

LOOKING FOR PEACE IN THE NATIONAL CURRICULUM OF SCOTLAND

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National ministries of education set goals and aspirations for school environments, decide what schooling should encompass, determine which experiences and aptitudes students should gain, and select what values and principles should be embraced in learning. In 2009, Scotland released the Curriculum for Excellence (CfE), a single curriculum for students ages three to eighteen. This mixed-method study investigates the CfE to empirically determine the presence of three elements found in peace education: recognition of violence, nonviolent conflict transformation tools, and nine elements of positive peace. It finds that the curriculum recognizes all three forms of violence: cultural, structural, and direct. It highlights collaboration and dialogue, says less on mediation, and emphasizes the positive peace element of Wellbeing. The other eight facets of positive peace receive less emphasis or are absent. In sum, there is ample room for greater inclusion of peace education principles in CfE, particularly in the areas of positive peace and tools for nonviolent conflict transformation.

INTRODUCTION

In Uri Bronfenbrenner's *Ecology of Human Development*, cultural beliefs about which values education systems should support are often determined at the national level. That is, national ministries of education set goals and aspirations for school environments, decide what schooling should encompass, determine which experiences and aptitudes students should gain, and

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select what values and principles should be embraced.¹ In 2007, the Nation of Scotland became devolved from the United Kingdom, a nation composed of four territories: England, Wales, Northern Ireland, and Scotland. This resulted in a parliamentary relationship that relegated a number of social, political, economic, and legal rights to be determined by a local government in Scotland and not the prior state leader of the United Kingdom—England. Among a number of other national capacities, including health, housing, and tourism, Scotland gained control over its own educational system. This mixed-method study investigates the 2009 national curricular statement of Scotland to empirically determine the presence of three elements found in peace education: recognition of violence, nonviolent conflict transformation tools, and nine elements of positive peace.

The discipline of peace education is a normative curricular and pedagogical disposition that champions attitudes, behaviours, and capabilities that lead to peaceful coexistence.² In peace education, as opposed to “normal” education,³ the goals of learning are to acquire information and capabilities that permit a person to communicate and collaborate without any form of violence.⁴ There is no “single” peace education platform, as peace learning must be appropriate for each setting and audience; however, the goals remain to teach and learn for peace, about peace,⁵ and in peaceful ways.⁶

THE PECA PROJECT

The Peace Education Curricular Analysis (PECA) Project is a global curricular analysis study that investigates national curricula for peace education qualities. The study began in 2014 with the data collection of mandatory early childhood, primary, and secondary education curricula for several nations. It raises the question: “The majority of the world’s children attend mandatory education. . . . If [mandatory] mainstream education is the customary form of education most children in most countries encounter, how do we know which values are communicated if we do not investigate the values . . . educative curricula communicate?”⁷ The PECA Project assesses early childhood, primary, and secondary curricular statements for peace education qualities. Its purpose is to present a baseline peace education analysis against which subsequent and international curricular statements can be measured. As seen in the following conceptual framework, it looks for the recognition of violence, nonviolent conflict transformation, and

positive peace content in school curricula (see Figure 1).

Conceptual Framework

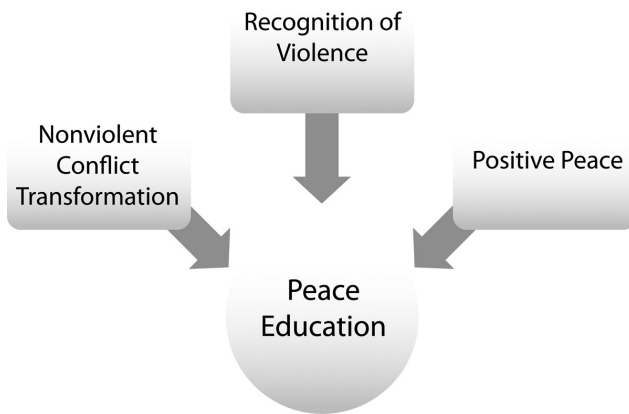


Figure 1. Conceptual Framework for the PECA Project

Examining educational curricula⁸ to assess particular qualities⁹ is not new in educational scholarship.¹⁰ Specialty organizations such as the Organization for Economic Cooperation and Development (OECD) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) routinely review national curricula for various merits and characteristics. The United Nations Childrens Fund (UNICEF) defined peace education in 1999 as “promoting the knowledge, skills, attitudes, and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence . . . ; to resolve conflict peacefully; and to create the conditions conducive to peace.”¹¹

The Hague Appeal for Peace¹² proclaims that peace culture is achieved when people “have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth.”¹³ The PECA Project emerges from the affinity of such maxims and affirms that “such learning cannot be achieved without intentional, sustained and systematic education for peace.”¹⁴ The three elements investigated in the PECA Project are the core components of an education for peace platform. They include recognizing violence (violence must be seen to be ceased or prevented), the nonviolent transformation of conflict (conflict resolved violently results in negative peace), and nine aspects of positive peace (the

presence of equitable and harmonious relations and the absence of violence) (see Table 1).¹⁵

