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POLICY, ORGANISATION & COMMUNITY ACTION LEARNING

EDUCATION FOR A BETTER TOMORROW

TOWARDS A CURRICULUM FOR PEACE, SUSTAINABILITY AND INCLUSIVE CITIZENSHIP IN COLOMBIA

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Introduction

Education is for life. Education in its broadest sense is about identifying and developing our capacities to live our lives to the full as valued members of our communities. In shaping educational systems and delivering quality education, we need to be guided by a vision of the kind of world we want for the future so that everyone can realise their talents and make their contributions. Most simply we (the three authors*) define this future as one in which we are able to live in harmony with ourselves, each other and the natural world of which we are part - a vision articulated more fully in the Latin American philosophy of *buen vivir*[1].

Expressed more technically in the sub-title for this pamphlet, we focus here on **education for peace, sustainability, and inclusive citizenship**[2]. We argue that these three objectives are intrinsically connected in building a better future for Colombia. We must learn to live sustainably if we are to protect the wonders of our natural environment and ensure we are not consuming more than our finite planet can support. We must change the ways in which we relate to each other so that everyone is able to contribute to sustainable practices and feel fairly included in our communities. Both of these requirements can be better achieved through peace, by which we mean not just an end to armed conflict but also the gradual process of building trust in societal arrangements which promote democracy and social justice. And, in all this, we must recognise that education is not independent of society: rather *existing* societal arrangements (represented for example in the divisions within our communities and how power is exercised) impact on education just as education seeks to transform our communities for the future.

We offer this pamphlet as a resource to interested people - teachers, students, educational policy-makers and civil society leaders - working to identify how education can be improved so as to better play its part in building a peaceful, sustainable and inclusive future in Colombia. In particular, we offer a framework for curriculum development towards this goal.

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Transforming Education: Key questions

At a time when, locally and globally, children face huge uncertainties about the kind of world they will inherit as adults, we start from the fundamental question for all education: ***what do these children need to prepare them for this unknown future?***

Looking ahead 10-20 years, we can envisage that today's children will themselves have families and be responsible as mature local citizens for the kind of lives they share with others in their communities. So we invite attention to a stronger question:

> ***What education do these children need to prepare them to shape a better future for themselves and their children?***

There are many challenges to human development in Colombia but the most important here and globally in the 21st Century is concerned with whether humankind can find a way of living in harmony with our natural environment. If we don't successfully address this challenge, all the others will be of little significance: so our first theme is *education for sustainability.*

Colombia celebrates its biodiversity. Thanks to history its human population is also very diverse. Just as the natural world thrives on biodiversity, we argue that both achieving a sustainable future and living cooperatively with our neighbours require that we value human diversity and welcome everyone's contribution. We set out to explore therefore what it would mean to achieve *a sustainable and inclusive future*.

In recent years there seems to have been significant progress in the major initiative to end Colombia's long-running armed conflict, even if many ordinary people remain sceptical about the outcome. Clearly, ending the armed conflict is only one big step - albeit a vital one - along the path to creating a sustainable peace which addresses the damage done to Colombia over the past six decades and builds a more just and inclusive society. In this larger task, education in its broadest sense has a potentially critical role. Writing at the start of 2016 therefore, we have chosen to look more closely at *education for peace*[3]*.*

Our basic proposition is straightforward, even if some of the detail is not. In addressing our stronger question (above) we need to work 'backwards' from the future to identify what we need to do now in our schools and other educational settings to anticipate that future.

We shall be asking in turn:

- What might a peaceful, sustainable and inclusive future look like in the many different places which make up Colombia?
- What would students in this generation need to learn in order to create this future?
- How can educational leaders and their allies bring about the transformation of today's schools so as to promote this learning?
- How can schools work in partnership with their communities to create the wider conditions for success in this transformation?

The 21st century imperative: living in harmony with nature

It is the Western 'rich' countries and now also rapidly industrialising large countries like China and India which have most responsibility for the global efforts required to tackle climate change and protect our natural heritage. However Colombia, with its amazing biodiversity and equally diverse climate but also growing economy, extractive industries and large-scale agriculture, needs to be part of these efforts. No country can be isolated from these global issues.

Essentially we can't go on as we are. There is overwhelming scientific consensus[4] that the threat posed by man-made climate change is both serious and urgent. Failure to rise to this challenge would promise an intolerable future for later generations as we destroy our own habitat and the wonders of nature that depend on it. As is quite visible in the massive extinction of species and rapid disappearance of the polar ice caps, our culture of over-consumption is causing huge damage to important eco-systems upon which human well-being depends. These environmental crises are closely connected to the failure of the global economic system from which we seem to have learnt very little. We are living with massive and growing inequalities both between and within countries that make many dysfunctional for their own people[5]. In most of the 'richer' countries, people's life satisfaction is declining.

It doesn't have to be this way! As citizens we can join together with hope to address these multiple crises and regain control over the future, accepting our responsibility to today's young people and those who will come after. We can develop a more intelligent perspective on the inter-relationship of environment, economy and society that recognises the ecological limits to human activity. We can create a new vision of achieving *Prosperity Without Growth*[6].

