

## **Peace Education: Today in The Context of Yesterday. Swedish, Lithuanian and Finnish perspectives**

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### ***Abstract***

*The research grant report is based on the findings from comparative research ‘Peace Education and teacher training: today in the context of yesterday. A comparative perspective from Finland, Lithuania and Sweden’. The authors deal with some theoretical concepts, with some policies and practices of peace education in former Soviet Union and Scandinavian countries. Short Swedish, Lithuanian and Finnish case studies are presented and some conclusions are drawn up from these case studies.*

***Key words:*** *peace, education, war, society*

## **Introduction**

Peace education is closely related to other cross-disciplinary educational areas, such as education for international understanding, human rights education, multicultural/intercultural education and global education. All these educational areas are based on international treaties on human rights, and especially the United Nations Declaration of Human Rights (1948) and Unesco's Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974). Peace education has its roots in the history of peace movements of the 19<sup>th</sup> and 20<sup>th</sup> century, and up to the 1970s and 1980s it had a quite ideological and political character. The peak of peace education in Finland and Sweden, and most likely in Lithuania as well, was in the 1980s, in the light of the Cold War basically due to the "Helsinki Spirit", prevailing after the European Security Conference organized in Helsinki 1975, and then the movement also became more neutral and more commonly accepted. Later on, the actual peace education has been replaced by other trends, such as human rights education. In the 1990s, the United Nations recommended that all member states should make national strategies for human rights in order to make this education more systematic. These goals and principles are included in the basic values of the school curricula for compulsory and upper secondary schools, and also specified as to their contents. Very little is, however, known, what the situation of human rights or peace education is in schools.

A problem for analysis is the conceptual jungle around peace education: it can be approached on different levels; international, national, collective,

interpersonal and individual. Earlier, for instance in the 1970s and 1980s, the main emphasis was on international problems related to war, violence, poverty and injustice. Today, the focus has more and more shifted into interpersonal and individual level, and the purpose is also to prevent school violence and harassment. The **major aim** of the report is however to analyse and present peace education experiences (political as well as practical), conducted by different agencies such as state, civil society and educators in Swedish, Lithuanian and Finnish contexts.

One question the research project deals with is what peace education have meant and mean in different cultural, political and social contexts. Another issue concerns similarities and differences on peace education in documents produced by states and institutions, revealing thoughts of ambitions and implementation. Actions taken by teacher training institutions or other organizations for keeping educated young generations to preserve peace in all three countries is the last theme. Comparative reflections on the findings in the three case studies will be discussed at the end of the report.

**Methodology** used for gathering data:

- analyses of research literature and political documents;
- content analyses;
- interviews.

## 1. Case Study: Swedish Mapping of Peace Education

### *1.1. Conceptualisation*

Ideological, historical, and political, at least in rhetoric speeches, Sweden has been mapped as a neutral country during nearly the whole twentieth century. After World War II until 1990 a lot of peace education activities in the Swedish context can be classified as International understanding, Disarmament and Environmental education. After 2000 the focus has shifted to Multicultural and Conflict resolution education.

How to classify peace education, its contexts and purposes on an international research arena? What do some researchers in the field say in an overview perspective? Ian Harris, who has written a lot on the history of peace education, categorizes chronologically and points out five theoretical approaches in the history of peace education. He identifies the period from 1912 as International education, from 1948 as Human Rights education, from 1960s Development education, and from 1980s Environmental education. The fifth approach is Conflict resolution education, dated from 1974 when Maria Montessori published her book *Education for a new world*, original work 1946, (Harris 2004). Another researcher, Betty A Reardon, classifies in a different way. She separates education **for** peace from education **about** peace. Education for peace aims to lay the ground to require peace. In this category she includes International, Multicultural and Environmental education. It concerns consciousness on global issues, human differences, social and economic justice. Education about peace is based on knowledge of what peace is,

Human rights education, Conflict resolution and something she calls Traditional peace education - connected to broader peace processes (Reardon 1999).

This means that various analyzes of peace education can be made and as seen above, in the introduction of the Swedish case, the political agenda of a particular state is a factor of importance as well as the international political situation. In this case study some activities and trends in education aimed to create a peaceful society in Sweden, a context of 'relative tranquility' (Salomon & Cairns 2010, p. 3) will be presented and some conclusions will be drawn.

### ***1.2. Historical perspective before 1990s***

At the state level, in Sweden, the mayor shift in the school system after World War II was the development of a democratic and equal school, 'a school for everyone'. The curricula Lgr 69 (1969) was implemented and according to this policytext the teachers should speak for cooperation and warn against individuals and groups with uncontrolled power positions. The two world wars were central in the subject history and even the divided world in East and West. Questions concerning internationalism should also be treated, especially international issues and movements that could disturb the feeling of justice. United Nations and the history of this organization was very important.

Next shift came in the 1980s when the state left a lot of administrative and economic matters concerning schools to the local communities. Still there was a national curriculum, Lgr 80, but the content was not so detailed any more. Local profile curricula were encouraged. In Lgr 80 (1980) the society was not characterised by harmony and without conflicts. A connection between human, social and national conflicts and aggression, violence and war was seen. Education in school should give preparedness for peace work and deepen the understanding for international solidarity, respect for other cultures and way of living.