Theoretical Framework

Table 1. Three Elements in the PECA Project

Element 1: Recognizing Violence	Violence is considered an intentional, harmful, and avoidable human behaviour. Three forms of violence are considered in this element: cultural violence that is part of a worldview, structural violence that is a social process, and direct violence that is an incident. ¹⁶
Element 2: Nonviolent Conflict Transformation	The PECA Project codes tools or techniques, such as dialogue, mediation, negotiation, and collaboration, as examples of nonviolent conflict transformation tools regardless of whether or not they are being used in the specific practice of transforming conflict. ¹
Element 3: Positive Peace	<ol style="list-style-type: none"> 1. Peace Zone (safe spaces where violence is absent) 2. Peace Bond (positive relationships characterized by kindness and empathy) 3. Social Justice (presence of fairness and/or equality) 4. Eco Mind (harmonious living between the humanity and nature) 5. Link Mind (perception of interconnectivity and/or interdependency) 6. Gender Mind (awareness of gender as an important facet of understanding) 7. Resilience (ability to absorb personal, social, or environmental calamity) 8. Wellbeing (health, wellness, and taking responsibility for self and/or others) 9. Prevention (knowing ways to stop violence before it starts)

Three theoretical constructs reinforce the PECA Project: transmission belt theory, curriculum theory, and peace education theory. Transmission belt

theory posits that mandatory education systems are cultural transmission belts that impart ideals and values to students; the contents that are “transmitted” are derived from, and reflect, social and cultural standards.¹⁸ Curriculum theory asks us to “reconstruct our understanding of what it means to teach, to study, to become ‘educated’ in the present moment.”¹⁹ This theory hypothesizes that the goals and objectives of education are in flux—impacted by past, present, and future concerns—but that such aims can be captured in analysis and evaluation. Peace education theory²⁰ postulates that the goal of education is both the eradication of violence²¹ in all forms and the establishment of positive peace.²²

RESEARCH METHODOLOGY

This paper uses “third paradigm” research to locate indicators of values and evidence of ideals in curricular statements.²³ Third paradigm research, also called pragmatism or mixed-method research, involves collecting data that reflects both frequency and meaning. First paradigm (positivist) research is classically geared toward producing predictable outcomes represented numerically where findings are constant (reliable and valid) and generalizable to other research populations. Second paradigm (constructivist) research creates data that pertains to perception and experiences, both of which are non-constant as perceptions can change over time.²⁴ Third paradigm research aims to gain new insight and understandings from social research utilizing the benefits of both numerical and semantic information. While no single research paradigm can supply a total picture, the goal of third paradigm research is to maximize the benefits of both kinds of research findings while recognizing that social research is not definitive.²⁵ The methodology utilized in this paper is content analysis, a method suitable for both qualitative²⁶ and quantitative²⁷ investigation of textual and graphic documentary evidence. In this study, both directive and summative content analysis are employed: directive content analysis permits the researcher to investigate a prescribed set of themes (what is said), and summative content analysis signifies the rate of recurrence (how many times it is said).

THE SCOTTISH CURRICULUM

The Scottish government released a curricular statement in 2009 that encompasses the primary and secondary levels of education for pupils aged three to eighteen; it is entitled *A Curriculum for Excellence* (CfE). This

curriculum, hereafter referred to as Scot 3-18, is contained in one 317-page document. The curriculum is organized into eight areas: (1) expressive arts, (2) health and wellbeing, (3) languages, (4) mathematics, (5) religious and moral education, (6) sciences, (7) social studies, and (8) technologies.²⁸ The new curriculum is concerned with “capacities and learning, rather than school subjects”²⁹ and aspires to shape confident, successful individuals who satisfy the national goals of citizenship and productivity. In 2004, the Scottish curriculum review group stated,

Like other countries, we face new influences which mean that we must look differently at the curriculum. These include global social, political and economic changes, and the particular challenges facing Scotland: the need to increase the economic performance of the nation; reflect its growing diversity; improve health; and reduce poverty. In addition, we can expect more changes in the patterns and demands of employment, and the likelihood of new and quite different jobs during an individual’s working life.³⁰

The implementation of Scot 3-18 has resulted in several gains for Scottish students as it endeavours to create successful learners, confident individuals, effective contributors, and responsible citizens. The curriculum is designed so that “children will learn *how* to learn and *how to use* their learning, not just memorise information to pass tests.”³¹ Two recent reports indicate some concerns. A 2014 UNESCO International Bureau of Education report on Scottish education found “a strong link between social background and educational outcomes.”³² This finding connects school attainment levels to social inequality/exclusion, indicating that disadvantages that begin prior to entering education continue throughout school learning and into adulthood. Further, a 2015 OECD report noted that, among other challenges, “liking school drops sharply among secondary students and reported belonging in school among Scottish teenagers has dropped since 2003.”³³ Both findings refer to outcomes that were measured subsequent to the implementation of Scot 3-18.

