



**UNIVERSITAT
JAUME I**

**Promoting the REM approach of Peace Education
in secondary school settings. An application from my
own life history.**

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Promoting the REM approach of Peace Education in secondary school settings. An application from my own life history.

Report submitted by Nuria Segarra Adell in order to be eligible for a doctoral degree awarded by the Universitat Jaume I

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Los seres humanos, si queremos, podemos organizar nuestra convivencia de manera pacífica. (...) Nosotros, los pacifistas, somos los realistas.

Vicent Martínez Guzmán

Be the change you want to see in the world.

Mahatma Gandhi

DEDICATION

In memory of Dr. Vicent Martínez Guzmán, my sisters-in-law Regina and Eva, my friends Jacqueline and Andrés, my aunt Rosita and my grandmother Nati.

To David, Àngel and Damià, my motivation to live and look for happiness.

To my family, friends, students, and colleagues who are enriching so much each day of my life.

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RESUMEN EN CASTELLANO

INTRODUCCIÓN GENERAL

Justificación

Desde una perspectiva amplia, esta tesis doctoral está motivada por la necesidad de mejorar la forma en que educamos, con un énfasis especial en los entornos formales de la educación reglada y en mi contexto cercano de la Comunidad Valenciana. Muchas instituciones internacionales, entre las que destaco la UNESCO, denuncian en sus diferentes informes las carencias en la educación formal en todo el mundo y piden que la comunidad educativa adopte nuevas perspectivas y metodologías que sean más inclusivas, respetuosas con el medio ambiente y empoderadoras. Sólo con estos cambios conseguiremos educar a los ciudadanos del siglo XXI con toda su capacidad de mejorar la calidad de vida en nuestro planeta Tierra y para una convivencia pacífica.

Este trabajo también se inspira en mi interés por los Estudios de Paz y mis experiencias de vida y experiencia profesional docente en muchos contextos diferentes. De hecho, a lo largo de la disertación pueden encontrarse varios ejemplos y reflexiones sobre cómo la Educación para la Paz en general, y más recientemente, a través del enfoque REM (Herrero Rico, 2013) han influido en mi vida personal y profesional en esa búsqueda de mejorar como docente, para acompañar mejor a adolescentes y jóvenes estudiantes en sus años de educación formal, contribuyendo a que se sientan más felices y motivados. Mis objetivos son mejorar mi nivel de consciencia y autoconocimiento, así como apoyar a mi alumnado para que decidan y alcancen sus sueños más profundos al tiempo que, todas y todos juntos, con un espíritu de total colaboración, contribuimos para hacer un mundo mejor.

Para lograr estos propósitos personales, llevo tiempo en el proceso de formarme, estudiar, reflexionar, pedir ayuda o colaboración y poner en práctica tantos nuevos contenidos y metodologías como sean necesarios para sentirme feliz, segura y motivada durante mi tiempo de trabajo y en cada proyecto educativo en el que participo. Además, también me gustaría que este proceso de reflexión-acción en que estoy inmersa, con el aprendizaje de metodologías y contenidos transversales, inclusivos y empoderadores, pudiera servir de inspiración o motivación para otro profesorado, instituciones educativas o personas que compartan intereses y necesidades similares.

Motivaciones personales

Recientemente, en agosto de 2018, falleció el Dr. Vicent Martínez Guzmán, padre fundador de la Cátedra UNESCO de Filosofía de la Paz de la Universidad Jaume I. En su funeral, el sacerdote católico mencionó algunas de las últimas palabras de Vicent en Facebook, donde Vicent afirmó que todos tenemos la responsabilidad de asistir a aquellos que aún hoy siguen “crucificados” debido a nuestra forma de vivir. Para asumir dicha responsabilidad, Vicent consideraba que debíamos comenzar por cambiarnos a nosotros mismos. Esas palabras expresan lo que siempre he sentido en mi corazón desde que era muy joven. Quería cambiar el mundo, era consciente de las muchas situaciones injustas en mi mundo cercano y lejano, pero no sabía cómo cambiarlo. Mi búsqueda no se ha detenido todavía, pero conocer a Vicent y los Estudios de Paz ha sido una puerta para encontrar el camino que quiero seguir.

En mi búsqueda, he llegado a la misma conclusión que Vicent, que debo comenzar por cambiarme a mí misma. De hecho, me lo tomé tan en serio que me ha llevado más de diez años completar mi tesis doctoral porque sentía la necesidad interior de profundizar en los fundamentos teóricos de los Estudios de Paz y la Educación para

la Paz, pero, además, quería ser consistente y predicar con el ejemplo. Para ello, necesitaba aprender esos contenidos, metodologías y herramientas que podrían llevarme a enseñar clases pacíficas, amorosas, motivadoras y empoderadoras. Para mí era muy importante que todo esto sucediera mientras mi vida personal avanzaba también de manera armoniosa y respetuosa con todos mis seres cercanos, siendo así coherente en todas las áreas de mi existencia. En este camino, ha habido dos factores clave que me han ayudado mucho: el primero, mi ejercicio profesional en el campo de la educación desde diferentes puestos, tales como de administrativa, comercial en centros educativos, coordinadora de programas de formación o profesora en escuelas públicas y privadas de educación formal y no formal.

El segundo factor clave ha sido gracias a familiarizarme y profundizar con la Educación para la Paz, y especialmente, el hallar por casualidad el laborioso trabajo de compilación bibliográfica y análisis de Herrero Rico (2013) con su enfoque REM de Educación para la Paz. En dicho trabajo he encontrado una guía muy valiosa en mi búsqueda de la fundamentación teórica que necesitaba para basar mi práctica docente y enfocar así mi investigación en aquellas prácticas y metodologías que promovieran la participación, el cuidado y la inclusión, y que, de este modo, tuvieran el potencial de empoderar y transformar la vida de los estudiantes y las comunidades educativas que compartíamos.

A lo largo de esta búsqueda, me he sentido muchas veces impotente y muy pequeña. Pero finalmente he encontrado dentro de mí una motivación y fuerza que pueden explicarse muy bien a través de la “parábola del colibrí” (Yahgulanaas, The Dalai Lama and Maathai, 2008). La parábola narra como un colibrí intenta extinguir un inmenso fuego con su pequeño pico mientras el resto de animales están huyendo del bosque en llamas. Entonces, el león cuestiona el valor del trabajo colibrí dado su escaso

tamaño y fuerza. Frente a las dudas del león, el colibrí se defiende afirmando que, por lo menos, él está haciendo su parte.

Tomando la lección de la parábola para mi vida, puedo decir que hasta el presente, he vivido un largo proceso de estudio y experiencias de aprendizaje en las que he interactuado con cientos de personas maravillosas de muchas edades, culturas, estatus social y que desempeñaban los más variados roles en sus vidas. Este proceso me ha ayudado a entender que soy un ser pequeño y que lo que puedo hacer no es tan grande ni relevante como me gustaría. Sin embargo, finalmente he aprendido a aceptar que si hago mi parte con honestidad, amor, pasión, respeto, reconocimiento, conciencia, coherencia y devoción, eso debería ser suficiente.

En este sentido, empiezo reconociendo mi subjetividad como defendía Vicent Martínez Guzmán y parto desde la definición de quien soy: me describo como una mujer blanca de mediana edad, casada con un hombre excepcional, con dos hijos maravillosos, con una preciosa gran familia ampliada que incluye a mis padres, hermanos, cuñados, sobrinos, y con muchos valiosísimos amigos, estudiantes, ex alumnos y colegas de muchas partes del mundo que me apoyan, me valoran y han compartido y siguen compartiendo muchas cosas conmigo.

En cuanto a mi formación académica, estudié la licenciatura en Administración y Dirección de Empresas en la Universitat Jaume I de Castellón, un Máster en Lingüística Aplicada en la Universidad de Alberta en Canadá. Además, he hecho cursos de especialización para enseñar español para extranjeros, inglés y valenciano. Más tarde estudié el Master en Estudios de la Paz, Conflictos y Desarrollo y ahora, con esta tesis, me propongo completar el programa de Doctorado en Estudios Internacionales de Paz, Conflictos y Desarrollo de la Universidad Jaume I. Además, he tomado innumerables cursos de formación permanente de diferente índole, desde el Mindfulness, a las TIC, el

Coaching Educativo, el Aprendizaje Cooperativo, la Flipped-Classroom, el Yoga de la Risa, o la Educación Emocional entre otras. Mi motivación para este estudio y búsqueda sin descanso es que siempre he querido entender y saber más para poder hacer más.

En cuanto a mi personalidad, me defino como insegura, adaptable, amorosa, cariñosa, sociable, desafiante, decidida unas veces y tímida otras, inconformista, trabajadora, juguetona, algo ingenua, a veces cobarde pero otras veces muy valiente. Además, estoy trabajando para lograr ser asertiva, empoderada y empoderadora, tener más confianza, más persistencia y no rendirme fácilmente. Eso es lo que tengo para ofrecerle al mundo, hacer mi mejor esfuerzo para tratar de dejarlo mejor que cómo lo encontré. En este sentido, tomo las palabras de Rafael Albertí sobre ser sensible, con mis limitaciones como humana, pero también con mi firme propuesta de sentir, expresar, disfrutar y luchar por aquellas cosas por las que creo que vale la pena luchar:

Yo nunca seré de piedra,
Lloraré cuando haga falta.
Gritaré cuando haga falta.
Reiré cuando haga falta.
Cantaré cuando haga falta.

(...)

(Alberti, 1976: 346)

Finalmente, y avanzando hacia mi faceta práctica, mi experiencia en negocios me convirtió en una persona de acción. De hecho, me suscribo totalmente a las palabras de Vicente Ferrer: “las palabras separan, la acción une” o “la acción es una oración sin palabras”; y también los de Teófilo Gautehr "Genio es aquel que en todo momento sabe plasmar en hechos sus pensamientos". Por eso, para mí, es muy importante que esta tesis doctoral se convierta en una herramienta útil, al menos para mi reflexión personal, que me permita mejorar como persona y como profesora, para conseguir transformarme a mi misma como educadora y con ello tal vez conseguir cambios positivos también en mi entorno, de modo que resolvamos nuestros conflictos por medios pacíficos, creativos

y hasta divertidos, y así podamos construir el mundo en el que deseamos vivir con plenitud. Además, también me gustaría que esta tesis doctoral pudiera ser útil para otros profesores que encuentren interesante reflexionar sobre sus experiencias de enseñanza diarias y que también busquen formas de mejorar su propia felicidad y rendimiento a través del amor y el cuidado. Creo que al tomar esa consciencia y empoderarnos adquiriendo las habilidades y conocimientos que consideremos necesarios, estaremos a su vez promoviendo relaciones de amor y cuidado entre nuestro estudiantado, y ello les llevará a ser más felices y a hacer realidad sus sueños.

Hipótesis de Trabajo

Después de estudiar mi licenciatura en Administración de Empresas, me sentí confiada y con las habilidades para contribuir al mundo creando una gran empresa con reglas justas que crearían empleos de calidad, ayudaría a poner fin a las desigualdades, la pobreza y la falta de libertad. Sin embargo, una vez que entré en el mundo laboral, me di cuenta de que, en muchos casos, los objetivos monetarios tenían prioridad sobre las necesidades humanas. Luego, después de un período de cambios, evolución, viajes al extranjero, voluntariado, capacitación profesional y académica, me mudé al mundo de la educación, para intentar contribuir al mundo desde esa área, con unos objetivos más humildes. En este cambio, tomé consciencia del hecho de que era yo quien necesitaba cambiar primero. A lo largo de este camino, los Estudios de la Paz aparecieron en mi vida en 2004 y, desde entonces, he adquirido conocimientos y habilidades en cuanto a concientización y construcción de la paz a través de la Cátedra UNESCO de Filosofía de la Paz de la Universidad Jaume I. Este aprendizaje me ha llevado a adquirir nuevas pautas concretas sobre cómo actuar profesional y personalmente, y también a aceptar el desafío de continuar aprendiendo aquellos conocimientos, técnicas y habilidades que me

ayudarán a promover ambientes pacíficos donde mis estudiantes y mis seres queridos puedan crecer y florecer.

Por lo tanto, las preguntas a las que pretendo responder en este trabajo son:

- ¿Qué conocimientos, principios y valores necesito aprender desde los estudios de la Paz y más específicamente, siguiendo las aportaciones del Enfoque REM de Educación para la Paz (Herrero Rico, 2013), para convertirme en una profesora más consciente pacífica, empoderada y empoderadora? ¿Qué habilidades, técnicas y metodologías sería recomendable aprender para mejorar mi desempeño profesional y mis relaciones laborales con estudiantes y colegas?
- ¿Qué trabajo narrativo de autorreflexión e interpelación con mis seres cercanos puedo hacer para que mis aprendizajes de vida me ayuden a convertirme en una profesora que contribuya más al bienestar, la felicidad, la paz y la conservación del mundo tal y como defiende la Educación para la Paz?
- ¿En qué medida este aprendizaje podría ser útil para otros maestros, maestras y profesores que tienen características socioculturales similares a mí y que experimentan deficiencias generacionales similares o para cualquier persona que comparta algunas de las inquietudes, ideas, desafíos o sueños que este trabajo se plantea?

Metodología

La presente tesis doctoral incluye un marco teórico basado en una investigación bibliográfica sobre Estudios de Paz y de Educación para la Paz y un trabajo de campo basado en datos cualitativos. La tesis comienza su marco teórico con una visión panorámica de los Estudios de Paz en general y continúa centrándose en una revisión bibliográfica selectiva sobre Educación para la Paz. Entre los trabajos sobre Educación

para la Paz, esta tesis doctoral se centra específicamente en el enfoque REM para la Educación para la Paz (Herrero Rico, 2013).

La investigación teórica continúa con algunas de las metodologías y herramientas educativas que son consistentes con el enfoque REM y promueven sus principios, contenidos y metodologías. Algunas de estas herramientas incluyen el Mindfulness, el Yoga de la Risa o el *Coaching* Educativo, mientras que algunas de las metodologías elegidas son el Aprendizaje-Servicio, el Aprendizaje Basado en Proyectos, el Aprendizaje Colaborativo, el *Design Thinking* o la Historia de Vida entre otras.

Después de dicha fundamentación teórica, la presente tesis doctoral propone como marco metodológico la metodología cualitativa de Historia de la Vida, especialmente enfocada en los campos de Educación y Estudios de Paz y la analiza en profundidad. Finalmente, una vez establecidos el marco teórico y metodológico, se aplica la metodología de Historia de la Vida con mi propia vida desde mi infancia hasta el presente. Las fuentes de información utilizadas para construir mi historia de vida son, por una parte, la narración de mi historia de vida en primera persona, con un Autobiograma seguido de la explicación detallada de mis recuerdos de cada etapa. Por otra parte, también se incluye una perspectiva etnográfica donde contextualizo la historia de mi vida con el punto de vista de más de cuarenta conocidos que me han acompañado en diferentes etapas de mi vida. Para recopilar dicha información, mis conocidos completaron un cuestionario semi estructurado en profundidad. Para completar la parte aplicada de este trabajo, mi historia de vida se complementa con una práctica reflexiva que pone en diálogo mis recuerdos personales y mi aprendizaje, las perspectivas de mis conocidos y el enfoque REM de Educación para la Paz (Herrero Rico, 2013). Finalmente, esta tesis doctoral incluye una discusión final que vincula cada

componente del enfoque REM (contenidos, metodología y contextos) con los aprendizajes y reflexiones surgidos de mi historia de vida.

Como puede observarse, la presente tesis doctoral estudia la metodología del enfoque REM no solo como un marco teórico, sino que también lo pone en práctica. De hecho, la metodología de enfoque REM consiste, como su nombre lo explica, en reconstruir viejos aprendizajes, para, retomando lo que ya sabemos con una nueva perspectiva y añadiendo nuevos elementos, empoderarnos para emprender una acción responsable. Así, yo, como autora de esta tesis doctoral, aplico la metodología del enfoque REM cuando reconstruyo la historia de mi vida, al recordar mis recuerdos, ponerlos en contraste con las experiencias y percepciones de mis conocidos y luego, los reconstruyo en el contexto de mis aprendizajes sobre Estudios de Paz y el enfoque REM de Educación para la Paz. Tras este profundo proceso de introspección, reflexión y cuestionamiento, me siento empoderada para aprender, parar a pensar, sentir, y también actuar desde mi responsabilidad (en la parte que a mí me corresponde) de mejorar el mundo. Este proceso es mi aplicación particular y concreta del enfoque REM para la Educación para la Paz sugerido por Herrero Rico (2013).

Objetivos generales y específicos

El objetivo general de la presente tesis doctoral es promover una Educación para la Paz desde el enfoque REM (Reconstructivo-Empoderador) que transforme nuestros conflictos y desafíos diarios de manera positiva convirtiéndolos en oportunidades de aprendizaje. El alcance de este objetivo principal se centra especialmente en entornos de educación secundaria, pero comienza con un trabajo interno personal de reflexión sincera, aprendizaje, toma de conciencia y transformación desde mi interior. Mi deseo es compartirlo con humildad y con mis imperfecciones humanas, por si puede ser útil

para otros maestros, profesores, estudiantes, padres, educadores o cualquier persona interesada que también se sienta llena de preguntas, pero con ganas de hacer las cosas con más consciencia y cuidado, para así contribuir a la construcción de un mundo más pacífico y feliz.

Los objetivos específicos de la presente disertación son:

- Revisar brevemente el campo de Estudios de Paz y su rama de Educación para la Paz como herramientas transformadoras.

- Profundizar en la propuesta concreta del enfoque REM para la Educación para la Paz (Herrero Rico, 2013) con el fin de formarme a mí misma, así como a otros educadores y estudiantes. Esta formación nos permitirá adquirir las herramientas necesarias para reconstruir antiguos aprendizaje, empoderarnos y transformar los conflictos y nuestra vida diaria por medios pacíficos.

- Estudiar, de manera exploratoria, algunas de las herramientas y metodologías que son consistentes con el enfoque REM para la Educación para la Paz y que están siendo sugeridas por diferentes organizaciones internacionales como la UNESCO como instrumentos útiles para la educación del siglo XXI.

- Profundizar en la metodología de la Historia de la Vida como una herramienta útil para deconstruir nuestro pasado y reconstruir nuevas formas de pensar e interactuar, especialmente en entornos educativos, para que podamos promover Culturas de Paz en nuestros contextos diarios.

- Narrar mi propia Historia de Vida y poner en diálogo mi perspectiva personal con la visión de mis conocidos y con el enfoque REM para la Educación para la Paz a través de un proceso de profunda reflexión. Con este proceso pretendo contextualizar y reconstruir mi pasado para empoderarme a mí y a otros a emprender transformaciones positivas, creativas y pacíficas en nuestros contextos concretos.

Estructura de la tesis

La presente tesis doctoral se estructura en los siguientes apartados:

- Capítulo uno. Estudios de Paz y Educación para la Paz
- Capítulo dos. Una revisión del enfoque REM de la Educación para la Paz
- Capítulo tres. Metodologías y herramientas para la educación del siglo XXI que promueven el enfoque REM.
- Capítulo cuatro. Metodología de investigación: La Historia de Vida.
- Capítulo cinco. Mi historia de vida I. Etapas de crecimiento y aprendizaje.
- Capítulo seis: Mi historia de vida II. Experiencia profesional como profesora.
- Discusión
- Conclusiones
- Futuras líneas de investigación
- Referencias bibliográficas
- Anexos
- Apéndices

Asimismo, esta tesis incluye la introducción general y las conclusiones en español para cumplir con los requisitos de la Mención Internacional al título de Doctorado.

En cuanto a la estructura, los primeros tres capítulos son la fundamentación teórica de este trabajo, mientras que los capítulos cuatro, cinco y seis incluyen una propuesta metodológica y el análisis de los datos cualitativos que se han recopilado. Respecto a los contenidos, el enfoque REM de Educación para la Paz (en los capítulos teóricos) y mi Historia de Vida personal y profesional (en la parte aplicada), constituyen los ejes centrales de este trabajo.

En el primer capítulo, realizo una revisión bibliográfica sobre el origen de los Estudios de Paz y sus diferentes ámbitos de aplicación, centrándome especialmente en la Educación para la Paz. En el capítulo dos, explico en profundidad una propuesta concreta sobre la Educación para la Paz, que es el enfoque REM, propuesto por Herrero Rico (2013). El enfoque REM será el trasfondo teórico que compila, sustenta y da sentido a mi narración experiencial. De hecho, sus principios sustentan muchas de las decisiones que he tomado en mi vida, la mayoría de los procesos de formación que he emprendido, así como muchas de las innovaciones educativas que he introducido en mi práctica docente y en otras áreas de mi vida, del mismo modo que todas mis propuestas para futuras investigaciones y procesos de investigación-acción en entornos educativos.

Por esta razón, incluyo el tercer capítulo, en el que explico brevemente algunas de las herramientas y metodologías que son consistentes y promueven los contenidos, metodologías y principios subyacentes que el enfoque REM sugiere para transformar el proceso educativo a través del empoderamiento de profesorado y estudiantes. Las herramientas brevemente revisadas son: la Educación Emocional, el Mindfulness, el *Brain-gym*, el Yoga de la Risa, Hábitos Efectivos y Gestión del Tiempo, la Gestión del Aula, el *Coaching* Educativo, la Práctica Reflexiva, y tres ejemplos de Buenas Prácticas (un proyecto intercultural con Italia, un proyecto inclusivo del Valencia CF, y un ejemplo de tutoría entre iguales). En cuanto a las metodologías, he incluido las siguientes: el Aprendizaje por Competencias, el Aprendizaje-Servicio, el Aprendizaje Basado en Proyectos, el Aprendizaje Colaborativo, el *Design Thinking*, el *Thinking-based learning*, la Clase Invertida (o *Flipped Classroom*), la Gamificación en el contexto de las herramientas TIC, y, finalmente, la Historia de Vida.

El capítulo cuatro incluye una explicación detallada de esta última metodología mencionada en el capítulo tres, la Historia de la Vida, ya que es la metodología que he

elegido para la parte aplicada de la presente tesis. En su primera sección, el capítulo cuatro incluye una introducción teórica y una breve revisión bibliográfica sobre enfoques cualitativos, etnográficos y la metodología de la Historia de Vida en general. El segundo apartado analiza específicamente la metodología de Historia de Vida en el campo de la Educación y de Educación para la Paz. Finalmente, en su última sección, este capítulo incluye el modelo de análisis seguido en el trabajo de campo, que abarca desde el diseño de la investigación, la recopilación de los datos, su análisis y hasta su discusión final.

Finalmente, en los capítulos cinco y seis, explico mi Historia de Vida mediante la narración de experiencias personales, anécdotas, emociones y pensamientos. El capítulo cinco se centra en mi experiencia de aprendizaje de la vida antes de convertirme en profesora como actividad profesional principal, desde mi infancia hasta el momento en que volví a vivir a España de manera permanente. El capítulo seis se centra sobretodo en mi práctica docente y en cómo he evolucionado a lo largo de mis años como profesora en diferentes áreas de contenido (el español para extranjeros, finanzas, contabilidad, economía o inglés como lengua extranjera), en diferentes niveles de educación (infantil, secundaria, universitaria); en varios tipos de instituciones (educación no reglada, centros de educación secundaria públicos, concertados y privados, así como universidades). Los capítulos cinco y seis narran también como los Estudios de la Paz enriquecían todo ese proceso.

Para ampliar mi visión con perspectivas externas, ambos capítulos cinco y seis también incluyen la visión y los comentarios de familiares, amigos, estudiantes, jefes o colegas que han estado en contacto cercano conmigo en algunos de estos pasos en mi vida. Para recopilar dichas opiniones, todos ellos han respondido a un cuestionario semi-estructurado sobre cómo me perciben, mi implicación con el enfoque REM y sus

propias perspectivas sobre la educación. Tras mi narrativa personal y la visión de mis conocidos, he conectado los aprendizajes de cada etapa de mi vida con el enfoque REM de Educación para la Paz, sus valores y metodologías.

Por último, la conclusión de esta tesis doctoral sintetiza mis reflexiones finales sobre los contenidos de cada capítulo, así como algunas propuestas para futuras líneas de investigación y nuevas acciones que me parecen recomendables y convenientes para mejorar los entornos educativos con los que convivo en el día a día. Concluiré mencionando cuáles podrían ser mis compromisos como trabajadora para la paz dentro de esas propuestas.

Marco teórico y revisión bibliográfica

El presente estudio tiene como eje vertebrador el Enfoque REM de Educación para la Paz propuesto por Herrero Rico (2013). Esta obra será la fuente bibliográfica central con la que iré relacionando todos los capítulos de la presente tesis doctoral.

Así, en el capítulo uno, titulado *Los Estudios para la Paz y la Educación para la Paz*, me aproximo al concepto de paz y sus diferentes significados e interpretaciones a través de los trabajos de Galtung (1996), Harris y Morrison (2003) y Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015), así como Boulding (2000), Reardon (1985), Rapoport (2003) y Dietrich (2013). A continuación, hago una breve revisión del concepto de paz a lo largo de la historia, de la mano de los trabajos de Muñoz Muñoz y López Martínez (2004) Jiménez Arenas y Muñoz Muñoz (2012), Domenico Losurdo (2016), enriquecidos por las visiones de Shifferd (2011), Boulding (2000), y Tortosa Blasco (2001). Finalmente, analizo la aparición de los Estudios de Paz y su evolución cronológica, basándome principalmente en el trabajo de Martínez Guzmán (2005),

ampliado con la perspectiva de otros autores como Galtung (1996; 2003), Jares (2009), Comins Mingol (2010; 2015), así como Richmond and others (2016).

En la segunda parte del capítulo uno me centro en la Educación para la Paz, su definición, historia y áreas de estudio. Para la definición me baso principalmente en el trabajo de Harris y Morrison (2003), con algunas aportaciones de Reardon (1985; 2015) y Hicks (1993). Respecto a las diferentes dimensiones que estudia la Educación para la Paz, me centro en Harris y Morrison (2003) y la complemento con la perspectiva de otros autores como Inda y Rosaldo (2008) o Bajaj (2008). Respecto a la evolución histórica de la Educación para la Paz, seguiré los trabajos publicados en español por Herrero Rico (2013), Jares (1991; 1999) y Melo de Almeida (2003). También complementaré este contenido con propuestas de otros autores como Shifferd (2011) o Johansen (2001). Finalmente, las corrientes y autores de cada etapa de la Educación para la Paz son estudiados a través de diferentes autores como Jares (1991; 1999; 2004) Herrero Rico (2013), Vidal (1971), López Martínez (2006), Gyhi (2003), Shifferd (2011), Johansen (2001), Dewey (1997), Montessori (2008), Martínez Guzmán (2001; 2005a), Freire (1970) o la UNESCO (1996).

El capítulo dos, titulado *Una Revisión del Enfoque REM de Educación para la Paz*, se fundamenta totalmente en el trabajo de Herrero Rico (2013), al que se cita repetidamente. No obstante, dado que dicho trabajo compila las aportaciones de muchos otros autores, también me baso en ellos para desarrollar este capítulo. Entre ellos, al hablar de los contenidos clave del enfoque REM, cabe destacar especialmente la Filosofía de la Paz de Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015), seguido de Galtung (1996), Muñoz Muñoz (2001), Lederach (1985; 1996; 2005; 2007; 2010), París Albert (2009; 2015; 2017; 2018a; 2018b; 2018c), París Albert y Herrero Rico (2018), Comins Mingol (2009; 2015), Herrero Rico (2017), Nos Aldás (2010a;

2010b), Honneth (1997; 2008; 2011), Jalali (2001; 2009), Melo de Almeida (2003), Harris and Morrison (2003), Freire (1970), López Martínez (2006), Magallón Portalés (2001), Marina (2007), Boulding (2000) o Rodríguez Rojo (1995; 1997; 2002), entre otros.

Para tratar las metodologías propuestas por el Enfoque REM, además de basarme en Herrero Rico (2013), también recurro a los autores en que se fundamenta la autora, y estudio a Galtung (1996), Jares (1999; 2005), Fernandez Herrería (1994), Bastida (1994, 2001) y Martínez Guzmán (2001; 2005a; 2005b; 2010; 2015), además de Rodari (1976), Chomsky (2010), Freire (1970), Reardon (1985) y Rapoport (1992).

Finalmente, el capítulo dos concluye explicando los contextos propuestos por el Enfoque REM de Educación para la Paz. Además de la fuente central de Herrero Rico (2013), en esta sección también hago mención de las fuentes primarias en las que dicho enfoque se fundamenta. Así, la terminología propuesta surge de Martín Gordillo (2010) y se complementa con los trabajos de Arigatou Foundation (2008), Jares (2006), Marina (2010), Blasco, Bueno y Torregrosa (2004), Rupesinghe (1999), Iturríoz Leza (2002), Amar (2002), Bouling (2000), Rigao (2004), L'Albate (2001), y finalmente, Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) como base filosófica que permea cualquier contexto de paz propuesto por el enfoque REM. Adicionalmente, añado una nueva perspectiva a los contextos, poniendo en diálogo el modelo de los Sistemas Ecológicos de Bronfrenbrenner (1979; 1994; 2005) y el enfoque REM de Educación para la Paz.

