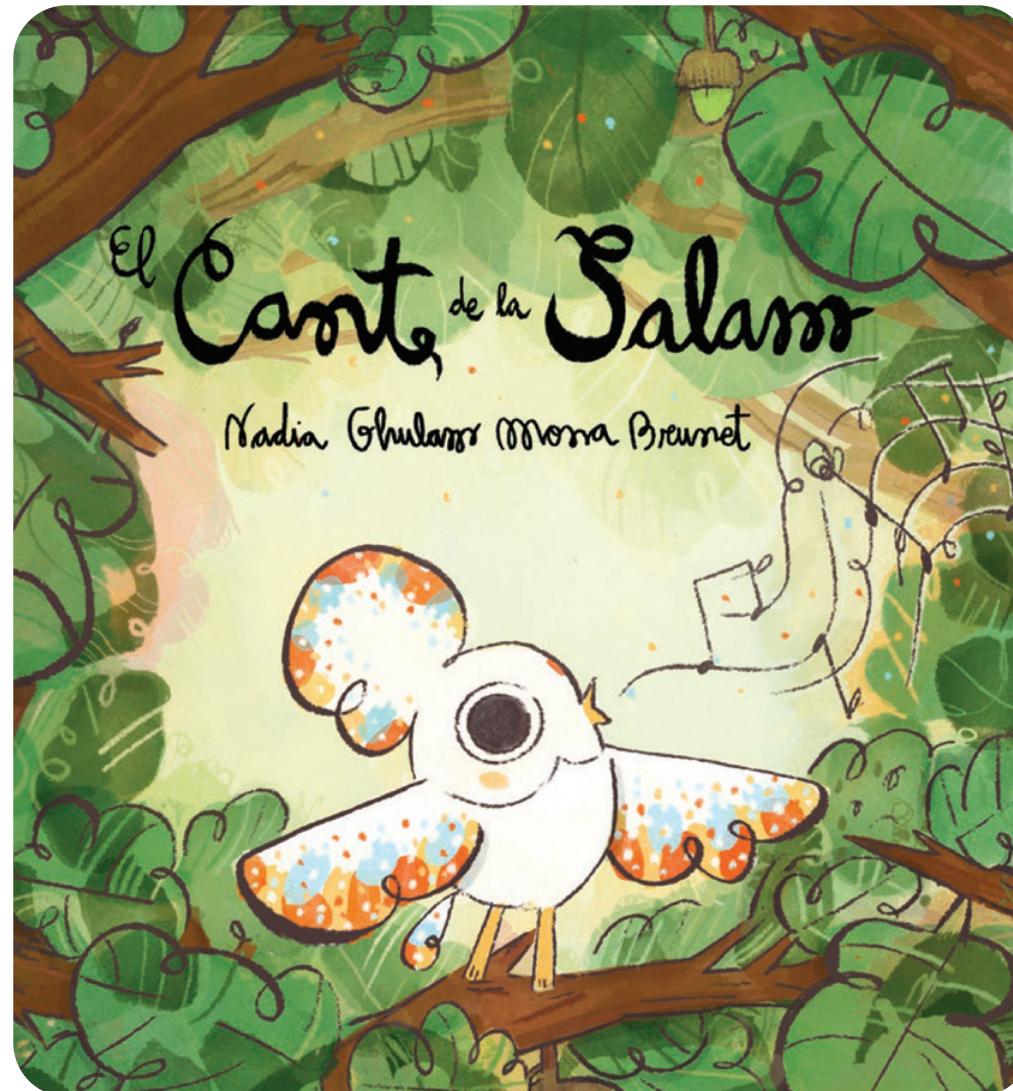
The song of Salam

Once upon a time, in a very beautiful forest, there was a little bird named Salam..."This is how this beautiful and simple story begins, written by Nadia Ghulam, Afghan activist and refugee who has lived experiences that inspire everyone.

The Song of Salam is a journey through the values of coexistence, designed especially for children ages 3 to 7.

Through this story and its characters, the youngest will connect with situations that help them understand the importance of learning to live in harmony with others. The story becomes the guiding thread for a series of activities and educational proposals that encourage participation, dialogue, critical thinking, and awareness of mutual respect.

Have you guessed why the bird is called Salam?