Recommendations from the OECD report include suggestions that Scotland “create a new narrative for the Curriculum for Excellence.”³⁴ The report also questioned whether Scot 3-18 was really “a wide-ranging package of arrangements and reforms covering equity, teachers and vocational education reforms” or whether it should rather “be understood and judged more

strictly as a curriculum, assessment and pedagogy package.”³⁵ This paper argues that adding peace education to the narrative of learning in Scotland would benefit the assessment of Scot 3-18.

FINDINGS

This section of this paper shows empirical evidence from Scot 3-18 regarding three common peace education elements named in the PECA Project. Element one, the Recognition of Violence, includes cultural, structural, and direct violence. Element two, Nonviolent Conflict Transformation, includes collaboration, dialogue, and negotiation. Element three, Positive Peace, includes Peace Zones, Peace Bonds, Social Justice, Eco Mind, Link Mind, Gender Mind, Resilience, Wellbeing, and Prevention. Each section includes representative quotations from Scot 3-18 in order to express the various themes, and an illustrative graphic representing the presence of peace education elements. As in other PECA Project analyses, a reference to the curriculum text is a single, solely coded segment of text (complete sentence, heading, or bullet item). Passages quoted directly from Scot 3-18 appear in italics, followed by page numbers.

Recognition of Violence

This paper defines violence as acts of intentional and avoidable harm; it can include mindsets, social structures, threats, or actions. Recognition of violence involves characterizing such actions, structures, threats, or mindsets as undesirable, avoidable, unacceptable, or unnecessary. Scot 3-18 contains twelve references that recognize violence, with half of these coded as examples of structural violence (N = 6), two references pertaining to cultural violence, and four that relate to direct violence (see Figure 2).

Element One: Recognition of Violence

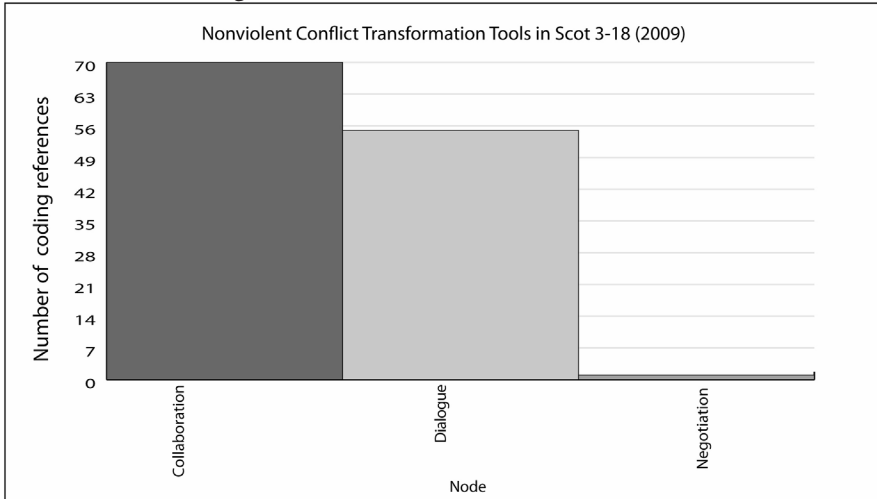


Figure 2. Recognition of Violence in Scot 3-18

Recognition of direct violence includes illustrative statements that inform teachers that their *responsibilities include understanding of anti-discriminatory, anti-bullying and child protection policies by all staff* as well as *knowledge of the steps to be taken in any given situation, including appropriate referral* (9, 74). Further, students are encouraged to demonstrate that they *know that all forms of abuse are wrong*, and to indicate that they are *developing the skills to keep myself safe and get help if I need it* (97).

Recognition of structural violence includes the following passage that encourages students to *acknowledge diversity and understand that it is everyone's responsibility to challenge discrimination* (12, 179). This awareness and appreciation assists in *counteracting prejudice and intolerance* (213). The commitment to recognize structural violence involves a duty to act or challenge it, and learners are encouraged to think about the social inequality that underlies structural violence. For example, students *can express an informed view about the changing nature of conflict over time, appreciate its impact and empathise with the experiences of those involved* (286). They can *explain why a group they have identified might experience inequality and can suggest ways in which this inequality might be addressed* (293). Staff, too, are informed that their responsibilities include understanding ways to combat discrimination in school (74).

Scot 3-18 contains two references that recognize cultural violence and

advise students to assist in *counteracting prejudice and intolerance*, to *consider issues such as sectarianism and discrimination more broadly* (213), to *develop their capacity to engage with more complex issues*, and to *assist in counteracting prejudice and intolerance* (228).

Nonviolent Conflict Transformation Tools

Scot 3-18 contains 128 references that refer to Nonviolent Conflict Transformation tools or techniques. The majority of these references are coded as collaboration (N = 70), but other forms include dialogue (N = 54), with two references to mediation (see Figure 3).