The international organization UNESCO has not been an important gathering platform for peace education in Sweden, but Sweden did join the ASPRO-school project as early as 1953, but left it in the end of the 1960s. It was based on international understanding. Pupils in different countries, north and south and even crossing the 'iron-curtain border' between east and west, were involved in activities to learn about each other's cultures and living conditions. Sweden joined the program again in the 1980s. During the first decades of the Cold War it was a questionable project, and a report from the eighties also pinpoints that it was difficult for the schools to get in contact with each other (Pikas 1987; ASPRO 1988).

Although the importance of Unesco in the area of peace education was not so big in the Swedish context, its statements had a great impact when the National Board of Schools took initiatives to stimulate peace education activities (Bjerstedt 1982; 1985; Thelin 1986). To implement the idea networks were built, and in the 1980s close connections between

the National Board of Schools, NGO:s such as Teachers for Peace, Teachers Education Schools and a lot of teachers in the classrooms helped to communicate the message. Interviews with teachers active in the 1980s show different experiences behind their involvement: education in Internationalism (Vilgot), solidarity with the third world (Maja), the Peace March to Paris (Viveka), resistance against NATO and the missiles in Europe (Göte) and global questions of survival (Ulla-Karin), interviews in Andersson/Johansson (Andersson and Johansson 2010b; Johansson 2010). The six interviewed activists had different professional backgrounds in the educational system such as: Teacher Education; the National Board of Education; Director of studies for the department of R and D; teaching at various Teacher Education Schools and in public schools. To sum up the interviews can be interpreted in three key concepts that emphasize the message within peace education of the eighties in Sweden:

- Experiences of an unjust and illegitimate world order and fear for a full scale nuclear war – a modern Armageddon.
- Action and willingness to act.
- To begin the peace work by working with yourself and your own values.

One member of the panel expressed this by a slogan of the time: “To find the global in the local and local in the global” (Conference video, Malmo University, 2009). That is why new textbooks were needed and produced, also by organizations and networks outside the school system. Behind this production it is easy to find arguments such as there were roots and

continuity within peace education in Swedish schools, but also the aftermath of the war in Vietnam and the stationing of missiles in Europe, the “Star War” highlighted – these experiences reveal deep existential questions of survival. The classrooms became a mirror, and reflected the values of the outside world. New kinds of textbooks were produced emphasizing children and youth as carriers of a hope for a better world and the importance of action, to do something as preparedness for the future (Andersson and Johansson 2010b).

Textbooks in history and social science used in schools produced narratives of the Swedish state. Inspired by Koselleck, Samuel, Somers and Jensen it is possible to analyze narratives of the Swedish neutrality and peace efforts in history textbooks produced since the fifties to the eighties. The textbook narratives of the fifties and the sixties emphasize the peaceful country which has stayed neutral in conflicts and stayed ready to defend the neutrality, also engaged in the foundation of the United Nations and rewarded by the world community for its efforts by the election of Dag Hammarskjöld as General Secretary of the UN. The actor is the governments of Sweden. The narrative could be understood as the non-alignment policy and peace becomes a part of larger narratives with strong symbolism about the modernization of Swedish society. The image of a peaceful Swedish state built on a policy of non-alignment becomes an important building block, and gives a framework for the interpretation and understanding of the process of modernization. This is one way to understand the narratives in the textbooks (Andersson and Johansson 2010a).



In the study of Swedish textbooks in history it is possible to interpret discourses and narratives of Sweden as a peaceful country over time (Tham 1955). But there are changes in the late 1970s and the changes in the textbooks result in two conclusions; one is that the actors in the world history through textbooks in the eighties do not only include the governments of Europe or the USA or the UN, but much more the people of Asia, Africa and Latin America. The Swedish nation also becomes an active spokesman against colonialism and unjust conditions in the world. The moral defence of the poor and dependent countries in Africa, Asia and Latin America is included in the Swedish peace efforts. This narrative has become an important part of the self-image of the Swedish nation; and the second conclusion is that the concept of peace has been redefined during the period and the redefinition is visible in the textbooks. It is not only the absence of violence which defines peace, but a fair world order as a precondition for establishing peace. Behind the thematic changes and the changes within the definitions of peace is a shift in values (Andersson and Johansson 2010a).

On an institutional level supporters of peace network were NGOs such as Save the Children, Swedish UN association and Alva and Gunnar Myrdal foundation, and institutions like third world development institutions, SIDA, and the ministry of foreign affairs, UD (Rudvall 2002). Some of these organizations produced instructing materials. Another agent was school-TV-programs, made by the National Board of Education and Swedish Radio and Television. A lot of radio and TV-programs on peace education were produced during this decade. Starting in February 1978 about sixty programs were broadcasted until the late 1980s, with titles

like "Star Wars - and peace," "Life and Peace, worship" and "Disarmament and Development". Educational radio broadcasts during the period October 1984-May 1986 produced 22 programs with titles such as "Teaching for Peace - training in peace education." The concentration in time is consistent with the picture from research on television's discourses as a reflection of social change in society. The discourse of the time could roughly be characterized as the starting point for Ronald Reagan's "Star Wars" and ends with the fall of the Berlin Wall and the Cold War (Andersson and Johansson 2008).