El capítulo tres, *Metodologías y Herramientas para la Educación del Siglo XXI que promueven el enfoque REM*, empieza con la visión presente de la educación y sus perspectivas de futuro según los diferentes informes de la UNESCO (1996; 2013; 2015). Las propuestas de la UNESCO y la base teórica del enfoque REM me llevan a

sugerir nueve herramientas y nueve metodologías que promueven la educación que la UNESCO sugiere con los contenidos, metodologías y contextos que el enfoque REM defiende. En cuanto a las nueve herramientas, propongo: 1) la Educación Emocional siguiendo a Goleman (1996), Aritzeta, Balluerka y otros (2016), Rafael Bisquerra (2005) y Servan-Schreiber (2005); 2) el Mindfulness según Kabat-Zinn (1990), Bishob, Lau y otros (2004), Pujol Valls (2016) y Siegel (2013); 3) el Brain-Gym descrito por Hannaford (1995) y Carbonell Pastor (2016); 4) el Yoga de la Risa según Birdee, Legedza, y otros (2008), Goldberg (2004) y Guía y Zubieta (2008); 5) Hábitos Efectivos y Gestión del Tiempo, inspirándome en Covey (2004) y poniéndolo en diálogo con las propuestas co-educativas de Comins Mingol (2009; 2015); 6) la Gestión del Aula con algunas pautas y prácticas sugeridas por Amat (2010), Pérez-Barco (2014) y Mortimore (2017); 7) el Coaching Educativo, según lo proponen Whitmore (1992) y Giráldez Hayes y Van Nieuwerburgh (2016), añadiendo nuestros propios ejemplos de aplicación en Herrero Rico y Segarra Adell (2017); 8) la Práctica Reflexiva, siguiendo las pautas propuestas por Domingo Roget y Gómez Serés (2014); y finalmente, 9) Experiencias de Éxito, basada en tres entrevistas que hice a las personas responsables de dichos proyectos.

Por su parte, las nueve metodologías que propongo se estudian a través de los siguientes autores: 1) el Aprendizaje Basado en Competencias, siguiendo las propuestas de Burke (1989); 2) *Thinking-based Learning*, según Swartz, Costa, Beyer y otros (2007), Swartz y otros autores (2008), y Walsh (2011); 3) *Design Thinking*, teniendo en cuenta el trabajo de Brown (2008), el Hasso-Plattner Institute of Design (2012) y la Harvard Graduate School of Education (n.d.); 4) el Aprendizaje Basado en Proyectos, según las propuestas de Savery (2015) y el Buck Institute for Education (n.d.); 5) el Aprendizaje Cooperativo según fue iniciado por Johnson y Johnson (1991) y con la

aplicación concreta de Finkel (1999), revisada después por Luis Gómez y Romero Morante (2009); 6) La Clase Invertida o *Flipped Classroom*, explicándola a través de Marqués Andrés (2016); 7) la Gamificación y los recursos TIC, siguiendo las aportaciones de Kiryakova y otros (2014), aHsin-Yang Huang ySoman (2013), Esteve, Castañeda y Adell (2018) y Gisbert y Gonzalez (2016); 8) el Aprendizaje Servicio según Francisco Amat y otros (2011), Bandy (n.d.), Eyler y Giles (1999), Mendía Gallardo (2012) y la Vanderbilt University Zerbikas Foundation (n.d.).

La última metodología que propongo es sobre la que versa el capítulo cuatro completo, titulado *Metodología: La Historia de Vida*. Para su definición y rasgos metodológicos en general, me centro en los trabajos de Ruiz Olabuénaga (2009), Chárriez Cordero (2012), Francisco Amat y Moliner Miravet (2017), Martín García (1995), Ojermark (2007), Olabuenágana (2003), Plummer (1989), Martín García (1995), Cornejo, Mendoza y Rojas (2008), Emanuel (2005), y Rodríguez Grandío (2016). Para revisar la metodología de Historia de Vida en el campo de la Educación, he recurrido, entre otras, a las investigaciones de Martín García (1995), Bailón Ballesteros (2016), Nichols (2010), Bilbao Bilbao, Pérez Urraza y Ezkurdia (2012), así como diferentes artículos del libro coordinado por Hernández, Sancho y Rivas (2011). Finalmente, para revisar la metodología de Historia de Vida dentro del campo de Educación para la Paz, estudio algunos trabajos de campo como Bar-Tal, Oren, y Nets-Zehngut (2014), Salomon (2004a; 2004b), Biton y Salomon (2006) , Lauritzen (2016), Rodríguez-Sánchez ,Odena y Cabedo–Mas (2018), Casey (1993), y finalmente, Sagy (2017). Por último, para fundamentar el modelo de análisis que la parte práctica de esta tesis seguirá en los capítulos cinco y seis, he fundamentado las entrevistas del trabajo de campo en las guías de Pardhan (2009), Rodríguez Gryío (2016), Ward (2014) y Thomas (2011).

Exención de responsabilidades

Los contenidos y propuestas expuestas en la presente tesis doctoral son fruto de la compilación de información y reflexión de la autora. La autora no asume la responsabilidad de los resultados que otras personas pudiesen obtener en su aplicación o sobre el uso que pudiese hacerse de la información contenida en este trabajo.

CONCLUSIONES

Uno de los objetivos de esta tesis doctoral era ayudarme a mí misma como profesora a convertirme en una persona más consciente, reflexiva y comprometida, capaz de crear Culturas de Paz en su vida personal y profesional. Además, esta tesis también tenía como objetivo compartir todo este proceso de investigación, reflexión e interpelación con la comunidad educativa. Para alcanzar estos objetivos, he empezado esta disertación revisando el concepto de Paz y el origen de los Estudios de Paz. Esta contextualización teórica me ha hecho consciente de cómo influye nuestro modo de entender el concepto de Paz en la forma en que la buscamos y la promovemos. Además, me ha enriquecido mucho estudiar el trabajo previo llevado a cabo por investigadores, instituciones, asociaciones y personas proactivas para transformar conflictos y promover la paz. En este sentido, Johan Galtung definió un enfoque del concepto de paz que se preocupa no solo por la ausencia de guerra, sino también sobre la justicia social, el bien común y el bienestar y la felicidad de todos los seres humanos y la naturaleza. Este enfoque ha sido apoyado por muchos otros investigadores y trabajadores de la paz contemporáneos, de los cuales destaco especialmente a Vicent Martínez Guzmán.

En el contexto de Estudios de la Paz, he profundizado específicamente en el campo de la Educación para la Paz, desde sus orígenes con el legado de la no violencia,

la contribución de la pedagogía a través de autores como Dewey, Montessori o Freire y el surgimiento de nuevas instituciones con un alcance global como la UNESCO y muchos centros de investigación y educación. La fundamentación bibliográfica en todos estos autores e instituciones me ha hecho reflexionar y modificar muchas de mis creencias anteriores sobre el campo de la educación y nuestro papel como profesores o maestros. He confirmado la necesidad de ser más modesta e igualitaria, lo necesario que es formar a los estudiantes para que puedan descubrir y desarrollar sus pasiones, capacidades y potencialidades internas a través de un aprendizaje respetuoso, significativo, participativo, práctico, proactivo, reflexivo y divertido. Me he dado cuenta de lo mucho que, como profesora, necesito actualizarme en diferentes técnicas y metodologías didácticas, así como en la aplicación de TIC. Además, he descubierto que todos los autores estudiados ya defendían la importancia de promover los más altos valores morales y éticos con nuestras acciones diarias.

Una vez revisado el campo de la Educación para la Paz en general, me he centrado especialmente en la propuesta concreta del enfoque Reconstructivo y Empoderador (REM) de Educación para la Paz de Herrero Rico (2013). Este enfoque teórico se fundamenta en la *Filosofía para hacer las Paces* de Martínez Guzmán y además, también recopila los conocimientos y propuestas de muchos otros autores de las áreas de los Estudios de la Paz y de Educación para la Paz. Como marco teórico, el enfoque REM propone un conjunto concreto de contenidos, metodologías y contextos básicos a través de los cuales llevar a la práctica una Educación para la Paz. Entre los contenidos esenciales del Enfoque REM, destaco la subjetividad de todo el conocimiento, la responsabilidad que tenemos cada persona al comunicamos, al actuar o incluso en ausencia de comunicación y acción, así como lo importante que es reconocer a los demás como interlocutores válidos a pesar de nuestras diferencias. Además,

también cabe resaltar la necesidad de hacer visible la coeducación y promover el cuidado en todas las facetas de nuestra vida. Además, el enfoque REM ha ampliado mi imaginario personal de paz (es decir, he multiplicado mis imágenes mentales de lugares, situaciones, contextos, caras, gestos o palabras que también contienen la paz dentro de ellos) y he descubierto la importancia de promover la creatividad para transformar los conflictos en oportunidades de aprendizaje y cambio positivo. Para lograr este objetivo transformador, he descubierto la importancia de usar medios pacíficos, así como de promover sentimientos y emociones positivas.

Respecto a la metodología reconstructiva-empoderadora sugerida por el enfoque REM, he tomado consciencia de la necesidad de deconstruir la violencia directa, estructural y cultural (utilizando la terminología de Galtung) y reconstruir relaciones amorosas, igualitarias y de colaboración. Profundizar en esta metodología me ha empoderado a mí y también a muchas de mis alumnas y alumnos, así como a personas de mi entorno cercano con quienes he tenido la oportunidad de compartirlo. De hecho, considero esta metodología como una excelente manera de contextualizarnos, de aceptarnos y perdonarnos a nosotros mismos y a los demás. Este enfoque reconstructivo-empoderador también es útil como un recurso para encontrar la fuerza desde nuestras propias capacidades, e incluso desde nuestros defectos o limitaciones a través de su deconstrucción y posterior reconstrucción, para asumir la responsabilidad de nuestras vidas y actos en la sociedad. Tras este proceso, podemos iniciar transformaciones positivas en colaboración con otros miembros de nuestras comunidades.

Finalmente, los contextos sugeridos por Herrero Rico (2013) promueven las Culturas de Paz en entornos formales e informales. Estas Culturas de Paz consisten en el reconocimiento, respeto y pluralidad entre todos los miembros que interactúan en una

comunidad, independientemente de sus diferencias culturales, religiosas, o por razón de su origen, identidad de género, orientación sexual o forma de vida. Las culturas de la paz son interactivas, participativas y democráticas, son un medio y un fin. Profundizar acerca de las Culturas de Paz me ha hecho más consciente y sensible para cada contexto particular en mi vida diaria. Ahora puedo ver realidades que antes simplemente ignoraba debido a esa falta de consciencia y sensibilidad. Una vez estudiado en profundidad el enfoque REM de la Educación para la Paz como el marco teórico de esta tesis doctoral, me he centrado en la investigación sobre algunas de las herramientas y metodologías aplicadas que pueden mejorar la Educación para la Paz y, más específicamente, los contenidos, valores, metodologías y contextos del enfoque REM propuestos por Herrero Rico (2013). Así, he indagado de manera exploratoria acerca de herramientas educativas como el *Mindfulness*, el Yoga de la Risa, el *Coaching* Educativo, o la Práctica Reflexiva, y también me he referido a metodologías como la Clase Invertida (o *Flipped Classroom*), el Aprendizaje Basado en Proyectos, el *Design Thinking* o las Historias de Vida. Profundizar en estas herramientas y metodologías me ha proporcionado algunos de los recursos y habilidades aplicadas que estaba buscando para mejorar mi desempeño profesional y mis relaciones de trabajo con estudiantes y colegas. Gracias a este nuevo aprendizaje, me siento más capacitada, consciente y confiada en mi vida diaria personal y profesional como trabajadora para la Paz y de hecho, en los tres últimos cursos escolares he experimentado un salto cualitativo en mi actividad como profesora en cuanto a la buena conexión con el alumnado, su motivación y la mía, además de la creatividad, originalidad y calidad de sus trabajos y aportaciones.

De entre todas las herramientas y metodologías aplicadas que he revisado, he escogido la metodología de Historia de la Vida para el trabajo de campo de esta tesis y

he aplicado el marco teórico del enfoque REM para deconstruir y reconstruir mi propia vida personal. Para ello, he narrado mis recuerdos en las diferentes etapas de mi vida, desde mi infancia hasta la actualidad. Además, también he recopilado la visión de mis conocidos, su visión sobre mí y sobre la educación y su comunidad a través de un cuestionario. La perspectiva de la gente cercana a mí ha enriquecido y ampliado mi perspectiva. Después de recopilar toda esa información, he reflexionado sobre mi aprendizaje a lo largo de la vida y he puesto todos esos recuerdos, visiones y aprendizajes en diálogo con los contenidos, metodología y contextos sugeridos por el enfoque REM de Educación para la Paz (Herrero Rico, 2013). El objetivo de todo ese proceso era capacitarme y empoderarme a mí misma, para así transformar la forma en que enseño, para ser capaz de promover en mis contextos educativos diarios, un ambiente más solidario, inclusivo, participativo, creativo y divertido que promueva Culturas de la Paz. Además, al escribirlo y compartirlo abiertamente con la comunidad educativa y científica, mi deseo es que mis experiencias, errores, preguntas y aprendizajes tal vez puedan servir también a otras personas interesadas en promover la Educación para la Paz en sus propios contextos cotidianos.

El aprendizaje final con el que quisiera concluir esta tesis es que, para mí, ha valido la pena hacer el esfuerzo de todo este aprendizaje y reflexión para ser más consciente. Esa consciencia me lleva a estar dispuesta y comprometida tanto a aprender como a hacer los cambios necesarios para reducir el dolor que yo pueda causar con mis palabras, mis acciones o mis silencios. Además, también quiero trabajar para generar tanta felicidad, bienestar, confianza y amor como pueda desde mi rol de profesora y también en mi vida privada. Finalmente, tras más de diez años de inmersión en este proyecto de completar la tesis doctoral, he aprendido la necesidad de ser modesta y de aceptar que siempre tendré mis limitaciones y desafíos, y que no puedo hacer todo lo

que a mí me gustaría. Sin embargo, creo que si hago lo que puedo con honestidad y compromiso, y además acepto con comprensión y respeto aquello que no está en mis manos, ya debería ser suficiente. De hecho, teniendo en cuenta la Teoría Ecológica de Bronfenbrenner, realizar una acción en uno de los sistemas de una persona puede llevar a pequeñas o grandes transformaciones en sus contextos más próximos y también en los más amplios. Por lo tanto, termino este trabajo sintiéndome feliz porque dentro de mí ya han ocurrido muchas transformaciones positivas y también en mis contextos cercanos. Además, concluyo con la esperanza de que esas transformaciones se extiendan y siembren amor, felicidad y paz en un ámbito más amplio.

GENERAL INTRODUCTION

Justification and Scope of the Thesis

On the general scope, the present PhD dissertation is motivated by the claimed need of improvement in the way that we educate, specially focusing in formal settings. Many international institutions like the UNESCO denounce in their reports the carences in formal education worldwide and set new inclusive, respectful, environmentally friendly and empowering guidelines to educate XXI century citizens if we want to improve the life standards in the Earth.

This work is also inspired by my interest in Peace Studies and my living and teaching experiences in many different contexts. In fact, the reader of this work will find several examples and reflections on how Peace Education through the “Reconstructive-Empowering” (hereinafter REM) approach (Herrero Rico, 2013) has influenced and shaped my personal and professional life in my search to improve as a teacher, to better accompany happy, motivated teenage and young students in their years of formal education. I wish to improve my awareness and self-knowledge, as well as to support my students to decide on and reach their most in-depth dreams while contributing all together, with a collaborative spirit, to a better world.

For these main purposes, I set a personal aim to train myself, study, reflect, ask for the needed help or collaboration, and to put into practice as many new contents and methodologies as are necessary in order to feel happy, confident and motivated in my teaching projects and working time. The learning of these applied methodologies and transversal contents, as well as the process of reflection-action could also be a possible additional source of inspiration or questioning for teachers or educational institutions that share similar interests and needs to the ones of the author.

Personal Motivations

Very recently, last August 2018, Dr. Vicent Martínez Guzmán, the founding father of the UNESCO Chair of Philosophy for Peace of the University Jaume I passed away. At his funeral, the Catholic priest mentioned some of Vicent's last words on Facebook, where Vicent claimed that all of us have the responsibility to go down to those who today still remain "crucified" like Jesus Christ because of our way of living. For this purpose, Vicent asserted that we need to begin by changing ourselves.

Those words express what I have always felt in my heart since I was very young. I wanted to change the world, I was aware of the many unfair situations in my close world and far away, but I did not know how to change it. My search has not stopped yet, but to meet Vicent and Peace Studies has been a door to find my way. In my search, I have arrived at the same conclusion as Vicent that I need to start by changing myself. In fact, I have taken it so seriously that it has taken me more than ten years to finish my PhD thesis because I felt the inner need to study in depth the theoretical groundings of Peace Studies and Peace Education, but, additionally, I wanted to be consistent and lead by example. Therefore, I needed to learn those contents, methodologies and tools that could lead me to teach peaceful, loving, charming, engaging and empowering classes. All this had to happen while living a harmonious and respectful life, being consistent in all the areas of my existence.

In this path, I have experienced two scaffolding factors: the first one, my work in the education field as an administrative, sales person of didactic courses, teachers' coordinator, and teacher in public and private schools of formal and non-formal education. The second factor was to discover Peace Education. From this second factor, I want to specially highlight the thoughtful job of compilation and interpretation of many of the main theorists in Peace Education done by Herrero Rico (2013) with her

REM approach. I found in her job a very valuable guidance in my search of the theoretical grounding that I needed to base my teaching practice and to focus my research of caring and inclusive methodologies that empowered and transformed the life of students and their educative communities.

Along this search, I felt powerless and small. But inside myself, I found a motivation and strength that can be very well explained through the “hummingbird parable” (Yahgulanaas, 2008). The parable talks about a hummingbird who tries to end a fire with his little beak while the other animals are just running away from the burning forest. Then, the lion questions the worth of the hummingbird’s job being so tiny. Still, the humming bird asserts that he is doing his part. Taking that parable lesson to my life, I can say that up to the present, I have lived a long process of wide study and learning experiences interacting with hundreds of wonderful people from many ages, cultures, social status, and roles in life. This process has taught me that I am a tiny being and that what I can do is not as big or relevant as my ambitious inner being would like. However, if I am doing my part with honesty, love, passion, respect, recognition, awareness, consistency and devotion, I finally will accept that it should be enough. In this sense, I start by defining myself as a normal white medium age woman, married to a wonderful man, with two gorgeous children, a great big family of two parents, two sisters and one brother, seven sisters and brothers-in-law, many nieces and nephews, and many valuable friends, students, ex-students and colleagues who support and listen to me from all over the world.

Regarding my formal academic background, I studied Business Administration at the Universitat Jaume I in Castellón, but also a Masters in Arts in Applied Linguistics at the University of Alberta in Canada, specialization courses to teach Spanish for foreigners, English and Valencian languages. Finally, I studied my Masters in Peace,

Conflict and Development Studies and with this thesis I aim at fulfilling the international PhD Program in International Studies in Peace, Conflicts and Development from the University Jaume I. Additionally, I have taken innumerable courses for permanent training in many fields, from Mindfulness, to computer skills and Internet, Educative Coaching, Cooperative Learning to Flipped Classroom or Emotional Education. I have always been eager to learn more to be able to do more.

As for my personality, I define myself as insecure, doubtful, adaptable, loving, caring, sociable, challenging, determined and non-conformist, hard-working, playful, a bit naive, sometimes cowardly but other times very courageous, and I am in my training to become assertive, trusting and encouraging, persistent, and unable to give up. That is what I have to offer to the world, to do my best to try to leave it better than how I found it. In this sense, I take the words of Rafael Albertí about being sensitive, with my limitations as a human, but with also with my firm proposal to feel, express, enjoy and fight for those things I feel are worth fighting for:

Yo nunca seré de piedra,
Lloraré cuando haga falta.
Gritaré cuando haga falta.
Reiré cuando haga falta.
Cantaré cuando haga falta
(...)
(Alberti, 1976:346)

Finally, and moving towards my practical facet, my background in business made me an action person. In fact, I totally subscribe to the words of Vicente Ferrer: “words can separate, action unites”; and also those from Teófilo Gautehr “Genio es aquel que en todo instante sabe plasmar en hechos sus pensamientos”. That is why, to me, it is very important that this Doctoral dissertation becomes a useful tool at least to my personal reflection which leads to my improvement as a person and as a teacher, to empower myself and others through education, in order to transform our conflicts by

peaceful means and to build the world that we wish to live in. Additionally, I also would like this work to be useful to other teachers who find it interesting to reflect on their daily teaching experiences and in ways to improve their own happiness and performance through love and care. In so doing, these teachers will be very aware that they are promoting loving relationships and that they are also increasing their students' happiness and fulfillment.

Working Hypotheses

After studying my degree in Business Administration I felt confident and with the skills to contribute to the world by creating a big company with fair rules that would create quality jobs, would help to put an end to inequalities, poverty and lack of liberty. However, once I entered the working world, I realized that in many cases, monetary goals were prioritized over human needs. Then, after a period of changes, evolution, travelling abroad, volunteering, professional and academic training, I moved to the world of education. From that area, I wanted to make my contribution to the world, with more modesty regarding the scope that my actions could have, and being more aware of the fact that I was the one who needed to change first. Along this road, Peace Studies appeared in my life in 2004 and since then, I have learnt awareness, theoretical and knowledge, and peace-building skills from the UNESCO Chair of Philosophy for Peace of the University Jaume I. All that learning has grounded my guidelines to act professionally and personally. Also, this new awareness challenges myself to continue learning those knowledge, techniques and skills that will better help me to promote peaceful environments where my students, my dear ones and myself can grow and flourish.

Therefore, the questions that I aim at responding to are:

- How can I become a more empowered and empowering teacher, taking into account my principles and values grounded on Peace Studies, and more specifically on the insights of REM approach of Peace Education (Herrero Rico, 2013)?
- Which knowledge and abilities shall I learn to improve my professional performance and my work relationships with students and colleagues?
- Which narrative, self-reflective and interpellative work can make that my life learning experiences help me to become a teacher that contributes more to the world wellbeing, happiness, peace and preservation as Peace Education defends?
- Finally, to what extent could this learning be useful to other teachers who have similar sociocultural characteristics to me and experience similar generational shortfalls or to any person who shares any of the inquiries, insights, challenges or dreams that this work faces?

Methodology

The present PhD thesis includes a theoretical framework and an applied field work using qualitative data. The theoretical framework grounds on literature research on Peace Studies and Peace Education, and it is linked to qualitative methodologies for the applied part of the work. The dissertation starts its theoretical framework with the inquiry and overview on Peace Studies in general and Peace Education literature in particular. Among the works on Peace Education, this PhD thesis specifically focuses on the The REM approach of Peace Education (Herrero Rico, 2013). The theoretical research process continues moving towards some educational methodologies and tools

that are consistent and enhance the principles, values and methodological approaches promoted by REM approach. Some of these tools include Mindfulness, Laughter Yoga or Educative Coaching, while some of the methodologies chosen are Community Service, Project and Collaborative Learning or Design Thinking among others.

After such theoretical grounding and research, and once the theoretical framework is set, this PhD dissertation sets a methodological framework and analyses in depth the qualitative methodology of Life History, especially focused in the fields of Education and Peace Studies. Subsequently, this work applies the Life History methodology with my own life since my childhood until the present. As for the sources of information used to build up my life history, on the one part, I include my personal narrative in first person, with an Autobiogram followed by the detailed explanation of my memories from each stage. On the other part, I also include an ethnographic perspective and contextualize my life history with the point of view of more than forty acquaintances who have accompanied me along different stages of my life. For this purpose, my acquaintances completed an in-depth semi structured questionnaire.

To fulfil the applied part of this work, the approach to my life history is complemented with a Reflective Practice that puts into dialogue my personal memories and learning, my acquaintances' perspectives and The REM approach of Peace Education (Herrero Rico, 2013). Finally, this PhD dissertation includes a summarizing discussion that links each main content, methodological feature and suggested context of the REM approach for Peace Education to the learning and reflection of my life history. Therefore, along the present dissertation, it can be observed that the REM approach methodology is not only studied as a theoretical framework, but it is also put into practice. In fact, the REM approach methodology consists, as its name explains, in reconstructing old learnings and empowering us for responsible action. I embrace REM

approach methodology when I rebuild my life history, as I recall all my memories, contrast them with my acquaintances' experiences and reconstruct them in the context of my learning from Peace Studies and The REM approach of Peace Education. From that point, I find the empowerment to undertake the necessary learning, reflection and action to assume my responsibility to improve the world through my self-awareness, as well as with the communicative interactions and actions of my personal and professional life, as the methodology of The REM approach of Peace Education (Herrero Rico, 2013) suggests.

General and Specific Objectives

The general goal of the present doctoral thesis is to promote Peace Education from the REM (Reconstructive-Empowering) approach of Peace Education that positively transforms our daily conflicts and challenges into learning opportunities. The scope of this main goal especially centers in secondary education settings, but it starts with a personal inner work of sincere reflection, learning, awareness, and transformation from inside me. My hope is to share it with humility and with my human imperfections, in case it can be helpful to other teachers, students, parents, educators or any interested person who also feels full of questions, but eager to do things with care and awareness, so that we all contribute to build a more peaceful and happy world.

The specific goals of this work are:

- To briefly review the field of Peace Studies and its branch of Peace Education as transformative tools.

- To drill down into the concrete proposal of the REM approach of Peace Education (Herrero Rico, 2013) in order to train myself and other educators and students. This training will provide us with the needed tools to rebuild old learning,

empower ourselves and to transform the way in which we deal with conflicts and our daily life by peaceful means.

- To inquire about tools and methodologies that are consistent with The REM approach of Peace Education and that are being suggested by different international organizations like UNESCO as useful instruments for XXI century education.

- To go deeper into the methodology of Life History as a useful tool to deconstruct our past and rebuild new ways of thinking and interacting, especially in educative settings, so that we are promoting Cultures of Peace.

- To narrate my own Life History and to interpellate my perspective with that of my acquaintances', putting it into dialogue with The REM approach of Peace Education through a deep reflective process. In so doing, I pretend to contextualize and reconstruct my past in order to empower myself and others to undertake positive, creative, peaceful transformations in our contexts.

Structure of the Thesis

This PhD thesis is divided into the following sections:

- Chapter one. Peace Studies and Peace Education
- Chapter two. A review of The REM approach of Peace Education
- Chapter three. Methodologies and tools for XXI century education that enhance REM approach
- Chapter four. Research methodology: Life History
- Chapter five. My Life History I. Growing and learning stages
- Chapter six: My Life History II. Experiences as a professional teacher
- Discussion
- Conclusions

- Further research
- List of references
- Annexes
- Appendixes

As it can be observed from its general structure, the present PhD thesis has The REM approach of Peace Education and the author's Life History as its core contents. It starts with a brief introduction which contextualizes and justifies this study in its educative setting at the present. It is written in Spanish and in English in order to fulfil the requirement to obtain the title International PhD. The first three chapters are based on the theoretical background of this work, while chapters four, five and six include a methodological proposal and the analysis of the qualitative data that had been collected.

In the first chapter, I conduct a literature review on the origins and different fields on Peace Studies, especially focusing on Peace Education. In chapter two, I explain in depth a concrete proposal on Peace Education, which is the Reconstructive and Empowering (REM) approach as proposed by Herrero Rico (2013). REM approach will be the theoretical background that compiles, underpins and gives sense to my experiential narration. In fact, its principles underpin many of the decisions I have taken in my life, most of the training processes that I have undertaken, many of the educative innovations that I have introduced in my teaching practice and in other areas of my life, as well as all my proposals for future research and research-action processes in educative settings. For this reason, I include the third chapter, which focuses on explaining some tools, and methodologies that are consistent and promote the underlying contents, methodologies and contexts that REM approach suggests in order to transform the educative process through empowering teachers and students.

Chapter four includes an in-depth explanation of the last methodology mentioned in chapter three, Life History, as it is the methodology that I have chosen for the applied part of the present thesis. I have used Life History methodology to collect and narrate all the information regarding my life story. First, chapter four includes a theoretical introduction and a short literature review about ethnographic approaches, Life History in general and specifically in the field of education. Afterwards, this chapter shows in detail how I try to approach an ethnographic perspective that includes my personal views, the vision of my beloved acquaintances on me and their insights in the educative context. Finally, the chapter includes my analysis of all the compiled information, relating to Peace Studies and especially REM approach on Peace Education as proposed by Herrero Rico (2013).

In the fifth and sixth chapters, I explain my Life History with personal experiences, anecdotes, feelings and thoughts. Chapter five focuses on my life learning experience before I become a teacher as my main profession, since my childhood until the time I came back to live in Spain for good. Chapter six focuses on my teaching practice and how I have evolved along my years as a teacher in different content areas, levels of education and institutions. In order to enrich my vision with external perspectives, chapters five and six also include the vision and comments of relatives, friends, students, bosses or colleagues that have been in close contact to me at some of these steps in my life. They all have answered to an in-depth questionnaire about how they perceive me, my implication with REM approach and their own perspectives on education. Chapters five and six conclude with an analysis on my reflections combined with the theoretical background on the REM approach on Peace Education and my acquaintances' points of view. There, I connect all these life-learning experiences with

my compromise to the REM approach of Peace Education, its values and methodologies.