Element Two: Nonviolent Conflict Transformation

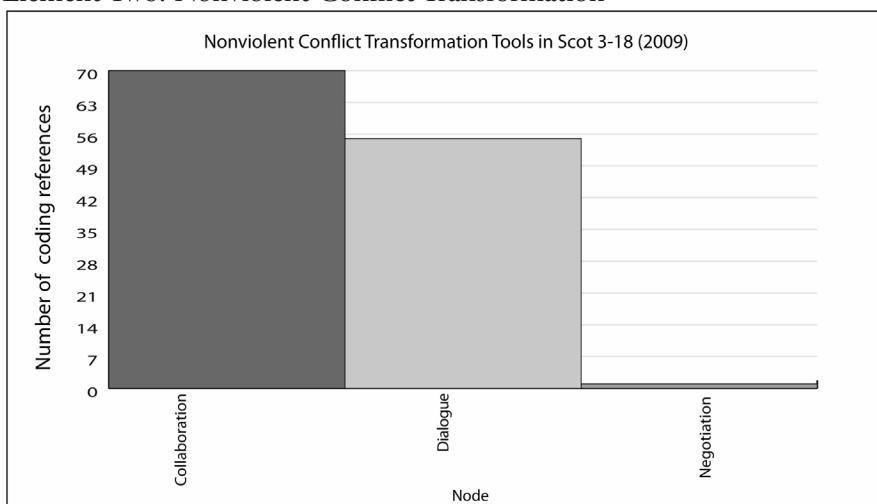


Figure 3. Nonviolent Conflict Transformation Tools in Scot 3-18

Collaboration. The conflict transformation skill of collaboration—working with others—is well represented in Scot 3-18. Specifically, collaboration is encouraged in relation to learning styles as teachers are informed that *active learning approaches, including collaborative learning, will encourage children and young people to discuss and share ideas and to develop skills for life and work such as communication, working with others and problem-solving* (214). Throughout the curriculum, the use of collaboration is regularly included as an important component of relationship building and learning, encouraging students to *communicate, collaborate and build relationships*

(24). Within the literacy section, students are advised to engage in *collaborative learning* (148) and to *communicate, collaborate and build relationships* (24, 129). Within the religious and moral education section, collaboration is desirable and teachers are encouraged to *provide opportunities for collaborative and independent learning* (214); further, *active listening approaches including collaborative learning will encourage children and young people to discuss and share ideas, experiences and moral challenges in a variety of ways* (214). Within the technologies section, students are expected to acquire *skills in collaborating, leading and interacting with others* (302). Within other areas of the curriculum, teachers are encouraged to *maximise opportunities for collaborative and independent learning* (232) and students themselves are encouraged to learn that they *can collaborate in making choices relating to the different roles and responsibilities and have evaluated its success* (309).

Dialogue. For the conflict transformation skill of dialogue, understood as purposeful speaking and listening with others, the majority of references involve acts of listening and ways of communicating in group work. Passages such as, *when I engage with others, I can make a relevant contribution, encourage others to contribute* (156) and *when I engage with others, I know when and how to listen, when to talk, how much to say, when to ask questions and how to respond with respect* (156) illustrate this perspective. Dialogue is seen as an important part of emotional safety and developing relationships, evident in passages that emphasize creating spaces *where children and young people will feel that they are listened to, and where they feel secure in their ability to discuss sensitive aspects of their lives* (74). Inherent within the skill set of dialogue is the capacity to be self-reflective, which Scot 3-18 encourages. Students are encouraged to engage in moral reasoning and teachers are encouraged to *build in time for personal reflection to encourage in-depth discussion of ideas, experiences and moral challenges* (232). Throughout all areas of the curriculum, Scot 3-18 encourages students to learn the capacity to demonstrate open communication and listening skills, as seen in the following passage: *I can acknowledge that others have the right to hold a different opinion* (26).

Mediation. Scot 3-18 contains two identical references to mediation (dispute resolution) as a conflict transformation tool, and encourages students to acquire *the ability to mediate discussions without teacher intervention* (125, 149). However, the term “mediate” is left undefined.

Positive Peace Elements

In Scot 3-18, several elements of positive peace are represented, particularly in the categories of Wellbeing, Peace Bond, Social Justice, Resilience, Peace Zone, and Link Mind. However, references to Prevention, Eco Mind, and Gender Mind are not found. Scot 3-18 contains 421 references to positive peace, with 70 percent of the references referring to Wellbeing ($N = 291$). References for the other subcategories included Peace Bond ($N = 55$), Social Justice ($N = 25$), Resilience ($N = 17$), Peace Zone ($N = 16$), Link Mind ($N = 2$), Prevention ($N = 0$), Eco Mind ($N = 0$), and Gender Mind ($N = 0$) (see Figure 4).