A key person in Teachers Education, Malmoe, was the professor in pedagogy Åke Bjerstedt. He started the project Preparedness for the future, built national and international networks. In the early 1990s he was appointed secretary of the Peace Education Committee, PEC, in the International Peace Research Association, IPRA (Bjerstedt 1996; Andersson and Johansson 2010c). During his leadership as a researcher in pedagogy at the School of Education in Malmoe he initiated the project "The internationalization of education. Problems and possibilities in schools work with the theme global survival". It became an umbrella arena for several activities and smaller projects. In the book "Develop peace preparedness" (1996) the project is summarized. It was an ambitious task the project group laid upon themselves. They analyzed earlier experiences and relevant research from other countries. They interviewed international experts and school authorities on their view on peace education. They studied thoughts, attitudes and values on peace, war, violence, future, immigrants, images on enemies and constructive ways of working with peace. They evaluated peace education, collected

data and experiences, and described it in miniprints and reports, aimed as ideas to teachers, teacher students and other school educators (Bjerstedt 1986; 1988; 1992; 1996).

International contacts and meetings were of great value for developing peace education during the Cold War and after. Reardon speaks about how important it was to meet, and to “experience how diverse we could be and still hold common human and educational values” (Reardon 1999:33). It was before the possibility of daily electronic conversations, she says. “Among them the meetings of the Peace Education Commission at the Summer School held annually in Sweden in the early seventies by the International Peace Research Association; the regular visits of American teachers to Soviet union and Soviet teachers to the United States in the 1980s before the end of the Cold War by Educators for Social Responsibility /.../ “(Reardon 1999:33). Teachers for peace also worked for international co-operation and, for example in 1984 there was a Nordic teacher education conference, which was the first international conference on peace education in connection with the United Nation Peace year in 1986. The UN conference was held in Copenhagen with ca 250 participants from ca 20 countries. A great impression on the participants was that delegates from Soviet and USA performed together in issues on peace education. The four Nordic Teachers for peace associations got the Unesco prize Peace Messengers (Rudvall 2002).

But both the military and the right wing politicians in Sweden were critical to peace education. The military worried about the willingness to defend the country among the youth, especially since the National Board of

Education advocated disarmament education. The critic from the right wing focused on why socialdemocrats should have a direct influence in schools by promoting peace projects. Critical voices were heard for example in connection with the Labour Peace Forum Movement (Arbetarrörelsens Fredsforum) when the organization in 1982 initiated The Schools Peace project, a competition in which pupils age 13-19 were invited by Alva Myrdal to write essays on the theme "Peace is necessary. Peace is possible". A lot of essays were sent in and judged by a jury, the winners visited New York and UN. This was repeated in 1985, with the theme "Never again Hiroshima. Let us live in peace" and the prime minister Olof Palme met the winners before they went to Japan. In 1988/87 the theme was "Peace and the environment" and in 1990/91 the theme was "Pull down all walls. Build bridges". The different themes reflect the change of the political situation and questions in time during the Cold War and the project used role models as for instance Alva Myrdal, who got the Nobel Peace prize for her work in the UN disarmament conference (School Peace project 1982-1991).

Although Peace Research studies at the universities were rather successful it was not connected to peace education in schools. Although the Swedish Church promoted a lot of peace debates it seems they stayed out of schools. Although an important women's peace movement arranged Peace journeys to different governments for dialogues, the gender perspective was not obvious in schools. But those perspectives were heard in the public sphere, as well as a lot of other occupational groups for peace, such as Doctors for Peace, Librarians for Peace, Journalists for Peace ... Popular comedians, artists, singers, and writers also produced a

wide range of peace messages in the public sphere. In the late 1980s the international movement “Don’s touch my buddy”, was a very vivid and visibly campaign both in schools and in the public sphere. It was however a kind of individual political standpoint for addressing multiculturalism. In the same time environmental education in the aspect of future consciousness connected with peace education became a great issue in Sweden in due to the accident in Tjernobyl.

### ***1.3. Policies and practices for peace education after 1990s***

During the 1990s the Swedish self image of neutrality was negotiated and slowly changed. Sweden joined EU. A new curricula Lpo 94 (1994), spoke implicitly on the importance of studying interational relations but focused on common values to be implemented in schools. At the same time the government opened up for free schools.

Rudvall (2002) points out that in the 1990s there were networks with teachers and school in the Baltic countries and in Hungary. In the same decade there were at least five international conferences and in Lillehammer, for the first time 140 (or 130) teachers from the former sovietrepublics from East Europe and Balkan participated. The theme was “Educating for Human Rights. From Vision to Reality”. A conference report was published by contributions from the Swedish Unesco council, and was translated to into Russian by contributions from the government in Norway (UD).

([http://www.peacelink.nu/Education/LILLEHAMMER%2096/0\\_lillehammer\\_contents.html](http://www.peacelink.nu/Education/LILLEHAMMER%2096/0_lillehammer_contents.html)).