Finally, the conclusion of this PhD thesis includes my insights on the contents of each chapter as well as some proposals for further research and new actions that I find advisory and convenient in order to improve the educative settings that I am familiar with. I will also mention in that section which could be my compromises as an active peace worker in these future actions. At the end, I include the annexes and the list of references mentioned along this work.

Theoretical Framework and Literature Review

The present study has as a backbone the REM Approach of Peace Education proposed by Herrero Rico (2013). This work will be the central literature source with which I will relate all the chapters of the present dissertation.

Thus, in chapter one, *Peace Studies and Peace Education*, I approach the concept of peace, its different meanings and interpretations through the works of Galtung (1996), Harris and Morrison (2003) and Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015), as well as Boulding (2000), Reardon (1985), Rapoport (2003) and Dietrich (2011). Next, I make a brief review of the concept of peace throughout history, hand in hand through the works of Muñoz Muñoz and López Martínez (2004) Jiménez Arenas and Muñoz Muñoz (2012), Domenico Losurdo (2016), enriched by the visions of Shifferd (2011), Boulding (2000), and Tortosa Blasco (2001). Finally, I analyze the beginning of Peace Studies and their chronological evolution, mainly grounding on the work of Martínez Guzmán (2001; 2005a), which is expanded with the perspective of other authors such as Galtung (1996; 2003), Jares (2009), Comins Mingol (2010; 2015), as well as Richmond and others (2016).

In the second part of chapter 1, I focus on Peace Education, its definition, history and areas of study. For this definition, I rely on the work of Harris and Morrison (2003), with additional contributions by Reardon (1985; 2015) and Hicks (1993). As for the dimensions studied by Peace Education, I focus on Harris and Morrison (2003) and complement it with the perspective of other authors such as Inda and Rosaldo (2008) or Bajaj (2008). Regarding the historical evolution of Peace Education, I will follow the works published in Spanish by Herrero Rico (2013), Jares (1991; 1999) and Melo de Almeida (2003). I will also enrich these contents with proposals from other authors such as Shifferd (2011) or Johansen (2001). Finally, the movements and authors at each stage of Peace Education are studied through different authors such as Jares (1991; 1999, 2004) Herrero Rico (2013), Vidal (1971) and López Martínez (2006), Gyhi (2003), Shifferd (2011), Johansen (2001), Dewey (1997), Montessori (2008), Martínez Guzmán (2001; 2005a), Freire (1970) or UNESCO (1996).

Chapter two, *A Review of the The REM approach of Peace Education*, is entirely based on the work of Herrero Rico (2013), which is repeatedly cited. However, as this work compiles the contributions of many other authors, I also rely on these other authors to develop this chapter. Among them, when talking about the key contents of the REM approach, I deepen into the *Philosophy for making Peace(s)* by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015). I also studied the insights of Galtung (1996), Muñoz Muñoz (2001), Lederach (1985; 1996; 2005; 2007; 2010), París Albert (2009; 2010; 2017; 2018a; 2018b; 2018c), París Albert and Herrero Rico (2018), Comins Mingol (2009; 2015), Herrero Rico (2017), Nos Aldás (2010a; 2010b), Honneth (1997; 2008; 2011), Jalali (2001; 2009), Melo de Almeida (2003), Harris (2003), Freire (1970), López Martínez (2006), Magallón Portalés (2001), Marina (2007), Boulding (2000) or Rodríguez Rojo (1995), among others.

To deal with the methodologies proposed by the REM Approach, in addition to the insights of Herrero Rico (2013), I also turn to the authors on which she grounds, and I study Galtung (1996), Jares (1999; 2005), Fernández Herrería (1994), Bastida (1994; 2001) and Martínez Guzmán (2001; 2005a; 2005b; 2010; 2015) in addition to Rodari (1976), Chomsky (2010), Freire (1970), Reardon (1985) and Rapoport (1992). Finally, chapter two concludes by explaining the contexts proposed by The REM approach of Peace Education. In addition to the central source of Herrero Rico (2013), in this section I also mention the primary sources on which Herrero Rico's approach is based. Thus, REM approach terminology for contexts comes from Martín Gordillo (2010) and is complemented by the works of Arigatou Foundation (2008), Jares (2006), Marina (2010), Blasco, Bueno and Torregrosa (2004), Rupesinghe (1999), Iturríoz Leza (2002), Amar (2002), Bouling (2000), Rigao (2004), L'Albate (2001), and finally, Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) as the philosophical basis that permeates any context of peace proposed by the REM approach. Additionally, I propose a new perspective to the contexts, putting in dialogue the model of the Ecological Systems of Bronfenbrenner (1979; 1994; 2005) and the REM approach of Education of Peace.

Chapter three, *Methodologies and Tools for XXI Education which enhance REM approach*, begins with the vision of present education and its future perspectives according to the different reports of UNESCO (1996; 2013; 2015). The proposals of UNESCO and the theoretical basis of the REM approach lead me to suggest nine tools and nine methodologies that promote the education that UNESCO suggests, but also including the contents, methodologies and contexts that the REM approach defends. Regarding the nine tools, I propose: 1) Emotional Education following Goleman (1996),

Aritzeta, Balluerka and others (2016), Rafael Bisquerra (2005) and Servan-Schreiber (2005); 2) Mindfulness according to Kabat-Zinn (1990), Bishob, Lau and others (2004), Pujol Valls (2016) and Siegel (2013); 3) Brain-Gym as described by Hannaford (1995) and Carbonell Pastor (2016); 4) Laughter Yoga according to Birdee, Legedza, and others (2008), Goldberg (2004) and Guía and Zubieta (2008); 5) Effective Habits and Time Management, inspired by Covey (2004) and putting it in dialogue with the co-educational proposals of Comins Mingol (2009); 6) Classroom Management with some guidelines and practices suggested by Amat (2010), Pérez-Barco (2014) and Mortimore (2017); 7) Educational Coaching, as proposed by Whitmore (1992) and Giráldez Hayes and van Nieuwerburgh (2016), adding our own application examples in Herrero Rico and Segarra Adell (2017); 8) the Reflective Practice, following the guidelines proposed by Domingo Roget and Gómez Serés (2014); and finally, 9) Best Practices, based on three interviews to the personnel in charge of these programs.

For its part, the nine methodologies that I propose are studied through the following authors: 1) Competency-based Learning, following the proposals of Burke (1989); 2) Thinking-based Learning, according to Swartz, Costa, Beyer and others (2007), Swartz and others (2008), and Walsh (2011); 3) Design Thinking , taking into account the work of Brown (2008), the Hasso-Plattner Institute of Design (2012) and the Harvard Graduate School of Education (n.d.); 4) Project Based Learning, according to the proposals of Savery (2015) and the Buck Institute for Education (n.d.); 5) Cooperative Learning as initiated by Johnson and Johnson (1991) and with the concrete application of Finkel (1999), later revised by Luis Gómez and Romero Morante (2009); 6) Flipped Classroom, explaining it through Marqués Andrés (2016); 7) Gamification and ICT resources, following the contributions of Kiryakova, Angelova and Yordanova (2014), aHsin-Yang Huang and Soman (2013), Esteve, Castañeda and Adell (2018) and

Gisbert and Gonzalez (2016); 8) Service Learning according to Francisco Amat and others (2011), Bandy (n.d.), Eyler and Giles (1999), Mendía Gallardo (2012), and the Vyerbilt University Zerbikas Foundation 2(n.d.).

The last methodology that I propose is the one that covers the complete chapter four, called *Research Methodology: The Life History*. To define the Life History and its methodological features in general, I focus on the works of Ruiz Olabuénaga (2009), Chárriez Cordero (2012), Francisco Amat and Moliner Miravet (2017), Martín García (1995), Ojermark (2007), Olabuenágana (2003), Plummer (1989), Martín García (1995), Cornejo and others (2008), Emanuel (2005), and Rodríguez Grandío (2016). To review the methodology of Life History in the field of Education, I have used, among others, the research of Martín García (1995), Bailón Ballesteros (2016), Nichols (2010), Bilbao Bilbao, Pérez Urraza and Ezkurdia (2012), as well as different articles of the book coordinated by Hernández, Sancho and Rivas (2011). At the end, to review the methodology of Life History within the field of Peace Education, I study some field works such as Bar-Tal, Oren, and Nets-Zehngut (2014), Salomon (2004a, 2004b), Biton and Salomon (2006) , Lauritzen (2016), Rodríguez-Sánchez, Odena and Cabedo-Mas (2018), Casey (1993), and, finally, Sagy (2017). Finally, in order to support the model of analysis that the practical part of this thesis will follow in chapters five and six, I based the interviews of the field work in the guides of Pardhan (2009), Rodríguez Gryío (2016), Ward (2014) and Thomas (2011).

Disclaimer

The contents and proposals presented in this doctoral thesis are the result of the authors' compilation of information and reflection. The author does not assume responsibility for the results that other people could obtain in their application or on the use that could be made of the information provided in this work.

CHAPTER ONE

PEACE STUDIES AND PEACE EDUCATION

“There is no 'way to Peace,' there is only 'Peace’”

Mahatma Gandhi

INTRODUCTION

‘Peace’ is a concept that is constantly in the mouths of people, and to help to promote peace in the world is the root of my studies of Peace and the motivation of the present PhD thesis. However, there are wide studies and literature that rigorously root the concept of Peace throughout history that lead to the appearance of formal studies in Peace, called nowadays Peace Studies. Finally, there is also large research and applied work done regarding the many sub-fields that Peace Studies include.

To contextualize the theoretical framework that will underpin the present PhD thesis, this chapter starts by explaining the origin and development of the concept of Peace and Peace Studies, as well as its different areas of study. Afterwards, the chapter focuses on one of Peace Studies area of interest, which is Peace Education.

Therefore, the chapter includes two main sections: Section one, which evolves from a general overview on Peace Studies and its origin to its areas of study; and section two, which includes an explanation on Peace Education, its philosophical and moral groundings and its branches. Additionally, this section also reviews the different approaches to Peace Education in history, from the past to the present and a brief

mention to XXI century arising methodologies. Finally, section two also includes an overview of Peace Education Studies in Spain.

1. PEACE STUDIES GENERAL OVERVIEW

In this section, I introduce different approaches to the concept of *peace* and the types of *peace* that different authors suggest. After this definition, I include an overview of peace throughout history and finally, I explain about the birth of Peace Studies and their history up to date.

1.1. Peace definition and types of peace

The concept of *peace* is present along the recorded history and has evolved in its meaning. Among the wide variety of authors that deal with this concept and its evolution, I have chosen to look at in-depth the work of Galtung (1996): My choice justifies by the fact that Galtung's insights in the field of Peace Studies had had an important transcendence in the field and have transformed the way *peace* is defined and promoted in the present. Additionally, I analyse the definition of the concept of *peace* of Harris and Morrison (2003), because of their detailed and well-structured study and classification of different approaches to this concept. Nevertheless, I also explain about the enriching contributions of other authors to the concept of peace and its analysis, such as Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015), Boulding (2000), Reardon (1985), Rapoport (2003) or Dietrich (2011).

Starting with Galtung, it is interesting to remark that, despite the presence of the concept of *peace* throughout history, it has traditionally been perceived as the absence of war. For this reason, Peace Studies had originally been focused on violence until they were well advanced. In this sense, Galtung started with a violent perspective, which he

later mitigated with his notion of *positive peace* and *culture of peace*. His proposal starts by identifying the three types of violence that, according to this author, are present in our societies: *direct*, *structural*, and *cultural violence*. Regarding these three types of violence, Galtung (1996), inspired by Buddhism and asserts:

Life is capable of suffering (*dukkha*) violence done to the body and to the mind, referred to as physical and mental violence respectively. But life is also capable of experiencing bliss (*sukha*), the pleasure that comes to the body and the mind. Some might reserve the term ‘positive peace’ for that experience (Galtung, 1996: 2)

Galtung continues that “from the perspective of the receiver of the violence, if there is a sender, an actor who intends the consequences of violence, then we may talk about direct violence. If not, about indirect or structural violence” (Galtung, 1996: 2).

Direct violence according to Galtung implies the use of force and destruction, physical as well as psychological violence that leads to an immediate deprivation of life. It has an explicit starting and end in time. Some examples of this kind of violence are different ways of murder, torture, aggression, insults or fights. *Indirect or structural violence*, continues Galtung, originate from the social structure itself: between humans, between societies, or between sets of societies such as alliances or regions in the world. It is a continuous process. Galtung asserts that “inside human beings there is the indirect, non-intended, inner violence that comes out of the personality structure” (Galtung, 1996: 2).

Also, Galtung adds that there are two major ways of outer structural violence that arise from economics and politics, they are exploitation and repression. Although they might not be intended, they offer scant comfort to the victims. Structural violence, therefore, leads to marginalization, exclusion and deprivation of life of many human beings. Galtung mentions some examples of structural violence including the lack of food for all human beings, the slow deprivation of life for causes like lack of water,

medicines or shelter. In fact, for Galtung, when there is any kind of privation of the basic needs, direct and or structural violence are present. Herrero Rico (2013) also mentions as other examples of structural violence the lack of job opportunities offered by the system, like high rates of unemployment among youth or precarious working conditions for just graduated students from university.

Finally, later in his research, Galtung adds that, behind direct and indirect violence, there exists a third kind of violence: *cultural violence*. It is present in symbolic features. It includes religion, ideology, art, music, science, language, media, law and education. Its role is to legitimize direct and structural violence through the use of power. For example, monotheist Occidental religions like Judaism, Christianity and Islam. Galtung asserts “with God outside us, as God, even ‘above’ it is not inevitable but indeed likely that some people will be seen as closer to that God than others, even as ‘higher’” (Galtung, 1996: 201). This leads to dichotomies between good and evil, chosen and un-chosen. For example, God chooses human species and leaves to Satan animals, plants and nature. As a consequence, speciesism and ecocide arises. Another example of cultural violence grounded on religion happens when God chooses men and leaves to Satan women, which leads to sexism and witch-burning (Galtung, 1996: 202). Another simple example of cultural violence due to language usage are those jokes that show contempt and exclusion towards people from other cultures (Galtung, 1996: 2). Therefore, to Galtung, there is peace when any of the three kinds of violence is present: direct, structural or cultural.

Once established the three types of violence, Galtung proposes their three corresponding alternatives: *negative peace* as a counterpart to direct violence; *positive peace* as a counterpart to structural violence; and, finally, in 2003, Galtung coins the term *Cultures of Peace* as the counterpart to cultural violence. Galtung proposes to

focus on the no-violence active practice, generosity, listening to the multiplicity of voices and cultures that we talk, preserving the planet with a responsible and fair consumption of goods as well as with solid solidarity relationships among humankind (Galtung, 1996; Martínez Guzmán, 2005a).

Still, it is important to mention other authors who also study and promote the concept of *Cultures of Peace*, such as Martínez Guzmán (2005a; 2006; 2010; 2015), Boulding (2000) or Reardon (1985) among others. In the case of Martínez Guzmán (2005a), he specifically asserts that the proposed alternative is a culture that promotes dialogue among civilizations, new international organisms or new ways to face famines and poverty.

In summary, Galtung's classification of the three kinds of violence revolutionizes the field and goals of Peace Studies, as they move forward not only looking for the absence of war, but meeting the basic needs of all human beings, caring about their wellbeing and building Cultures of Peace. This last concept of Cultures of Peace will be retaken with more detail when studying Peace Education. Below I include a summarizing chart of Galtung's classification:

Chart 1.1. The three types of violence Galtung (1996)	
TYPE OF VIOLENCE	DESCRIPTION
Direct violence	<p><i>Definition:</i> the use of force and destruction; physical and/or psychological violence that leads to an immediate deprivation of life.</p> <p><i>Examples:</i> murder, torture, aggression, insults or fights.</p>
Indirect or structural violence	<p><i>Definition:</i> It originates from the social structure, between humans, between societies, or between sets of societies. It arises from economics and politics and promotes exploitation and repression. Although it might not be intended, leads to marginalization, exclusion and deprivation of life of many human beings.</p> <p><i>Examples:</i> lack of food, water, medicines or shelter, lack of job opportunities among youth or precarious working for just graduated students.</p>

Cultural violence	<p><i>Definition:</i> the violence which is present on symbolic features, including religion, ideology, art, music, science, language, media, law and education. Its role is to legitimize direct and structural violence through the use of power.</p> <p><i>Examples:</i> monotheist Occidental religions like Judaism, Christianity and Islam, when they lead to dichotomies between good and evil, chosen and unchosen, God chooses men and leaves to Satan women. Also, language usage with those jokes that show contempt and exclusion towards people from other cultures.</p>
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(Chart of my own creation)

Once studied the transformative perception of peace introduced by Galtung, I move to the approach of Harris and Morrison (2003) to the concept of *peace*, grounded in many other authors. Harris and Morrison assert that, in the contemporary world, the term *peace* is perceived differently in diverse cultural settings. They take into account Galtung's classification and also define the term peace in negative and positive terms. In negative terms, they define it as the absence of war and stopping violent behavior or interactions. In positive terms, it is considered the necessary condition to survive as humans, which implies an ideal of solving conflicts without using force. Positive connotations include justice, balance with nature or citizens' participation in their government (Harris and Morrison, 2003: 12).

Harris and Morrison (2003: 12) also consider the insights of Paul Smoker and Linda Groff in the topic, who describe different kinds of peace, depending upon the kind of violence they address. Therefore, these authors define peace as:

- 1) A balance among forces in the international system and not only the absence of war.
- 2) In the civil society, when there is neither war nor structural violence at the macro level of a country.
- 3) In interpersonal relations, managing them without violence at this micro level, sharing material resources without economic or political oppression or injustice.

- 4) Holistic peace, which connects unity and diversity.
- 5) Intercultural peace among different ethnic and religious groups who harmoniously coexist, including democratic practices, solidarity and inclusive communities.
- 6) Sustainable relationship with the planet.
- 7) Inner peace through our own psyche, like Buddhist tradition proposes.

Below I include a summarizing chart:

Chart 1.2. Peace according to the kind of violence they address as proposed by Paul Smoker and Linda Groff (Harris and Morrison, 2003)
<ol style="list-style-type: none"> 1) Absence of war and forces balance in the international system 2) No war nor structural violence at the macro level of a country among the civil society 3) No violence at the micro level of interpersonal relations, sharing material resources without economic or political oppression, injustice or oppression 4) Holistic peace which connects unity and diversity 5) Intercultural peace and harmony among different ethnic and religious groups, including democratic practices, solidarity and inclusive communities 6) Sustainable relationship with the planet 7) Inner peace through our own psyche, like Buddhist tradition proposes

(Chart of my own creation)

Another insight in the term *peace* that summarizes the previous list is: “For an individual to live peacefully he or she must be able to satisfy basic needs and resolve conflicts within friendships, workplaces, families, and communities in a way that promotes the well-being of all” (Harris and Morrison, 2003: 12).

Once approached the concept of *peace*, Harris and Morrison identify different ways along history that humankind has tried to promote peace.

- The first one is *peace through strength*, as the Roman Empire did: *si vis parem, para bellum* (if you desire peace, prepare for war). The backdrops of this kind of peace are that it implies a military expenditure that is taken off

from services of civil society; also, it relies on technological solutions to solve social problems, which require human abilities to solve conflicts (Harris and Morrison, 2003: 17-19).

- The second type is *peace through justice*, which happens when social oppressions as well as economic exploitation are eliminated; human rights are preserved, while poverty, starvation or diseases are eliminated (Harris and Morrison, 2003: 19).
- The third type of peace that these authors identify is *pacifism or peace through transformation*. It consists of the use of non-violent strategies in conflict resolution, eliminating the violence in any kind of conflict or confrontation. There is a total rejection against physical, sexual, psychological, economical and social violence. Spiritual traditions and political leaders have used it. Some examples are the Buddhist tradition, Early Christians opposing Roman army, or Quakers in England in the seventeenth century. Examples in the XX century are Gandhi facing British domination of India, Dr. Martin Luther King for civil rights or Philippines nonviolent victory against Marcos regime in 1989 (Harris and Morrison, 2003: 20-22).
- The fourth type is *peace through politics*, by building institutions like The United Nations Educational, Scientific, and Cultural Organization (UNESCO).
- The fifth is *peace through sustainability*, focusing on the relationship between the human and the natural world, emphasizing the interconnectedness of all beings. In that sense, these authors conclude:

Clearly, a unilateral usurpation of much of the world's resources portends disaster for all inhabitants of the earth, not just for

westerners. A transformative vision holds within in the central concepts of *caring* and *interconnectedness*, the notion that harming anyone or anything ultimately harms us all. Such a view cannot justify war on any count (Harris and Morrison, 2003: 240-241).

- The sixth type is *Peace Education*, teaching what peace is, the reasons why it does not exist and how it can be achieved. For this purpose, Peace Education tries to provide images of peace, so when people face a conflict they choose to be peaceful. Peace Education also requires action (Harris and Morrison, 2003: 22-28).

Below, I include a summarizing chart of the different ways that peace has been approached throughout history according to Harris and Morrison (2003):

Chart 1.3. Insight in the concept of Peace along history (Harris and Morrison, 2003)	
Peace through strength	- <i>Si vis parem, para bellum</i> (if you desire peace, prepare for war)
Peace through justice	-Social oppressions and economic exploitation are eliminated -Human rights are preserved -Poverty, starvation or diseases are extinguished
Pacifism or peace through transformation	-Use of non-violent strategies in conflict resolution -Total rejection of physical, sexual, psychological, economical and social violence -Spiritual traditions and political leaders have used it
Peace through politics	-To build institutions like The United Nations Educational, Scientific, and Cultural Organization (UNESCO).
Peace through sustainability	-To focus on the relationship between human and natural world -To emphasize interconnectedness of all beings
Peace Education	-To teach what peace is, the reasons why it does not exist and how it can be achieved -To provide images of peace, so when people face a conflict, they choose to be peaceful

(Chart of my own creation)

Connecting Harris and Morrison's (2003) ideas with other authors, Fernando Savater (2003: 53) for example also claims that in order to end with the terrors that threaten our existence something radical and profound should be tried, and he suggests

civic education. This author recalls Seneca and his image of an intelligently tolerant human being as that one who has enough confidence in his ideas to get interested without hostile excesses in his opponents' convictions from which he or she can learn (Savater, 2003:161).

On his part, Anatol Rapoport also considers six different concepts on how peace has or is being reached along the history, from a utopian perception to different applied ways, classified from more to less use of violence: peace through strength, balance of power, collective security, peace through law, personal pacifism and revolutionary pacifism (Richmond, 2003: 162).

Chart 1.4. How peace has or is being reached in history from more to less violent ways according to Anatol Rapoport (Richmond, 2003)
<ol style="list-style-type: none"> 1) Peace through strength 2) Balance of power 3) Collective security 4) Peace through law 5) Personal pacifism 6) Revolutionary pacifism

(Chart of my own creation)

In addition, Dietrich (2011) in his trilogy *Many Peaces* proposes a wide spectrum or peace interpretation along history and culture. He divides them into five families of peace: energetic perception, moral, modern, postmodern and trans-rational. This author widens into the family of trans-rational peace, inspired by Lederach's (1997; 1998) conflict pyramid with a systemic perception of conflict taking into account human interactions and contact.

Chart 1.5. The wide spectrum on peace interpretation along history and culture (Dietrich, 2011)
<ol style="list-style-type: none"> 1) Energetic perception 2) Moral 3) Modern 4) Postmodern 5) Trans-rational

(Chart of my own creation)

To conclude the subsection of defining the concept of peace and its connotations, I would like to add Betty Reardon's perspective. This author asserts that "assurance of any future depends upon the abolition of the war system. As the fundamental transformation of people must be in the change from a hierarchical to an equal view of all humanity, the fundamental transformation of the social system must be the abolition of the use of violence to achieve ends and maintain order" (Reardon, 2015:12).

Taking these last words of Betty Reardon into account as well as the review to different approaches to the concept of peace, it can be said that most authors coincide to assert that the presence of peace requires not only the absence of direct violence, using Galtung's terminology, but also a fair balance among all those who interact in the world including humans and the rest of the cosmos, as well as the realistic possibility to flourish of any person with dignity, freedom and recognition. For this purpose, there are many tools that can be used; one of them will be Peace Education, which is the center topic of this PhD thesis.

1.2. Peace throughout history

Several authors study the concept of peace throughout history. Among them, I have chosen as the main source Muñoz Muñoz and López Martínez's (2004) work. My choice is based on these authors' deep and thoughtful analysis from a positive perspective of peaceful moments throughout history. Also, I ground my choice on a personal motivation, as I had the privilege to learn from the passion and wide understanding of both authors when I was taking my graduate doctoral courses. Moreover, I put these authors' work into dialogue with other review papers and books that also analyze peaceful moments in history like Jiménez Arenas and Muñoz Muñoz

(2012) or Domenico Losurdo (2016). I complement these works that focus on peace moments with some others that analyze the start and evolution of human conflicts along history, such as Shifferd (2011) or Boulding (2000), or the work of Tortosa Blasco (2001) who review different conflicts in the world.

Starting with the focus on peaceful moments in history, Muñoz Muñoz and López Martínez (2004) date the presence of peace in history from the origins of the Universe, the Earth and humankind, as many studies prove that our present behavior is deeply dependent upon our ancestors. Socialization and conflicts negotiation that lead to adapt to changing conditions have been key for the success of our species. These authors assert that peaceful experiences of interchange, co-operation, solidarity or diplomacy have been dominant in History despite the fact they have not been highlighted in historical records. In this sense, Muñoz Muñoz coins the term of *paz imperfecta*, which he explains as the peaceful regulation of conflicts among human groups, so that they facilitate others to satisfy their own needs, in his own words:

Podríamos agrupar bajo la denominación de ‘paz imperfecta’ a todas estas experiencias y estancias en las que los conflictos se han regulado pacíficamente, es decir, en las que los individuos y/o grupos humanos han optado por facilitar la satisfacción de las necesidades de los otros, sin que ninguna causa ajena a sus voluntades lo haya impedido (Muñoz Muñoz, 2001: 38).

According to Muñoz Muñoz and López Martínez, those human groups that promoted harmony with nature, with higher levels of balance and sustainability would be more peaceful with themselves and with future generations. Moreover, low entropy activities like agricultural activities, domestic tasks, as well as human tasks like dialogue, reading, love and contemplation, self-sufficiency economy and development would lead to more supportive societies with future generations (Muñoz Muñoz and López Martínez, 2004: 47-48).

On their part, Muñoz Muñoz and López Martínez (2004) assert that peace has not traditionally been the central object of study and research. Violence is present and has been over-sized throughout history. Conflicts have been perceived as negative. Different cosmovision, since peaceful humans being in harmony with the cosmos to more destructive-violent perspectives have been present in different parts of the world. Also, individualism has led to interpret history as a fight among individuals, ones against others. This vision is present in some Western religious precepts. Later, Darwin's hypothesis about the fight for survival in evolution of the species, leads to a social Darwinism that defends a selection of the strongest, the most selfish actors to triumph in society instead of all of us becoming more egalitarian and generous human groups. Still, it has been proved that *imperfect peace* has always been present at individual, group, regional or international levels. In fact, Muñoz Muñoz and López Martínez list different moments of peace along history, since pre-history, Pax Sumerica -probably, the first human settlement which lived in peace for 700 years-, the Pax Romana, peace(s)¹ among wars, peaces in different religions, feminine peaces, the fulfillment of human rights, pacts and alliances, the birth of United Nations, solidarity and Non-Governmental Organizations (NGOs) are other recent examples of peace. (Muñoz Muñoz and López Martínez, 2004: 49-51).

A complementary insight in this historic evolution of peace comes from Jiménez Arenas and Muñoz Muñoz (2012) in their edited book *La Paz, partera de la historia*. This work questions the war roots of history and it studies, through different authors, peaceful relationships and *imperfect peace* along history. Some examples on the topics that the compiled book covers are the intercultural relationships of Phoenicians, the

¹ The term *peace(s)* is used despite in English *peace* is an uncountable noun to empathize that there is not only a way to understand or to reach peace, but there is a wide plurality of options (Martínez Guzmán: (2001; 2005a; 2005b; 2006; 2010; 2015). This use of *peace(s)* will appear recurrently along the entire thesis.

peace and consensus on politics of Constantin, Isabel of Borbon and her politics and cultures of pacification, the resistance during the Vietnam war, the role of peace museums, or violent contexts and peace building in Colombia.

For his part, Losurdo (2016), in his book *Un mundo sin guerras. La idea de paz, de las promesas del pasado a las tragedias del presente* reflects upon the close momentum in the 80s and 90s of XX century when the end of war was perceived as close, but things changed since the Iraq war and the destruction of Saddam Hussein. This author makes a very interesting reflection on five other momentums in human history where a similar situation had happened, from being very close to the dream of perpetual peace to a posterior bitter awakening and disappointment afterwards.

The first momentum starts with the French revolution and ends with the Napoleonic wars. The second period extends from the Holy Alliance to the order of the Vienna Congress. The third period starts with the illusion that industrialization and world trade seem to bring economic wellbeing that can finish with conquering wars, but the killings with colonialism breaks it and concludes with the First World War. The fourth momentum starts with the Russian Revolution in 1917, which aims at ending with capitalism-colonialism-imperialism and ends with blood conflicts and wars in the socialist field. The last one starts with the United States intervention in the first World War and continues up to the Cold War. However, it loses credibility with military interventions and humanitarian wars that lead to new conflicts and wars (Losurdo, 2016:15-18).