Element Three: Positive Peace

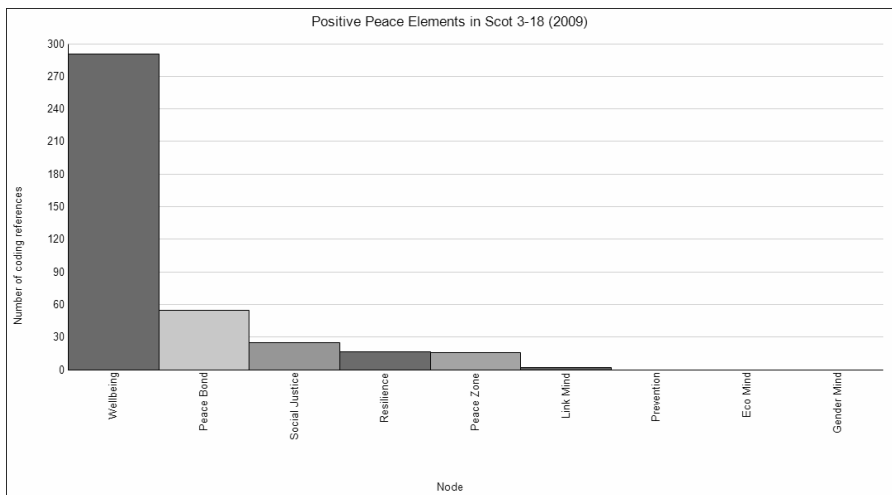


Figure 4. Positive Peace Elements in Scot 3-18

Wellbeing. This study defines Wellbeing as personal health or wellness and taking responsibility for self and/or others. Scot 3-18 defines health in alignment with the World Health Organization (WHO), stating that *the World Health Organisation describes mental health as: “a state of wellbeing in which the individual realises his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community”* (18, 98); *social wellbeing refers to being and feeling secure in relationships with family, friends and community, having a sense of belonging and recognising and understanding our contribution in society* (18). Throughout, Scot 3-18 views Wellbeing comprehensively as mental,

emotional, social, and physical wellbeing; for example, *the statements of experiences and outcomes in health and wellbeing reflect a holistic approach to promoting the health and wellbeing of all children and young people* (72). The curriculum asserts that *each establishment, working with partners, should take a holistic approach to promoting health and wellbeing, one that takes account of the stage of growth, development and maturity of each individual, and the social and community context* (12). There is a stated commitment to the development of lifestyle practices for life-long benefit; for example, the curriculum declares that *proper health and wellbeing ensures that children and young people develop the knowledge and understanding, skills, capabilities and attributes which they need for mental, emotional, social and physical wellbeing now and in the future* (8).

Wellbeing is also connected to the outcomes of other peace elements such as Social Justice, Peace Bond, and Peace Zone; for example, *everyone within each learning community, whatever their contact with children and young people may be, shares the responsibility for creating a positive ethos and climate of respect and trust—one in which everyone can make a positive contribution to the wellbeing of each individual within the school and the wider community* (9). In addition, the Wellbeing category is linked to requirements for Social Justice, demonstrating that the curriculum is *consistent with the United Nations Convention on the Rights of the Child, which sets out the right for all children and young people to have access to appropriate health services and to have their health and wellbeing promoted* (72).

Peace Bond. This study defines Peace Bond as positive relationships characterized by kindness and empathy, and the ability to understand the feelings of others and act toward them with compassion and caring. Throughout Scot 3-18, the Peace Bond element is demonstrated through the explicit encouragement for students to employ empathy and sensitivity towards others and an attitude of caring. The following passage is illustrative: *I know that friendship, caring, sharing, fairness, equality and love are important in building positive relationships. As I develop and value relationships, I care and show respect for myself and others* (13). The development of peace bonds within Scot 3-18 involves the development of communication skills, self-reflection, and integration of thoughts and emotions, alongside an awareness of how relationships are formed and maintained. The following passage illustrates the general commitment to acting upon one's sensitivity and empathy towards others: *I understand that people can feel alone and can*

be misunderstood and left out by others. I am learning how to give appropriate support (13, 80). The importance of learning to relate positively with other human beings is encouraged: *learners develop an understanding of how to maintain positive relationships with a variety of people and are aware of how thoughts, feelings, attitudes, values and beliefs can influence decisions about relationships* (17). Students are encouraged to consider how they formed connections with other human beings as *learners are led to think in such a way that they enter their own, or another person's life experience and are invited to respond by identifying and declaring the thoughts and feelings which they experience* (232).

Scot 3-18 explicitly expects teachers to model and create effective peace bonds with the students: *there are many ways in which establishments can assist young people. These include peer support, buddies, breakfast or lunch clubs, safe areas, mentors, pupil support staff, and extended support teams* (74). Peace bonds include *pastoral care which they receive through having an identified member of staff who knows and understands them and can support them in facing changes and challenges and in making choices* (75). This caring element is also comprehensive in the classroom environment where teachers form connections of *respect and trust with learners* (232).

Social Justice. This paper defines social justice as the presence of fairness and equality in society; it may include notions of human rights. In Scot 3-18, fairness is an important aspect of education. The curriculum proclaims the importance of creating a *"health enhancing" school ethos—one characterized by care, respect, participation, responsibility and fairness for all* (72). Passages that relate to social justice are generally framed as actions or duties where students are encouraged to *explore the rights to which I and others are entitled, ensure that I am able to exercise these rights appropriately and accept the responsibilities that go with them, and ensure that I show respect for the rights of others* (14).

Resilience. This study defines Resilience as the ability to absorb calamity: personal, social and environmental. Scot 3-18 states that *a resilient child can resist adversity, cope with uncertainty and recover more successfully from traumatic events or episodes* (18). It encourages students to *learn skills and strategies which will support me in challenging times* (13). It urges students to *respond in a range of emergency situations* (14), to *respond sensitively and appropriately if a critical incident takes place within the school community, to have contingency plans in place to enable this to happen* (75), to *build coping*

skills (98), and to *resist adversity* (98).