This is not just a theory. Across the globe, these new ways of thinking are finding a myriad of practical expressions locally, most notably in the *Transition Towns* movement[7], now a global network of citizen-led initiatives bringing people together to tell a new story about the places where they live and what they could become in a sustainable future. As just one example, we are impressed by some excellent work in New Mexico that has involved local people mapping in detail the future patterns of energy and food production they will require to live sustainably[8].

In every locality we will need similarly radical thinking about housing and transport, mitigation of the effects of climate change and protection of the local environment, and how we are going to live together in these different times.

A compelling vision

Box I draws on these local innovations to start the process of *Envisioning a Better Future.*

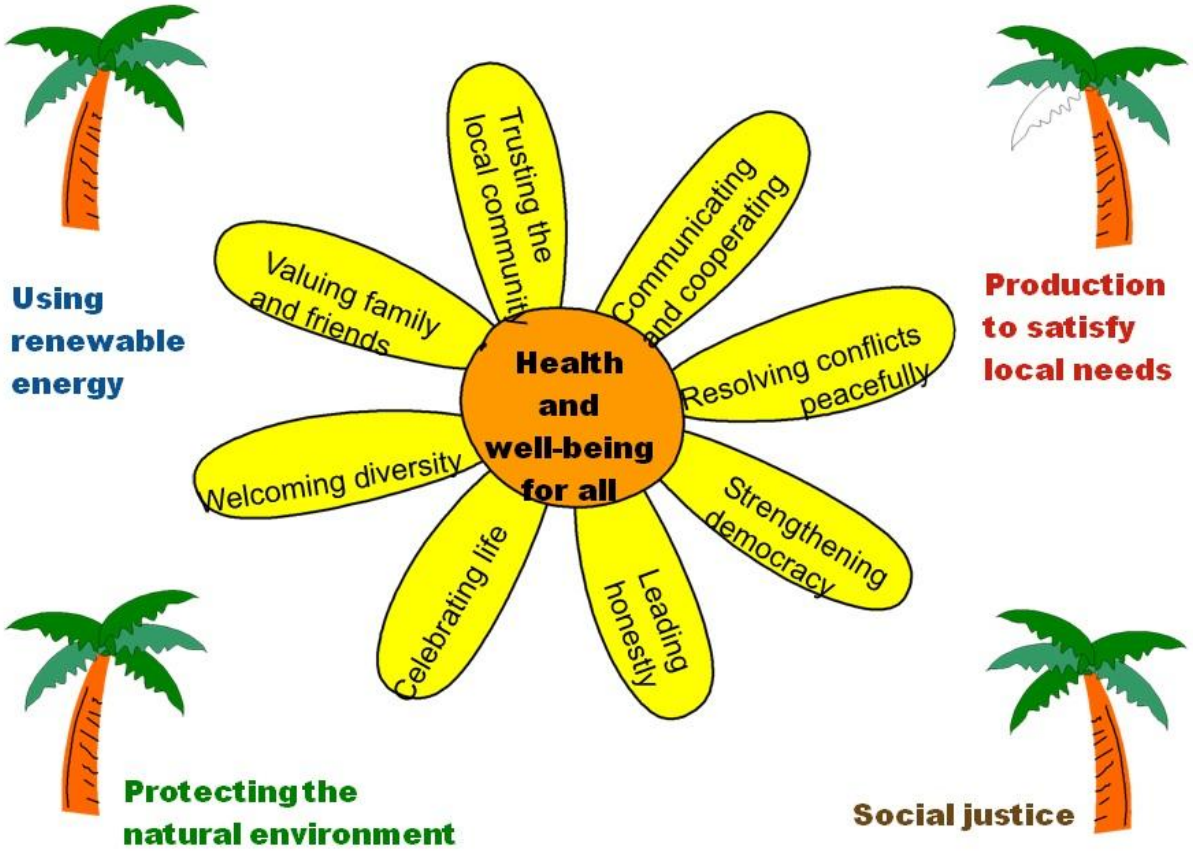
We suggest that the goal should be to secure health and well-being for all in our communities. The practical details of what will be required to achieve this have to be worked out in each place, as the New Mexico example suggests, but given the major threats we have identified, we shall certainly need to find ways of:

- Protecting the natural environment, promoting biodiversity, looking after our forests, conserving our water supplies.
- Using less energy and generating what we need from natural sources: the sun, the wind, flowing water and our own efforts, for example through pedal power.
- Producing most of what we need to consume locally, especially food, and changing our diet away from animal husbandry.
- Treating each other fairly so that everyone feels committed to helping with these tasks and everyone gets their share of what is available.

In turn these requirements for living sustainably require big changes in economic and social organisation – and the values on which these are based. The current version of global capitalism is economically illiterate. Stability is dependent on ever increasing growth in consumption in a finite planet; a psychological correlate makes materialism central to our social identity: 'I am what I buy'.

Looking to the future we shall need to have established and acted on a better set of values that include:

- Defining 'prosperity' not in terms of consumption, but rather as residing in the quality of our lives, the health and happiness of our families, the strength of our relationships, and our trust in the local community.
- Communicating openly and honestly about what concerns us and working cooperatively with others to address local challenges.
- Seeking to understand conflicts and resolve them peacefully.