As a counterpart, many authors have focused on the presence of war along history. In this sense, Shifferd (2011) summarizes the history of war. He confirms that over the 100,000 years of modern *Homo sapiens* existence, “they did not make war on one another”, they needed each other for the survival of the group, “even after the

emergence of village agriculture around 8000 BC, there was little evidence of warfare for about four millennia” (Shifferd, 2011:16). This author asserts that this situation changed after 4000 BC with the invasion of nomadic groups along the shores of the Mediterranean Sea. “Prior to this, it is thought that societies were organized along partnership lines –men and women had equal status and there was little social stratification” (Shifferd, 2011: 17). The new groups worshiped warrior gods, were aggressively patriarchal, built forts and developed a hierarchical society that started with slavery, armies, threat, power of state as well as of religious institutions and the military. Women were dominated by men and most men were also dominated by other men at higher hierarchical levels (Shifferd, 2011: 18).

At the outset of violence, conflicts lasted for only some days until modern times. However, centralized states, nationalism, democracy, industrialized warfare developed. Even more, social and economic organizations supported the killing on the battlefield. All these factors increased the duration and level of violence (Shifferd, 2011: 19). Then we arrived to the Nuclear Age. The scope and consequences of nuclear weapons is that vast, that it implies a qualitative jump in the use of violence (Shifferd, 2011: 20-24).

However, “what war does to the human soul as the fortunes of battle ebb and flow has been constant. The essence of battle is a combination of violent force, exhaustion, rage and fear” (Shifferd, 2011: 29). This summarizing conclusion of Shifferd very clearly sets a diagnostic on the basic common ingredients in all wars. To explicitly know them and their origins could be a good starting point to work on avoiding or transforming them positively.

From a different perspective, Elise Boulding in her book *Cultures of Peace. The Hidden Side of History* (2000) also reviews Western Civilization evolution from a war-nurtured identity. She coincides with the steps identified by Shifferd (2011). She

pinpoints the presence of the Holy War Culture, since ancient Babylonian epics, also in the *Iliad*, as well as in the *Bahagavad Gilta*, in the Hebrew Scriptures used by Jews and Christians, or in the *Koran*. In this sense, Boulding (2000: 17-20) starts with an overview on the main fighting and violent actions of Judaism, Islam, and Christianity. However, she immediately acknowledges and goes deeper into the peaceable practices of these three religious traditions (Boulding, 2000: 21-24).

An additional review on different conflicts in the world comes from Tortosa Blasco (2001) in his book *El largo camino. De la violencia a la paz* (2001). There, this researcher studies violence using the example of conflicts in Ecuador, the guerrilla in Colombia, the humanitarian actions, those wars because of identity, the different cultural identities in the Mediterranean or the Basque case.

All this review on the origins of conflicts and also the ancient and constant presence of peace along history is very relevant to this PhD thesis, as it shows how crucial is the issue of peace in human's existence, how many efforts have been devoted to it, and how difficult it is to end with war. Also, it shows how necessary are Peace Studies to bring light to maybe the most essential challenge that humanity and the world face at the present: to learn other ways to manage conflict in order to preserve life and existence. For this reason, in the next section I explain about the beginning of Peace Studies and their evolution up to nowadays.

1.3. Peace Studies throughout history

After reviewing the historical evolution of the concept of peace in general, I introduce here a chronological overview to Peace Studies, since they explicitly appeared and were coined up to date. For this section, I will mostly rely on the work of Martínez Guzmán (2005a), complemented by some insights from other authors like Galtung

(1996; 2003), Jares (2009), Comins Mingol (2010; 2015) or Richmond and others (2016).

Regarding the historical evolution of Peace Studies, Martínez Guzmán (2005: 44-45) makes a brief and analytic review on the origins of it and the process these studies have followed through history. The author asserts, as previously mentioned, that the first interest in peace was mainly focused in its negative meaning as the absence of war. Western notion of war was the main focus of the first research regarding peace. Martínez Guzmán explains that violence has an instrumental character that has a wider application during wars. We can use technological instruments to make us good and bad among ourselves, from the use of stones to bombs. Martínez Guzmán adds that, since Roman times, there raises a definition on “Just War”, with the previously mentioned famous saying *si vis pacem para bellum*. Martínez Guzmán describes the main characteristics of this kind of war. These characteristics include that a fair cause must be involved, innocent undefended people are being injured, there must be a right intention to win over the devil without glory or other revenues, and it has to be proportional, with no other options available and reasonable expectations that the war will generate more good than evil. Also, this “Just War” has to be declared by a political authority which orders and controls the use of violence. During the war, no innocent civil humans must be affected and the evil caused has to be just enough to make the goodness triumph. Martínez Guzmán (2005: 46-47) refutes these arguments as he defends that, in any case, what needs to be potentiated are the juridical media to perform or configure human relationships grounded on peaceful means.

Advancing through history, in 1648, the Westphalia peace set the basics to constitute the national states. Martínez Guzman (2005) considers this moment key in modern conception of war. It ends the Hobbs war of all against all, despite Max Weber

describing the new states as those human communities that inside a territory claim for them the monopoly of legitimate physical violence (Martínez Guzmán, 2005a: 47). Later, in the nineteenth century, Clausewitz defines war as a violent act that tries to impose others our own will and war is politics by other media. Between the two world wars, Pitrim Sorokin, Quincy Wright and Lewis Richardson promote peace research. In their Polemology institute, they study war from a quantitative perspective. Wright considers that from the negative perspective, war has been considered as a mistake to avoid or a crime to punish, despite the fact that there are those who defend it and consider war as an interesting adventure, a legitimate and appropriate procedure and a feature of the human condition. Between 1930 and 1940, Margaret Mead conducts research in different cultures from the point of view of Cultural Anthropology. She concludes that war is only an invention and not a biological need. Therefore, as Sponsel (1996) asserts, it depends on us, as human beings, to invent something different and better (Martínez Guzmán, 2005a:47-48).

After the Second World War, the United Nations (hereinafter UN) was created and in its preface there is a decision to stop war, and to raise awareness about how international affairs can be made in different ways rather than with wars. Still, UN articles only refer to states as the only characters in world policy. Nowadays, after more than 50 years, a revision on that issue is needed, according to Martínez Guzmán (Martínez Guzmán, 2005a:48). UNESCO, the educative branch of UN, also asserts in its foundation stones that, as wars are born in human brains, peace bastions must also rise from human brains. The UNESCO also adopted *The Declaration of Seville* in 1989, which also considers demonstrated that war is not a biological fatality. *The Declaration of Seville* asserts that we, as human beings, can end war with common efforts and actions and it strongly defends that it is worth trying it. Later, the UNESCO also

promulgated the *Manifesto 2000 Pledge*. This document was drafted by Nobel Peace Prize laureates and includes principles like the respect of all life, the rejection of violence, sharing with others, listening in order to understand, rediscovering solidarity or preserving the planet (Shifferd, 2011:169).

Finally, regarding war, Martínez Guzmán highlights that *Journal of Peace Research* still analyses the armed conflicts every year (Martínez Guzmán, 2005a: 48). Moreover, according to Martínez Guzmán, Peace Studies and Research properly start with a focus on peace in the 1950s. At that time, *The Journal for Conflict Resolution* is published by the Michigan University, sponsored by authors such as Kennet Boulding, Herbert Herman and Anatol Rapoport. They try to apply mathematical and economical theories like game theory to conflict resolution. Also, in 1959 the Richardson Peace Research Centre is created in Lancaster (England) and the Peace Research Institute is founded in Dundas (Canada). However, at this stage, there is still a perspective on explaining what peace is not, in order to learn what it is actually peace (Martínez Guzmán, 2005a: 49-50).

In this context, there is a rise of Non Governmental Organizations (NGOs), mainly focused on humanitarian action to face direct effects of wars, as the heritage of the Red Cross founded in 1863, as well as to relieve hunger. An example of the last was an extension to the creation of Oxford Famine Relief Committee (OXFAM). Whereas, International Relations Theory considers itself as the realistic one opposed to the idealist precedents of peace research. However, in 1959 Johan Galtung moves towards a more positive focus on peace research, as explained in the previous section when defining the concept of Peace and Peace Studies. Galtung founds the Peace Research Institute of Oslo (Norway), PRIO, and, in 1963, the International Peace Research Association is created. In 1964 the *Journal of Peace Research* is created and in 1972,

Peace and Exchange publication is born. In 1973 Bradford University consolidates the Peace Studies denomination in its new programs in Peace (Martínez Guzmán, 2005a: 50).

Galtung (1996, 2003), as explained in section one, goes even further in this new conception of Peace Research as he distinguishes between negative peace as an alternative to direct violence and positive peace as an alternative to structural violence. Galtung considers that there is no peace if any human being does not have the basic needs covered, such as security, survival, wellbeing, identity and liberty. Therefore, the positive peace grounds its roots on development and justice. Meanwhile, social movements widen their perspective from only humanitarian action into social transformation commitment, like NGOs for Development (Martínez Guzmán, 2005a: 50-51). In Spain, John Paul Lederach (1984) and Vicenç Fisas (1987) publish their books regarding relationships among states. In that time, Llorenç Vidal, an Education Inspector, proposes the no-violence day in Spanish schools with some publications. Additionally, Gonzalo Arias introduces the “non-violence” in Spanish social movements, proposing a positive attitude towards non-violence like the etymological term “*ahimsa*” from Gandhi.

Returning to a global perspective, in the seventies, during the Cold War time, the social movements that claimed for disarmament came from the North rich part of the world, whose states do not fight among themselves but get richer with “others” wars. Whereas, during the 90s, in the ex-Soviet Union countries, there is a rise of ethnic and national claims which challenge the name of civil war (Martínez Guzmán, 2005a: 52-54). Regarding Peace Research in the 90s, the concept of *Cultures of Peace* rise as an alternative to cultural violence, a term coined and defined by Galtung (2003) as all these discourses that legitimate and promote structural or direct violence, as explained in

section one. Cultural violence includes epistemology, religion, law, doctrines, and hymns among other ways to “cultivate” any kind of violence, marginalization and exclusion. The proposed alternative is a culture that promotes dialogue among civilizations, new international organisms or new ways to face famines and poverty. However, at the very beginning of the third millennium, some terrorist attacks are perpetrated: on the 11th of September 2001 in New York, United States and the 11th of March 2004 in Madrid, Spain. From that on, there have been terrorist attacks in other cities and countries in the Western world, like London, París, Brussels or Barcelona. Meanwhile, terrorist attacks are also perpetrated in Arab countries and new terrible wars like the Syria one start.

With the end of the cold war, there had been optimism in the “new world order” with the hope that justice, equity and democracy also arrived to the southern countries of the globalised world. But Bush father to the Gulf War substituted the old enemy, Soviet Union, with the new one: The Islamic danger, building a new enemy. As a consequence, the 11th of September of 2001 there is the terrorist attack that has as a response the unchained wars by Bush son in Iraq and Afghanistan. The mentioned terrorist attacks break these hopes, but Martínez Guzmán (2005a) interprets them in the framework of the painful inequalities that the dominant part of the world generates. These attacks show the fragility of the economic system of the world and the vulnerability of the dominant safety system. In this context, Martínez Guzmán proposes to leave the notion of human security, as it implies reducing liberties and respect towards human rights. Instead, he suggests a more global and, at the same time, more local way to concerted politics. For instance, he suggests new institutions that control the global economy, but also including the periphery countries; moreover, institutions that promote religious and cultural dialogue instead of civilizations clash; an

International Criminal Court, humanitarian and public rights for all humans and not only for recognized states, global social networks, etc (Martínez Guzmán, 2005a: 55).

After this chronological review, Martínez Guzmán concludes that today, Peace Studies and Research focus on topics including: new wars and global terrorism; interpersonal and armed conflicts and peaceful conflict management; debates regarding modernity and post-modernity; inclusion and gender studies focusing on women empowerment and new masculinities; critical extension on development studies, claiming survival local economies, eco-feminism, post-development and postcolonial studies (Martínez Guzmán, 2005a: 56-57).

From an optimistic point of view, Shifferd (2011) affirms that it is raising a social system that sustains peace, and it is grounded on values and beliefs. This author asserts that all people are able to understand “that the world is broken across the lines of nationalism, ethnicity, class, skin color, and religion. What is also true is that many people realize this brokenness is not what ought to be and it does not have to be. A tremendous motivation for peace exists in the world. (...) We find its motivation in the great religions, in humanism, and in ecology and earth spirituality” (Shifferd: 2011:187). In that sense, this author concludes his book *From War to Peace* with an appendix with the title “Twenty-three trends of the last 100 years leading to the evolution of a peace system” (Shifferd, 2011: 203). This list mentions, among others, the birth of the International Criminal Court, the abolition of slavery, the spread of women rights and democracies in many regions of the world, human rights movements, global conferences movements, large scale international development banks, micro-financing, or the creation of internet that increases transparency of state governments and citizen coordination for peace purposes (Shifferd, 2011: 202-205).

In Spain, the amount of Peace Research has grown with new research centers, personal initiatives and social movements. Regarding Peace Education, the Instituto de Paz y Conflictos de la Universidad de Granada publishes the *Enciclopedia de Paz y Conflictos*, which was the first encyclopedia about peace and conflicts written in Spanish (Lopez Martínez, 2004). Also, there is a reference book from Jares (2009), at the Coruña University, with a socio-affective and critical focus. Martínez Guzmán (2001; 2010) from the University Jaume I of Castellón also proposes the uses of Peace Education and research as applied ethics that come from Philosophy and base upon Communicative ethics. This focus is supported by Cortina (2003) and Conill (2003) at the Universidad of Valencia. From the University of Valladolid, Rodríguez Rojo (1994; 1995) proposes a similar approach to the Martínez Guzmán's (2005a: 57-59) one as he suggests facing Peace Education from a communicative rationality. Regarding the challenges that social sciences and philosophy face today, Comins Mingol asserts that traditional epistemologies have specially silenced two voices along history: women and other cultures (Comins Mingol, 2010:73; 2015: 37).

To conclude, Martínez Guzmán (2005a) summarizes Peace Research purpose into two main minimal goals. The first one is to raise awareness about the suffering that human beings can generate among us and to nature. The second one is to inquire on the peaceful means to transform human relationships as alternatives to the human suffering created by wars, marginalization and exclusion. Interculturality and interdisciplinarity must therefore root Philosophy for Peace and Peace Studies. Therefore, the author continues, each peace researcher from her or his discipline can question the dominant status quo, so that the more we are to get into the cracks of the single thought, the more will grow the possibilities to break it (Martínez Guzmán, 2005a:77; Comins Mingol, 2009: 20-21).

More recently, Richmond and others (2016) edited the book *The Palgrave Handbook of Disciplinary and Regional Approaches to Peace*. This is a very complete work that updates a review of peace from different perspectives. In its first part, the book analyses the perspective of different disciplines such as history, politics, philosophy, international relations, anthropology, arts and theater, sociology, economics, geography, peace and development studies, post-colonialism, religion, gender studies, education, social psychology, humanitarianism, international law, indigenous studies or critical security studies. In its second part, this work approaches a regional perspective, from different parts of Africa, Asia, Europe and America.

To conclude this section, it can be asserted that the concept of peace and Peace Studies research makes us aware about the long path that has already been done and all the enriching learning that we can make from it. Also, it makes us aware about the backdrops, the cyclical tendencies and the false ends of violence and war that have ended with new conflicts. I think that at the present moment, when there seems to be a strong escalation towards violence and armed conflicts, it would be very advisory that presidents and leaders, as well as we all, as common citizens who assume our responsibilities in the world, reviewed better this historical learning on imperfect peaces and how they were built along history. Also, we all should listen to the suggestions and proposals of peace-building individuals and institutions. For all these purposes, I think that to spread Peace Education in formal and non-formal educative settings is crucial, as it will be explained in the following section.

2. PEACE EDUCATION DEFINITION, HISTORY AND BRANCHES

After defining peace and reviewing the chronology of Peace Studies, this section focuses on its applied branch of Peace Education. It starts with an approach to the concept of Peace Education. The section continues with Peace Education historical background, from the non-violence movement, the contributions of classical pedagogy to Peace Education to the new waves on Peace Education. Afterwards, there are some insights on the evolution and future perspectives of Peace Education in Spain.

2.1. Approach to the concept of Peace Education

To approach the concept of Peace Education, I mainly rely on the work of Harris and Morrison (2003), with some insights from Reardon (1985; 2015) and Hicks (1993).

Peace Education, as studied nowadays, includes a grounding philosophy as well as a process. Harris and Morrison (2003) explain that the Peace Education as a philosophy “teaches non-violence, love, compassion and reverence for all life” (Harris and Morrison, 2003: 9). In so doing, this philosophy raises awareness about the forms of violence which are dominating the society, teaches about which are the causes of this violence and provides knowledge about alternative options. The Peace Education as a process, according to the same authors, “involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment” (Harris and Morrison, 2003: 9).

These authors also assert that Peace Education includes ten main goals to be achieved in long or immediate time spans:

- (1) To appreciate the richness of the concept of peace, (2) to address fears, (3) to provide information about security, (4) to understand war behavior, (5) to develop intercultural understanding, (6) to provide a “futures” orientation, (7) to teach peace as a process, (8) to promote a concept of peace accompanied by social justice, (9) to stimulate a respect for life, and (10) to manage conflicts nonviolently (Harris and Morrison, 2003: 32).

For its part, educator Betty Reardon asserts that Peace Education aims at transforming the human condition as it is at the present by “changing social structures and patterns of thought that have created it” (Reardon, 1985). She bases this idea on the fact that “transcendence is possible because our problems derive primarily from learned behaviors resulting from interplay between psychological and structural factors. Learned behaviors are subject to change, and change is a question of choice” (Reardon; 1985:1). Reardon considered at that time that there was an urgent need to study and focus on the relationship of women to the themes of equality, development, and peace as very significant for the future of the planet (Reardon; 1985).

In her 1985’s work and also in more recent works, Reardon refers to the need of concrete changes regarding war. In fact, in Reardon (2015: 112) this author asserts that war is an institution which needs to be abolished, and, in its place, non-violent structures as well as processes must be used to solve conflicts. Additionally, she strongly fights to raise awareness on the fact that “gender is a major factor in the peace problematic itself and an obstruction to the research and education that the peace knowledge field was attempting to bring to its resolution” (Reardon, 2015: xxvii).

Regarding Reardon’s work, it is widely recognized her brave support of women’s perspective in war and social issues, and many researchers assert that her vision has transformed the way that social sciences approach any subject.

As for educators’ role, Harris and Morrison (2003: 11-15) assert that violence problems are approached by peace educators at three levels, with the following three strategies:

- 1) Peacekeeping, using prevention activities to create a learning school climate of order. This strategy responds to violence and tries to stop it from escalating.

2) Peacemaking, working on conflict constructive resolution. This strategy works with the parties of a conflict to work out together the differences they may have.

3) Peace building, proactive teaching of non-violence in order to promote positive peace.

Another interesting compilation of Peace Education and its scope comes from a previously published book called *Educación para la paz* edited by Hicks (1993). The first part of this book studies the field of Peace Education, the curriculum model for classroom work and qualities for teachers. A second part includes the study of cases on conflicts, peace, war, nuclear issues, justice and development, power, gender, race, environment and future. In its third part, this book makes suggestions on changing curriculums and roles, and finally, moving to new paradigms with personal and planetary visions.

From all these insights to Peace Education definition and scope, it can be concluded that its essence includes the awareness on what is peace and what is not peace, and also the proactive attitude to teach and learn how to transform non-peaceful contexts and situations into more peaceful, loving, caring, respectful and fair ones.

2.2. Branches in Peace Education

To explain the types of Peace Education I will mainly consider the work of Harris and Morrison (2003), though, at certain points, I will put their vision into dialogue with other perspectives like Inda and Rosaldo (2008) or Bajaj (2008), among others. According to Harris and Morrison (2003), Peace Education includes different contents and skills: Human Rights Education, Environmental Education, International Education, Conflict Resolution Education and Development Education. These branches are similar to Jares (1993) perspective of the components of Peace Education, as he also

suggests the study of human rights, to promote international comprehension, world and multicultural education, education for conflict and disobedience, development education and disarmament education (Jares, 1993:139). To the five main contents suggested by Harris, I include an additional suggestion that I consider of essential relevance: Economics Education.

2.2.1. Human Rights Education

Harris and Morrison (2003: 66-68) start their list by referring to Human Rights Education. They explain that this area deals with injustices occasioned by misery, civil prejudice, political repression and human suffering. This study includes the concepts of natural and governmental laws as well as treaties, United Nations institutions, domestic and international courts. Minority groups and struggles in remote parts of world also would be included. In the local range, human rights education would focus on human beings' dignity and multicultural understanding by challenging hate and stereotypes. It also promotes compassion for the suffering, accepting the other and respecting our shared inherent humanity, promoting a disposition to care for others who belong to different, ethnic, social-religious or national groups.

Putting Harris and Morrison into dialogue with Savater Martín (2003), this author also warns about the paths that science and technology could take if civic values of shared humanity are not respected. He suggests that “la humanidad busque la humanidad bajo la pluralidad de sus manifestaciones, que los hombres crezcan y vivan entre humanos, siempre valiosos los unos para los otros, pero que nunca los unos sean artificial manufactura de los otros y deban considerarles asimétricamente” (Savater Martín, 2003:177)

Moving to examples of concrete living stories that deal with abuses on human rights, *Vidas Comprometidas*, by Rodrigo Mateu (2015), is an interesting narrative book

that uses the testimonies of three concrete cases. In this work, this journalist and historian describes the stories of people who fight for their right to identity, repair, victims' dignity and the right to a fair death. The interviewees are: Estela de Carlotto, a grandmother of La Plaza de Mayo of Argentina who fought to learn about her daughters' death and to meet in person her granddaughter; Mary Barry, a daughter of the Magdalene Laundries from Ireland, who were forced to give their children in adoption by Catholic nuns and finally, a disabled woman in her last moments of life fighting for a fair death.

From my perspective, Human Rights set the basics and the first step to be followed and learned when trying to master Peace Education. Therefore, I agree with the choice of Harris and Morrison (2003) to place them in the first place.

2.2.2. Environmental Education

Harris and Morrison's second suggested content to be taught is Environmental Education. This includes ecological security, promoting survival cultures that are aware of the traditional values of folk knowledge and native cultures. These authors warn about the fact that the scientific growth has been based upon solving problems using rationality, which has already despoiled the planet and extinguished many species. They consider that change without questioning can lead to destruction of the natural world. They emphasize the importance of treaties and promote appropriate technology as well as sustainable development. In this context, to teach about care and ecological awareness is crucial, so that peace literate people feel the commitment to act to solve ecological and social problems and to prevent potential ones (Harris and Morrison, 2003: 68-69). Harris and Morrison's perspective summarizes the worries of the Earthcharter, which claims:

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations (Earthcharter, 2000:1)

With this imperative in mind, the Earthcharter defends interdependent principles to be followed by all human beings, classified in four main areas as shown in the chart below:

The Earth Charter Principles (The Earth Charter, 2000:2-5)	
I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE	1. Respect Earth and life in all its diversity. 2. Care for the community of life with understanding, compassion, and love. 3. Build democratic societies that are just, participatory, sustainable, and peaceful. 4. Secure Earth's bounty and beauty for present and future generations.
II. ECOLOGICAL INTEGRITY	5. Protect and restore the integrity of Earth's ecological systems, with special concern to biological diversity and the natural processes that sustain life. 6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach. 7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being. 8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.
III. SOCIAL AND ECONOMIC JUSTICE	9. Eradicate poverty as an ethical, social, and environmental imperative. 10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner. 11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity. 12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.
IV. DEMOCRACY, NONVIOLENCE, AND PEACE	13. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice. 14. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life. 15. Treat all living beings with respect and consideration. 16. Promote a culture of tolerance, nonviolence, and peace.

(Chart of my own creation)

As it can be observed, these principles aim at preserving and caring about nature and life through social and economic justice, democracy, nonviolence and peace. The full contents of the Earth Charter are included in the annex 1.1. This Earth Charter was incorporated by the UNESCO since 2005 at the bases of their guidelines for the Sustainable Development Goals. Since then, many connexions have been made between peace and ecological sustainability. In this sense, Kyrou (2006; 2007) introduces the term Peace Ecology, in which he studies the connections and potential synergies of two paradigms: environmental studies and peace studies.

This tendency has spread worldwide and for example, at the present, there is emerging a youth movement called “Fridays for Future”. The movement started in August 2018 when Greta Thunberg, a 15 year-old student, sat in front of the parliament of Sweden for three weeks to protest because the political authorities were not taking action about the climate crisis. She posted her action in social nets and it became viral. At the present, young students from several countries around the world are on strike on Fridays following the movement *#FridaysForFuture*. These young people ask adults to use their power and act to change the environment situation. They claim for polices that stop the global warning and defend the basic principles included in the Earth Charter as essential rights that need to be guaranteed for future generations (FridaysForFuture, n.d.).

In the upcoming sections, Development and Economical Education will be linked to Environmental Education.

2.2.3. International Education

The third issue according to Harris and Morrison would be International Education. The aim is to understand how nation states build security, as well as the

interstate system that in some occasions leads to a war. Also, world citizenship and globalization – economic, in public order and popular – in its positive and negative features need to be approached (Harris and Morrison, 2003: 69-70).

For further insights into globalization, Inda and Rosaldo (2008:8-11) review the concept from an intensification interconnectedness. These authors include the views of other researchers like Harvey (1989), who conceptualizes globalization as a manifestation of the changing experience of time and space, or “time-space compression”. Also, they refer to Giddens (1990), who adds that this globalization affects the organization of human cultural and social life. Finally, Inda and Rosaldo (2008) conclude that the consequences of globalization include a de-territorialization of culture, a homogenization of the world and a cultural imperialism, among others.

Additionally, the book *Paz Pacífica. Terrorism, the Pacific Hemisphere, Globalisation and Peace Studies* by Galtung (2005) helps to better understand globalization and the relationships among states as key in the path towards peace. In his book, Galtung writes while travelling on board of the cruise ship ‘PeaceBoat’, which was run by the NGO with the same name. That cruise had already done 35 voyages around the world, from Tokyo to Tokyo, and more than 50,000 people had experienced reflection and togetherness across conflict borders. Galtung’s (2005) book focuses on conflicts and peace related to geopolitics, from the decolonization in the Pacific, Pearl Harbor, USA world Hegemony and Cold War, Non-reconciliation among Japan, Asia and USA, the European Union as peace and or war factor or East Asian Community.

2.2.4. Conflict Resolution Education

Once having studied wide scope issues like Human Rights, Environment or International Relations, the forth subject to be addressed in Peace Education, according to Hicks and Morrison (2003), would be Conflict Resolution Education.

Individuals proficient in Peace Education would then understand conflict dynamics and learn communication skills that empowered them to build peaceful interpersonal relationships. Research has proved that conflict resolution education reduces aggressiveness, violence or dropout rates in schools. Recently, anger management techniques are also taught to prevent violence. Also, mediation among students, multi-cultural education and affective skills to promote cooperation has been added in some school programs on Conflict Resolution. Restorative justice to lead to healing and reconciliation is also another area that is rising in interest. Harris and Morrison conclude: “The key is not to eliminate conflict, but to understand its potential for growth and transformation, both for individuals and also for communities” (Harris and Morrison, 2003: 74). In this sense, Rapoport already said that “when a conflict is resolved, the resolution generates a strong and lasting bond between the erstwhile antagonists (...)”. Rapoport also asserted that the resolution of a conflict often depends on the ability of the antagonists to put themselves into each other’s shoes and to realize that they have a common problem (Rapoport, 1992: 88).

In primary and secondary educative settings, there are raising many initiatives regarding conflict resolutions, such as mediation programs which are proving their effectiveness to reduce the escalation of conflicts. Additionally, some psychologists and educators are writing and training teachers and parents in this topic. I can mention the example of Mauro Bolmida. This psychologist, in the training seminar that I attended in November 2018, called “Las conductas conflictivas en el aula. Aprender a gestionar los

niños y los adolescentes difíciles”, he recommended us to use and teach strategic communication with our students and children, caring about what we say but also about how we say it, so that we obtain in others the effect that we expect. He also recommended to focus on interventions that lead to effective and quick changes, avoiding repeating previous tried solutions that did not work out, promoting the positive Pigmalion effect or to act to change instead of only studying the causes of conflicts. He finally exemplified a bunch of techniques of strategic intervention.

2.2.5. Development Education

Finally, the fifth suggested subject according to Harris and Morrison (2003: 74-75) would be Development Education. It would provide students insights on structural violence, the dominance and oppression of hierarchical social institutions. It raises awareness on how minority elites benefit from the suffering of a wide majority of the population of this planet. Students would learn to design and implement developmental strategies to address structural violence. They would promote active citizenry that defend democratic values and human rights. Underdevelopment, starvation, illiteracy or poverty are issues that concern Development Education. The crisis that exists in southern countries must have an international understanding and global solutions must be found to underdevelopment problems. The aim of Development Education is to promote social justice. Harris and Morrison also suggest the study of the United Nations and its role in promoting peace all over the world. Moreover, they consider that Peace Education should also target adult audiences and not only children (Harris and Morrison, 2003: 76-79).