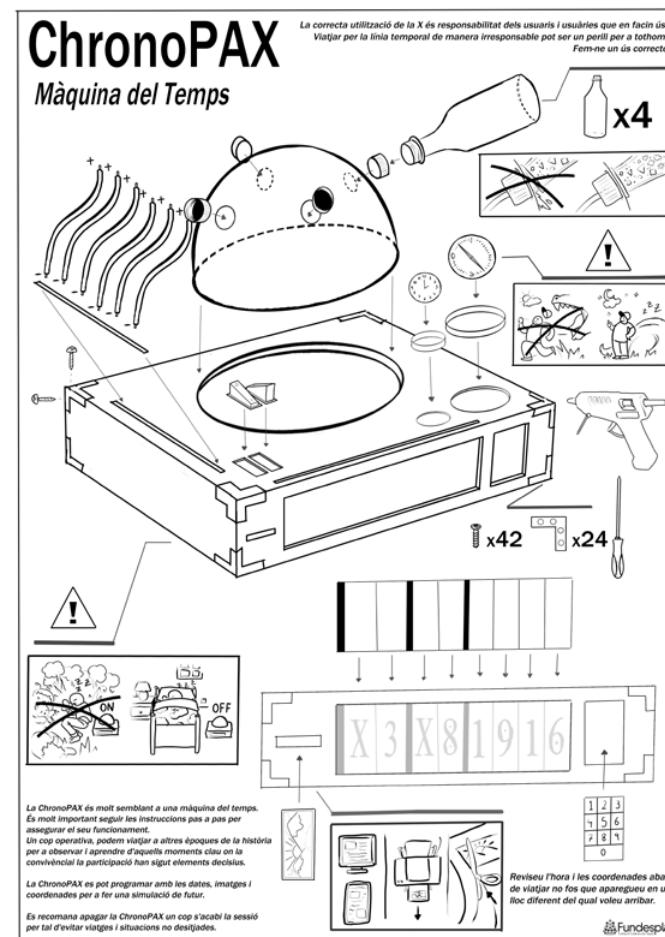


ChronoPAX

ChronoPAX is the guiding thread we propose for children ages 8 to 12. Inspired by the popular idea of a “time machine,” it invites children to take an imaginary journey through different eras where coexistence and citizen participation have been key—both as examples of success and as sources of conflict.

The aim of ChronoPAX is to foster understanding of democratic values and the culture of peace through experiences and stories of historical and future situations, real or imaginary.

Through this experience, children will be able to reflect on how human relationships are built, how disagreements are managed, and how active involvement can transform conflicts into opportunities for collective growth.



Digital activism

Digital Activism is a **digital channel** designed for young people, where we will work on the values of coexistence, democracy, and active participation in a close language with a touch of humor. In this channel, we will talk about how to live together without losing patience when tensions arise, how to make fair and respectful decisions, or how to face the hate narratives that often circulate online. We will also reflect on how to move from “I don’t care” to “I participate,” and how to get actively involved in group and community life.

We will encourage young people to use technology and social media to share reflections, proposals, and actions that help build a daily life that is more just, inclusive, and participatory.

Because peace and democracy are not only an ideal... but also an attitude that can go viral!!



Emergency toolkit

“Despite everything,
I still believe that people are good at heart”

ANNE FRANK
German Jewish girl,
author of the book “The Diary of Anne Frank”,
one of the most important testimonies
to the Holocaust.



In daily life, we often encounter **situations of conflict, disagreement, or lack of participation that can put coexistence and democratic values at risk.**

Anticipating these “emergencies” is key. Just as an **emergency toolkit** helps us face critical situations with more preparation, the methodologies and proposals below are designed to foster the development of essential skills for respectful coexistence and for active, committed citizenship.

The Provention scale



John W. Burton (1990) defines provention as a tool equipped with resources and strategies to face conflict constructively, without the need for violent crises. Its main objective is to strengthen mutual recognition, create trust-building measures, facilitate nonviolent communication, and promote cooperation.

The **Provention Scale** is a tool of the School for a Culture of Peace at the Autonomous University of Barcelona, created by Cascón and Martín (1996). This scale helps groups of people to live together better, care for one another, and build healthy relationships where everyone participates and takes responsibility.

The scale has **seven steps and works as a process**, where each stage depends on what has been learned in the previous one. It is not simply a technique to be applied and immediately effective, **but a way of understanding how groups are formed and how conflicts can be resolved**. It is a continuous learning process, requiring flexibility but also a certain order to gradually consolidate relationships within the group.



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Global relational restorative approach

The restorative approach focuses on **caring for people and relationships**, and promotes a new way of understanding and managing coexistence. It represents a paradigm shift: instead of relying on punishment or permissiveness, it emphasizes repairing harm, shared responsibility, and directly addressing violence.

This model recognizes that education is not only about transmitting knowledge, but also about teaching how to live together. For this reason, it prepares children and young people to communicate with respect, assume responsibilities, and face complex situations with autonomy and maturity. When applied, it **not only provides tools to resolve conflicts but also profoundly transforms relationships within the community**.



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Nonviolent communication

Nonviolent Communication (NVC), created by Marshall Rosenberg (in the 1960s–70s), is an educational tool (included within the restorative approach) to promote respectful, empathetic, and constructive relationships both inside and outside the educational sphere. Practically, it serves to explain one's own needs in a conflict (speaking), understand the needs of the other party (listening), and jointly seek solutions that respect everyone involved. This methodology is based on **four key steps**: observe without judging, express feelings, identify needs, and make clear, concrete requests. Through this process, children and young people **learn to listen actively, express themselves assertively, and manage conflicts positively**. This contributes to generating a good climate of co-existence, where everyone feels heard, valued, and part of a safe environment.