Box I. Envisioning a Better Future

And to achieve these changes we shall need to enhance the capacity of our communities to solve problems together through:

- Strengthening everyday democracy: the opportunities citizens have for influencing the things that affect their lives.
- Establishing authentic civic leadership that can mobilise all our contributions.
- Building respect for everyone's human rights and actively welcoming diversity in our communities.

And finally here, we shall need to recognise and build on Colombian traditions of art, music and dance so as to ensure that there are lots of opportunities to express and explore our feelings, celebrate life together and appreciate our new relationship with the natural environment[9].

Making everyone a part of this

The photo below is of a coral ecosystem, actually one of the vital ecosystems most threatened by current human behaviour. We know that natural ecosystems thrive on diversity. So it is in human society. Everyone is different. Human life also thrives on diversity when we ensure that difference is welcomed and everyone encouraged to contribute their distinctive skills. Diversity fosters the creativity we need to overcome new challenges. Inclusion promotes the solidarity we need to build a better future.

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Education for a better tomorrow

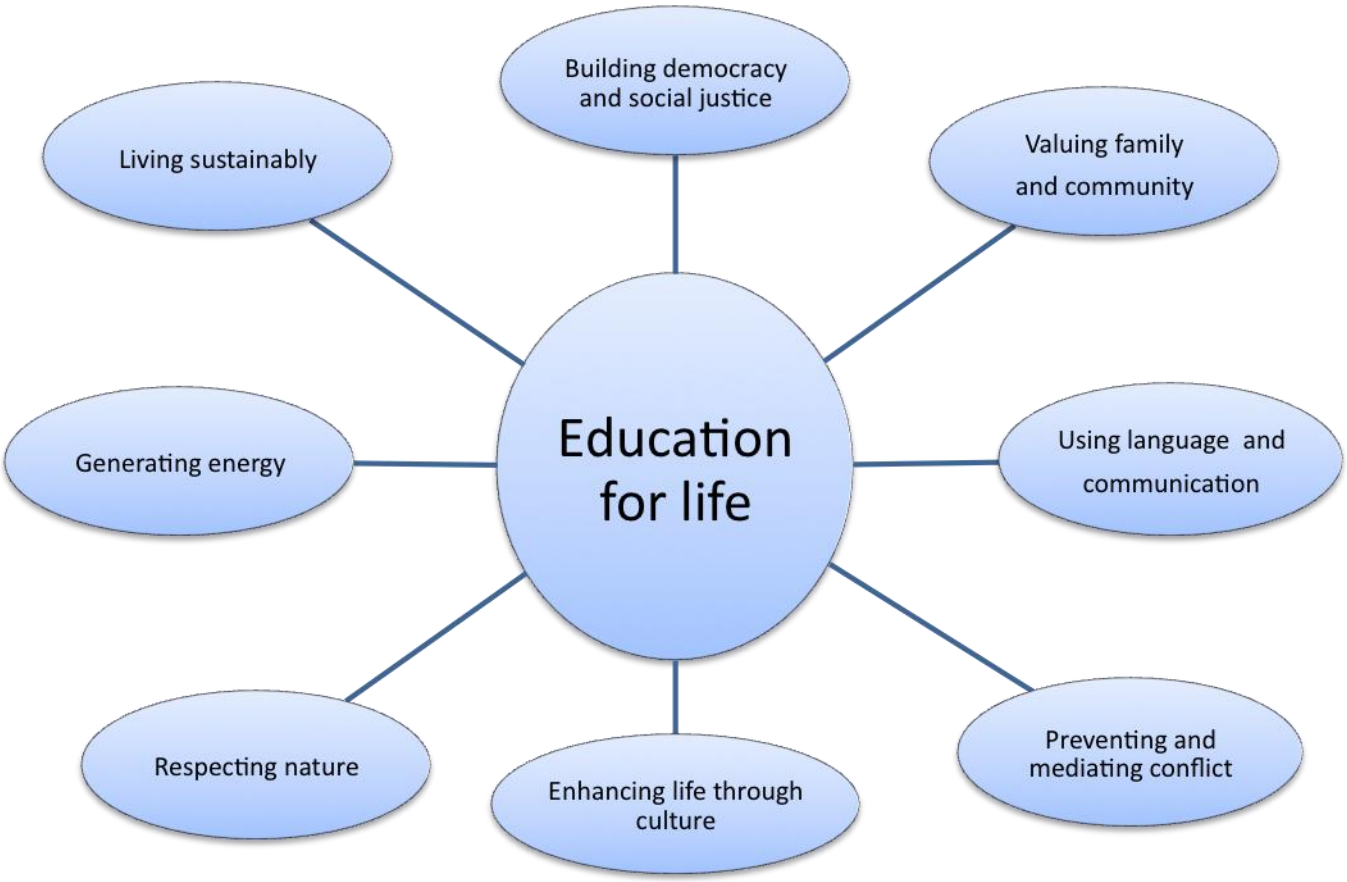
Therefore, working back from the future, what does this mean for the education of today's children and young people?

We take a broad view of education as being about what students *learn* from their daily experiences, not just what they are *taught*. Clearly school is central to this but so is family and indeed we can think broadly of education as including experiences with other students, everyday life in their communities and more distant influences, most obviously from the internet and other mass media.

Schools cannot control the other elements here but they can help to orchestrate what students learn from this variety of influences, not least by encouraging a culture of critical reflection in the classroom.