Peace Zone. Peace Zones are defined as spaces where violence is absent or places that are safe for children or youth. Throughout Scot 3-18, there is an explicit commitment to the physical and emotional safety of children and young people. The curriculum declares that *children and young people should feel happy, safe, respected and included in the school environment and that all staff should be proactive in promoting positive behaviour in the classroom, playground and the wider school community* (8). There is an awareness of the effects of discrimination on the physical and emotional safety of students, and teachers are expected to be proactive in identifying and protecting students. They are informed that their *practical responsibilities include understanding of anti-discriminatory, anti-bullying and child protection policies by all staff and knowledge of the steps to be taken in any given situation, including appropriate referral* (9). Physical safety includes a broad range of concerns: transport safety, substance use, and sexual behaviour. Students are urged to gain a commitment towards safety for self and others and affirm that *I know and can demonstrate how to keep myself and others safe and how to respond in a range of emergency situations* (82).

Link Mind. Link Mind is not prominent in Scot 3-18. This study defines Link Mind as the perception of interconnectivity and interdependency between living beings. There are signs that these values and capacities are emerging within Scot 3-18. The following quotation indicates interconnectivity by supporting *each practitioner's role in establishing open, positive, supportive relationships across the school community* (74). This perspective is expanded within the science curriculum: through *exploring interactions and energy flow between plants and animals (including humans) learners develop their understanding of how species depend on one another and on the environment for survival* (260).

The final three positive peace elements of Prevention, Eco Mind, and Gender Mind receive no mention at all in Scot 3-18. Prevention is defined as the ability to prevent violence before it starts. Eco Mind is defined as harmonious living between humanity and nature with an expanded Arcadian ecological view that considers human beings as one aspect of ecology but not the most important: nature is not inferior to humanity. Despite custodial statements that assert the importance of caring for the environment, Scot 3-18 contains no references that equalize the importance of the human and natural worlds. The curriculum also contains no references to Gender Mind,

which this study defines as the awareness of gender as an important facet of understanding the world and relationships in which we participate.

DISCUSSION

Element One: Recognition of Violence

Cultural violence is comprised of mindsets or worldviews that legitimize other forms of violence in society. For example, the belief that one race is superior to another (racism) leads to discrimination (structural violence) and acts of harm committed against persons who are considered subordinate to individuals of the dominant race (direct violence). However, cultural violence relates to invisible forms of identity as well and can legitimize violence against persons based upon gender, religion, or any number of possible markers of difference. According to the 2011 Scotland census, 53.8 percent of the population identified as Christian, a decline from the 2001 census figure of 65.1 percent. A further 43.6 percent of the population indicated no religion or promoted humanism and secularism. Scotland's multicultural nature appears in those identifying as Muslim (1.4%), Hindu (0.3%), Buddhist (0.2%), and Sikh (0.2%). Other minority faiths include the Bahá'í faith and small Neo-pagan groups.³⁶

Scot 3-18 communicates a theological and religious perspective that can be perceived as a commitment to a singular truth and, in the context of the above census data, a form of cultural violence that is present when solitary ideologies are privileged above other ways of being, living, and believing. Despite the overarching Christian worldview in the curriculum, there is also an awareness of cultural and ontological diversity, as shown in these words, *Scotland is a nation whose people hold a wide range of beliefs from the many branches of the Christian faith represented throughout the land to the world's other major religions and to beliefs which lie out with [sic] religious traditions. Such diversity enriches the Scottish nation and serves as an inspiring and thought-provoking background for our children and young people to develop their own beliefs and values* (213). However, this expressed tolerance occurs within a document that also states, *it offers the opportunities for both evangelisation—proclaiming the Gospel message to all—and catechesis—the deepening of existing faith commitments among believers* (230). Scot 3-18 could be more explicit in recognizing the implicit tension and potential non-peaceful ways that evangelism, in particular, may be experienced by those outside the Christian mindset in Scotland.

Throughout Scot 3-18, there is an emphasis on respect for the diversity of cultural traditions, seen in passages such as *I am discovering how followers of world religions demonstrate their beliefs through prayer/meditation, worship and special ceremonies. I am developing respect for the practices and traditions of others* (224). There is an explicit concern for the expression of practical values: *I can demonstrate my developing understanding of moral values through participating in events and projects which make a positive difference to others* (223). The curriculum explicitly highlights desirable ideals and attitudes with statements such as the following: *values such as justice, wisdom, compassion and integrity are constantly being enacted through all aspects of the life of the school as a community* (216); and *I can explain why different people think that values such as honesty, respect and compassion are important, and I show respect for others* (226). With such principles concerned with creating and maintaining a better society, learners can affirm that *through investigating and reflecting upon the responses of world religions to issues of morality, I can discuss ways in which to create a more just, equal, compassionate and tolerant society* (223).