Forum of Living History, a state supported project and institution as a service for schools, on studies of Holocaust started in Sweden. Its aim was also on knowledge production in values, norms and anti-discriminating. Critics on the focus of Holocaust was heard, the issue of oppression and genocide was widened and the communist system was also included, as well as for example Cambodia (Forum for living history).

In the new curricula Lpfö (2010) for pre-school children, teachers shall help children to work with conflicts, to sort out misunderstandings, how to compromise and respect each other. For older children and youth, curricula Lgr 11 (2011), four perspectives shall be visible in every subject: historian, environmental, ethical and international perspective. The last perspective is about solidarity, but not only in a global context but also around multiculturalism in Sweden.

On an interpersonal and individual level anti-discriminating laws were issued in the 2000s and strengthened to be an instrument of bullying-problems in schools. Social psychology-based programs, within a state perspective of peoples health (and sexual orientation) trying to build self esteem in small children as well, were developed, such as SET, (SEL), EQ (EI), and anti-bullyingmethods (Olweus and Farsta), often by consultants. School subjects like Life Orientation and Life Skills Education are seen in many schools today, but no national curriculum in these schoolsubjects exists. Critics on the evidensbased programs are heard, for instance from an evaluation conducted by the National Board

of Schools (Matti 2007). There is a risk of creating a therapy- and confessing culture and reproducing norms and value programs based on correcting wrong behavior on an individual child level and not helping children to question norms and values and develop some thinking of their own (Löf 2011).

Even for Teachers for peace conflict handling became the main issue (Sveriges lärare för fred). Some conflict handling programs and non-violence courses were offered by NGOs as peace education courses (Peace Quest, Peace in our hands, Civics ...). It is of high interest that some people engaged in Teachers for peace in Sweden recently have published two books on conflict handling; Haakvort (2011) and Utas Carlsson (2011). There has also been a big project on medling in schools in the north of Sweden (see for instance Kolfjord 2010).

#### ***1.4. Conclusions***

In a Swedish perspective following conclusions from the analyzes above can be drawn:

1. The curricula from 1969 and 1980 seem to have an international perspective based on a collective peace project of survival while the curricula from 1994 and 2011 seem to focus on an individual and interpersonal level of living together, mostly in the own society.
2. Human rights and democracy education have not been formulated explicitly as a central issue for peace education in Sweden, on the other hand multicultural education has become a core issue

3. Before 1990 networks of peoples movement and educational organisations worked together from a political left wing understanding of survival questions but after 1990 and onwards a liberal market school opened to consultants and peace organizations to work with conflict handling resolutions programs.

## **2. Case Study: Lithuanian Mapping of Peace Education**

### ***2. 1. Conceptualisation***

There are more than hundreds of variuos explanations for the concepts of ‘peace’ and ‘peace education’ in the research as well as in the political, sociological and cultural contexts. The Lithuanian educators discovered most simple understanding of the peace concept (Galtung, 1976) which refers to:

- nonviolence - peace with self;
- love and caring - peace with others;
- reverence for the environment and for all life - peace with nature

The concept of ‘peace’, developed in such a way includes values and attitudes, skills of conflict management, knowledge how to build up peaceful environment. Certainly it needs peace education which could be understood as the pedagogical efforts to create a world at peace. At the same time ‘Education for peace assumes peace in education’ (Haavelsrud, 2009).



Each society gives certain roles and tasks as for whole educational system as for the different parts of it. The role of peace education in contemporary Lithuanian society derives from UNESCO strategies on peace education and it can be described as 'to promote the development of an authentic consciousness' (*and peaceful behaviors – added by the author*) that will enable us to function as global citizens in making positive social changes. The transformational imperative must be at the center, both in knowledge and values (Reardon, 1999). The task for peace education of young people is to teach them to become 'peacemakers' - those who 'will seek to shape their societies toward peace' (Boulding, 1962). As far as this includes knowledge, values, beliefs and skills, the important function of education cannot be underestimated.

From sociological point of view there is always discussion: how the society is interconnected with the education as an institution. From this perspective we state that peace education and developments in the society is connected from both sides:

- education could be seen as a result of social developments in the society. If the society is peaceful it would help to make peace education more effective.
- at the same time peaceful social environment could be seen as a result of peace education. Most of innovative peace movements and actions are initiated and coordinated by highly educated personalities.

Contemporary societies do face some global challenges as the migration and developments of multicultural societies, extension of social exclusion and poverty, violence behavior and crime, etc (Bauman, 2000).

Sociologists (Zepa, 2000; Castells, 2010) suggest some ways to cope with them: social networking, strengthening social contacts, trust in belongings, developing the sense of communities. Education has to look for new ways to respond to these challenges as well. Some researchers suggest that peace education can be seen as a way to respond to global challenges, saying that peace as a concept, and thus peace education, cannot be separated conceptually from networking, connecting people in mutually productive, constantly interacting processes of teaching and learning.