This brings us to Box II. If education is preparation for life, by reflecting on Box I, our vision of a desirable future, we can start to identify key topics in an education for tomorrow. We have drawn out eight topics which we characterise as: Respecting nature; Generating

energy; Living sustainably; Building democracy and social justice; Valuing family and community; Using language and communication; Preventing and mediating conflict; and Enhancing life through culture.



Box II. Education for Life

We are also speaking here about both what students learn and how they learn, although of course 'what' and 'how' are interconnected.

Let's make this clearer by expanding Box II into two further Boxes. In Box III we distinguish how some key elements of the curriculum are often described in traditional schools – and what we might expect in schools transformed to anticipate a better future.

What students learn

Comparison ...

TRADITIONAL	TRANSFORMED
Mathematics Science	RESPECTING NATURE examining climate, biodiversity, energy, etc.
Geography Technology	LIVING SUSTAINABLY investigating water, food, housing, work, travel, finance, etc
History Ethics and values	PARTICIPATING IN SOCIETY learning about citizenship, democracy, truth-seeking, justice, etc
Social Sciences Healthy life styles	RELATING TO OTHERS exploring family, health, communication, reconciliation, etc
Languages Literature Arts	APPRECIATING CULTURE engaging with different beliefs, language, literature, arts, etc

Box III. Traditional and Transformed Curriculum

We are not suggesting here that all the traditional curriculum and ways of studying it should be abandoned. But what the two arrows at the top signify is that when we are studying traditional 'subjects', we should try wherever possible to show their relevance to the content of the transformed curriculum and when we are exploring the new curriculum, we should draw attention to how traditional disciplines contribute to our understanding. For example, we need some physics to understand climate change and its likely effects on rainfall.

There are different ways of expressing the new curriculum but in our analysis we have clustered the 8 topics in Box II into five main themes concerned with: Respecting Nature, Living Sustainably, Participating in Society, Relating to Others and Appreciating Culture[10].

Box IV focuses on how students learn. The transformational proposition here is that if the future requires active citizens with different skills, thinking critically and working collaboratively to find sustainable solutions to 21st century challenges, then these attributes need to be developed during their school years. Education needs to recognise

the value in everyone and help young people find a positive identity, knowing that there is much that they can contribute to their families and communities.

The excellent Latin American film *La Educación Prohibida*[11] sets out many of the weaknesses in traditional educational practice. It draws attention to the contradictions inherent in trying to develop the competencies required for active citizenship through an educational philosophy based essentially on instruction and the teacher's authority. By contrast, the right-hand side of this Box identifies some key features of what we are calling 'education for life': in classrooms which welcome diversity, we shall need learning to be tailored to each student; learning will need to engage our hearts and our hands as well as our minds; creativity will be fostered; teachers will encourage student participation in the work of the school; and children will learn how to cooperate with others so as to achieve shared goals, including that of making their school a great place to learn.

What students learn

TRADITIONAL	TRANSFORMED
Standardised	Personalised
Focused on knowledge	Focused on the person as a whole
Conformist	Creative
Competitive	Collaborative
Led by teachers	Participative
Divisive	Inclusive
"La Educación Prohibida"	**Education for life**

Box IV. How students learn

Education, conflict and peace

Much of the argument so far in this pamphlet is relevant to most national education systems. What is distinctive about Colombia is the urgent need to harness education to building peace in the emerging post-conflict society. As we have argued from the outset, *education for peace* has distinctive requirements in situations of post-conflict but these cannot just be 'grafted onto' a traditional education system characterised by some of the features identified on the left-hand side in Boxes III and IV: rather we need a developmental approach to education which welcomes everyone to the classroom in a spirit of equity and prepares young people for adult citizenship in sustainable communities.

In Colombia, the long-running armed conflict has had massive consequences for community life and social cohesion. There has been more than 50 years of civil war between government forces and guerrilla groups, complicated by the participation of right-wing paramilitaries and the violence associated with the illegal drugs trade. Over six million people have been displaced from their homes and land, mainly from rural areas. According to the report of the Historical Memory Group[12], at least 220,000 violent deaths arose from the conflict. Of these, about 81.5% are civilians who did not participate directly in hostilities. Young people have had their education disrupted and many have been recruited into gangs and the armed conflict itself; the wider culture has become inured to mistrust, violence and corruption; and there is often a lack of confidence in public institutions. How can education play its part, especially with young people, in addressing the challenges arising from this history and help build a sustainable peace?

Of course there are many dimensions to this question. There will need to be significantly greater public investment in the education sector from the early years onwards, especially in rural areas, to ensure greater equality of access to good education and address the needs of the many children growing up in conditions of vulnerability. There will need to be special efforts to reincorporate young people into education, formal and non-formal, who have been 'lost' to the conflict. And as we have just argued, there will need to be a radical change in the *practice* of Colombian education, away from an emphasis on transmitting knowledge to a more developmental approach which sees education as a route for young people to develop their capacities, for example in applying ethical principles, thinking critically and showing empathy for others.

Education policy in Colombia is struggling with this challenge. Since 2004, the Ministry of Education has been propagating a set of basic standards addressed to the development of citizen competencies (concerned, for example, with peace, democracy and diversity) and establishing *aulas en paz* (classrooms in peace) to promote these competencies, but not without many of the contradictions discussed earlier and the inherent inequalities which arise in countries where there is a large private education sector[13].