Development Education is also one of the most relevant and concerning issues to the United Nations (hereinafter UN). For that reason in 1992 the UN celebrated the

Conference on Environment and Development, which is also known as *the Rio Earth Summit*. At that conference the UN declared 2005-2014 the Decade of Education for Sustainable Development and included in its Agenda 21 main paths towards sustainability. Some of these paths include sustainable forestry and agriculture, finance, sustainable consumption and production, research or technology transfer (Meakin, 1992). Since then, the UNESCO has coined the term Education for Sustainable Development (hereinafter ESD), and it suggests for ESD curriculum learning contents some critical issues that need to be integrated, including biodiversity, cultural diversity, climate change, water, the reduction of disaster risk, sustainable urbanisation as well as sustainable consumption, production and lifestyles. It suggests teaching ESD in learner-centred interactive way to promote critical, transformative learning that leads to action towards sustainability, so that societies become greener, learners equip with skills to fulfill “green job” and they adopt sustainable lifestyles.

At the present, the UNESCO is promoting ESD through their *Global Action Programme* (hereinafter GAP), which acts in five main areas, which are: the transformation of training and learning contexts, building capacities in trainers and educators, empowering and mobilizing young people, and, at local level, accelerating sustainable solutions, and advances in policy (UNESCO, n.d.). It is also relevant to mention that, apart from UNESCO, there have raised several organizations that support Development Education through internet, such as *The youth program for Development Education* (DevelopmentEducation.ie, n.d.)

2.2.6. Economy Education

At this point, I would like to add to Harris and Morrison’s (2003) classification of the branches on Peace Education, a sixth subject that I also consider that should be

addressed in Peace Education: Economy Education. It is very connected to Environment and Development Education and I consider it extremely relevant and present in the daily life of all human beings: Economy in all its acceptations, from the macroeconomics of states and international trade to the domestic microeconomics of individuals, families, companies, organizations and institutions.

In this sense, Amarty Sen (2000) denounces that Western countries, as well as many other countries through globalization, consider societies as cooperation systems between and among individuals to their mutual benefit. From this perspective, Government's role is only of keeping common rules but inside them, individuals are totally free to pursue their own goals. Conversely, Martínez Guzmán and París Albert (2006: 74-75) comment how Sen defends that governments' responsibility is to promote the general wellbeing in society, and economists' role is to define this wellbeing and to identify those politics that will be capable to promote it. In fact, in his discourse *Honoris Causa*, Sen asserts:

What is crucial for the world's future is the strengthening of the diverse institutions that enhance our economic, political, social and cultural freedom. We need an integrated view of freedom as the clue to our future –a perspective that tends to be lost in the fragmented debates about markets, globalization, democracies, social opportunities, and spread of information, international understanding and other important subjects. Each of these is important, but they have to be placed together in a broader context (Sen, 1999)

Additionally, González Esteban (2010: 197-198) goes deeper into the role of business and the economic world to gain peace. Also grounded in Amarty Sen (2000), González Esteban asserts that companies should be understood as an institution that is able to support or hinder human development. Therefore, development needs to be studied not only from an economic perspective, but also from politics and social parameters. Ethics, efficiency and economy are very interrelated. In fact, business ethics requires three levels of action: individual, organizational and systemic. González

Esteban advances that we are in front of a new model of company that is founded on the principles of inclusion, cooperation, participation and responsibility. Those are very good groundings to help to build peace.

A more recent work that links peace and economy is the PhD dissertation thesis of Bryant (2016), *Economics as Seen by the Many "Peaces"*. This work is considered by its author as a postmodern decolonization of economics taking into account the five families peaces as suggested by Dietrich (2011): energetic, modern, postmodern, moral, and trans-rational. Bryant explains how these "peaces" are threatened by six factors: time, environment, justice, currency, relationality and peace (Bryant, 2016: 27). The author concludes with a transrational perspective to solve world problems and conflicts and with three teachings that he wishes to convey: "invest in relationships; practice kindness; and walk in gratitude" (Bryant, 2016: 449).

An example which is more focused on organizations is the book *Organizaciones Gandhi. Las empresas que están cambiando el mundo (2013)*, by Montes Usategui (2013). In this book, the author explains, through a narrative story, the case of a business man who has a personal crisis and makes the choice to totally transform the way he runs his company from a traditional and authoritarian style into a new one that places people and sustainability in its center. The main character, taking into account the advice of a friend from his childhood, starts to promote authenticity, coherence, implication, balance, conciliation, female talent, consistency in branding and Corporate Social Responsibility. He then becomes aware on how his personal change has an enormous power that totally transforms his personal and professional relationships, as well as the organization and destiny of his company.

Those insights on the relevance of economy in promoting and maintaining a peaceful world are only a few examples that justify, from my perspective, the need to

look at the economic dimension in Peace Education. Once reviewed Harris and Morrison's (2003) suggestions on what subjects need to be studied in Peace Education, I conclude that these authors proposal still remains updated, especially if we include the Economical dimension as I mentioned above. However, I consider relevant to also mention a later publication that also defines and reviews the concept of Peace Education and its scope which is the edited book *Encyclopedia of Peace Education* by Bajaj (2008). This book includes in its first section some articles regarding the historical emergence and influences on Peace Education, mentioning its origin and more recent authors like Dewey, Montessori and Freire. In the second section, the book explains four foundational perspectives in Peace Education: from its form and content, in an article by Johan Galtung; in perspective, with an article by Haavelsrud; looking at the moral and spiritual foundations of Peace Education according to Snauwaert; and finally, mentioning the role of the United Nations by Page. In section three, Bajaj's book reviews the core concepts in Peace Education, from caring, countering militarism, human rights to global citizenship. Finally, section four sets some frameworks for new directions for Peace Education, like comparative and international education, futures education, "critical" Peace Education or unity-based Peace Education.

Putting into dialogue the edited book of Bajaj (2008) and Harris and Morrison's (2003) proposal, both works suggest similar subject areas in the study of Peace Education. In conclusion, several authors from different fields and perspectives coincide to assert that in order to educate in peace there are many social areas that are permeated and need to be approached. They all agree that widening perspectives and having a moral intention and commitment to work for a better common future is also a key requirement in Peace Education.

2.3. Different approaches to Peace Education along History

To review the origin of Peace Education and the steps it has overcome to date, I will follow the works published in Spanish by Herrero Rico (2013), Jares (1991, 1999) and Melo de Almeida (2003). I will also complement this content with other authors' proposals like Shifferd (2011) or Johansen (2001). At some points I will contrast the perspectives of different schools or authors with Herrero Rico's (2013) REM approach of Peace Education.

To start with the historical review, both Jares (1999) and Herrero Rico (2013) mention the different contributions that have arisen regarding Peace Education along history in a chronological order, from Jainism and the legacy of Nonviolence, to the classic pedagogic contribution up to new movements on Peace Education starting in the twenty century up to the present time.

2.3.1. Nonviolence legacy

Jares and Herrero Rico consider as a starting point for Peace Education the legacy of *Nonviolence*. Herrero Rico looks at the origin and definition of the concept of non-violence by reviewing the works of Vidal (1971) and López Martínez (2006).

Vidal (1971: 173) sets the origins of non-violence in the Jainism. This author mentions that the Jainism tradition introduces the term of *ahimsa*, which stands for "non-violence" in Sanskrit language. Vidal introduces then the term *satyagraha*, which stands in Sanskrit for "hugging the truth" as the highest and maximum educative value in the human being. Also, this concept is linked to the law of love, reducing destruction, promoting life, as well as the practice of justice and liberty. This tradition comes together through Mahatma Gandhi with Jainists, Hindu and Buddhist traditions.

Moving to López Martínez's (2006: 13) definition on non-violence, he considers non-violence as a social, political, educational and ethical theory which delegitimizes the use of violence as an answer to a conflict or to violence itself. Regarding the etymology of the word, López Martínez (2006: 19) asserts that the Sanskrit term *ahimsa* implies a conscious will to not use active violence, while *satyagraha* implies action, political rebellion, pragmatism or peace building. This author also claims non-violence as the most positive way to protest against injustice and reach positive social changes. This author also reflects upon how to separate evil and the person who does it. He asserts that with non-violence, a peaceful person looks for a friendly dialogue with the one who is acting violently, so that this action transforms into peaceful paths, as Gandhi suggested, living with the example. In Gandhi's words, "Non-violence has to become a way of life. It is not something that one could wear in the morning and take off in the evening" (Gandhi, 2003: 53). In a previous work, Lopez Martínez (2000) already mentions that with the non-violence practice we constitute a patrimony of peace for humanity.

On its part, Jares (1999) considers the positive meaning of non-violence as an active and brave action which aims at transforming the relationship with the neighbour by searching for truth and justice, through effort and sacrifice. Its goal is to respond to conflicts or clashes by peaceful means, without the use of violence.

Moving to the XIX century, both Jares (1999) and Herrero Rico (2013) highlight the work on Non-violence conducted by four characters: Leon Tolstoy (1828-1910), from the Western tradition, and Rabindranath Tagore (1861-1910) from the Oriental tradition, as the maximum representatives of Non-violence at its earlier stages and as precursors of the New School. The third character is Mahatma Gandhi, well known for his non-violent actions that liberated India from the British Colony. Finally, Herrero

Rico (2013) also mentions his grandson Arun Gandhi, who continues his legacy and has a strong focus on Peace Education.

In the present work, I will only refer to Mohandas Karamanchand Gandhi and his grandson Arun Gandhi, as their contributions are directly linked to the upcoming methodologies and tools suggested in the upcoming chapters of this doctoral dissertation.

2.3.1.1. Mohandas Karamanchand Gandhi (1869-1948)

According to Jares (1999:69), the most highlighted character that preached and practiced nonviolence with his life example was Mohandas Karamanchand Gandhi (1869-1948). He grounded non-violence philosophy and behavior on his strong religious convictions rooted in Oriental religions and Christianity. In the educative field, Gandhi taught his pupils that the best answer to violence is non-violence, as the end does not justify the media, which always must be peaceful and fair. It implies the acknowledgement of others, dialogue, listening, and citizenship responsibility. Non-violence principles are no cooperation or peaceful resistance in front of violence, first in legal terms. If they are not sufficient to end injustice, non-violence encourages the civil disobedience. Jares (1999: 7) pinpoints that Gandhi based his action for peace and justice in India on these two principles.

As for contemporary movements and nonviolent groups, Jares (1991: 63-75) explains that since Gandhi's movements, there have been many groups and institutions, many of them still remain active, such as the protestant quakers, the school of the Arc by a disciple of Gandhi, some Italian pedagogues, the centre of Martin Luther King, the Movement of Awareness Objectors, or even the celebration of the Day of Peace in all Spanish schools.

2.3.1.2. *Arun Gandhi (1934-)*

Herrero Rico (2013:15) also looks at a contemporary non-violence promoter, Arun Gandhi, the grandson of Mahatma Gandhi. He especially highlights the role of family education since early childhood, as well as the community, among equals, in association and in communication media. Gandhi (2003: 12) sets five principles: love, respect, understanding, acceptance and appreciation, always transmitting humility to acknowledge our mistakes and expecting others to recognize their faults.

Also, aggressiveness can be educated for positive means, and anger can be interpreted as an emergence or alert system in front of a danger. If we can control our aggressiveness, it can help to promote self-control, reflection and creativity. Also, it can be a great source of energy. Gandhi (2003: 76) suggests that, despite its difficulty that balance can be reached with regularity, effort and discipline.

Once reviewed the insights to these four authors who have devoted their life to the task of promoting Non-violence, I will mention the insights of other authors regarding non-violence movements. To start with, Martínez Guzmán (2001: 121) highlights the positive characteristics of non-violence that we learn from Gandhi: love; do good to those who do badly to us, with active and strong social commitments based upon peaceful action strategies as negotiation; no co-operation in the face of injustice; and finally, civil disobedience.

On his part, Shifferd (2011: 147) picks up a common question regarding non-violence: “Does it work?” Shifferd explains that some authors consider that if it is only considered as a tactic, it sometimes works while other times, it does not work. Instead, “for those for whom non-violence is a way of life, a spiritual commitment, if they have practised it in a conflict situation of life, it worked” (Shifferd, 2011: 147).

Johansen (2001: 43) introduces an enriching perspective when he reflects upon the choice of non-violence in front of conflicts, which is not the usual choice. However, non-hurting, braking the violence from practice changes the world vision of violence and transforms the spiral of violence into spiral of peace. For this purpose, we need training, conviction, patience, empathy and a hopeful vision of humanity to break cultural, structural and direct violence. Johansen (2001: 144) adds that peace works to fight against problems, politics, ideologies, and actions, not against concrete individuals. Therefore, there is a need to change the brain of people to transform the use of violence into peace.

As for the Non-violence traditions, Johansen (2001: 145) identifies two main branches: the Pacifist and the Pragmatic. The first one includes non-violent ideas, points of view, and different views of religions, philosophies and life styles. Pacifists, grounded on religions, moral principles and ethics, defend that there is no reason to kill other human beings; most of them are against damaging other human beings or even other living beings. The pragmatic school, asserts Johansen (2001: 148), uses non-violent actions as tools and political techniques because of their effectiveness and relevance, as a communication media for revolution, social movements or system of defense. They aim at reaching liberty, democracy and respect for human rights. Gandhi example shows how non-violent action causes that opponents do not reach their unfair and inhuman goals. Additionally, it reduces or eliminates the use of violence and oppression also in the counterpart of a conflict. Non-violent actions include peaceful protest, no-cooperation, non-violent interventions, peaceful resistance and civil disobedience.

To conclude this review on non-violence movements and promoters, it seems to me a philosophical and action based approach that has an enormous power to transform

positively the life of each person who gets involved in a non-violence process, and the most important part, without causing damages, but through love and respect. I think the grounding values, beliefs and strategies of non-violence need to be transmitted when teaching Peace Education, as Herrero Rico (2013) already suggests in her REM approach.

Once studied the contributions of Nonviolence, in the next subsection I will include some pedagogy inputs to Peace Education.

2.3.2. Pedagogy legacy

Both Jares (1991) and Herrero Rico (2013) highlight the contributions of several pedagogues to promote democracy, freedom, empowerment of the disfavoured, excluded and poorer to contribute to the social change, love, universal brotherhood, union to nature and peace. Nevertheless, from all the suggested pedagogues, in the present PhD dissertation, I will just refer to Dewey, Freire and Montessori because of their important legacy in the way I understand Peace Education, and because their insights have a relevant influence in the upcoming parts of this work.

2.3.2.1. *John Dewey (1859-1952)*

John Dewey (1859-1952), was born in Vermont, United States. He was committed with Peace Education by promoting pragmatic and democratic teaching. He aimed at an education that does not promote continuity with the gentile tradition. In other words, Dewey wanted to promote an education that was not just technical to provide workers for industry, but an education where pupils learnt by doing and in so doing, they learnt to think. This implied to include moral and democratic values in education. In addition, he participated in politics, defending liberal left-wing positions

in the sense of promoting equality and human rights (Dewey, 1997: 11-12). Dewey believed that:

All education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth, and is continually shaping the individual's power, saturating his consciousness, forming his habits, training his ideas, and arousing his feeling and emotions. (...) He becomes an inheritor of the funded capital of civilization. The most formal and technical education in the world cannot safely depart from this general process. It can only organize it; or differentiate it in some particular directions.

I believe that the only true education comes through the stimulation of the child's powers by the demand of the social situations in which he finds himself (...). (Dewey, 1976: 32)

Dewey based philosophy in the results of action. He mentioned the two sides tension present along the history of humanity: on the one side, the art to adapt, which implies to accept things as they are; on the other, the art to control, which implies the option to intervene in how things are done and change them. Therefore, this author deconstructed and re-constructed the distance between facts and values, ends and media, security and change, human experience and nature. To Dewey, reconstructing philosophy was a wide social project. He wanted that actions were considered and charged with the human value of social consciousness. Additionally, he promoted a sense of community (Dewey, 1997: 15-17).

Dewey's purpose was to transform schools to democratize society; his final end was to extend democracy to politics and to arrive at the workplace. In the school, it meant that students were active agents and school needed to lead that activity. Also, it implied that intellectual initiatives and decision making processes needed to be extended to the whole body of the school. Dewey did not trust spontaneous abilities among children but on teachers' skills to create an atmosphere that mediated between children's capabilities and the aimed habits of intelligence and social responsibility. He

wanted to re-construct the social relationships inside the classroom (Dewey, 1997: 25-28).

Regarding how children should be exposed to learning, he claimed a careful observation on the part of the teacher who perceived children's interests as a sign of the learning stage of the child and promoted deep learning from there. Children's capabilities, according to Dewey, are consistent with the same general building lines that lead to civilization birth. Therefore, he justified building or expressing activities as the center of correlation. Manual training such as cooking or sewing should therefore have a place in schools (Dewey, 1997: 45).

As for Dewey's concrete pedagogical proposals, Herrero Rico (2013: 32-33) summarizes them as follows: to learn by doing, stimulating children capabilities according to social demands (Dewey, 1997: 33); liberal, autonomous and critical thought of children (Dewey, 1997: 19); education as a political tool for social change and transformation (Dewey, 1997: 39); school-community integration, studying topics and collaborating in projects that arise from students' own perception of their own social community needs - this links to Service Learning as we know it nowadays-; cooperative learning (Dewey, 1997: 19); teacher as a energizer of the educative process (Dewey, 1997: 19); lifelong learning, as education is an unfinished process of building (Dewey, 1997: 20); school prepares us to live in community (Dewey, 1997: 23).

Many authors have taken and continue taking the grounding principles of Dewey's proposals to build their own frameworks and proposals. One example is Noam Chomsky in his work *La (des)educación* (2007). He refers to the need of changing the path of education towards a more democratic one, and deconstructing the description of historical events and conflicts and how the society is built, as we know it today.

To conclude on the study of Dewey, we can see that his approach does not trust like Tolstoy's one in the natural order to end up with peaceful relationships inside the classroom, but as Herrero Rico (2013) also picks up from Dewey, from teacher's observation and intervention preparing the stimuli that will help students to learn by doing.

Dewey's approach is a very inspiring one to me, as I would like to arrive to a daily teaching practice where students are doing applied and useful things in a participative and democratic atmosphere. In so doing, they truly enjoy most of the class time. Through this action and the reflection upon it, they can solidly advance in their intellectual, emotional and applied skills and abilities while they are feeling happy and alive. I have found in The REM approach of Peace Education (Herrero Rico, 2013) a total consistency and support of Dewey's proposals.

2.3.2.2. Maria Montessori (1870-1940)

Maria Montessori (1870-1940) was an Italian doctor and pedagogue who conceptualized Peace Education and spread it worldwide. She grounded her methodology on observing life in a free natural environment and proposed a holistic vision on education, taking into account biomedical, psychological, social, philosophical and anthropological aspects (Montessori, 1928: 14; Herrero Rico, 2013: 34). In 1907, Montessori inaugurated her Casa di Bambini. There, she started to work with socially excluded or disabled children and obtained a metamorphosis using a peaceful education based upon respect, acknowledgment and love towards children.

Jares (1999) asserts that Montessori's pedagogy is peaceful in three senses: (1) the educative process towards maturity is grounded on a fight against oneself or the others, against old society or nature with positive media; (2) peace is not only the goal,

but the path, as non-violence authors like Gandhi asserted; (3) finally, education is the only way that humanity has to end with war and violence.

Montessori (1928: 17) asserted that liberty is a media to train children in self-discipline and independence. Also, she pinpointed diversity and authenticity as human beings as crucial. She introduced for the first time the term of *positive peace*, and defined it as a social building reform. The child builds the future human adult; educators should only be awakeners, active listeners without projecting themselves (Herrero Rico, 2013: 35).

In the book *The Montessori Method* (Montessori, 2008), we have details on how Casa di Bambini worked. In the following paragraphs I summarize and quote some insights on this method as I consider it as one of the main treasures that ground the REM approach of Peace Education. Furthermore, Montessori procedures and rules are inspiring for applied classroom practices.

To start with, regarding discipline, Montessori talks about active discipline, founded upon liberty:

We call an individual disciplined when he is master of himself, and can therefore regulate his own conduct when it shall be necessary to follow some rule of life (...). The liberty of the child should have as its limit the collective interest; as its form, what we universally consider good breeding (...) all the rest –very manifestation having a useful scope- must not only be permitted, but must be observed by the teacher. (...) In our system, she must become a passive, much more than an active influence, and her passivity shall be composed of anxious scientific curiosity, and of absolute respect for the phenomenon which she wishes to observe. (...) We cannot know the consequences of suffocating a spontaneous action at the time when the child is just beginning to be active: perhaps we suffocate life itself (Montessori, 2008: 77).

Regarding the discipline in the classroom, Montessori considered a very well-disciplined classroom if children moved around voluntarily in a useful, intelligent manner, without doing rude or rough acts. The idea was to make children enjoy being placed in a pleasing well-arranged room, with order and tranquility. In so doing, they

will remain in their seats, keep quiet and silent not because of an imposition, but because it is a “species of lesson”, they assimilate the principle of collective order. This practice leads children to become more coordinated, to reflect upon their own acts and to show themselves, with their individual differences (Montessori, 2008: 81).

As for independence, Montessori considered that children by the age of three should be able to act to a great extent independently and free. She gives the example that, in fact, if we have servants at home, they are not dependent on us; rather it is us who are dependent upon them (Montessori, 2008: 82). Another example that she mentions is the comparison between a paralytic and a prince. The paralytic cannot take off his boots because of a pathological fact. However, the prince does not dare to take them off due to a social issue. Montessori concludes that both are in reality reduced to the same condition. In reality, the person who is served has her independence limited. This concept will be the foundation of the dignity for the man of the future; “I do not wish to be served, because I am not an impotent”. With the last example Montessori warns parents of the privileged social classes that if “their children are to use independently and for right the special power which is theirs (...) needless help is an actual hindrance to the development of natural forces” (Montessori, 2008: 83-84).

Montessori also faces gender issues, and the lack of independence or initiative promoted among women. She gives an example of a carriage where a father, mother and child, travel along a country road. An armed brigand stops them with the phrase, “Your money or your life”. The man confronts the assassin with a revolver, the child runs away but the woman swoons (Montessori, 2008: 84). With this example, Montessori shows us the passive role of the woman and her lack of empowerment to face the struggling situation.

Going back to discipline, Montessori asserts that if discipline is to be lasting, the child must not to confound good with immobility and evil with activity, as it often used to happen in old-time discipline. The author claims that in her educating proposal, the aim is to discipline for activity, for work, for good; not for immobility, not for passivity, not for obedience (Montessori, 2008: 80). She concludes:

The man who, through his own efforts, is able to perform all the actions necessary for his comfort and development in life, conquers himself, and in doing so multiplies his abilities and perfects himself as an individual. We must make of the future generation powerful men, and by that we mean men who are independent and free (Montessori, 2008: 84-85).

If we look towards prizes or punishments, Montessori asserts that the man disciplined through liberty, desires the truth which leads to human power, inner life and liberty. That is the only prize which will never disappoint him. Montessori gives an example of a teacher who gives a prize -a silver cross- to the best student and keeps in a comfortable armchair a punished boy. The first one starts running excited in the classroom, loses the cross and doesn't even realize. The punished one sees the cross falling down, picks it up and asks the rewarded one if he can keep the cross. The rewarded child accepts the proposition and does not care about his prize, while the punished one really enjoys the prize. As for punishments, Montessori mentions another example regarding disturbing children who did not pay attention to corrections. After the doctor confirmed that they did not have any disease, they isolated the child in a comfortable small armchair so he or she could see his companions working. Meanwhile he or she received some toys or games that really attracted him. Seeing his companions carrying out their work and interacting with each other was a more efficacious lesson than words, and he or she wished to go back to do the same work. They specially cared for the isolated child as if he were ill. The teacher first placed her care on him, and then showed interest in the others' work as if they were adults. "The conversion of this child

soul was always very complete and lasting. They showed great pride in learning how to work and how to conduct themselves, and always showed a very tender affection for the teacher and for me” (Montessori, 2008: 86).

As for liberty, according to Montessori, it must be defended from the physiological and mental side, promoting free development of the brain. She asserts that the environment acts more strongly upon the life of those individuals whose life is less fixed and strong, whereas those who have a vital and strong life-force will become victorious (Montessori, 2008: 88). She concludes: “It is evident that in the case of humanity, and especially in the case of our civil humanity, which we call society, the important and imperative question is that of the care, or perhaps we might say, the culture of human life” (Montessori, 2008: 88).

Regarding how the lessons should be given, in Montessori’s method, teachers not only observe but experiment, after training. The most difficult part of the training was regarding discipline. Interestingly, classes were individual, and collective lessons were almost abolished (Montessori, 2008: 88). Some of the main features of Montessori’s method include:

- 1) Brevity and conciseness in preparing the lessons, teacher counts and weighs the value of the words, the less the better.

- 2) Usage of the most simple words and they must refer to the truth.

- 3) Objectivity, remain in evidence only the object to which the teacher wishes to call the attention of the child, using the scientific method.

- 4) Method of observation, which includes and understands the liberty of the child; the teacher shall observe whether the child interests himself in the object, how he is interested in it, for how long, etc., even noticing the expression of his face, but without provoking the child to make an unnatural effort.

5) Stimulate life by leaving, limiting the intervention, in order that the teacher shall arouse no perturbation, cause no deviation, but rather, the teacher shall help the soul which is coming into the fullness of life, and which shall live from its own forces.

When the teacher shall have touched, in this way, soul for soul, each one of her pupils, awakening and inspiring the life within them as if she were an invisible spirit, she will then possess each soul, and a sign, a single word from her shall suffice; for each one will feel her in a living and vital way, will recognize her and will listen to her. There will come a day that all the children obey her with gentleness and affection, not only ready, but intent, at a sign from her. They will look toward her who has made them live, and will hope and desire to receive from her new life (Montessori, 2008: 93)

An example helps Montessori to illustrate this transformation in the children attending her lessons. There were fifty or sixty children from two and a half years to six years of age, all together, and at a single time know how to hold their peace so perfectly that the absolute silence seems like that of a desert. And if the teacher, speaking in a low voice, says to the children, “Rise, pass several times around the room on the tips of your toes and then come back to your place in silence” all together, as a single person, the children rise, and follow the order with the least possible noise (Montessori, 2008: 93).

Finally, Montessori reports that adults tend to wish to dominate each child by using the force, through the imposition of external law. She suggests, instead, conquering his or her interior, directing him or her as a human soul, without artificiality. In this way we will really know him or her in their nature, without the artificiality that violence generates (Montessori, 2008: 94). She concludes with these words of hope:

Their (children) gentleness is so absolute, so sweet, that we recognize in it the infancy of that humility which can remain oppressed by every form of yoke, by every injustice; and child love and knowledge is such that it surpasses every other love and makes us think that in very truth humanity must carry within it that passion which pushes the minds of men to the successive conquest of thought, making easier from century to century the yokes of every form of slavery (Montessori, 2008: 94).

As it can be seen by the extension and detail that I have dedicated to Montessori's ideas and methodology, the reader will realize how impressed and touched I have felt by this author. Although I mainly work with teenagers, I consider that this author's vision on education, protocols and routines could be transferred into secondary settings, as several schools around the world have already demonstrated for some decades. To conclude, just to mention the relevance that Montessori's work will have in the REM approach methodology. Finally, I want to add that Montessori's loving and caring approach will also set the antecedents of the value of care as suggested in many works on Peace Education, as we will see in the coming sections. Below, I include a chart that summarizes the main principles in Montessori's method, according to Learning Theories (n.d.), a website that synthesizes three masterpieces from Maria Montessori: *The Montessori method* (Montessori, 2013), *The absorbent mind (Vol 1)* (Montessori, 1949), and *The secret of childhood* (Montessori, 1936).

: Chart 1.6. Montessori Method (Learning Theories, n.d.) Synthesis from <i>The Montessori method</i> (Montessori, 2013), <i>The absorbent mind (Vol 1)</i> (Montessori, 1949), and <i>The secret of childhood</i> (Montessori, 1936).	
Principles	To emphasise independence, cooperation, active learning in harmony with each child's own pace of development. Holistic approach that emphasizes all aspects of development, rather than specific pieces of information
Key components	-Respect for the child: allow children choose and discover the world through a hands on approach. This promotes independence, enthusiasm and curiosity. -The Absorbent Mind: classrooms which allow free exploration in uninterrupted blocks of time so the children can absorb information and experiences without limitations. -Sensitive periods: to learn different types of skills, each child has their own development. Teachers must be aware. -The prepared environment: classrooms filled with readily available and well organized learning materials, only including things that the teacher wants the child to experience. -Autoeducation: children learn by themselves in multi-age groups and with appropriate prepared learning environment that offers choices
Planes of development	1. Infancy (birth-6years): lead by Absorbent Mind and Sensitive Periods. 2. Childhood (6-12 years): stability with most of the basic skills

	<p>acquired. Absorbent Mind, learn through cognitive reasoning and imagination, factual information, social acceptance and development of a value system.</p> <p>3. Adolescence (12-18 years): decline in energy, learning connected to every-day living skills. Montessori dreamt to create self sustaining schools, growing their food, planning meals, building houses and designing clothing. They would become independent and learn to live in harmony with others.</p> <p>4. Transition to adulthood (18-24 years): career exploration and beginning stages. If the previous stages went well, they can make satisfying choices.</p>
Montessori teachers	A less prominent role than in classic educational methods, there to aid, decides materials available and how they will be organized. Active observer, assesses about children reaching of sensitive periods.