Incorporating NVC into educational practice not only enriches communication but also becomes an effective strategy to provide emotional support to boys and girls, prevent tensions, and foster a culture of peace, respect, and shared responsibility.



Service-Learning

When a group of boys and girls clean a fountain, they are performing a service to the community. When they study the degradation of the forest, they are carrying out a learning activity. But when they decide to clean up a degraded space in collaboration with a local organization, organize themselves, analyze the waste, become aware of the environmental problem, and act to improve the surroundings... that is Service-Learning (SL): learning while contributing to the common good.

In a Service-Learning project, the action is neither symbolic nor improvised: it responds to a real need in the environment. Children

and young people are active protagonists of the process. They identify the problem, make decisions, plan, and carry out the action. In addition, the project is built as a network, in collaboration with organizations, institutions, and groups in the territory.

The objective is not only to learn content, but also to learn to be and to live together, developing values such as responsibility, solidarity, and social commitment. And, above all, to transform the environment positively.





Social and democratic participation

The social and democratic participation of children and young people is both a recognized right and a key **tool for educating in active and committed citizenship**.

Recognizing children as subjects with their own voice means giving them spaces to express themselves, make decisions, and influence their environment. Their perspective brings value and can positively transform collective life.

From this perspective, **participation must be promoted both in formal spaces (assemblies, councils, committees...) and in the daily life of the center and through community projects**. For it to be meaningful, it must be linked to real decisions. Moreover, it means creating safe, open, and inclusive environments where children and young people can dialogue, argue, and understand the impact of their actions.

Educating for participation is educating for democracy and social transformation. It means **recognizing children as active agents of the present**, with the ability to contribute to a more just, supportive, and inclusive society.





Futures Literacy

Futures Literacy is a methodology that helps us imagine what the future might look like and prepare for what could happen. It has been used in countries that have experienced conflicts or wars, especially as a tool to support peace processes, reconstruction, and reconciliation. Although it is not a tool exclusive to post-war contexts, it has proven useful in helping communities imagine desirable futures after periods of violence.

This methodology is not about predicting the future, but about exploring different possibilities and thinking about how we might adapt. To do this, it starts with what is already happening today (such as changes in technology, climate, etc.) and also with small signals that can grow and have a big impact. From there, different future scenarios are projected: some positive, others difficult, or very different from what we know. It also takes into account that everything is interconnected (education, economy, society...) and that a change in one area can affect many others. Another strategy

is to think about the desired future and work backwards to see what we need to do today to achieve it. Stories, games, and images are used to make these futures easier to imagine and to talk about together.

It is a very interesting tool to experiment with children, for example, to address entrenched coexistence situations, to imagine educational spaces, etc.





Moving forward

“No matter how hard it may be to reach the top of a mountain, there will always be a path, and this path towards peace can be found through dialogue and empathy.”

NÀDIA GHULAM DASTGIR
Afghan human rights and peace activist,
educator and writer



Moving forward. Uncomfortable questions

Can children really contribute to building peace and democracy, or is it a responsibility exclusively for adults.

FRANCISCO JAVIER VERA MANZANARES
child activist for climate justice and peace.

In the current context, is there an alternative to military investment? Is another security policy possible?

PABLO AGUIAR MOLINA
Pablo Aguiar Molina, Catalan International Institute for Peace.

In times of rising authoritarianism, what role should education play as a form of democratic resistance? Is it legitimate to try to “reverse” youth ideologies if they are chosen or expressed democratically?

MIQUEL MARTÍNEZ MARTÍN
University of Barcelona

To what extent can hate speech be countered with arguments, if it is often based on emotions and wounded identities?

CECILE BARBEITO THONON
School for a Culture of Peace, Autonomous University of Barcelona.

What role should the media play in promoting peace and democracy?

MONTSE SANTOLINO PRIETO
Lafede-Justicia Global.

Can a child be recognized as a political subject without the right to vote?

ANA MARÍA NOVELLA CAMARA
University of Barcelona.

Uncomfortable questions



In this section, we bring to the table uncomfortable issues that often remain on the margins of the usual debate, but which are essential for understanding and advancing in the construction of peace and democracy. Thanks to the collaboration of organizations and specialists, we have gathered reflections that do not shy away from confronting difficult and controversial questions.



LISTEN TO THEIR REFLECTIONS

Is it possible to have a full democracy in a globalized world where economic decisions are made at the supranational level and inequalities are increasingly evident?

ÍÑIGO MACÍAS AYMAR
Oxfam Intermón.

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