Looking at the eight elements identified in the Box II, especially 'Building democracy and social justice' and 'Preventing and mediating conflict' as well as the transformed curriculum in Boxes III and IV, we can start to identify in more detail what might be called *A curriculum for sustainable peace.* A recent book[14] by the British author, Jeremy Cunningham, suggests a helpful framework for curriculum development which he summarises in terms of a 3 x 3 matrix (Box V).

This matrix identifies three key concepts in conflict transformation which we have already identified in Box III and which Cunningham defines as follows:

> *"Truth-seeking means attempting to uncover and analyse the sources of civil war and acknowledging the suffering of victims. It includes the understanding that there may be varying truths, depending on the perspective of the viewer. Reconciliation denotes the readiness of former opponents to live alongside each other, laying aside the desire for revenge and cooperating for durable peace. Inclusive citizenship means the process by which diverse groups are actively supported in participation at all levels in their own society with the aim of improving the quality of*

life for all.' He also distinguishes between three elements of what is learnt through the curriculum: *"knowledge and understanding; skills; and values".*

Of course, filling out this matrix with detailed curricular proposals needs to take account, of the particular context - for example, whether we are considering urban or rural settings and the extent to which local people have been, or still are affected by the conflict. We have also to think about what is appropriate under these headings for children and young people of different ages.

Our meetings with Colombian educational and community leaders in different places during 2015 provided an opportunity to consult others on what should be in these nine boxes and how they can best be learnt in different circumstances and at different ages. We have 'pencilled in' some curricular suggestions from these discussions in the hope of stimulating wider thinking about what will be most important in Colombia.

So, the matrix as a whole encourages us to treat students as developing citizens with rights and responsibilities, who can learn about later political participation by being active participants in developing their school. In turn, this may lead us to consider ways in which students can be a part of identifying the rules for classroom behaviour, including those which relate to settling disputes peacefully.

Attending to the whole school experience invites us to think about what can be accomplished in the play-ground, playing fields and after-school clubs as well as in the classroom. Sports and games are an obvious vehicle for learning about fair play and practicing team work (as we shall see in the example of *Tiempo de Juego* discussed in Box VII). Clubs may offer opportunities to learn disciplined ways of debating contemporary issues and perhaps exercising leadership among peers. Cultural activities, including art and theatre, may provide ways of both expressing and exploring feelings about difficult issues.

	Knowledge and understanding	**Skills**	**Values**
Truth-seeking	*Different perspectives on recent history*	*Listening without judging* *Critical thinking*	*Tolerance of divergent interpretations*
Reconciliation	*Victim experience* *Nature and causes of prejudice*	*Problem-solving* *Cooperation and teamwork*	*Empathy* *Equal respect* *Forgiveness*
Inclusive citizenship	*Principles of democracy and justice* *Human rights*	*Welcoming diversity* *Deliberative discussion*	*Respect for human rights* *Belief in procedural fairness*

Box V. Education for peace: A framework for curriculum development

Reviewing different boxes in the matrix, we can think for example about how listening to victims in a safe environment (either directly or perhaps through the mass media) can contribute to building understanding about recent history and empathy for people suffering

the consequences. Listening to former combatants may help challenge prejudices and invite attention to ways of fostering the re-integration of people caught up in the conflict.

Similarly one aspect of understanding reconciliation may need to involve critical thinking about the tensions which exist between justice and the requirements of a negotiated peace. For older students, problem-solving and deliberative discussion skills might be advanced through examining the suggestions in Adam Kahane's book[15] *Solving Tough Problems* (summarised in Box VI). One focus of the exploration of the values underpinning inclusive citizenship might be about the importance of equal respect and opportunities for all ethnic groups, genders, and spiritual beliefs. And so on.

Adam Kahane, a global peace facilitator, in his book *Solving Tough Problems* makes the simple but powerful observation that we have to bring together the people who are on different sides in creating current problems in order that they can co-create the necessary solutions. To achieve this through talking and listening to each other is not easy. Kahane suggests that we need to:

- Pay attention to how we ourselves are thinking and feeling, talking and listening and try to express what we want honestly.
- Remember that even when we feel certain, we may not know the full truth about things.
- Engage with others who come at these problems from a different perspective and try to listen to their views with empathy.
- Reflect on how our own actions contribute to things being the way they are.
- Listen carefully to what is emerging from everyone's views and ideas.
- Open ourselves up to seeing and doing things differently.
- Stay hopeful that we can contribute to building a better world.

Box VI. An approach to solving tough problems together

Increasingly as we think creatively about this curriculum for sustainable peace, we will also be searching for ways of integrating these aspects of the curriculum into activities which address other dimensions of the Transformed Curriculum like respecting nature and living sustainably. Likewise, initiatives to include people with different experiences and perspectives on the conflict in the classroom will be assisted by efforts to establish a culture of inclusion in the school more generally.

In our 2015 journeys in Colombia, we found some of the most illuminating efforts to implement these ideas in the field of 'popular education', that is educational initiatives outside the formal school system, which start from a commitment to equality and inclusion. We provide a detailed case study of one such set of initiatives, led by the charity *Tiempo de Juego,* in an Appendix. Box VII provides a short summary.