(Chart of my own creation)

2.3.2.3. Paulo Freire (1870-1940)

In this section, I analyze the proposal for Peace Education of the contemporary pedagogue Paulo Freire. It is called *The Socio-Critical approach*. At this point, I have chosen to go deeper into Paulo Freire's proposal because I consider its grounding values and methodological commitment worth explaining and reflecting deeply on. Additionally, Freire's work widely underpins REM approach but also includes the main underlying principles and guidelines of the tools and applied methodologies that I will propose to put the REM approach into action in the coming chapter three. For this review, I will refer to some of the milestone works of Freire along his life.

Freire, in *Pedagogia del Oprimido* (Freire, 1970) and its English version *Pedagogy of the Oppressed* (Freire, 2006b), overcomes the contradiction between oppressors and oppressed, and defends that men liberate each other in communion. He warns about dehumanization and the confirmation of its existence through the injustice, oppression, violence of oppressors, as well as in oppressed efforts to claim for justice, freedom and recovery from their lost humanity. Freire adds that this feeling of being less human leads the oppressed to struggle against their oppressors, in a humanistic and historical task of liberating themselves, but also their oppressors.

In this sense, he warns from false generosity grounded on injustice and leads to charity, and defends fair generosity as the one that leads to have less supplicating hands and instead, become more human hands in their full sense to work, and in so doing, they transform the world (Freire, 2006b: 44-45). However, Freire warns that some oppressed tend to fight from oppression to also become oppressors themselves and imitate oppressing behaviours, instead of truly liberating themselves, because they, as the oppressors, are afraid of freedom. Other oppressed people resignate without fight because they are afraid of worst penalties if they fight (Freire, 2006b: 46-48).

Freire, in that situation of oppression, asserts that liberation can only come from action, not only the oppressed being aware of their dehumanization, but finding in this awareness the strength for the “liberation action” (Freire, 2006b: 49). Also, on the part of their oppressors, they will sincerely be solidary with the oppressed with their acts, standing at the same level of the oppressed and considered them as equal men and women, rather than with paternalistic treatment (Freire, 2006b: 49-50).

According to Freire (1970; 2006b) the pedagogy of the oppressed consists of two main stages:

In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all people in the process of permanent liberation. In both stages, it is always through action in depth that the culture of domination is culturally confronted (Freire, 2006b: 54).

However, warns Freire, the situation of oppression and violence, once starts and establishes, continues generation after generation, and the oppressors feel the need to possess, the world, as well as humans, but they do not recognize that “if having is a condition of being, it is a necessary condition for all women and men” (Freire, 2006b:58). But the oppressors perceive they deserve more because they risk and work

more than the others, who are lazy, deserve less. Oppressors want to “control and in-animate” everything and everyone with a sadistic love (Freire, 1970; 2006b: 59). In this context, there are some oppressors who move to the side of the oppressed, but with their own deformations and prejudices, and they do not trust on people’s ability to think, to know, to want, and they think that with their background, they must execute the transformation, as they do not trust people. However, according to Freire, to trust is a requisite for that transformation, and it requires a comradeship with the oppressed and a rebirth (Freire, 2006b: 60-61). Also, the oppressed, especially the middle-class oppressed, dream and wish the life of the oppressor and this prevents from liberation, but perpetuates the unfair situation. Also, oppressed tend to self-depreciate themselves, as they internalize the oppressors’ opinion on them, instead of recognizing their own knowledge (Freire, 2006b: 63).

Freire asserts that the oppressed feel afraid of the oppressor until they discover his vulnerabilities. In addition, Freire claims that the oppressed are emotionally dependent and, for example, many peasants cannot deal with their sorrows, destroy their life and their fellow ones and end up drinking. To fight this process, Freire suggests critical and liberating dialogue which leads to action. But this dialogue requires trust on the oppressed and on their ability to reason. Freire defends a pedagogical revolution grounded on recognizing the oppressed as full humans, and empowering them so that they take full responsibility to reach their own freedom. For this reason, Freire suggests a leadership of teachers that co-recreate the knowledge with their students, with a committed involvement of both parts (Freire, 2006b: 65-69).

Entering into teacher-student relationship, Freire complains about the *narrative* character of traditional education, as teachers talk about static predictable contents which are detached from reality. It leads students to memorize. Therefore, education

becomes an action of depositing knowledges in the student, in a “banking” concept of education. However, Freire asserts that “knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other” ((Freire, 2006b: 72).

In front of the polarisation position between student and teacher, Freire claims that education needs to reconcile their contradiction and both parts should become teachers and students at the same time, instead of the banking relationship of traditional education that he describes it. Below, in Chart 6, I include the exact description of this relationship according to Freire :

Chart 1.7. Banking education according to Freire (1970; 2006b)
1) the teacher teaches and the students are taught
2) the teacher knows everything and the students know nothing
3) the teacher thinks and the students are thought about
4) the teacher talks and the students listen-meekly
5) the teacher disciplines and the students are disciplined
6) the teacher chooses and enforces his choice, and the students comply
7) the teacher acts and the students have the illusion of acting through the action of the teacher
8) the teacher chooses the program content, and the students (who were not consulted) adapt to it
9) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students
10) the teacher is the Subject of the learning process, while the pupils are mere objects

Pedagogy of the Oppressed (Freire, 2006b:73)

This kind of teaching supports the interest of the oppressors to change the consciousness on the part of the oppressed, domesticating them, rather than changing the situation that oppresses them. The oppressors’ aim is to integrate these “marginal” individuals into the society, instead of dealing with the fact that they are also part of it (Freire, 2006b: 74).

Moreover, this kind of education limits students in the use of their faculties, which leads to suffering, due to impotence. Students are indoctrinated to adapt to the

oppressive world they live. However, liberation is, according to Freire, the praxis of acting and reflecting upon oneself's world with the purpose to change it. Freire suggests a problem-posing education, dialogue, joint responsibility of the educative process in a free concret process. Students become co-investigators, they are challenged in contextualized problems to find solutions, and this generates new understanding. In this context, Freire asserts that humans are unfinished and are always eager and moving for more. Therefore Freire considers it as a practice of liberty, based on the methodology of dialogue which leads to generating themes and research regarding human-world relationships (Freire, 2006b: 79-83).

Indeed, Freire contrasts dialogue and antidiologue as antagonistic theories of cultural action, while the first leads to dialogue, union, collaboration, organization and cultural synthesis, the second one leads to division, manipulation, conquering and cultural invasion. For this purpose, he suggests that people should decode the information that they receive, identify the themes that are relevant to them and exteriorizing their view of the world, not keep silent, but use the dialogue and communication as essentials tools, investigating and generating their own world in their interactions with others (2006b: 100-113).

Additionally, Freire refers to physical punishment and their reasons, much less frequent in fishing areas. He suggests that maybe their parents shared with the sea and the world their duty to set natural limits on what their children could or not do. He defended loving caring relationships between parents and children, and highlighted the common sense. Also, for him was crucial that the teacher understood the learners and their world and life experiences. He worked with popular classes to reach citizenship through learning the language. Reading and writing implies a more critical re-reading of the world as a way to transform it (Freire, 2006b: 40). Respect to cultural differences,

criticism to cultural invasion and sectarianism. He also claimed as his ethic duty to let his students know about his opinions and positions and the reasons for them, as well as respecting and accepting different positions (Freire, 2006b: 75). Passion, engagement of students in research and discovery, dialectic and democratic classes were his daily practices (Freire, 2006b: 101).

Once finished these selective insights on the *Pedagogy of the Oppressed* (Freire, 2006b), I would like to highlight that this work represents the groundings of the ideas defended by Freire. However, he wrote many other books to continue developing his view on education and its role in the society. In 1993, Freire writes *Pedagogy of the Hope* he goes beyond his theoretical reflections from *Pedagogy of the Oppressed*, and puts them into dialogue with his living experiences with students and their families while being a teacher. He asserts that hope needs to be critical, and grounded on practical application. This new work includes suggestions for teachers and learners, such as that they need to focus and assume the present moment, analyse the political context correctly and find the possibilities for hope. In addition, he suggests combining past with present events to link knowledge and illuminating the new ones (Freire, 1970; 2006b: 16-18).

More recently, in 2003, Freire writes *Pedagogy of Autonomy* (2003). In this work, he claims the central role of the learner. He asserts that teachers need to research, be critical, teach with example, care about ethics, to recognize and assume cultural identities. In addition, teaching requires awareness of the unfinished processes that are taking place, respect towards learners' autonomy, humility, tolerance, learners rights defence, hope, joy, and trust that positive changes are possible, curiosity. Finally, teaching requires confidence, professional competence, generosity, compromise, awareness of teaching as a way to intervene in the world, liberty and authority,

conscious choice-making, ideological components of education, availability for dialogue, as well as love towards your learners. Afterwards, many authors have unpacked Freire's work in interesting, reviews, analysis and interpretations, including his widow. For example, *Pedagogia dialógica* by Romao (2003), *La Pedagogía de la Liberación en Paulo Freire* a book coordinated by Ana Maria Araújo Freire in 2004, *Paulo Freire, forjador de utopías* by Ferreira Calado (2004), or *La praxis educativa y la acción cultural liberadora de Paulo Freire* compiled by Torres (2005).

2.3.2.4. Martín Rodríguez Rojo

The Ecological-communication model, by Martín Rodríguez Rojo (1995; 1997; 2002) arises from the Communicative-Action Theory, grounded on Habermas postmodernism, and refers to three main crisis in humanity, especially looking at Western cultural patterns: (1)the anthropological crisis, due to our solipsism or violence that leads to fail to communicate with ourselves; (2) the international crisis, originated by our failure in communicating with other human beings; and (3) the ecological crisis, due to our violence and lack of communication with nature, i.e., the other or the world which is not human (animals, plants and inanimated beings) (Rodríguez Rojo, 1997:26).

Rodríguez Rojo proposes an Edu-pacifism model of Peace Education to positively transform these three crises by educating on how to successfully communicate in these three areas in crises (Rodríguez Rojo, 2002:130-133):

(1) Through psycho-pacifism we learn to communicate with ourselves, grounded on self-esteem and appreciation, modest respect to truth and dignity as opposed to pride and hypocrisy. This area requires of emotional education.

(2) Through socio-pacifism we acquire the social competences to communicate with others. This feature requires of socio-esteem or others appreciation, as well as other groups, cultures, associations, immigrants, etc. For this purpose, group work with a share common good goal is essential, as it leads to communicate, negotiate and empathize with others. This area requires sociopolitical education.

(3) Through the eco-pacifism we establish communication with the environment, all what is not human life, grounded on hetero-esteem. It leads towards a feeling of belonging as world citizens. This area requires of environmental education.

If our students were proficient in these three kinds of communication, their coexistence would be peaceful and harmonious, and they would be skillful to peacefully regulate their daily conflicts (Rodríguez Rojo, 1995; 1997; 2002; Herrero Rico, 2013: 20).

Rodríguez Rojo's Ecological-Communication Model suggests a reflective and dialogical school, democratic, which listens to all the voices, grounded on Cultures of Peace. It looks at contents, procedures and attitudes. In the school contexts, Rodríguez Rojo also distinguishes three different categories: (1) education of interrelated systems; (2) the dimension of life which is present inside the classroom (microsystem) and outside the classroom (exosystem, mesosystem and macrosystem) in an interrelated way, including contents, teachers, curricula, assessment, and outer influencing factors. Further insights in the Ecological model will be made in chapter two through Bronfenbrenner; (3) the communicative and consensual dimension which connects the different systems, using non-violence to regulate conflicts (Rodríguez Rojo, 1997: 130-152).

In more recent works, Rodríguez Rojo and Orozco Gómez (2014: 89-104) refer to the failure of our Spanish Curriculum content and suggest to consider Andean

Philosophy contributions to re-address the situation. These authors identify four main features of Western Anthropology and contrast it with the Andean Anthropology:

Western Anthropology is anthropocentric, separates human from non-human nature, considers humanhood superior to non-human beings, what is not human becomes an object, and humans are independent subjects from the nature. Conversely, Andean Anthropology considers a holistic reality of all existence, where all beings share horizontal relationships with no superior beings at all. Therefore, humanhood is not allowed to abuse from nature, as subject and object are part of the whole creation. Additionally, the parts of the whole are interdependent.

After this contrast, Rodríguez Rojo and Orozco Gómez suggest Spanish curricula to adopt the Andean Anthropological principles of wholeness to reach Cultures of Peace in our classrooms. Some of their suggestions are to focus on contents that are updated problems which deal with interdisciplinarity and are unpredictable. For this purpose, teachers also need to readdress their role and way to interact in the classroom, being aware of their interdependence. For this purpose, their communication needs to be horizontal, democratic and solidarian. Additionally, issues will be researched from a scientific and historic perspective (Rodríguez Rojo and Orozco Gómez, 2014: 98-101).

The Ecological-communication model will ground the REM approach especially in its proposed methodologies, and also in the desired contexts that create Cultures of Peace. Additionally, the REM approach for Peace Education as proposed by Herrero Rico (2013), also is based on the *Socio-affective model* as proposed by Jares (1991; 1999; 2004; 2005; 2006). However, I do not explain it into deep in this section as it is literally mentioned along the explanation of the REM approach suggested methodologies, and it could become repetitive.

3. RECAPITULATION

Chapter one has been an introductory chapter to provide the theoretical context on which the present thesis will be based. The aim was to reflect on what is peace, how that concept has evolved and has been studied, as well as how the education in peace started and evolves. This review and reflection will help to understand the following chapters that deal with a concrete proposal for Peace Education, as well as the different methodological approaches that will be explained and the applied part developed in chapters five and six when talking and reflecting about my Life History.

In summary, the present chapter has started referring to the origin and definition of the concept of peace, its evolution along history and the birth of Peace Studies. Then, the chapter has focused on one of the areas of Peace Studies which is Peace Education. At this point, the chapter briefly reviewed the branches that are included in Peace Education studies, and then, it moved towards a review of some of the different approaches to Peace Education throughout history to date.

The aim of the chapter was a short overview on these concepts and their evolution. However, it is not a deep and thoughtful review on the issue, as it would go beyond the scope of the present thesis.

CHAPTER TWO

A REVIEW OF THE REM APPROACH OF PEACE EDUCATION

Education is the best weapon to change the world

Attributed to Nelson Mandela

INTRODUCTION

This sentence attributed to Nelson Mandela is the opening sentence of the PhD thesis “La Educación para la Paz desde la Filosofía para hacer las Paces: El Enfoque REM (Reconstructivo- Empoderador)” (Herrero Rico, 2013). The meaning of Mandela’s sentence and the contents of Herrero Rico’s (2013) work represent the motivation and the core theoretical groundings of this PhD thesis, as I consider that educating, and more specifically, educating through peaceful values and procedures is the best way to make positive contributions to the world.

For that reason, after a theoretical contextualization of chapter one on the concept of Peace, Peace Studies in general and Peace Education in particular, the present chapter focuses on the deep study of the “Reconstructive-Empowering”² approach of Peace Education, as proposed and developed by Herrero Rico (2009; 2012; 2013).

² For the rest of the work, the “Reconstructive-Empowering” approach will be referred by its acronym “REM”.

The reason why I devote this full chapter to deeply review the REM approach of Peace Education is because it includes the concepts, values, and methodological principles upon in which are grounded the more applied chapters of this PhD thesis, which are to follow. More concretely, chapters three and four propose tools and methodologies that promote REM approach; while chapters five and six apply the concrete methodology of life history and include my personal life history, linking it to the REM approach of Peace Education. Therefore, the present chapter two includes an extended and in-depth explanation of the contents and methodologies that REM approach proposes to introduce and promote Peace Education in different contexts. Along the chapter, I will frequently refer to Herrero Rico's (2013) theoretical framework as well as to these underlying authors and theories that ground REM approach of Peace Education³.

In fact, Herrero Rico (2013) herself warns that her approach is mainly a recompilation of the contributions of many authors who transversally work in the Field of Peace Studies, mainly from Philosophy for Peace and Peace Education. Some of the authors that she highlights are: from the field of Philosophy for Peace, the milestone contributions from Martínez Guzmán, but also from Galtung, Muñoz Muñoz, Lederach, París Albert, Comins Mingol or Nos Aldás among many others. Among the insights from the field of Peace Education, Herrero Rico (2013) highlights the contributions from authors like Freire, Bastida, Cabezudo, Martín Rojo or Jares. Still, I will also complement Herrero Rico's (2013) work with other authors' insights and some recent research publications.

However, I would like to clarify at this point that the main purpose of the present thesis is to apply a concrete theoretical framework based on Peace Education, which is

³ There will be a recurrent reference to Herrero Rico's (2013) work along the full chapter two as the central source to nurture the present chapter.

the REM approach (Herrero Rico, 2009; 2012; 2013) into a specific methodology – which is the life history-. For this reason, the present work mainly builds on the works and authors compiled in the thoughtful review of Herrero Rico (2013) and are not an exhaustive literature review on the field of Peace Education. Nevertheless, I am aware that many of the concepts and ideas introduced in Herrero Rico's (2013) work have also been studied in depth by other authors, and, in fact, I consider these contributions very valuable and worth to be studied in detail in other works.

Insights in the defining terms of The REM approach of Peace Education: The Philosophy for making Peace(s) as the base of REM approach

As for REM approach definition, Herrero Rico (2009; 2012; 2013), the author who labelled the term, explains that the acronym "REM" stands for the terms “Reconstructive” and “Empowering” and justifies why they are the core terms in her proposal for Peace Education. In this section I will refer to Herrero Rico's (2012) justification and explanation of both terms.

On the one hand, the defining term “Reconstructive” is included because it focuses on the reconstruction of our competences and abilities as human beings to reconcile or “make peace(s)”, which would be the straightforward translation from the Spanish expression "hacer las paces". The concept of “make peace(s)” is a key concept in the studies of *Philosophy for making Peace(s)* by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015).

The concept “making peace (s)”⁴ is inspired by everyday life and our personal experiences according to Martínez Guzmán (2001:108-110; 2005a:61-63). Martínez Guzmán (2001) bases his proposal on his understanding of philosophy as a set of human

⁴ Author's remark: Vicent Martínez Guzmán coined the concept “make the peace(s)”, which is a term that is not grammatically correct in English, but helps to emphasized the tangible and applied intention of creating something when promoting peace, and he uses the plural to highlight that there is not one unique way to reach peace, but there are many paths for it (Martínez Guzmán, 2005a: 15-16)

capabilities to ask for explanations or expressing feelings regarding our actions to each other or towards the natural environment. His exact words are: “De manera muy sencilla voy a entender por filosofía el conjunto de capacidades humanas de pedirnos y darnos razones o expresar sentimientos por lo que nos hacemos a nosotros mismos y a la naturaleza” (Martínez Guzmán, 2001:17). As the same author reinforces in more recent works, this is a vision of philosophy neither neutral nor objective, but “está comprometida con el incremento de la convivencia en paz entre los seres humanos y la disminución de los niveles de violencia, guerra, marginación y exclusión” (Martínez Guzmán, 2005a: 62). Going even further, he adds in 2012:

Creo que lo que está en juego es la toma de conciencia del sufrimiento que unos seres humanos podemos generar a otros y a la misma naturaleza, y la búsqueda de formas pacíficas de transformación de las relaciones humanas que sean alternativa a las guerras, la marginación y la exclusión que son expresiones de ese sufrimiento (Martínez Guzmán, 2012: 77).

With this compromised and subjective vision of philosophy, Martínez Guzmán proposes his *Epistemological Turn*⁵ (Martínez Guzmán, 2001:114) asserting his core principles, through which Martínez Guzmán considers that peace workers are not poor utopist idealists, but rather very realistic and practical people. He asserts: “proponemos que lo que es real es que las acciones humanas pueden ser de muchas maneras diferentes y siempre podemos pedirnos cuentas por lo que nos hacemos” (Martínez Guzmán, 2005a: 64). Therefore, what this author really considers an idealization is the scientific or mathematical abstraction in its social and economic context, as they can actually become ethnocentric in the name of neutrality, objectivity and universality. In sum, Martínez Guzmán (2005a: 66) suggests that peace workers are the practical ones,

⁵ The *Epistemological Turn* is a theoretical construct widely developed along Martínez Guzmán’s work (2001; 2005a; 2005b; 2006; 2010; 2015).

as we worry about practical issues such as human suffering caused by human beings, marginalization, exclusion, war, deaths of hunger, etc.

Additionally, Martínez Guzmán (2005a: 66) quotes Kant when asserting that peace is not only for heroes or for saints, but it can also be even for evil people (in Martínez Guzmán's exact words, "un pueblo de demonios"). Martínez Guzmán defends that Philosophy, Peace Studies and Peace Education are for people like us, who can hate, marginalize, exclude and even argue defending these evil behavior or feelings, but who also are able to love, integrate or promote feelings to act peacefully (Martínez Guzmán, 2005a: 66; 2012: 79).

Below, I summarize the fifteen points that ground the *Epistemological Turn* that Martínez Guzmán suggests for the field of philosophy, and he labels it as "*Philosophy for making Peace(s)*":

Chart 2.1. Axes of the epistemological turn (Martínez Guzmán, 2001:114-115)

1. In front of objectivity, inter-subjectivity and mutual interpellation.
2. Change of perspective from distant observer of knowledge to active participant in rebuilding ways of living in peace.
3. Knowledge stops being a relationship between subject and object to become a relationship between people, where each one can say its word.
4. Pure facts do not exist, as facts are part of what we tell each other, and we can justify our actions on what we do to each other.
5. We are not neutral upon values. In front of the values or, better said, asserts Martínez Guzmán, disvalues that hide behind apparent neutrality, we assume an epistemology compromised with values that interacts with the different ways to live peacefully.
6. Instead of the conscience paradigm, we move to the communication paradigm, retaking the community sense of conscience as the knowledge or science that we all build together.
7. Opposed to science or international relationships that consider themselves realists, we defend that peace workers are the realists. Human beings have many competences to do things to each other in different ways, and we can rebuild these competences to live in peace.
8. We overcome reason as unilateral, and talk about reason, but also feelings, emotions, care and tenderness without any dichotomy. In fact, care, in its Spanish translation "cuidado" has its etymological origin in *cogitare* which means to think.
9. We aim not for a neutral justice among individuals, but a solidarity-driven and caring justice where people with multiple identities relate to each other.

10. The world is not considered as an abstract space anymore, but as diversity of places and we compromise to rebuild the vernacular knowledge and wisdom of locals.
11. Nature stops being distant, objective, something to be controlled and dominated. Instead, human beings are nature. Etymologically, *humus* means earth.
12. In this sense, we overcome the dichotomy between nature and culture. We denounce that natural or biological issues depend on social and cultural conditions. We admit the social building of nature in gradation.
13. We rebuild the category of gender as an instrument of analysis and study, to pinpoint when women have been excluded in the name of neutrality. We rebuild a new way to be feminine and masculine in each person despite their sex.
14. We acknowledge that vulnerability can lead to aggression, violence, gender exclusion. But vulnerability can also lead to tenderness.
15. Finally, we assert that not only saints or heroes can make peace(s), but also people like us, with our greatness and miseries, able to be selfish but also solidary.

(Chart of my own creation)

As it can be observed, the main principles of the *Epistemological Turn* explained above in the table summarize a set of transformative perceptions in many areas of our daily life and relationships among each other. This change in perception is grounded on Martínez Guzmán's wide study from the classical philosophers to the contemporary ones. However, to me, the milestone contribution of Martínez Guzmán has been on how he wisely raises awareness and sense of responsibility with his very accurate explanations, but he does not stop there, and he firmly leads and engages us to actually take responsibilities and action to transform the close world that each one of us relate to.

Moving to the second word that composes the acronym of “REM”, it is the adjective “Empowering”. This concept refers to the fact that, in order to accomplish a peaceful transformation of conflicts, there is a need of consciousness, motivation and a recovery of those powers that we already hold inside ourselves as human beings (Herrero Rico, 2013: 52). This proposal takes its essence from Lederach's (1996:55-62) proposal of the *elicitive model*, which is a training method to transform conflicts, linked

to the concept of peacebuilding that the United Nations defines as "an action to bring hostile parties to agreement [...] through peaceful means" (UN, 1992)

The *elicitive* approach considers training as a choice to discover, create and consolidate models which can be generated from those resources that are actually present in a concrete setting, and that aim to attend the needs in that context. In this sense, *empowerment* is provided to create models, but also to seek for resources as well as roots which ground on the cultural context where trainees are going to intervene (Lederach, 1996: 55). In fact, the *elicitive* training model included as its main features: the training is a proces of discovery and creation, its starting point are the trainees' inner resources of their own knowledge; trainees participate in the creation of the model of intervention; trainees are empowered because their insights are validated and the intervention in the conflict is built from the context; the trainer has a role of catalizator and facilitator; finally, the culture is considered the seedbed and the foundation of the training and its outcomes (Lederach, 1996: 65).

Additionally, Herrero Rico also takes into account additional updates from Lederach's (2005) *The Moral Imagination*, where he manages to widen and transform the vision that has traditionally been assigned to conflicts. In this book, Lederach tries to find and describe the essence of transforming conflicts through such peaceful means and from different approaches using the imagination. Some of these resources include: narrative stories in which modest people have found creative and unexpected ways to transform a conflict into a peaceful relationship among different groups of people; studying cronological and geographical insights of violence considering pessimism as a gift of realism, modesty and prudence; using the art to reach social change; analysing the role of what he calls the "critical yeast"(Lederach, 2005: 87) of people who can change the world with their attitude and model actions; serendipity (Lederach, 2005:

113), which he defines as a gift that arises from a sagaz intervention which accidentally occurs, without being expected; or risk, "taking a step into the unknown" (Lederach, 2005: 163), which, according to this author, it implies to accept being vulnerable, and renouncing to control in advanced the processes in human affairs.

Once explained the terms "Reconstructive" and "Empowering" that compose the acronym "REM" to name Herrero Rico's (2013) approach, this author explains how her model of Peace Education is developed following Martin Gordillo's (2011) transformative proposal based on a dialogical-participative paradigm as opposed to the traditional education⁶ based on a narrative-contemplative paradigm. Additionally, to structure the REM approach of Peace Education into a theoretical framework, Herrero Rico (2013) considers three main milestone components: contents, form, and contextual conditions or settings. These three vectors ground on Cabezudo and Haavelsrud's (2001: 179; 2007: 279-296) classification: 1) what do we teach? Referring to contents; 2) how do we teach? Regarding the methodology followed in the teaching-learning process; and 3) where do we teach? Which focuses on the setting or context. In the case of Peace Education, Herrero Rico (2012:179) asserts that they include not only formal settings like schools, the but also, informal ones like the family or non-formal ones like organizations and associations to which humans are related.

By answering these three questions, REM approach aims at and hopes to successfully overcome the two main challenges of the twenty first century in Peace Education, according to Herrero Rico (2013): (1) to learn to peacefully coexist with the difference; and (2) to enable us for a peaceful conflict transformation in all its levels,

⁶ *Traditional education* is described by Herrero Rico (2013: 34) according to Freire's (1970) perspective on Western education since the XVIII century. This kind of education mainly worries about technical and cognitive aspects, more focused on "to have" than on "to be". It does not teach to deal with emotions and this has many times led to the use of violence to manage daily conflicts. It grounds on the narrative-contemplative paradigm, using Gordillo's (2010) terminology.

i.e., personal, institutional and international (Herrero Rico, 2013: 182). In the coming three sections of this chapter, I will explain into depth each one of these three axes (content, methodology and context). At certain points, I will also add some insights from other authors when I consider that they make enriching contributions to the REM approach of Peace Education. Later in this PhD thesis, these three axes of content, form and context from REM's theoretical framework will be linked to different methodologies and teaching tools in chapters three and four, and with my life history in chapters five and six. In these last two chapters, I will explain how REM approach has helped me to raise awareness, evolve and transform my teaching style and goals, as well as my attitude, behaviour and relationships in my personal and professional life.