In addition to “respect for diversity,” Scot 3-18 includes thirteen references to citizenship and the duties of a responsible citizen. In this category, students are encouraged to *develop an understanding of the principles of democracy and citizenship through experience of critical and independent thinking* (279). The curriculum affirms that *learners can also demonstrate evidence of progress through their abilities in applying their knowledge and skills in increasingly demanding and/or unfamiliar contexts, such as environmental issues, citizenship, and their awareness of the world and Scotland’s place in it* (281). Citizenship can indeed lay the base for responsible action and the prevention of violence when combined with strong civil society and transparent and available institutional elements; however, it may also lead to conflict and violence if citizens deepen their allegiance to their “own” culture and values, despite community cultural and religious diversity.

Scot 3-18 offers no evidence that it is important to teach students about how certain ideologies or mindsets, including religious mindsets, may contribute to harm. Because violent ideologies are left unexamined, it may come as little surprise that alternative ways of being are also left unprescribed. The value of compassion is a full-bodied integrated approach to life, best conveyed in a peaceful, loving, joyful way which mindfully avoids the complications of individual guilt, fear, and anxiety that appear in many

Christian communities. The basis of any society is built upon the character and integrated physiological and psychological system of each citizen. The physiological correlates of anxiety, guilt, and fear entrain a human nervous system in ways that are not peaceful. Despite content that espouses the importance of an integrated and calm nervous system, including the statement that *experiences such as poetry, prayer, meditation, music, drama and faith witness can open not only the mind but also the heart and soul of the learner* (232), Scot 3-18 could make a more vigorous connection between wellness, wellbeing, and peaceful being as a nonviolent option. As an integrated and calm nervous system is an essential base for peaceful relating,³⁷ the holistic mindset presented in some of the Wellbeing materials could generate content that connects the *body* to the *heart* and *soul*.

Element Two: Conflict Transformation Tools

Scot 3-18 encourages and values collaboration with strong documentation. However, while the term is widely used, the depth or nature of the processes involved in learning successful collaboration skills is not clear. It infers learning with others, indicating the importance of group work and shared communication. However, in the future, it may be useful for the curriculum to define and teach the processes leading to collaboration more explicitly. Donna Markova and Angie McArthur's work³⁸ on what they termed "collaborative intelligence" provides useful strategies for the development of "learning to think with people who think differently" from oneself. Being attentive to others is the underlying skill of useful collaboration. Markova and McArthur state, "Attention literally means how we attend to things, what we notice in the world we inhabit and the people we encounter. It regulates the flow of information within and between us. It is fluid. We can all aim it, follow it, or shift it, but each one of us does that in a different way."³⁹ The art of true collaboration involves the capability to identify our own personal attention styles and those of others. A future Scottish curriculum could incorporate materials that educate students not only on the practice of collaboration but also on the value of doing so.

In addition to notions of forming excellent attention and constructively engaging with others, Scot 3-18 emphasizes human and religious values that relate to using discernment to counter prejudice and intolerance. It asserts that learning about history can involve *linking the actions of people, "famous" or otherwise, to the beliefs and values which underpin those actions. For*

example, conscientious objectors during wartime, exploring those who took this stance based on religious beliefs and those who did so for non-religious reasons (228). While conscientious objection, a form of nonviolent resistance, is a tool used in nonviolent conflict transformation, Scot 3-18 does not define the act as a tool or technique students should acquire or employ in conflict; rather, conscientious objection appears as something “done” in history. Future iterations of the curriculum may expand the repertoire of nonviolence to include actions and attitudes that encompass nonviolent living in general and not simply acts from the past where nonviolence was chosen over violence. Finally, while Scot 3-18 mentions the concept of “reconciliation”—restoration of relationships—it is not characterized as a technique or tool that students should acquire. Therefore, the following passage was not coded as a tool for nonviolent conflict transformation: *I have considered the need for reconciliation in situations in society* (248).

Element Three: Positive Peace Elements

Within Scot 3-18, Wellbeing is the most frequently coded element of positive peace (N = 291). The explicit commitment to wellbeing is supported by recent legislation in the Schools (Health Promotion and Nutrition) (Scotland) Act 2007. This legislation places health promotion at the heart of a school’s activities and details a number of duties for local authorities, such as to promote school meals and consider sustainable development guidance when providing food and drink.

Scot 3-18 maintains a clear commitment towards building relationships based upon “respect;” however, there is potential ambiguity in how that might be interpreted. Despite the stated intent, it is not clear that a “positive” relationship includes a loving respect for interpersonal and interreligious diversity, particularly when we observed the lack of gender awareness within the document. While respectful relationships are ideal in the curriculum, in the future, “respect,” which can be considered a marker of authoritarianism, could be replaced by words of genuine affection and positive regard.

Several references in Scot 3-18 espouse the importance of *equality*. There also appears to be growing consciousness of issues of *inequality*. Although the topic of inequality is enclosed within the religious curriculum—with an awareness of religious identity and the importance of tolerance towards other religions and faith communities—there is room for greater exploration

of how living in an equal society should reflect upon inequalities.