Tiempo de Juego (Time to Play) is an NGO that works with children and young people in some of Colombia's most at risk communities (in Cazucá, Cartagena and Santa Marta) with the aim of tackling the frequent issues facing children in their neighbourhoods, issues such as drugs, gangs, recruitment into armed groups, child pregnancy, helping them discover a better future for themselves, their families and their communities. This is mainly through participation in sport, artistic and cultural activities. This initiative began in 2006 in the south of Bogotá, in Cazucá, an informal settlement where the majority of the population has been displaced from other areas by the conflict.

Tiempo de Juego starts as a football school that incorporates two essential elements: the "football for peace" methodology, as a tool to promote principles for living together peacefully (values such as teamwork and tolerance), gender inclusion and life skills and a "monitors" model, that promotes leadership of the young people, so it is they who promote and coordinate the activities. Tiempo de Juego has supported more than 2500 children in Cazucá, Cartagena and Santa Marta through their activities and their work has produced a positive impact in the communities where their work more widely. It has contributed to the construction of a more positive community identity and it has transformed abandoned community spaces, for use in sport or cultural activities.

The Foundation pursues a *pedagogy for peace*. It recognises the rights of children to be respected, grow up protected from exploitation, participate in formal education and join in artistic and cultural life. It seeks to work in partnership with the young people and their families. It aims to show young people that a different future is possible. All its activities are infused with an ethos that young people need the opportunities and support to discover themselves, develop their own 'life plan' and live their dreams.

Box VII. Popular education for peace: the example of *Tiempo de Juego*

Transforming today's schools

Probably most schools and indeed local educational systems in Colombia fall considerably short of delivering *education for a better tomorrow* in ways which meet the triple challenge of advancing peace, sustainability and inclusive citizenship. Important though popular education initiatives like *Tiempo de Juego* are, the larger challenge is to transform the formal education system for all children.

To meet this challenge successfully will require the contribution of many players. Government (and its regional and local partners, especially the municipal authorities) have the main responsibility for policy, resources and support for change. Universities and other development agencies (for example, the large Foundations) have an important role not only in educating teachers and other professionals but also in fostering innovation. Civil society organisations can bring distinctive expertise, especially in reaching the most marginalised young people.

However the largest resource to educational transformation is teachers working with other staff and parents in individual schools with the active participation of their students. We give particular attention here to how they might provide the grassroots leadership for advancing this agenda.

Box VIII provides a planning tool for teachers leading transformation in their own schools to plot the route to achieving the vision set out in our Box II and developed in subsequent Boxes. Box VIII comes from a short guide[16] identifying key features of what we envisage as a journey of discovery in every school. The focus here is on the processes required to achieve transformational change 'from the bottom up'.

Box VIII. Plotting the route to school transformation

This journey starts when some good teachers come together to ask the question with which this paper began: What education do our students need to prepare them to shape a better future for themselves and the next generation? It makes progress as these teachers seek to involve colleagues and also find ways of engaging students and their families.

It goes further when local participants agree that the purpose of education is to equip every student to play their part in community life and start to create their vision of what this should mean for educational practice as we have done in Box II. In turn this vision provides a framework for consulting on what's working around here and what isn't, a little as *La Educación Prohibida* does more generally. It will be important here to think about the local context and the extent to which division within communities and the effects of past conflict need to be addressed within the school experience.

Then the whole school can be involved in identifying priorities for what needs to change and taking some positive action. For example, one priority is likely to be making respect for the natural world (as in the philosophy of *buen vivir*) central to the curriculum and encouraging students to explore the environment of the school. Another is likely to focus on ensuring the school welcomes the full diversity of people and cultures represented in its community. A third will involve consideration of how best to strengthen *education for peace*, drawing perhaps on the framework set out in Box V. And as we say above, we expect creative leaders will always be thinking about how these different but related aims can be integrated in particular activities and established as part of the school's culture.

Box VIII also seeks to suggest that, as these efforts gather momentum, transformation needs to be made central to the School Improvement Plan and increasingly reflected in local education policies.

Of course, school principals and teachers themselves require opportunities and support for developing their competencies in these processes. Teachers we met in the 2015 journeys recognised their need for safe spaces for reflecting on their own experiences of life in Colombia, including the conflict, perhaps drawing on some of the suggestions from Adam Kahane, summarised in Box VI. They also saw the need for more opportunities to share with colleagues what they are learning from their own efforts to change school culture and classroom practice. Working with Colombian colleagues in 2016, we aim to collect and share more case studies of educational initiatives which illustrate school transformation[17].

The school in the community

In these ways, schools can strive to create the conditions for children and young people to explore, learn and work together in a climate of security and mutual respect. But as we have already noted, schools are not islands: they are part of local communities which to varying degrees are characterised by inequality, social exclusion, continuing violence ('post-conflict' does not mean conflict free) and corrupt authority. Moreover teachers, students and their families are all part of these communities and bring their own experiences of this everyday reality into their school participation. Schools can sometimes provide a protected space for student participation and foster positive developments in the wider community but cannot transform the wider society on their own.