To look more in depth into Lithuanian case of peace education a philosophical perspective on relations between ‘peace’ and ‘education’ would be of help:

- Education ABOUT Peace;
- Education FOR Peace;
- Education IN peace

## ***2. 2. Historical Perspective***

In soviet Lithuanian Republic (till 1990) peace education policies and practices were based on philosophy like ‘you wish to have a peace be prepared for the war’. Mainly it was education about peace. Actually, as the analyses of interviews showed, it was teaching about Wars much more than about Peace. Mostly heroic aspects of the wars won (names, places, other facts but not analyses of reasons, some conclusions not always true). Very often pupils get an opposite opinion on these events from family members (informant Jonas, 50). At Secondary education

level (informants Daina, 55; Vilius; 52) separate subject on military education was obligatory for girls and boys at about age 16. Main goal for teaching this subject was to prepared pupils to serve in the army at age 18. The obligatory military service lasted 2 years. For university students (informants Daina, 55; Vilius; 52) it was obligatory military course for males and certain medicine course for females. Each university or institute did have Military departments (males did receive certain military degree). After finishing university male students had to have obligatory military course for 1 year in the higher military positions. Analyses of textbooks (educational policy documents are not reachable) and responses and/or reflections of informants proved that this period could be title as a **War** Education (Bakonis, 2000) rather than peace education. And mostly it's relates to education '**about**'... with some small exceptions education '**for**'...

Peace education after 1990 could be seen from social perspective. Mostly it could be seen as Education **for** peace and **in** Peace, rather than **about** peace.

### *2. 3. Policies and practices for peace education after restoration of independence*

Some important political steps towards strengthening peaceful environment for the members of society as well as for strengthening educational provisions including teacher training were taken by Lithuanian politicians.

Law on Education of The Republic of Lithuania (2003) states that pupils have a right to:

‘to study in a psychologically-, emotionally- and physically-safe environment based on mutual respect.....’(Article 46).

The National Education Strategy 2003–2012, adopted By Parliament, 2003, do state provisions for teacher training:

An integral teacher training and qualification upgrading system...should be oriented towards the changing role of a teacher in knowledge society, and the new competences and values that are necessary for a contemporary teacher... as a creator of learning opportunities, learning adviser, partner, mediator, creator *of peaceful environment for each student at educational institutions at different levels (interpreted by the author).*

The National Core-Curriculum Framework For Primary And Basic Education, 2008, requires that:

After completing the basic education programme, the pupil acquires the social abilities:

- respects and tolerates people of various cultures, sexes, and social and age groups;
- knows his own rights and obligations and those of others;
- perceives himself as a member of a community or society. Constructively collaborates while seeking common goals;
- *is able to manage conflicts, creates and maintains friendly relationships, is empathetic and helps others.*

Content analyses of the curriculum help us to draw some elements of the curriculum, related to peace education. Curriculum intends to develop students understandings:

- a) of the role of citizen participation;
- b) of peaceful conflict resolution;
- c) of violence and its causes;
- d) of cooperation at national as well as at international levels;
- e) of some principles of world order, including the United Nations system;
- f) of war and its causes.

The content analyses of educational policy documents, social sciences textbooks and reflections of informants did show that peace education in contemporary Lithuanian society is based on some value based sociological ideas:

- Conflict is seen as the stick of differences (ideologies, ideas, actions, etc.);
- People are so different (different values, different interests, different views, different cultures, etc., ), so it's not possible to avoid conflicts;
- People must live together, because of one shared world;
- People have only *one way* to manage the situation – *to learn how to solve conflicts*.

In teacher training institutions as well as in school practices:

- teacher in peace education uses conceptual elements of the philosophy and the processes to structure formal, informal and ‘hidden’ curricula.
- peaceful environment is trying to be built up including classroom climate, tolerance, respect and those teachable moments that can transform classroom interactions and learning into peaceful way (conflict resolution, anti bullying programs, etc.)

That’s why it is so important during peace education processes to use certain type of teaching/learning strategies, as for example: constructive learning; cooperative learning; participative learning; community based learning; deliberative learning; inclusive learning; reflective learning.

Most of teachers participating in the research uses example of peaceful resistance movement ‘Sajudis’ and some action organized by this movement, described below. The texts are often followed by videos and music from that time (see the webpage [www.gce=hp&biwoogle.ie/search?hl=en&sour=995&bih=523&q=bunda+jau+baltija&oq=bunda+jau+baltija&aq=f&aqi=&aql=&gs\\_sm=e&gs](http://www.gce=hp&biwoogle.ie/search?hl=en&sour=995&bih=523&q=bunda+jau+baltija&oq=bunda+jau+baltija&aq=f&aqi=&aql=&gs_sm=e&gs)).

#### **‘Peaceful resistance way to Baltic Independence’**

‘**Baltic Way**’ is the event which occurred on [August 23, 1989](#) when approximately two million people joined their hands to form an over 600 kilometer (373 mile) long [human chain](#) across the three [Baltic states](#) ([Estonia](#), [Latvia](#), [Lithuania](#)). It marked the 50th anniversary of [August 23, 1939](#) when the [Soviet Union](#) and [Germany](#) in the secret protocol of the [Molotov-Ribbentrop Pact](#) divided [spheres of interest](#) in [Eastern Europe](#)

which led to the occupation of these three states. Lithuania was the first of the Baltic States where the movement now known as the Singing Revolution appeared. The ancient [Baltic](#) tradition of singing folk songs became an act of political protest when the independence movement was reborn in the mid-1980s. Later, hundreds of thousands regularly gathered in public places across Lithuania and sang [national songs](#) and [Catholic hymns](#). On [June 24, 1988](#), the [Sąjūdis](#), a political and social movement to lead the independence and pro-democracy movement, was established. The [national anthem of Lithuania](#) and the traditional national [Tricolore](#) were re-legitimised in Lithuania on [18 November 1988](#), officially replacing the [flag](#) and the [anthem of Lithuanian SSR](#). Five decades after Lithuania was occupied and incorporated into the Soviet Union, Lithuania became the first republic to [declare its independence](#) from the USSR on [March 11, 1990](#), and was later followed by Latvia and Estonia. However, almost all nations in the international community, except [Iceland](#), hesitated to recognize the restoration of Lithuania's independence until August 1991.