Although there are few references to the interconnectivity of a living system, the following passage in Scot 3-18 conveys an emergent stage of the Link Mind perspective: learners *explore the rich and changing diversity of living things and develop their understanding of how organisms are interrelated at local and global levels* (260). The curriculum adds that by *exploring interactions and energy flow between plants and animals (including humans) learners develop their understanding of how species depend on one another and on the environment for survival* (260).

Scot 3-18 displays a strong commitment to building an awareness of the social pressures facing young people. Passages such as the following assert that *the development of resilience or coping skills is particularly important to young people as increasing numbers are struggling through school and life with social and emotional needs that greatly challenge schools and welfare agencies* (8). Resilience is further supported through the development of meaningful peace bonds, wellness development, and awareness of nonviolent conflict resolution skills; this would fortify students to weather misfortunes and manage conflicts should they occur.

Referring to the positive peace element of Eco Mind, although Scot 3-18 does not explicitly refer to harmonious living among humans, it does frequently mention the concepts of sustainability and environmental responsibility. There is strong evidence of environmental mindedness as illustrated by the following passage: students *develop awareness that food practices and choices depend on many factors including availability, sustainability, season, cost, religious beliefs, culture, peer pressure, advertising and the media* (89). Although the curriculum conveys humanity's responsibility to practice sustainable and non-wasteful life practices, it stops short of challenging the perception of human beings as the dominant life form. In other words, it does not articulate that human beings are simply one element within a balanced ecological system.

Passages related to positive peace elements of Prevention (knowing ways to stop violence before it starts) and Gender-Mind (treating gender as a vital facet of identity) are absent in Scot 3-18. It is important to appreciate that avoiding deep engagement with a non-patriarchal approach to education is potentially as violent as propagating a solitary dominant religious perspective. It is a delicate balancing act to convey important cultural and religious values while valuing human diversity and religious and cultural expression.

Although there is content that relates to coping skills, there are no passages that present preventing violence as an important skill for students to acquire. As the recognition of violence is necessary in order to prevent violence, the limited references to violence in Scot 3-18 may contribute to the lack of texts that seek to impart skills and mindsets that stop violence before it starts.

Scot 3-18 explicitly values and encourages students' tolerance towards other cultures and faith traditions. Nevertheless, by continuing to advocate for Christian values alone, the document does not fully represent the "new" or "changed" Scottish citizen the curriculum seems to anticipate. Although appreciation of other cultures is stated, no such cultural materials are incorporated into the learning platforms; thus the opportunity to fully engage with difference in society and the greater world is missed.

Each time a curriculum is created, choices must be made of what is inevitably included in the final product; this analysis finds that the choices and voices included in the Scottish curriculum are limited. For example, the missing facet of Gender Mind continually erases the lived experiences of boys, girls, women, men, and transgendered persons. The neutral language may aim at *inclusivity* but true attention and awareness could be buttressed with the courage to actually *identify* difference, *investigate* disparity, and *engage* with diversity. One cannot prevent violence unless one first notices violence and then uses tools that transform violence *nonviolently*.

Recommendations

Element 1: Recognition of Violence

- Acknowledge the presence of violence in a variety of forms.
- Define conflict, violence, and nonviolence.
- Use language that describes violence and violent events as harmful.

Element 2: Nonviolent Conflict Transformation

- Develop learning platforms that model nonviolent conflict transformation.
- Highlight that conflict between humans is normal.
- Develop a curriculum that explicitly assists each student in the development of collaborative intelligence and communication.
- Increase the quantity of tools or techniques that transform conflict without using violence.

Element 3: Positive Peace

- Establish the importance of a harmonious connection between humanity and nature.
- Support students to understand ways of stopping violence before it starts.
- Encourage awareness of the importance of gender for understanding the human world.
- Help students to create coping mechanisms for the circumstances of life.
- Emphasize that everything is connected and that nothing exists in isolation.
- Define peace according to concepts of interconnection, balance, collaborative intelligence, moment-by-moment awareness, and natural interpersonal adjustment.

CONCLUSIONS

This analysis of PECA's three components of peace education in Scot 3-18 investigates the presence of content that recognizes violence, nonviolent conflict transformation tools, and nine facets of positive peace. The curriculum does recognize all three forms of violence—cultural, structural, and direct. Its content firmly demonstrates the importance of collaboration and dialogue, but there is minimal content related to the conflict transformation tool of mediation. There is robust representation of the positive peace element of Wellbeing, but the other eight facets of positive peace are either moderately represented (Peace Bond, Social Justice, Resilience, Peace Zone), minimally represented (Link Mind), or completely absent (Prevention, Eco Mind, and Gender Mind).

Although Scot 3-18 recognizes violence and considers the reality of living in an unequal society, there is ample room more fully to investigate and reflect on violence within the curriculum itself. Scot 3-18 recognizes collaboration, mediation, and dialogue as ways of transforming conflict in this curriculum, but, unfortunately, all three methods of nonviolent conflict transformation are left undefined. Further research may compare Scot 3-18's performance on peace education with other national curricula, but it is clear that while this document already features many core elements of peace education, there is ample room for greater inclusion of peace education

principles, particularly in the areas of positive peace and nonviolent conflict transformation.

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