At the national level, clearly government needs to provide the lead, not just in relation to education policies but also in maintaining security, promoting democracy and ensuring effective child protection. At the local level, municipal authorities working in partnership with civil society leaders need to develop and implement strategies to enhance peace, sustainability and inclusion, thus providing an enabling environment for effective schooling.

And with support from the local Secretary of Education, schools can seek to be part of these community processes, not only by offering a model of forward-looking, just and inclusive 'small societies' developing young people who can themselves offer community leadership, but also by convening or joining the wider dialogue among local stakeholders about what makes for a good community and signalling back from their experience what is required to enable schools to do their job.

To conclude: no-one says this transformation is going to be easy. Indeed it is not difficult to identify formidable barriers. But change is essential and Colombia has important assets. There are many people who are passionate about education, recognise the need for radical change and have the courage to provide authentic local leadership in creating schools fit for the future. We hope that this pamphlet proves to be a helpful contribution to promoting reflection and discussion, stimulating a wide variety of positive initiatives and strengthening the networks of mutual support among Colombia's educational innovators.

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Appendix

The practice of education for a better tomorrow: A case study of Fundación Tiempo de Juego

Tiempo de Juego (Time to Play) is an NGO that works with children and young people in some of Colombia's most at risk communities (in Cazucá, Cartagena and Santa Marta) with the aim of tackling the frequent issues facing children in their neighbourhoods, issues such as drugs, gangs, recruitment into armed groups, child pregnancy, helping them discover a better future for themselves, their families and their communities through sport, artistic and cultural activities in their spare time. It can be regarded as a 'popular education' initiative, taking place outside the formal system of public education and so with the flexibility for creative innovation.

This initiative started in Cazucá, an informal settlement in a neighbourhood of Soacha on the edge of Bogotá in 2006. Seventy percent of the people living in Cazucá are displaced from other areas; the majority live in poverty. Public schools only offer half of each day in the classroom and not all children go to school.

Tiempo de Juego started from the idea that something as globally popular as football could offer these young people a route to a better life. Football ('football for peace') remains central to its work, now spread to other poor areas, for example, around Cartagena and Timbiquí. Football is fun. It fills up time in organised activity in the company of other young people. It is physically and mentally challenging. But it's more than that. FIFA has a set of rules governing street football and these are based on important values, especially mutual respect. Sport encourages attention to fair play, team work and tolerance. It develops skills in leadership and followership. It can be inclusive, for example in offering opportunities to boys and girls. Young people can experience success in valued activities. The wider community can celebrate this success.

Building on this important base and with funding from a variety of charitable and other sources, *Tiempo de Juego* has succeeded in widening its activities. It now has a centre in Cazucá offering other opportunities for participation and learning, for example, through art, music, theatre, dance, and more technical education, like computer science. The centre and its football field have been created by reclaiming run-down buildings and spaces in the community. It has sponsored more young people to join formal education in schools and local technical colleges. It has started small production units (screen printing t-shirts and a bakery) to widen employment opportunities and indeed now employs some of the young people (we might say, 'graduates of its programmes') as activity leaders ('monitors'). It has offered opportunities for parents to meet up with a view to improving the family environment. And led community campaigns, for example, the global campaign to prevent violence against women. Tiempo de Juego has supported more than 2500 children in Cazucá, Cartagena and Santa Marta through their activities and their work has produced a positive impact in the communities where their work more widely. It has contributed to the construction of a more positive community identity and it has transformed abandoned community spaces, for use in sport or cultural activities.

Peace pedagogy

How can we summarise the approach of *Tiempo de Juego*? The Foundation recognises the rights of children to be respected, grow up protected from exploitation, participate in formal education and join in the artistic and cultural life of their communities. It seeks to work in partnership with the young people and their families through valued activities, football being a significant example. It aims to show young people that a different future is possible. All its activities are infused with an ethos that young people need the opportunities and support to discover themselves, develop their own 'life plan' and live their dreams. The activities themselves provide opportunities for demonstrating peer leadership and offering the young people alternative role models to those offered by the gangs and violence.

The *implicit curriculum* in these mainly extra-school activities (each activity has a specific theme) addresses values - mutual respect, fairness, resolving conflicts peacefully; knowledge - understanding each other and our community; and skills - developing one's own talents, welcoming diversity, working in teams, exercising leadership; all with the goal of strengthening the confidence of these young people that they can achieve a better future for themselves and their community.

Understanding the peace process

Another network, *Rodeemos el Diálogo* (ReD, Embrace the Dialogue) is dedicated to encouraging citizens to understand the peace process between the Government and the Farc - the main armed resistance - and reflect on how they can best contribute to this process in their own communities. The ReD collaboration with *Tiempo de Juego* in and around Cazucá provides a concrete illustration of what is involved in 'education for peace'.

With support from the Foundation, ReD offered a short course (four half-day workshops spread over a month) to 40 of the monitors, aged between 13 and 22. The aims of this course were to:

- create a space for participants to share what they know and don't know about the peace negotiations in Havana;
- consider the actual and potential impact of this process in their own lives; and
- reflect on what they could each do to contribute to reconciliation and construction of peace.

The four workshops enabled participants to explore their own sources of information about the peace process and reflect on these critically; learn about what is involved in solving disagreements through negotiation, using a practical example from their own community - rival claims on use of a sports field; examine how issues being discussed in Havana relate to what is happening in their own lives; and consider how they personally could contribute to building peace locally. The hope is that the monitors will share their learning with many other young people.