#### ***1.4. Conclusions***

Analyses of textbooks (former educational policy documents are not reachable) and responses and/or reflections of informants help us to draw some conclusions:

1. Peace education in Lithuania has very different connotation in the term of policies as well as in the terms of practices: before restoration of statehood (1999) and after. During Soviet times peace education could be title as a **War** Education rather than peace education. And mostly it

relates to education ‘**about**’ peace with some small exceptions education ‘**for peace**’.

2. Peace education after 1990 could be seen from social perspective. During last decades we can observe Education **for** peace and **in** Peace, rather than **about** peace.

### **3. Case Study: Finnish Mapping of Peace Education**

#### ***3.1. Conceptualisation***

In an article on peace education the peace researcher Johan Galtung questions the meaning of teaching peace education to pupils in schools when peace and war is decided between statesmen. Instead of focusing on either a national or an individual level in peace education he argues for the local arena as a working field for peace educators: “There is little one can do about neighbourhood, there is something inflexible about geography. But it makes sense to find out what the legitimate security interests of a big neighbour are, in the light of history. Finland learnt something about this through a painful, collective experience, and seems to have been able to convert the shock into positive practice in a peace system that works. Neutrality is a basic aspect of neighbourhood to a superpower, together with a policy of non-provocative and active peace politics.” (Galtung 1983:284).



The Finnish case is characterized by Security Policy, which consisted of Foreign Policy and National Defence Policy. The term was launched in the 1960s. The goals were to ensure national security, keep the country outside world crises, promote international peace and good relations with the Soviet Union. This was included in history and social studies curricula (Virta 2010).

Established in the boom of peace movement in Europe in the early 1980s, the non-governmental organisation Peace Education Institute is still today the main organization which is in Finland working in order to support peace education. In the course of time, the focus of peace education shifted into interpersonal and individual level, and the purpose is also to prevent school harassment (Virta 2010). Human rights have substituted peace as the umbrella concept in education for international understanding (discussions with Ahonen 2011 in Vilnius, Lithuania).

### ***3.2. Historical perspective before 1990s***

A Finnish UNESCO Commission started 1957, but what impact it had on peace education in the first decades after World War II is hard to say.

In reports of Bjerstedt (1986; 1988) on peace education in different countries in the 1980s, the Basic school law in Finland, from 1983, includes goal that pupils should develop a “will for peace” and also “skills to promote international cooperation and peace”. (Finland’s Code of Statutes, No 476, 2 §, 1983). Two years later, in 1985, following sentence was published in the national curricula: “Training for

internationalism is the core of ethical training of the school,” (Finnish National Board of Education, 1985).

According to a longer quotation in Bjerstedt (1986; 1988) the concept of internationalism in the policy document from 1985, mentioned above, is connected to personal skills as knowledge, thoughts and actions, and words of values as human rights, freedom, a global responsibility, respect, equality, justice, peaceful solutions, feeling of mutual interdependence... The text refers to recommendations of UNESCO and the United Nations document on Human Rights.

Behind this is of course the Conference on Security and Co-operation in Europe held in Helsinki, Finland, in 1975. The closing document, the Helsinki Final Act, was spread to all schools in Finland. The Helsinki “spirit” was besides words of respecting territorial borders characterized by words like non-invention, respect human rights, cooperation between states, peaceful settlements of disputes .... The document was signed by 35 nations and its aim was to build and support better relations between east and west.

Since the 1970s, after the shift to comprehensive education, there has been an official tendency to emphasis crossdisciplinary themes and integrative projects between school subjects. Education for international understanding and peace education related to it, and emphasis on UN human rights declaration in curricular goals (Virta 2010).

Bjerstedt (1986; 1988) mentions a manual of peace education, published by the Institute for Peace Research in Tampere, and “Wake up: A Peace Reader”, by Irene Kovanen and Ritva Markkula, 1986. There were also a lot of educational and psychological research connected to peace, and he refers to a bibliography by Helenius, Ollila & Pitkänen, from 1983. In a conference in Tampere as early as 1981, with Nordic educational researchers, peace education was a main issue. Letters to Bjerstedt also mentioned that peace education materials had been produced by many other different organizations and institutions, such as Finland’s Red Cross, Unicef, Finland’s U.N.Association and Finland’s Unesco commission.

