

Editorial

Education for peace?

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On September 26, 2016, in the Patio de Banderas of the Julio César Turbay Convention Center, in Cartagena, the signing of the Final Peace Agreement between the Colombian Government and the guerrilla group of the FARC was carried out. This act represented for the Colombians that were born after 1964 (date of the beginning of this guerrilla) a light of hope for these generations that grew up in the middle of the conflict.

The generations that grew up with the horror of the raw and bloody spill of our compatriots were the ones that for more than 50 years contemplated the suffering of widowed mothers and orphaned children who could not explain why them! We are generations that grew up with dementia and schizophrenia of war.

Now, I do not believe that there is any rational being that argues that the cessation of the war with the FARC is a lost battle or a loss of our democracy. For me, as an academic, it was the total victory of dialogical rationality versus instrumental rationality, in the words of Habermas. With this, I do not mean that all the problems have been solved and that the agreement is perfect, but it is a light at the end of the tunnel.

Today we are talking about post-conflict and education for peace, and from the editorial of the magazine, we ask ourselves: what does an education that promotes peace mean? Peace education is understood as the process of acquiring values and knowledge, as well as the attitudes, skills, and behaviors necessary to achieve peace, perceived as living in harmony with oneself, others and the environment (Smith-Page, 2008).

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However, this concept is not new. Already the Greek tradition asked the same questions: what is education? Why do you have to educate? How do you educate? Who should educate?

For Aristotle (2014) to educate is to teach to live, but not to live in any way; To educate for life is to educate to be happy (I 13, 1102a26-3a10). The strong accent of Aristotle is the concept of happiness (Eudaimonia): happiness is not pleasure, riches, power or social recognition, etc. Happiness will consist of a way of life adequate to the human being, in the form of living worthy and satisfactory. For Aristotle (2006) what characterizes the human being is intelligence and reason; therefore, his specifically human way of living will consist in living rationally. The latter means cultivating knowledge, exercising intellectual activity, as well as accommodating desires and passions to the dictates of reason (VII 15, 1334b15 sqq.). Is there anything more rational than coexistence in peace and harmony?

Budgets for education for peace:

1. Educate for collaboration: humans are made to live in society. The person carries within himself the need to live in permanent dependency, in the relationship, and in mutual collaboration.
2. Education in human rights: "Education shall be directed to the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace."(Universal Declaration of Human Rights, 1948 Art. 26.2.).
3. Education in freedom: "All human beings must be able, thanks to the education received in youth, to equip themselves with an autonomous and critical thinking and to elaborate their judgment, to determine for themselves what they should do in the various circumstances of life [...] More than ever, the essential function of education is to confer on all human beings the freedom of thought, judgment, feeling and imagination they need so that their talents reach their fullness and continue to be architects, as far as possible, of their destiny "(Unesco, 1996, p.12).
4. Education for coexistence and conflict resolution: coexistence is taught, learned, is built. The Report of the Unesco International Commission on Education in the 21st Century points out that one of the fundamental pillars of education is learning to live together: "Education throughout life is based on four pillars: learning to know, learning to do, learn to live together and learn to be (...) Learn to live together developing the understanding of the other and the perception of the forms of interdependence (carry out common projects and prepare to

deal with conflicts) respecting the values of pluralism, mutual understanding and peace “(Cf. Garzón (2017), pp. 12 and ss).

5. Education in the tolerance and dialogue: attitudes for a coexistence that tries to avoid discrimination of people and groups: • PLURALISM, which values with equal importance the equality and diversity of human beings; • the TOLERANCE of everything that contradicts our ideas and values; • DIALOGUE, as an essential instrument in the resolution of social problems. The recognition of the dignity of the person and their fundamental rights is the basic pillar of human coexistence and supposes the principle of non-discrimination and attitudes of respect, justice, and tolerance (Universal Declaration of Human Rights, 1948. articles 26 and following).

We must learn to dialogue: “A dialogue is also learned. We are not born taught for almost anything. We have to learn if we want to continue existing, the possible answers to the different stimuli. Therefore, in humans, errors are more frequent than correct ones, and we say that we learn from them. Dialoguing is not simply talking. The presence of the other, as interlocutor, establishes conditions that must be respected and, therefore, learned. For dialogue to occur, as interpersonal communication, certain requirements must be met. That is to say, attitudes and skills must be learned “(Ortega, Mínguez and Gil, 1996, page 56).

6. Education for democracy: the latter is, in fact, a collection of disagreements based on a single agreement: to coexist despite all differences, without one mind trying to dominate others and without a position trying to eliminate to another or the possessor of a different mind or a different view. Democracy is two things: the right of each person to equality and the equal right to be different. All this is possible only if at the center of our different religious, ideological, ethnic and historical convictions we act with tolerance, and that it goes from person to person, from society to society, from country to country, from a holy place to another holy place. (Simon Peres, ex-Prime Minister of Israel)
7. Education in citizenship: training for active citizenship involves educating in democratic values, moral development, and development of communicative competence -quality citizen competence-. Learning to understand our world and participation in collaborative citizenship; but, also, it must foster a reflective and responsible citizenship by knowing and feeling questioned by the other: ethical citizenship (Martínez-Martín and Carreño-Rojas, 2014, pp. 153-160).

8. Education for cooperation: "Cooperation between children is as important as the intervention of adults. From the intellectual point of view, it is the most suitable to favor the true exchange of ideas and discussion; that is, all behaviors capable of educating the critical mind, objectivity and discursive reflection. From the moral point of view, it leads to putting into practice the principles that govern behavior, and not only to an external submission" (Jean Piaget, cited in Zurbano, 1988).
9. Education for solidarity: peaceful coexistence is not possible without solidarity. In the concept of solidarity we find three essential components: 1) Compassion: solidarity supposes, above all, a feeling of fraternity, for which one feels affection towards the sufferings and needs of others as if they were their own. 2) recognition: for this to generate solidarity it is necessary to recognize the personal dignity of others. Solidarity has this face: it is other people, with the same pride that I, those who question me from their needs and demand from me an answer. 3) universality: to be supportive you have to have feelings of compassion and help for all humanity, without borders of any kind (political, religious, ethnic, cultural, economic), except for a higher sensitivity for the weakest and needy (Ortega, Mínguez and Gil, 1996).
10. Education for Peace: 1) To assume education for peaceful coexistence as an educational option, with the commitment to give it a transversal treatment. 2) To analyze the reality critically, with particular attention to everything related to the cohabitation of people, groups, and peoples. 3) To design education for peaceful coexistence that we will work with students. 4) To identify the presence of schooling for peaceful coexistence in the school curriculum. 5) To insert education for peaceful coexistence in the school curriculum and classroom programming (Zurbano, 1988).

I am convinced that educating for peace is educating to form integral citizens with multiple values; it also has a fundamentally ethical and, therefore, political component. Education for peace should contribute to seeking social justice with all the Colombians so that we can live with the minimum of dignity and quality of life.

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