Another concrete example: the Santo Tomas University has also offered a short course to another 30 monitors, leading to a formal Diploma in 'Liderazgo Constructor de Paz' (leadership in peace-building).

Appreciating the local context

All this is taking place of course in communities characterised by inequality, fear, mistrust and vulnerability - as well as courage, hope and inspiration. Local democratic governance may be weak and public services (even basic ones like water and sewage systems) poorly developed. Indeed many displaced people may regard this as only a temporary 'home'. A useful recent study of another popular education initiative in part of Soacha, *Escuela Fe y Esperanza* (School of Faith and Hope), which also uses inclusive sport and art as primary activities, suggests that these efforts are helping to foster solidarity and empower children and young people to shape their own future. However such informal initiatives can be fragile in the face of the threat of violence and find difficulty in engaging with parents and other adults who necessarily have many pressing preoccupations. It might be said that these initiatives need wider peace and the more effective support of public institutions in order to promote peace and inclusive citizenship locally.

Notes

The cover picture is a photograph taken by Simon Phillips of graffiti in central Bogotá made by the artist Guache

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[1] See for example, Eduardo Gudynas. "*Buen Vivir: Today's tomorrow"* Development 54.4 (2011): 441-447

[2] The third element in these themes could be expressed more generally as the pursuit of social justice. Given the focus on education, inclusive citizenship offers a useful way of thinking about a central aspect of social justice and relating this to the education process. We develop this theme more fully in an earlier pamphlet: Heidy Araque & David Towell *Advancing Inclusive Education For An Inclusive Society* (2011) Available in Spanish at http://www.dis-capacidad.com/nota.php?id=1509

[3] Our three main themes are strongly represented in the global agenda currently being agreed through the United Nations *Transforming our world: The 2030 Agenda for Sustainable Development* (August 2015) which prioritises five main sets of goals, concerned respectively with People, Planet, Prosperity, Peace and Partnership. https://sustainabledevelopment.un.org/post2015/transformingourworld

[4] For a powerful review of the climate change debate, see: Naomi Klein *This changes everything: capitalism vs. the climate* Simon and Schuster, 2014.

[5] The social ills produced by inequality are comprehensively explored in Richard Wilkinson & Kate Pickett: *The Spirit Level: Why more equal societies almost always do better.* Allen Lane, 2009

[6] Tim Jackson *Prosperity without Growth: Economics for a finite planet.* Earthspan, 2009

[7] For an overview, see Rob Hopkins: *The Transition Companion: Making your community more resilient in uncertain times* Transition Books, 2011

[8] For more details about this example in Mexico see: *Map to the age of renewable:* www.dreamingnewmexico.org

[9] These propositions of course are not new. When we visited Palmira, the Mayor's strategic plan for 2012 – 2015 made strong reference to environmental sustainability, conservation of water and other natural resources, alternative energy supplies – like the solar panels providing electricity in rural schools – adaptation to climate change and achieving local food security. It also included proposals to preserve cultural diversity, strengthen civic participation, reduce violence and promote social inclusion.

[10] The third edition of the internationally known *Index for Inclusion* describes many of these ideas in more detail: Tony Booth & Mel Ainscow *Index For Inclusion: Developing learning*

and participation in schools CSIE 2011. In Spanish *Guía para la Inclusión Educativa***,** 3a edición, Fundación Creando Futuro, Chile, 2011.

[11] The film: *La Educación prohibida* can be seen online www.educacionprohibida.com

[12] There is extensive documentation about the Colombian conflict and history: for this pamphlet we consulted the report of the Colombian government's *Centro Nacional de Memoria Histórica 'Basta Ya! Colombia: Memorias de guerra y dignidad'*. Bogotá: National Printing House, 2013 available at: http://www.centrodememoriahistorica.gov.co/descargas/informes2013/bastaYa/basta-ya-memorias-guerra-dignidad-12-sept.pdf

[13] These educational policies and their contradictions are intelligently discussed in Alejandra Cáceres Sanchez *Escuela Fe y Esperanza: a struggle for social cohesion in the midst of conflict* (University of London Institute of Education, 2015)

[14] Jeremy Cunningham. *Conflict Transformation through School: A curriculum for Sustainable Peace* Trentham Books, 2014

[15] Adam Kahane *Solving Tough Problems: An open way of talking, listening and creating new realities* Berrett-Koehler, 2007

[16] David Towell & Heidy Araque *Teachers as Leaders In the Journey To Inclusive Schools: A guide to local action* (2012) Available in Spanish at http://www.dis-capacidad.com/nota.php?id=1945

[17] In collecting and reporting on educational initiatives from which we can learn, questions we have in mind include: What is the declared purpose of the educational initiative? To whom is it addressed? What are significant features of the local context (population features, urban/rural, recent history, etc.)? Which institutions, agencies, civil society organisations are involved? What aspects of education are being addressed (i.e. the implicit curriculum) and through what activities? How are different curricula themes linked in these activities? What do we know about the success of these initiatives? How is this judged? What do teachers, students, community members etc. say about their experience of the initiative and how well prepared have they been for the challenges involved? What impact has the initiative had in the wider community and how has what is going on locally impacted on the initiative?