In 1981 the Unesco prize for Peace Education was launched and it was shared between Helena Kekkonen of Finland and the World Organization of the Scout Movement headquartered in Geneva. She was involved in adult education in Finland but also on an international level. She organized “Meeting in Finland” every year, with the aim of bringing educators from east and west together, one of the few meeting arenas for educators from Soviet and America to meet each other (Aziz, Reardon 1991).

Riitta Wahlström was a peace researcher in psychology, at the University of Jyväskylä in Finland during the 1980s. She was one of the “experts” in many nations in the world who were interviewed in the Swedish professor Bjerstedts project “Preparedness for peace”, at the Malmö School of Education. She confirms that peace education is about human rights, equality and justice. In her own research she has studied peace education in primary schools but also attitudes among young people’s concept of

war and peace, and enemy images and peace education. As a witness of her time she describes a change in the attitudes towards peace education, there is now days a lively debate going on concerning the topic, although not so much are done in the classrooms. The law for Basic schooling and for Day care, from 1983, stated education for peace as internationalism, and it means “a clear legalization of teachers’ work in peace education”, she underlines. When Bjerstedt asks about the concept of disarmament education she answers that before it was easy to connect peace education with leftist propaganda, now days fewer people think this is something dangerous. Even if she speaks of basic knowledge of global problems and different countries, it is education connected to moral development and values she pinpoints (Bjerstedt 1990).

The national United Nations Association in Finland engaged itself in the promotion of teachers peace awareness. Moreover, another non-governmental organization the Peace Education Institute started its work 1981. In the webpage today it says that it is “the only non-governmental organization in Finland which focuses solely on peace education”. Its aim at the start was to support teachers in the field of peace education and to publish useful educational material. Since Helena Kekkonen was a member of the board it also had activities concerning adult educators. From early on there were connections to projects in Namibia and South-Africa ([www.rauhankasvatus.fi/peace\\_education\\_institute](http://www.rauhankasvatus.fi/peace_education_institute)).

As mentioned before the curriculum for the new Comprehensive Schools Act 1985 took an active standpoint and included peace education. This changed the situation and teachers wanted to know more about the

Institutes work, and the International Year of Peace 1986, declared by UN, gave the Institute more work.

### ***3.3.Policies and practices for peace education after 1990s***

There were major changes in teaching after the fall of the Soviet Union (Välimäki's textbook analysis, in Virta 2010). The concern of international peace, raised by the Cold War, gave way to awareness of wider global problems. 'Will for peace' was in the law of basic education (1999, § 2) substituted by the broad aim of good citizenship.

In the historywriting of the Peace Education Institute the world widened up and globalization, refugees, environmental issues and a lot of other aspects came into consideration. Peace education had to include more aspects. Besides the Institute got economical problems, due to cuts in official contributions. The work had to be built on volunteers. Tolerance became a core concept.

The webpage highlights the 9/11 terrorism after 2000, but says nothing on the topic of school violence and shootings in Finland that has taken place. In the new national core curriculum for basic education, 2006, described its value base as consisting of „topics as human rights education, equality, democracy, preservation of diversity and viability of the environment and acceptance of multiculturalism.“

In 2008 a Peace Education Network was founded, and members are Peace Union of Finland, Peace Defenders of Finland, Committee of 100 in Finland, People's Radio Association, Artists for Peace in Finland and Technology for Life. Connected to the network are different development organizations, and religious helporganizations like Diaconia and the Lutheran Church of Finland. The aim is to co-operate and to build a bank of educational material.

A search at the website for the National Board of Education for the concept peace education gave no result and human rights education gave one result. But there have been a conference on the topic „How to become a global citizen“ in 2011, and this was organized in cooperation among others with the Ministry for Foreign Affairs. The questions were: „What is global education? What are key competencies of global citizens in general education? How can priorities of global education be nationally identified?“

([www.oph.fi/english/102/becoming\\_a\\_global\\_citizen\\_an\\_international\\_symposium\\_on\\_competencies\\_of\\_global\\_citizens\\_2](http://www.oph.fi/english/102/becoming_a_global_citizen_an_international_symposium_on_competencies_of_global_citizens_2))

### ***3.4. Conclusions***

Following conclusions in a Finnish perspective can be drawn from the analysis above (discussions with Ahonen 201, Vilnius, Lithuania):

1. Peace education was an expansive agenda in the 1980s, with the non-governmental organizations like the United Nations Association and the

Peace Education Institute as active promoters of teachers awareness of the peace issue.

2. The historical experience of the tragic civil war in Finland 1918 seems not to be present in the peace education activities. Peace concern is rather founded on international experiences of aggression and violence.

3. Peace education is still in the 2000s implicitly present in the educational goals of good citizenship and human rights education.

#### **4. Comparative reflections: The three case studies**

The aim of this project is to contemporize and compare experiences of peace education before and after 1990s in Sweden, Lithuania and Finland, in three countries with different historical and cultural backgrounds.

The major questions we have studied, discussed and tried to answer during the project activities are:

- What does “Peace Education” mean in different cultural, political, and social contexts?
- What similarities and differences on peace education can be found in documents produced by state and institutions, revealing thoughts of ambitions and implementation?
- What actions are taken by teacher training institutions or other organizations for keeping educated young generations to preserve peace in the three countries?