1. REM APPROACH CONTENTS: COMPILATION OF DIFFERENT AUTHORS' PROPOSALS FOLLOWING HERRERO RICO'S (2013) WORK

About REM approach contents, Herrero Rico (2013: 179-180) compiles the following key concepts as developed by different authors:

CONCEPTS	Authors according to Herrero Rico's (2013:183-226) and my own literature review and updates
1. A multiple, holistic and integral imaginary of peace.	Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015); Muñoz Muñoz (2001)
2. A positive and even creative perception of conflict, as a transforming process that creates opportunities for learning and evolution.	Lederach (2005; 2007; 2010); Muñoz and López Martínez (2000); Herrero Rico (2017; 2018)
3. The responsibility and competence to "make the peace(s)" from our daily experiences.	Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015); Marina and Bernabeu (2007); Novara (2003)
4. The recognition of all human beings as competent communicators.	Martínez Guzmán (2001;2005; 2009; 2010;2015); Honneth (1997; 2008; 2011);Melograno (2007); Jalali (2001; 2009); Bowling (2000); Melo de Almeida (2003); Hofstede (1983); Brea Santateresa (2009); Rodríguez Rojo (1995)
5. The need of empowerment: the	Martínez Guzmán (2001; 2005a;

development of a solidarity dialogue empowers us, through performativity and accountability, on what we say or make to each other, even what we do not say, to make peace(s) among ourselves and with the natural world.	2005b; 2006; 2010; 2015) ; Nos Aldás (2010); Harris (2003); Freire (1970; 2006a; 2006b); Muñoz Muñoz (2000a); López Martínez (2006)
6. Changes in attitudes and perceptions: Training ourselves in assertiveness, learning how to express our opinions and points of view clearly and explicitly and by peaceful means, which means respecting and recognizing others' opinions and perspectives.	Honneth (1997; 2011); Jalali (2009); Strawson (1995); Austin (1971); Habermas (1990); Nos Aldás (2010); Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015)
7. Communication for peace: it proposes to be aware of the performativity of discourses, as they present world views from subjective interpretations. Therefore, each discourse includes ideas, contents, but also proposes, justifies, even legitimates the way we look at and relate to each other. Learning to communicate assertively is crucial in the communication for peace.	Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015); Nos Aldás (2010); Marina (2007); and L'Albate (2001); Austin (1971); Appel (1991); Habermas (1994); Gámez Fuentes (2010); Freire (1970; 2006b); Ruiz (1998); Mauro Bolmida (2018)
8. The ethics of caring as a human value and not only as a gender feature.	Comins Mingol (2009) Gilligan (1986); Magallón Portalés (2001); Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015); Pérez Serrano (2000); Hearn (2008); Dröge (2009); Cohen (2001); Bisquerra Alzina (2005)
9. Conflict transformation by peaceful means through positive feelings and emotions.	Lederach (1985; 1996; 2005; 2007; 2010); París Albert (2009; 2010; 2015; 2018a; 2018b; 2018c); Marina (2007; 2010); (Galtung; 1996; 2003; 2005); París Albert and Comins Mingol (2017); París Albert and Herrero Rico (2017); Vinyamata (2003; 2015); Peralbo Fernández (2009); Kindler (2001); Seligman (2002; 2005)
10. Creativity, imagination and fantasy to face any conflict or challenge	Lederach (1985; 2005; 2007); París Albert (2009; 2010; 2015; 2017); Rodari (1976; 1995); Martínez Guzmán (2001; 2009; 2010); Boulding (2000); De la Torre (2017); García González (2015); Whitmore (1992); Giráldez Hayes and van Nieuwerburgh (2016); Galtung (2007)

(Chart of my own creation)

1.1. A multiple holistic and integral imaginary of peace

The REM approach of Peace Education (Herrero Rico, 2009; 2012; 2013) grounds its conceptual roots on the *Philosophy for making Peace(s)* by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010), which includes an imaginary of everyday, natural, positive and integral peace. The *Philosophy of Making the Peace(s)*, as explained above when defining the term “Reconstructive”, focuses on the reconstruction of our competences for making peace(s) that we have as human beings. It aims at recovering our own powers to peacefully transform daily problems encountered in our day-to-day experiences. Herrero Rico (2013) asserts that Peace Education as proposed in REM approach tries to provide us with the necessary training in those skills, attitudes and values that will help us to successfully achieve a peaceful transformation of conflicts and creating Cultures of Peace.

As previously mentioned, Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) suggests an *Epistemological Turn* regarding our attitude: from being objective into becoming inter-subjective, and in so doing, taking performative or participant positions rather than objective positions. Taking these ideas into account, Herrero Rico (2013: 185) asserts that REM approach proposes that human beings transform themselves by transforming mental, educative and socio-political structures. Herrero Rico (2013) considers the requirements for this transformation following Barash and Webel (2009: 485), who state that personal transformation can only become true: 1) after one believes in the possibility to change oneself; 2) he or she has a positive image about the change he or she wishes; and 3) this person is positively supported by other people who look for similar goals.

To help us to believe in the possibility of our own change and of the changes in the world, the *Philosophy of Making the Peace(s)* includes a potential “imaginary” of peace, which is conceptual as well as visual, to overcome the lack of tangible contents and images of peace. Additionally, it has its starting point with human competences "to make the peace(s)". This imaginary highlights the positive sense of the term *competence*, as the ability or skill as well as the responsibility that we assume by creating some attitudes and behaviours and not others. As for peace images, Herrero Rico mentions some examples in different dimensions: the images of absence of war, in negative terms; in positive terms, peace as a human condition, i.e. a peaceful person; in health, i.e. to be healthy; with the moral conscience, i.e., to be in peace with oneself; with the concept of justice, equity or equality, as when someone pays his or her debts. Also, we use the Spanish expression “estamos en paz”, that in English would stand for "we are at peace". We use this expression to assert that we are in silence, i.e. a peaceful place; or with death, i.e. to be at peace (Herrero Rico, 2013: 188-190).

Despite all these daily situations where peace is present, Martínez Guzmán (2001: 207) asserts that this peace concept has remained as if it were irrelevant, with no history, even not being an object of study until very recent years. This lack of relevance can be explained because peace is implicit in daily life, it is the natural state. A narrative example taken from Martínez Guzmán illustrates it very well: “a while ago I was walking, then I had a coffee and now I am writing on my computer, and I have carried out these behaviours in a peaceful way” (Martínez Guzmán, 2001: 207). In fact, Martínez Guzmán asserts that the concept of peace is originally previous to its antagonist, war or violence, as human relationships are in their origin peaceful and breaking this peace brings about war or violence.

Muñoz Muñoz (2001: 23), on his part, qualifies that Western Jew-Christian-Islamic thought transmits a negative perspective of our human species, and leads us to perceive exaggeratedly our negative components. All these images on peace throughout history and in our daily lives contribute to set a wide range of mental images, which also inspire feelings. Herrero Rico (2013) concludes that these inputs will be essential in the REM approach as the starting point to elicit positive empowering feelings and attitudes towards the transformation in education that we want to undertake by peaceful means.

Therefore, peace images can be introduced to raise awareness on how familiar we all are with peaceful daily situations, and how skilful we have already been to have peaceful interactions and relationships. This knowledge will help us to see peace as close to us. Also, it will lead us to have a clear idea on how we want things to be. Finally, these images of peace will empower us, as we all will have at least some or even many previous experiences in which we have acted peacefully.

1.2. Positive and even creative perception of conflict, as a transforming process that creates opportunities for learning and evolution.

Herrero Rico (2012:186) pinpoints that many people are unable or reject the thought of peace as a realistic project to be accomplished. That is a milestone problem for Peace Education. Therefore, it is necessary to visualize peace as a previous step before putting peace goals into practice. For this purpose, Herrero Rico refers to Lederach's work. Lederach (2007: 24) proposes a change in the peace world view in order to reach the art and essence of a constructive change. He considers that we accomplish this constructive change when we reach the ability to imagine something rooted in the actual challenges of real world, but which is also able to give birth to

realities that do not exist yet. When in this imaginative and creative process, sometimes peaceful choices come up unexpectedly by chance, Lederach, as introduced before, names these choices as “serendipity” (Lederach, 2005: 113-129). In fact, this author explains this concept using the resource of four narrative stories where serendipitously, conflicts are peacefully transformed:

Serendipity pushes us to think about attitude and humility, the nature of developing theories of social change, and the building of adaptive processes that can sustain change. If taken seriously, serendipity increases our capacity to be responsive in the real world. And it all starts with a fairy tale (Lederach, 2005: 114).

Therefore, the larger and more positive our peace imaginary is, the closer and more realistic will be our understanding of making peace from our daily experiences. Moreover, each civilization and culture has created its own images of peace, as they are explained in traditional stories, tales, mythologies or utopia. According to Muñoz and López Martínez (2000), these images of peace have promoted models of being, expectations and hopes (Muñoz and López Martínez, 2000: 32). In the edited book *La Paz Imperfecta*, Muñoz Muñoz (2001: 36), adds that conflict can be understood as a source of creativity, and López Martínez (2001: 193) remarks that thinking in peaceful means helps us to raise awareness upon our human identity. Also Martínez Guzmán (2001) refers to this concept in different works and coins it with the term “*por chiripa*”.

In Herrero Rico's (2013:187) words, this imaginary would lead us to look for goodness and avoid evil, pleasure as opposed to pain building, in summary; it would lead to an “original speech” on peace. Herrero Rico also mentions the proposal of Muñoz Muñoz (2000b) to expand on how this imaginary is built. According to Muñoz Muñoz, each person lives in interconnected worlds: real and virtual. The real world includes emotions and mental representations influenced by the intersubjectivity. The virtual world includes motivations, aspirations and virtual and imaginary

representations. Therefore, peace is cognitive-emotional and evaluative awareness, but peace is also “an intentional object” with mental content. As a consequence, it appears in thoughts, intentions and judgements. As a result, it is in the collective unconsciousness, as we all know that is needed to survive and evolve (Muñoz Muñoz and López Martínez, 2000b: 32).

After having a clear idea that to face our daily conflicts we need to have a wide imaginary of peace, Herrero Rico (2013: 187) asks herself how to face peace through this imaginary. She considers some of the strategies as suggested by Muñoz Muñoz and López Martínez (2000: 32), which include: through words and concepts, through emotions, through moral judgments, and through practice when we take them into action. These authors consider that this imaginary allows us to confirm the existence of peace along history and show it in a wider, deeper and everyday like appearance than we would expect. In a more recent work, Herrero Rico (2017: 41-42) suggests some alternatives that promote nonkilling capabilities following the work of Paige (2012). Some of these recommendations include: the creation of spiritual, economical, political or educational nonkilling institutions; the enhancement of smiling and crying emotions to express peaceful values; the support of intellectual and artistic creations; the organization of nonviolent movements for peace and social transformation; and finally, the glance at historical and religious roots that exemplify human capabilities for peace. Also in a recent work edited by París Albert and Herrero Rico (2018), different authors, from a wide range of perspectives, highlight the need to face with creativity our daily life challenges, especially in front of the growing trend towards passivity and conformism.

From all those insights, it can be concluded that to perceive conflicts as opportunities for learning and positive transformations will be one of the milestone

components to be learnt through the REM approach of Peace Education. To learn to have this positive and creative perspective will totally change the approach that students take to the problems and challenges they need to face in their life. They will stop feeling uncomfortable when facing a new situation that they do not know how to manage, or in front of interpersonal conflicts. Instead, they will feel empowered and will have a positive image of a potentially pleasant end of the situation. Additionally, they will trust in their own tools to undertake the process by peaceful means.

1.3. Competence and responsibility: "making peaces" from our personal experiences and daily life.

According to Martínez Guzmán (2001; 2009), the starting point of *The Philosophy for making Peace(s)* is that all human beings have competence for peace and for war and violence. Martínez Guzmán (2005a: 68) faces the concept of competence from different perspectives: a) a fight one against the other promoting rivalry; b) abilities or powers that each person has to do something which we are competent in, in the sense of possibility, ability or capability; c) to assume that something is of our competence, for which we are responsible. Peace Education in the REM approach (Herrero Rico, 2013: 191) assumes this compromise to “make peace(s)” from our personal and daily experiences. It makes us responsible for peaceful action from our own capabilities. From the perspective of the convergence process towards the European Space of Higher Education, the competence concept is defined as a leap in terms of objectives and learning outcomes according to different authors Perez (2001), Goñi (2005), De Miguel(2006) or Reyes García (2007), (Herrero Rico, 2013:191).

Marina and Bernabeu (2007) also study the concept of competence as recently included in Spanish education. Its detractors believe it comes from the business world and it is an entrance to the classrooms of market laws and capitalism. However, its

defenders explain that the concept of competence originates in the educational field, expanded in the business world for some years and has come back to school with more practical and operative insights which should be taken into consideration. Therefore, competence is related to the accomplishment of a task, an objective, an end or project. In that sense, it promotes affective, cognitive, operational and behavioural resources to efficiently answer requirements from a particular situation. For that purpose, and according to Marina and Bernabeu, at first we need to set the goal and then we define which competences would be necessary to accomplish it (Marina and Bernabeu, 2007: 15).

In contrast, Novara (2003: 19) claims that some rigid and too conceptual pedagogy can take away any kind of experience and applied contact with reality. It overprotects people since childhood, which makes them unable to face controversy, problems and daily conflicts. To solve this problem, this author asserts that it is necessary to educate in the conflict, to experience, live, recognize and deal with it. In so doing, we will recuperate those abilities and competences to “make peace(s)” from our personal experiences and daily life. Furthermore, Novara states that those children who are able to discover their world by experiencing, will be creative all their lives. On the contrary, those pupils who were not allowed to explore and only were able to move in one direction or follow a one way answer set by people with authority, will be much less autonomous adults (Novara, 2003: 19).

In this sense, Herrero Rico (2013: 192) claims that the REM approach assumes this recognition of abilities, skills and responsibilities in order to “make peace(s)”; it implies the normative reconstruction of our competence for peace. Finally, Herrero Rico (2013: 193) recalls the work of Martínez Guzmán (2001; 2009; 2010) when he asserted that Peace Education is subversive in this sense: while many assert that there has always

been violence and destruction and it will continue to be like that, we claim that it is a partial reality, and we affirm that what is truly real is that what we do to each other among mankind and to the environment can be done in different ways; we have different options and choices. Therefore, we strongly choose to highlight those behaviours or options which are caring, loving and peaceful. To act in one way or another depends to a large extent on the human will, our compromise and accountability.

From all these reflections on the term competence and the responsibility that the REM approach of Peace Education assumes to choose doing things with care, love and peace, I only would add that if we apply it to secondary settings, the way teachers approach students and organize the classroom daily work will radically change. The focus moves from the teacher to the students, if we assume that students are competent, they are allowed and stimulated to make choices, to create, to set their own goals individually and in groups, and to build their own process to reach them. The role of the teacher, as suggested by Montessori (1928; 2008), moves from directing in an authoritarian way to accompanying this process making sure that the competences promoted are not students' ability for violence, but students' doing things by peaceful and caring means. This new way to approach our teaching practice links to all the educative methodologies and tools that I suggest and explain in chapter three.

1.4. The recognition of all human beings as competent communicators.

In Chapter one, I have reviewed the recognition of peace in history. Now, following Herrero Rico's (2013) flow of explanation, I will focus on the different ways of recognition in Peace Education as a methodological proposal. Herrero Rico (2013: 194) starts going to the definition of *recognition* in the *Diccionario del Uso del Español*

from Moliner (2000). From there, she pinpoints that the three definitions of “*recognition*” that appear in that dictionary will be relevant in the REM approach of Peace Education: the first one asserts that *recognition* implies to realize that a person or thing is determined, known and identified; the second asserts that *recognition* is to admit that a certain thing or person is what he/she expresses, recognizing in this way his entity’s legitimacy or authenticity; the third meaning refers to recognize the value of someone or something no matter if we like it, him or her, or not.

Also, according to *The Philosophy for making Peace(s)*, Martínez Guzmán (2005a: 68-69) asserts that all human beings are able to recognize among us as competent and valid interlocutors to reconstruct what we can ask each other. Therefore, we acknowledge that we all are competent for peace and for violence and war. Below I reflect upon the different dimensions or ways of recognition. In the REM approach of Peace Education, Herrero Rico (2013) takes the insights from Honneth’s approach (1997; 2008; 2011) regarding recognition, who considers that this concept goes one step beyond tolerance, as to recognize implies to consider other human beings as equally valid as oneself, irrespective of their physical, geographical and cultural condition or living style. Therefore, this recognition concept implies physical integrity, inclusion in a community of rights or the acceptance of a certain way or style of living, as opposed to the contempt of the three of them: body, rights or life styles. This meaning is based on Honneth's approach (1997; 2008; 2011) to the concept of recognition.

To better understand the concept and need of recognition, Honneth writes widely about the repeated trend towards reification among humans since the beginning of XX century up to date. He analyses the work of Lukács’ *Reification and the Consciousness of the Proletariat* (1923) and he even asserts:

(...) what might be meant by the notion that for human beings, reification has come to constitute a second nature (...). The fundamental idea can

certainly be summarized in the following fashion: In the constantly expanding sphere of commodity exchange, subjects are compelled to behave as detached observers, rather than as active participants in social life, because their reciprocal calculation of the benefits that others might yield for their own profit demands a purely rational and emotionless stance. (...) Under these conditions, subjects also begin to perceive their surroundings as mere thing-like givens, even when they are not immediately involved in the process of commodity exchange. (...) One's natural surroundings, social environment, and personal characteristics come to be apprehended in a detached and emotionless manner-in short, as things (Honneth, 2008: 24-25).

Contrasting with that trend, Honneth believes that “empathetic engagement is previous to neutral grasping of reality, that recognition comes before cognition” (Honneth, 2008: 41). He refers to psychology and socialization research, taking into account the work of Piaget, Mead, Davidson and Freud. All these authors explained (Honneth, 2008: 40-46) that the process of development of children is bounded up with the formation of primary communication relations, taking another person's perspective. Therefore, in a process understood from the chronological point of view –ontogenesis-, a small child first identifies with his/her adult figures of attachment and needs to have emotionally recognized them before s/he can arrive at knowledge of objective reality.

With that starting point, Honneth's approach describes three kinds of recognition: 1) as an individual, 2) as member of the human community, and 3) with his or her own lifestyle.

1.4.1. Recognition as an individual

The first kind of recognition refers to the physical body of a person, “the individual's practical relation-to-self,(...) i.e., as an individual whose needs and desires are of unique value to another person” (Honneth, 2007: 138). It can also be referred to “care-of-self” which Honneth describes as “a subject capable of an expressive self-relationship must necessarily be capable of affirming himself to the extent that he

regards his own psychic experiences as worthy of being actively disclosed and articulated” (Honneth, 2008: 71-72). This conceptualization is basic as it defines our identity since we start to control ourselves, and we are recognized by others. Any violation or torture or physical abuse originates not only a physical pain for not being able to dominate one’s own body, but also the loss of confidence in oneself.

Herrero Rico (2013: 196) adds that Peace Education and conflict transformation promote the recognition of the body from tenderness, love and care, as Honneth suggests from the moral philosophy. Both Peace Education and conflict transformation in concrete set the basics of recovery on one's self-esteem upon love and friendship relationships.

1.4.2. Recognition as a member of the human community

The second kind of recognition refers to the fact that “any individual is recognized as a person who is ascribed the same moral accountability as every other human being, (...) it has a character of universal equal treatment” ” (Honneth, 2007: 139). Any subject belongs to a community with rights and duties. To disparage these rights leads not only to a lack of self-confidence but also the loss of self-respect as one considers her or himself as excluded from the juridical and moral community. As a consequence, the excluded people would not respect that legal framework and would create their own legality (Honneth, 2008: 19). Therefore, Herrero Rico (2013: 196) concludes that we need to educate ourselves in the ability to create rational institutions that acknowledge the rights of excluded collectives such as women, disabled people or immigrant citizens.

1.4.3. Recognition of living style

Finally, a third kind of recognition would be of different lifestyles, “the individual is recognized as a person whose capabilities are of constitutive value to a concrete community” (Honneth, 2007: 139). When a certain way of living is considered unworthy, the feelings of the people living that way are hurt, they feel undervalued and marginalized, and they lose self-esteem. They lose esteem of their own values. Herrero Rico (2013: 196-197) highlights some examples like the rejection of the way of life of gays, lesbians or punks. In this sense, we can refer again to the concept of *reification*. Honneth’s (2008) defines *reification* as: “A type of human behaviour that violates moral or ethical principles by not treating other subjects in accordance with their characteristics as human beings, but instead numb and lifeless objects, as things or commodities” (Honneth, 2008: 19).

The three kinds of recognition suggested above would be the alternative to the concept of *reification*. Therefore the REM approach of Peace Education will promote self-confidence, self-respect and self-esteem. Going even further, Melograno (2007), suggests that Peace Education should educate in many other “*self-*”, or “*auto-*”, such as autonomy, auto-discipline, self-control, self-learning, self-knowledge, self-judgment, self-consciousness, self-realization, self-criticism, self-reflexion, self-indagation, self-evaluation and self-decision among others (Herrero Rico, 2013: 197).

In addition, Herrero Rico also takes into account the proposal of Jalali (2001; 2009) regarding recognition. Jalali also proposes a fight for social recognition, but pinpointing that this fight has to aim at personal self-realization. Jalali (2009: 95) very clearly explains that the conflict that we experience happens when we cannot express as we wish what we believe ourselves to be, independently of what others think about us. Each person's fight for recognition implies that all of us need the acceptance that others

show to us. According to some authors like Bowling (2000), Jalali (2009) or Melo de Almeida (2003) there is a fight between the human interdependence and the search for a balance between individual freedom and the sense of belonging to a certain society (Herrero Rico, 2013: 195).

Related to this balance between individual freedom and sense of belonging, I would like to shortly enrich these perspectives with some authors working on the intercultural influence on these two parameters. For example, Hofstede (1983) proposes to compare some main cultural dimensions among different countries and cultures in the world. This author details that there are some cultures where individual rights are prioritized by far to the belonging ties, like Western societies. Conversely, Latin-American cultures or Oriental cultures tend to have more salient traits on in group belonging attachments (Lustig and Koester, 2005: 114-129). Hofstede has applied these differences to the world of business, and, after some field research, he offers a free comparison webpage to make immediate comparison on six cultural dimensions between a wide ranges of pairs of countries.

Regarding recognition in school settings, Brea Santateresa (2009: 85-115) reviews the concepts of multicultural and intercultural education, as well as the links between intercultural education and Cultures of Peace. She mentions how in secondary public schools of the Comunitat Valenciana, a multicultural education is promoted through compensatory programs for newcomer students from other countries. She claims that despite the good intentions, it contributes to tolerance of each other but deepens differences and does not contribute enough to mutual knowledge as Intercultural Education and Cultures of Peace promote. In addition, Rodríguez Rojo (1995), in his book *La Educación para la Paz y el Interculturalismo como Tema Transversal* makes his suggestions on how to introduce peace and interculturalism as

transversal topic that should be covered with cross-curricular focus in the educative project of compulsory education. He defines Interculturality and cross-curricular contents, he analyses the different areas and their curriculums and how to introduce peace and Interculturality in each one of them, from natural sciences, artistic education, physical education, languages and literature or maths. He concludes his book with the sample of a programming of a didactic unit on ethnic diversity.

As for recognition of different living styles, some applied studies had already been conducted to visibilize and enhance different styles of living and family patterns among the teaching community. For example, the article “2 mamás y un hijo biológico: trabajando la diversidad familiar en la formación de maestros/as”, which the authors translate as “2 mommies and 1 biological son: working family diversity during the teachers training”, by Moliner Miravet and Francisco Amat (2016). In this work, the authors conclude that after taking the subject of “Education for Diversity” at the University Jaume I, the 49 in-training participant teachers had a more positive attitude towards family diversity and a deeper knowledge on the pedagogical tools to approach this topic in their classes.

From the reflection on the concept of recognition, I conclude that the three kinds of recognition mentioned (as individuals, as members of a community and in our living style) that the REM approach of Peace Education compiles from Honneth’s work are essential inputs to be taught to all students in secondary settings and also among teachers. If we all share a common code regarding recognition, we all will feel valued and respected, and we will also communicate and interact with others with respect, appreciation and care. This concept becomes a milestone tool to prevent violent conflicts, bullying, and aggressive communication in classroom settings.

Once analyzed the need of recognition for all humans in order to “make the peace(s)”, Herrero Rico (2013) introduces a pro-active concept that is essential to start with the actions and changes that we want to see in the path towards peace. This concept is *empowerment*.

1.5. The need of empowerment

Herrero Rico (2013:198) asserts that from *Philosophy for making Peace(s)* Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) we acknowledge our capacity for living in peace or for war, violence and destruction. In the REM approach of Peace Education we promote the active reconstruction or deconstruction of the abilities that lead us to peace, and in that sense, to empower ourselves. Therefore, this author refers to different definitions and descriptions of empowerment that help to understand better this initial conceptualization. At first, she takes *Diccionario del Uso del Español* from Moliner (2000), which defines *empowerment* – term that stands for *apoderamiento* in Spanish- in two contexts: the first one, to give powers to someone; the second one, to give someone property or dominium over something. Both meanings apply to Peace Education in REM approach because they imply giving power or dominium, in our case, to make peace(s). Therefore, it implies possibility, i.e. we know that we can make peace(s). Also, it implies learning or potentiating, i.e. we need the power and the training in order to do it (Herrero Rico, 2013: 198). On his part, Ian Harris (2003) explains very well how these powers can be recuperated:

Peace Education has to that extent to be an empowering process whether in a classroom or in the community those who press for Peace Education have the responsibility of showing that ordinary people, children or adults, can do something, about the problems that are raised -that they are problems created by human beings and can now be solved by them (Harris andMorrison, 2003: 84).

From Martínez Guzmán's perspective (2001; 2005a; 2005b; 2006; 2010; 2015), *empowerment* implies that someone recuperates his or her own powers, he or she feels valued and, finally, his or her competences are promoted. In this sense, Herrero Rico (2013:198) especially focuses on those who are powerless to become agents of their own change. Also, Freire (2006: 45) defended this point of view in his *Pedagogy of the Oppressed*. He asserted that liberation implies to give birth, which causes pain. The new born person is only viable when overcoming the contradiction between oppressors and oppressed. Therefore, this overcoming, asserts Freire, implies the liberation of all of us.

Another contribution to the concept of *empowerment* comes from Muñoz Muñoz (2000b). This author proposes a pacifist empowerment that goes one step beyond non-violence movement, as non-violence seems to associate with oppressed and excluded collectives, and is not acknowledged by the dominant groups and, therefore, it does not have incidence in democratic societies. Within the empowerment concept, there exists recognition of realities, practices and actions. Therefore, empowered agents can act and transform their environment. It implies a change of people's attitude towards an inter-subjective and participant one, not limited to any particular collective (Muñoz Muñoz, 2000b: 56).

Additionally, López Martínez (2006: 95) explains that *empowerment* implies people, groups, associations and organizations in general to have power over their own lives and to democratically and actively participate in their community life, and in so doing, in world affairs and in global justice. López Martínez concludes that, therefore, empowerment is a goal and a process that starts at the individual level but leads to a social change. We move from the reflection into the action. The power concept in general is reinterpreted by the power of peace and empowerment, as it stops being exclusively in the hands of political leaders and puts it in everybody's hands. We can

use power, limit it wherever it gets violent and transform it into a more human and fair instrument for all of us (López Martínez, 2006: 97).

Through the REM approach, Herrero Rico (2013: 200) asserts that we will learn to empower ourselves as human beings in our abilities to undertake competences, capabilities and powers to make the peace and live in peace. From my perspective as a secondary teacher, the concept of empowerment as promoted by the REM approach of Peace Education provides students with the necessary energy to undertake transformative actions, to become aware of how powerful and performative is their role. Empowered students raise their self-esteem, self-knowledge and are able to set their own objectives and work effectively to reach them. Moreover, they become more aware of and responsible for the world in which they live.

Once explained empowerment as the necessary engine to start acting, the REM approach of Peace Education as proposed by Herrero Rico (2013) introduces the notions of attitudes and perceptions and how they need to change if we really want to make truthful transformations towards peace.

1.6. Changes in attitudes and perceptions

Peace Education relates to the ability to be indignant and also to feel empathy towards others. For this purpose, we need to change attitudes and perceptions, as in today's world, the violent culture dominates in our daily environment and we are becoming selfish, independent, passive in front of others misfortunes' and pains (Herrero Rico, 2013: 200). In order to overcome this passivity, Strawson (1995) proposes a linguistic phenomenology that the REM approach of Peace Education will consider: to learn how to transform conflicts by peaceful means. Strawson looks at

human interactions from three points of view (Herrero Rico, 2013: 200; París Albert, 2009: 89-90):

1) *How do I feel about what others do to me?* This is the most selfish position as it affects us directly and we are worried about it.

2) *How do I feel about what I do to others?* Herrero Rico considers that we do not worry that much from this perspective, as the action affects another person, and not to myself, and in the individualistic and competitive society that we live, one's triumph is set against the others, we are not taught well enough about taking others into account.

3) *How do I feel about what a second person does to a third person?* Herrero Rico also considers that this perspective is frequently ignored. It is seen like the business of good, altruistic, caring, saintly people, but not mainstream regular, normal people.

If we recall Freire's (2006: 48) proposals on *Pedagogy of Indignation*, it is important to be indignant in order to become conscious and constructively criticise many unfair and oppressive situations. Herrero Rico (2013: 201) adds that the movements in Spain like 15M or the 15O, the new cyber-activism and other initiatives from civilised society show their rejection towards the different kinds of violence due to nowadays corrupt, unfair and oppressive policies. In fact, the activism arising from the civil society is a growing trend and it is reaching many small victories in the field of fighting injustices and helping different collectives or individuals in special need. In this sense, I would like to add that some online platforms like *avaaz.org* at an international level or *change.org* in Spain are developing a very efficient activism on and offline and they have millions of supporters all over the world.

To conclude this analysis regarding attitudes and perceptions, Herrero Rico (2013: 202) asserts that a majority of people identify themselves as “normal”, regular

people, who sometimes are selfish, and sometimes are altruistic. As “normal” people, we should be interested in the three perspectives suggested by Strawson. These three perspectives will be on the basis of Peace Education and peaceful conflict transformation. In particular, we as educators must help a change to happen according to how the parts of a conflict perceive each other. Therefore, according to Martínez Guzmán, we all recover our ability to be indignant when faced with what others do to third people, our assertiveness in front of what others do to us, and our responsibility on what we do to others (Martínez Guzmán, 2001: 200).