*The concept peace education in the case studies Swedish, Lithuanian and Finnish contexts:*

The political situation before 1990s was characterized by the Cold War and nuclear weapon threats. Sweden took a neutral political standpoint, Finland had to keep good relations to their big neighbour in the east and Lithuania was a republic in the Soviet union. The findings in this study show that those facts mattered a lot for the interpretation of the concept Peace education. While international understanding was a common issue for both Sweden and Finland with a beginning in the 1970s, it is not so easy to get hold of findings from former Soviet union and the case Lithuania. The situation can be described like this: Peace education as a concept did not have strong traditions in Lithuanian education system during Soviet times. Mainly it was mentioned as a general idea in the history programs or textbooks for secondary schools and teacher training institutions. It is likely to compare with other countries as for instance Estonia where „friendship of all peoples and nations“ was a core educational message (Ahonen 1992, p 102). There were however some differences between the Swedish and the Finnish approach to peace education. While in the former country disarmament education was a huge part of the concept, and could even be advocated in schools, in the latter country security politics probably held back focus on such an interpretation.

After 1990s and the independence citizenship education, democratization and human rights education have become issues of importance in Lithuania. Those are subject of importance for Finland and Sweden as well, but a global perspective seems to be strong in the Finnish



perspective and multicultural aspects are highlighted in the Swedish case. Of course this can only be seen as tentative results in connection with the sources available, deeper research would be needed to know more about the situation.

But for sure two organizations, UNESCO and UN, and their manifests have played various roles in the three nations during different times when it comes to peace education policies, but it is obvious that they have had a great impact. An interesting result of the concept discussion is that the words **about**, **for** and **in peace education** can be used differently, in the Lithuanian case the interpretation **about** peace was connected to war heroes while Reardon kept the same word for human rights and conflict handling.

*Ambitions and implementation on peace education issues produced by states and institutions:*

It is also clear that the National boards of School education in the three different countries have had impacts on peace education, for instance by setting up goals in curricula connecting to peace education. In Sweden the work began in the 1970s, in Finland it is obvious in the curricula from the 1980s (but it began in the 1970s as well) and in Lithuania it was not until after the restoration in the 2000s it was clearly visible. In Sweden especially in the 1970s and 1980s the state school authorities supported peace education by publishing instructions and educational service material but also by supporting teachers networks and by giving money to peace education research projects. In Finland the Peace Education Institute was founded with support from the state. In a

comparative light it seems like this institute in some ways was a unique arena. In Sweden there were no platform as a peace education institute but a lot of political actors who were involved in peace education. Lithuania on the other hand has a different history, with active teachers after 1990s. From the work made by Bjerstedt (1988) we know that in the Soviet union since 1983 every school year started with a „peace lesson“, in 1985 this lesson was celebrating 40-year memory of the end of the second world war and foundation of the United Nation. There were also international clubs promoting friendship. This could be characterized as war education in the light of warheroes and defence activities, confirmed by the case study of Lithuania and in an official letter from School authorities in Bjerstedt (1990). The changes in curricula in Lithuania after the restoration seems to have been major. Living together in a peaceful environment is an important message in education. Goals like showing respect, have friendly relations and be able to solve conflicts because people are different and there is no other opportunity than to live together have been emphasized in the policy documents from Lithuania.

*Actions taken by teacher training institutions or other organizations to preserve peace in the three countries:*

In Sweden it is hard to identify peace education within the teachers training institutions today. Conflict handling educational goals are often hidden in courses called Pedagogical leadership, Social relations in school or even Group dynamic. Knowledge based courses called Globalisation, Democracy or Intercultural understanding are more visible. To conclude - peace history and peace education is not a subject in teachers training and peace education is not a subject in peace research studies. But findings in

the Swedish case study show that a lot of other actors and organizations want to make an impact in the minds of the teacher students now days. In Finland the Peace Education Institute is still there, producing educational material and offering courses together with the organization Peace Union. The tradition of internationalism as globalisation in different ways is at the frontpage of the national school authorities in Finland. It seems like teachers students in Lithuania have a better opportunity to connect with a living perspective of peace education, maybe due to their history.

Among actions taken by actors in connection with peace organizations it is interesting to notice that a couple of narratives highlight the importance of meeting places between east and west, between teachers and researchers from USA and Soviet Union. Meeting places in Finland, Summer school activities in Sweden, Teachers conferences and networks in Copenhagen and in Norway. Those narratives tells us more about the difficulties to meet during the Cold War than anything else, but anyhow it is an interesting result.

The result of this comparative study maps out both similarities and differences. Mostly differences concerning arenas, actors and policies, but there are a lot of similarities to be found concerning the change of concepts used connected to peace education. In this perspective there is a point in contextualizing the concepts and the activities with departing points in the historical development of different nations. Murakami (1993) shows this in an excellent way when comparing peace education in Britain and Japan. Despite a long history of education for peace within the educational tradition in Britain it was not until the 1980s that peace

education movement became important in this country. The main interest became causes for war and conflicts and to study how to solve them. In Japan peace education started in 1951 after the A-bomb in Hiroshima, but had a decrease between 1955 and 1965, and after that it then became important for the victims to tell next generations about their experiences and to foster pupils and students attitudes against war.

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