In secondary education settings, I consider that both students and teachers should reflect much more on these three perspectives suggested by Strawson. For this purpose, in chapter three of the present thesis, I suggest to teach a tool which is totally consistent with The REM approach of Peace Education. This tool is the Emotional Education, which leads to reflect upon how we feel depending on our thoughts, our words, our actions and others’ actions and words. From my experience, we do not usually stop to listen to and reflect on feelings regarding words and actions performed by us or others. Even worse, we frequently avoid getting emotionally involved in what a second person is doing to a third one, and therefore, we do not take any responsibility for it nor any transformative action. However, I must acknowledge that I have observed a positive change in my classrooms in recent years, and I hear now more discussion among students regarding aggressive or violent acts of third students, and sometimes they call for an intervention on the part of teachers or even mediate themselves. Also, many training courses and seminars on Emotional Education are offered to teachers, mediation initiatives are starting to be common in many high schools and I perceive a growing interest among my colleagues to become more proficient in the tool of Emotional Education. Finally, once being aware of which attitudes and perceptions need

to be promoted, the next step is, following Herrero Rico's (2013) order, to reflect on how to communicate when interacting with others so that we cultivate peaceful relationships.

1.7. Communication for Peace

Communication represents the key instrument to promote peaceful relationships and interactions. For this reason, there is a wide study on this specific content of the REM approach of Peace Education. For this purpose, I will follow a literature review of Herrero Rico (2013) and the authors mentioned there. Herrero Rico (2013) refers to the insights of Martínez Guzmán (2001) as the starter of the concept of Communication for Peace and Nos Aldás (2010) as the follower who enlarged Martínez Guzmán's contributions. These authors base Communication for Peace on two main theories: the *Theory of Speech Acts* by Austin (1971); and the *Discourse Ethics* as proposed by Appel (1991) and Habermas (1994) and complemented by, among others, Cortina Orts. Once introduced these theories regarding communication and ethics, Martínez Guzmán links them to his *Epistemological Turn* (Martínez Guzmán, 2001; 2005a; 2005b; 2006; 2010; 2015), so that communication becomes a central component to build peace. From the perspective of communication that leads to peace, a special emphasis will be made in the idea of asking for responsibilities on what we say and do to each other according to Martínez Guzmán and a participative focus grounded on Freire. Finally, some remarks will be made on the need to educate in assertiveness as suggested, among others, by Martínez Guzmán (2001), Marina (2007) and L'Albate (2001).

1.7.1. Theory of the Speech Acts

Starting with Austin's (1962) *Theory of the Speech Acts*, a speech act consists of an utterance that when is communicated fulfils a *performative* function, i.e., depending on the intention of the speaker, it generates different actions, such as saying or not saying something, asking, promising or denying. Austin distinguishes three dimensions in any speech act: 1) an *locutionary act*, which includes the phatic, rhetic, comprising phonetic and meaning dimensions of an utterance; 2) an *illocutionary act*, which implies a verbal action which the society considers valid, such as commanding or promising, i.e., when we say something, we are already doing something; 3) a *perlocutionary act*, which is the actual effect of the utterance, and it could be intended or not (for example, persuading someone to do something, inspiring or scaring).

Taking the concept of *performativity* from Austin (1962), Martínez Guzmán (2001; 2005b; 2009; 2010) recuperates the idea that language is a speech act, which implies that when we talk, we do things, and we do not only make sounds. Therefore, as París Albert summarizes:

Both the speaker and the listener must take responsibility for their functions during the speech act. They must transmit the messages properly (as speakers) or understand and interpret the messages appropriately (as listeners) in order to avoid misunderstandings. Only in this way, can a communicative solidarity, which enables the proper course of dialogue between the different parties in the communicative act, be achieved (París Albert, 2017: 211-212).

Nos Aldas (2007; 2010a; 2010b) also takes that idea from Martínez Guzmán when she refers to Communication for Peace. Therefore, Communication for Peace considers that performativity is the key to establishing solidarity discourses with others in order to all together rebuild a peaceful coexistence. Consequently, Nos Aldas (2010a: 123) considers that Communication and Peace Education work together “as two wheels” that complement each other and make political pressure. She asserts that this

union can lead to the creation of Cultures of Peace. Peace Communication is then an activating and transforming communication that leads to strengthening values for a global citizenship which is responsible and engaged. Nos Aldás (2010a: 140) also considers that it is very relevant to work in the memory and recuperation of those communicative styles that will articulate a socio-political debate grounded in Cultures of Peace. She suggests that it is necessary to engage all the social actors in this task, from the market, the State, the Third Sector of NGOs, structured and unstructured civil society and finally, social movements.

The particularities of Peace Communication arise from the previously explained *Epistemological Turn* as proposed in the Philosophy for making Peace(s) by Martínez Guzmán (2005a: 62-66). As mentioned before, this author sets as a starting point a performative or participant attitude, which asks for responsibility and accountability, and which proposes peaceful choices. Martínez Guzmán considers human beings as capable of doing things more peacefully than those considered “normal”, as most of the times, this “normal” way is full of violent components. The aim of Peace Education is to overcome these violent components and substitute them by peaceful ways of doing things.

Peace Communication, on its part, is aware of the performativity of discourses, as they present world views from subjective interpretations. Therefore, each discourse includes ideas, contents, but also proposes, justifies, even legitimates the way we look at and relate to each other. According to Nos Aldas (2010: 123) “Decir es hacer, la comunicación, por tanto, dice y hace”. Also, Nos Aldas (2010: 119) adds that, when communicating, we assume compromises and generate expectations, creating specific links between or among interlocutors, depending on the words we use, the way we treat the interlocutor, etc. Moreover, any discourse has implicit certain ideas and values,

therefore, even when they do not aim at educating, they do have the responsibility to avoid at least, des-educate or mis-educate.

Gámez Fuentes (2010: 154) also includes a gender perspective into communication. She claims that peace research applied to cultural processes provides mechanisms to show explicitly the symbolic violence through an audiovisual alphabetization from a gender perspective. Also, this peace research enables the building of new representations that unveil the cultural violence that constitutes us as subjects, hinders the achievement of equality and legitimates any kind of violence against women.

In this sense, following the *Philosophy for making Peace(s)* by Martínez Guzmán (2001), the REM approach of Peace Education takes the insights of the Ethics of Discourse which considers that each human being have the potential capability to communicate and the right to be valid interlocutor (Herrero Rico, 2013: 203).

1.7.2. Discourse Ethics

Apart from the Theory of Speech Acts (Austin, 1971), the second theory that grounds Peace Communication is the Discourse Ethics (Habermas, 1986) and its universal goals in any communication. Habermas explains the universal nature of morality, and it is grounded in the communicative rationality. Habermas justifies the moral norms and their vality in the same manner that facts can be justified, using an examination of the discourse. Therefore, he defends that each individual has implicit its own normative orientations and, by analysing communication, these orientations can be reconstructed. Finally, Habermas, together with his colleague Apel, conclude that there are a set of universal goals in any communication. These universal goals are (Habermas, 1986; Martínez Guzmán, 2001: 26):

- a) To say the truth in the propositional content, e.g. what the speaker says aims at being true.
- b) Accuracy, grammatical as well as moral, considering the others with a potential of communicative competence.
- c) Veracity in the intention, when we are sincere in what we say.
- d) Intelligibility, e.g., the speaker's aim is always that others understand him/her.

In the kind of communication that REM approach defends, we aim at the universal goals of any communication following Habermas and Apel. The final aim of communication is that its receptors understand the message. In this sense, Novara (2003) states that to educate means to listen and to try to understand (Herrero Rico, 2013: 204). For this purpose, in Austin's (1971) words, it is necessary that the "illocutionary effect" take places, which means that receptors understand the intentions of the transmitter (Martínez Guzmán, 2001: 137). In addition, Nos Aldas (2010) adds that the transmitter acquires a compromise with his or her discourse, at the illocutionary level, and there is another level of compromise, perlocutionary, depending on how the receptor interprets the message. Depending on the communicative ways chosen, each interlocutor will assume different compromises (Nos Aldas, 2010b: 124).

Martínez Guzmán (2001: 199-200) introduces another concept related to the previous reflection: communicative or pragmatic solidarity. It is also based on Austin (1971) and claims that when we talk and make understanding possible, we show a link with others, solidarity that connects us as human beings. This solidarity originates with human relations. The author links this pragmatic solidarity to the concept of "communicative sincerity", which would imply considering supportive communication in discourse with the explicit aim of educating or transforming. He asserts that when the

solidarity in communication is broken, violence starts, as the lack of sincerity of who is talking does not assume the responsibility of what he or she does or says. Also, this author adds that the lack of attention from the listener, the lack of care in front of the speaker, not listening to what is said is also a way of breaking the communicative relation.

In this sense, Herrero Rico (2013: 206) supports a Peace Communication that deconstructs the different kinds of violence and, using the terms of Nos Aldas (2010), she claims that Peace Communication aims at communicating or keeping quiet in order to delegitimize violence and injustice and giving space to more peaceful and fair discourses.

Once we have set the principles of a Peaceful Communication, the *Philosophy for making Peace(s)* as suggested by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) goes one step beyond and, from his *Epistemological Turn*, he claims that it is essential to include the mutual questioning for our words, our actions and our lack of actions or words. Herrero Rico (2013) adds that this mutual questioning requires a training or education in assertiveness. Therefore, below I will go deeper into those two essential requirements: Mutual questioning: Accountability on what we Do, Say or Do Not Say; and Education in Assertiveness.

1.7.3. Mutual questioning: Accountability on what we Do, Say or Do Not Say

Through mutual questioning we can reach agreements (Habermas, 1989). This interpellation is a requirement in Communication for Peace and it can also help in the teaching-learning process of Peace Education. We leave apart an observer and neutral perspective and become participants. While teaching, we are not observing what others

learn, but taking part in a communicative process where all the present people are involved, and in which we all can be held to account (Martínez Guzmán: 2005a: 67).

Again, REM approach returns here to Martínez Guzmán's *Epistemological Turn* and it proposes to understand the classroom as a “community of communication”, where all the participants are considered to be valid interlocutors and acknowledge each other. In so doing, we are breaking the “expert-apprentice/learner” relationship into a more egalitarian, horizontal one where all the participants can learn from the others (Herrero Rico, 2013: 207). Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) concludes that, in a wider sense, the recognition of all human beings implies that all have the right to question and ask for accountability, and even to keep silent if they want. In so doing, we can altogether rebuild a new normative horizon on what it means to “make the peace(s)” (Martínez Guzmán: 2005a: 67). Nos Aldas (2010b: 134) also highlights that to follow a communicative process that leads to peace, inter-subjectivity is very relevant. She specifically refers to inter-subjectivity among: 1) different areas of knowledge, which leads to interdisciplinarity; 2) cultures, which leads to interculturality; and 3) in the inclusion of all social groups and living styles.

1.7.4. Education in Assertiveness

Herrero Rico (2013: 208-209) takes into account the works on educating in assertiveness from Marina (2007) and L'Albate (2001). According to both authors, education in assertiveness is relevant for Peace Communication. Marina (2007) defines assertiveness as the ability to assert oneself in front of others, especially those times when one's own rights are endangered or violated. Therefore, to be assertive would mean to know how to defend our individual or collective rights by peaceful means and to say “no” when needed (Marina, 2007: 55). To be assertive allows us to be

autonomous and self-confident. According to Marina (2007), assertiveness implies a threefold process: first, the individual needs to know about his or her rights, be conscious of them and understand them; secondly, the individual has to be able to understand how and when his or her rights have been violated. Finally, he or she has to learn to peacefully communicate to others his or her opinions and feelings in the face of this infringement.

As for L'Albate (2001), this author considers very relevant to teach assertiveness to young generations. Many times while growing, children and young people feel alone, not understood and they do not understand their friends, partners or parents. They feel alienated and unable to change their environment, which they feel is not made for them, but rather individualistic. Their reaction can many times be violent or passive, not balanced as it would be if they were able to act assertively. L'Albate (2001:23) also affirms that teaching in assertiveness will be an additional tool for peaceful and dialogical conflict transformation (Herrero Rico, 2013:208).

Herrero Rico (2013: 208) interprets this assertiveness as a way of promoting critical thinking, as well as one's own system of values and, finally, personal emancipation. She asserts that in this context, the educational system requires a review and update in contents and form. She claims that to learn abilities and competences is essential for a better future, therefore, emotional and behavioural aspects should be taught. I converge with Herrero Rico's perception and I consider that learning assertiveness is one of the most essential communication skills that Emotional Education can provide to students. From my teaching experience in secondary settings, I can add that assertiveness is starting to be mentioned as a content to be learnt in some content subjects in the Economy field, and it is also introduced as a suggested topic in Valencian, Castilian, French and English language subjects, as well as when dealing

with communication strategies. Moreover, all the secondary schools where I have worked in the last five years taught Assertiveness and Conflict Resolution strategies in Mediation training courses addressed to students.

My conclusion on Peace Communication is that it represents a keystone in any interactive context, and more specifically in educative contexts. To follow the REM approach of Peace Education, I consider essential that we as teachers learn the basics of Austin's *Speech Acts Theory* as well as Appel and Habermas' proposal of *Discourse Ethics* and the participative proposal by Freire. Then, we will have enough theoretical grounding as to undertake Martínez Guzmán's *Epistemological Turn* in order to ask each other for responsibilities on what we say and do, on what we do not say or do not do to ourselves, to others and in third party interactions. Additionally, we as teachers need to be proficient in assertiveness. In my opinion, we must learn these contents on communication both theoretically and practising and modelling them in our daily lives.

Once we have interiorized these socio-affective skills, I think that we as teachers should teach them to our students as maybe the most urgent and necessary content to be introduced in our classes. I sincerely believe in the teaching and use of these tools, and I can corroborate their effectiveness from my personal teaching experience and my observations on educative contexts where this kind of education is taking place. The benefits and the positive transformation of conflicts and school environments are outstanding.

1.8. Care as a human value

Care is another key concept in Peace Education. According to Herrero Rico (2013: 210), to care is a selfless, disinterested act of respect, recognition and love towards other people, living beings and the natural environment in general, with which

we coexist each day. Comins Mingol adds that to give or to receive care shows our human nature of beings that need from others, and, therefore we focus towards the outer world:

(...) las tareas de cuidado de la vida nos muestran esta actitud activa, volcada al exterior, perseverante, constante y necesaria para el mismo sostenimiento de la vida humana. (...) Tanto la naturaleza necesitante del ser humano como su carácter performativo y volcado al exterior hacen del cuidado un valor vivido mucho antes que pensado, como receptores o como donantes (Comins Mingol, 2010: 77-78).

With these words, Comings Mingol highlights the needing nature of humans from the outer world, which implies a need of care. Also, this author adds that the thought and practice of caring imply the development of moral values, abilities and competences as empathy, patience, perseverance, responsibility, commitment, tenderness or listening skills, all them essential values to build a Culture of Peace (Comins Mingol, 2015: 41).

However, Comins Mingol also denounces the unequal distribution of care responsibilities between men and women and how, traditionally, women have been mainly in charge of them. In fact, she asserts: “No todas las tareas de cuidar se realizan por igual en todas las culturas, aunque el hecho de que sean las mujeres las principales cuidadoras sí es una característica en todas las culturas” (Comins Mingol, 2009: 130). This is having negative consequences for both women and men at present. Some examples for women are double shifts of work or slave-grandmothers, and for men, some examples are unemployment crisis or a lack of affective self-realization. This becomes worse in difficult situations. In order to reach justice, equity, as well as happiness and self-realization, the Philosophy of Care claims that both genders share the caring tasks throughout their lives (Comins Mingol, 2015: 43).

In Herrero Rico's (2013) review of the concept of care, she considers it from two perspectives that arise from feminism and consider themselves as the new humanism: *The Ethics of Care* and the *Maternal Thinking*. Both approaches consider care as a human value to be learnt by all the people and not as a feature that is exclusive to the feminine gender. *The Ethics of Care* is based on the work of Gilligan (1986), and Herrero Rico considers its insights in education from the author Comins Mingol (2009; 2010) and her proposal of a sentimental coeducation. As for the *Maternal thinking* proposal, Herrero Rico (2013) considers the peaceful coeducational proposal introduced by Sara Ruddik, and analysed in Spanish by Magallón Portalés (2001: 129-138).

These two approaches, the Ethics of Care and the Maternal Thinking, are relevant to The REM approach of Peace Education because they reinforce positive values like care, equity, justice, recognition, empathy, good feelings and emotions, responsibility, compromise, freedom and love. These values are fundamental to implement REM approach (Herrero Rico, 2013: 210). To widen Herrero Rico's (2013) perspective on the concept of care and in order to link it to educative settings, I will also briefly approach the concept of care from the Emotional Education and from the inclusive methodology like Life History. Still, this is not an exhaustive analysis on the concept of care as I am aware that it permeates and can be approached from many other disciplines and perspectives.

1.8.1. The Ethics of care: a sentimental coeducation

Comins Mingol (2009; 2010) includes the Ethics of Care as another essential content to be taken into account according to the principles of the UNESCO Chair of Philosophy for Peace. Care is connected to the world and is transformative. Its starting point is the vulnerability of human beings, needing attention, care, respect and

recognition to their specificity. She asserts that care goes beyond the limits of one's own experience to the egocentric individualistic thought to take into account of others' needs and those of the natural environment. As Comins Mingol synthesizes "la práctica del cuidado implica por sí mismo el desarrollo de unas determinadas capacidades y habilidades como son la empatía, la responsabilidad, la paciencia, la ternura o el compromiso" (Comins Mingol, 2009: 25). In The REM approach of Peace Education, Herrero Rico (2013: 211) includes the recognition of that vulnerability and the need of care and peaceful coexistence with others. She considers it as opposed to what Martínez Guzmán (2005) describes as the Western culture of supremacy that looks for safety based on war cultures of content (Martínez Guzmán, 2005a: 77-78).

The Ethics of Care reviews how gender roles are built and reproduced in the educational system at all its levels. It defends that since childhood, human beings should learn to care, share and relate in a positive way with others and with the natural environment. However, throughout history, patriarchal societies have limited this learning to women. Girls have been taught to care, obey, to be servile and show compassion through socialization and when playing (dolls, nursing, housework, watering plants, etc). In contrast, boys have been taught to play with weapons, cars or balls, promoting their competitiveness which later leads to more violent behaviours that they will perceive as natural and legitimate (Comings Mingol, 2009: 201).

Therefore, Comins Mingol (2009: 202) asserts that there is a need to update Peace Education to avoid the reproduction of gender roles and violent patterns. The education that cares about transferring equity between genders is called "coeducation". Additionally, the term "sentimental" is justified because it does not only include technical and cognitive aspects, but also moral or emotional.

As for the “sentimental” component, updated studies such as Goleman (1996) and Marina (2007; 2009; 2010) highlight the relevance of affective-sentimental education in private and public life to the complete evolutionary development of people, as we are both brain and heart. However, although cognitive and affective components are linked, it does not seem to be so in educational settings and in much pedagogy. In fact, a learning only focused on concepts does not imply awareness and compromise. On the contrary, those elements would be present in a more affective and sentimental education (Comins Mingol, 2009: 203-205).

Regarding the “coeducational” component, care, housework, feelings, compromise and responsibilities must go beyond the feminine and be shared by both genders equally, as they are human and not gender values. Also, it is important to educate in equal opportunities for men and women to avoid sexism that harms individual and social welfare. A coeducational renewing pedagogical proposal by Comins Mingol (2009) aims at eliminating roles and gender hierarchy. They have been present in history since the eighteenth century in Europe when education was segregated; women were trained for private sphere and men for public life. Pedagogues like Rousseau supported these ideas. In the nineteenth century new proposals arose, but in Spain they were stopped with the arrival of Franco who forbade mixed classrooms. Nowadays, after many years of democracy, by law, boys and girls are supposed to receive the same education. However, teaching still contains an androcentric vision of society, with hidden sexism underlying the process (Comins Mingol, 2009:209-210). In fact, mixed schools integrated women, but not their knowledge and experiences in order to be learnt by both men and women. On the contrary, masculine tradition was the only one to be institutionalized (Comins Mingol, 2009: 212).

Nowadays women can arrive at the highest level of education, and in so doing, to the public and working world. Also, some coeducational experiences have been introduced, but they have had to face resistance in the social values that remain not only in schools, but in the whole society and in family roles during the first years of life (Comins Mingol, 2009: 213). It shows that the whole educative community needs to get involved in this change into a more equalitarian and caring education where value, compromise, housework and caring tasks are shared by men and women in equal proportions (Comins Mingol, 2009: 213). Additionally, a caring education can avoid and prevent gender violence and can reduce discrimination because of gender, and inequality in opportunities between men and women, building a more peaceful society (Comins Mingol, 2009: 223).

In this sense, some new works are arising, written by men, who take a pro-feminism position and promote a critical study of men and their violence. An example of them is the work of Jeff Hearn who has written the book *The Violences of Men* (Hearn, 2008). This author asserts that “the actual occurrence of violence occurs personally and interpersonally. To stop violence necessitates both general policy change and changing individual men” (Hearn, 2008: 6). His work focuses on researching the sources of men’s violence: on patriarchy historical and theoretical work, on sexuality and organizations, sexual harassment, child abuse or public responses to violence by men - partly as a response or reaction to feminism. The book explores men’s violence through extensive research on the topic, as well as interview material, general surveys on the topic, research results and theorizing on the area (Hearn, 2008: 12). I find it very interesting the feelings, thoughts, and challenges that the author explains when men are researching and interviewing about the violence that comes from men. Another example that goes in this pro-feminism direction is the work of Hanna Lea Dröge, who claims

that sexuality should be included as subject content in Peace Studies (Dröge, 2009: 149).

1.8.2. Emotional Education to learn caring skills

The relevance of care among all individuals despite their gender and in any context has been made clear in the previous sections. At this point, I consider important to refer to the tool of Emotional Education, as a training instrument to build caring people. According to some authors like Cohen (2001), Emotional Education includes to know and value ourselves, to acknowledge our individual talents, to be able to deal with our own emotions and to be capable of positively relating to others. Motivation, high self-esteem, respect, assertive communication, group engagement, social skills and conflict resolution are essential tools in order to reach a high level of emotional intelligence. All the described components are concepts included in the REM approach of Peace Education.

Regarding how to introduce and teach Emotional Education, Bisquerra Alzina (2005: 95) defends that teachers need initial and in-service training on Emotional Education. This author asserts that if we want to teach children in order to prepare them for life, we need to teach Emotional Education. At the present, this training is starting to become a reality in Spain. I can confirm it from my own professional experience, as in the six secondary schools that I have worked in during the last six school years; there have been training courses, seminars or group work for teachers. Also, there have been initiatives to work in Emotional Education with students like emotional tutoring or individualized tutoring with individual students, Emotional Education in the one hour session of tutoring class once a week. Additionally, I observe a growing tendency to promote Emotional Education and care among peers.

For example, at least three of these high schools where I worked have already introduced the role of "big brother". It consists of an older student accompanying and sharing a break time with a newer younger student once a week. There, they talk about their adaptation issues, problems with friends or teachers, in a different context, advice on how to study, empathy on newcomer's feelings and support and empowerment to succeed and enjoy their time at the high school. Another program that I have observed which was present in all these six high schools was the Mediator Program. With its particularities in each center, it consisted of having a group of previously trained students that helped to mediate in conflicts among friends inside the high school. Still, in all these six educative centers I was hearing complaints on the part of my colleague teachers as well as the counselors and executive staff regarding the increase of interpersonal conflicts among students and the need of intervention and Emotional Education. For that reason, I propose Emotional Education as one of the tools to be taught in the REM approach of Peace Education, as I will explain in more depth in chapter three.

1.8.3. Life History as a way to make care visible

Finally, I also want to mention the methodology of Life History as a resource to make the concept of care aware and to reconstruct the way that we have related to each other in our personal past. A Life History is a qualitative research methodology that collects its data from narratives of personal experiences from one or various people (Marshall and Rossman, 1995; Lucca Irizarry and Berrios Rivera, 2009; Hernández Moreno, 2009; Blumer, 1939; Simmon, 1942; Langness, 1965; Sarabia, 1985; Cornejo and others, 2009; Pujadas, 1992). According to Pérez Serrano (2000), this method aims

at entering into depth the processes and ways that individuals perceive their social life meaning, and in so doing, it is possible to learn about the meaning that life has to them.

This methodology includes care and Emotional Education through the narrative and personalised way that information is provided when explaining living experiences. One of the aims of life history methodology is to sensitize and make society aware of care and emotional dimensions of life as equally relevant as professional and rewarded activities (Chárriez Cordero, 2012). Additionally, it puts into value the living experiences of individual regular people as a rich source to build our common historical memories (Plumber, 1989). In so doing, I conclude that Life Histories introduce care as a part of the history that also needs to be learnt. As Life History is the methodology that I have chosen for the applied part of this work, it will be introduced in chapter three as a suggested methodology linked to the REM approach of Peace Education. Furthermore, chapter four will be fully devoted to explain this methodology with a special focus on life histories in the field of education. Moreover, chapters five and six will unfold all the stages of my life history in detail, from my personal narratives and the perspective of some of my acquaintances.

To conclude the analysis on the concept of care as a core content of the REM approach of Peace Education, I would like to pinpoint that care is a feature that humanizes and gives coherence and sense to the REM approach. The three sections introduced show it: care as all humans' task and not only the female's role, Emotional Education as a tool to teach caring skills, and life histories as a way to rebuild the history with care. In my teaching experience in secondary settings, I have observed how a caring attitude among teachers leads to sincere and trusting communication with students. Still, I need to warn here that, in my case, an excess of empathy from my side has led to lack of respect and certain chaos on the part of certain students. In this sense,

I consider interesting to reflect upon these characteristics of motherhood that also needs to be tough and demanding for the good of the people who are being educated. The following step, once explained the need of care among us as human beings, is to deal on how to solve conflict and challenging situations in our relationships with others.

1.9. Peaceful Conflict Transformation

This section reviews the methodology on conflict transformation, mainly based on Galtung (1996; 2007), París Albert (2009; 2010; 2015; 2018a; 2018b; 2018c) and Lederach (1996; 2005; 2007; 2010). Herrero Rico (2013: 218) asserts that this methodology is the most convenient to be employed in the REM approach of Peace Education to deal with conflicts.

A grounding author on conflict theory is Johan Galtung. He explains in depth conflict theory and the process from conflict formation, their life-cycles, conflict transformation and interventions, and non-violent conflict transformation (Galtung, 1996: 70-114). This author and his school propose their own approach that they name TRANSCEND Model to deal with conflict. "The TRANSCEND approach starts with one party at a time, in deep dialogue, and in a joint creative search for a new reality. After that comes the classical approach, bringing them together for negotiation, with a facilitator" (Galtung, 2007: 14). This model includes nine steps to reach peace by peaceful means: peace culture/structure, peacebuilding, mediation, nonviolence, conciliation, virtuous cycles, non-violence, empathy, and creativity (Galtung, 2007: 27).

On her part, París Albert (2009; 2015) studies the conflicts and the feelings that derive from them. This author reviews the three ways to face a conflict: resolution, management and transformation. She defends the last one, transformation, as it assumes that a conflict is not necessarily negative and therefore is an opportunity to improve

things, as well as a chance to create new challenges that look for the establishment of positive relationships in the future. París Albert (2009: 31) also pinpoints the dynamism in conflictive situations, as, in the case of positive conflict transformation, they evolve from the diminishment of violence towards the positive restructuring of the relationships. In her book *Filosofía de los conflictos: una teoría para su transformación pacífica* (2009), París Albert goes depth into interpersonal conflicts and their transformation by peaceful means. For this purpose, she links conflict to cooperation, perceptions and power, the need of recognition, empowerment energy, the role of responsibility as well and the search of reconciliation. Also, she highlights the relevance of feelings for this peaceful conflict transformation, because our feelings are at the basis of our actions, and she mentions “positive”, “passive” and “negative” feelings depending on the consequences of feeling each one of them in a proposal of positive regulation of conflicts. In París Albert words:

Los sentimientos tienen un papel considerable en la transformación pacífica de los conflictos. Como se reconoce que son causas fundamentales de nuestras acciones, se piensa que la mayoría de las decisiones tomadas durante este proceso de regulación dependen de ellos mismos. En este caso, se distingue entre los sentimientos “positivos”, “pasivos” y “negativos” en función de las consecuencias que tiene el sentirlos en relación con la propuesta de la regulación positiva de los conflictos (París Albert, 2009: 176).

Finally, for educative contexts, París Albert (2009) suggests applied activities to use in the classroom for a peaceful transformation of conflicts. They include brainstorming, group reflections, case study, teamwork, dramatization, cooperation dynamics, working with texts and audiovisual as well as bibliographic resources. París Albert (2010) also highlights the need to practise the elements of the methodology in conflict transformation by peaceful means. In so doing, these tools become visible, and start to be a habit instead of using violent means to deal with conflicts (París Albert,

2010: 101). In my case, I really like the idea of learning and using techniques of peaceful conflict transformation as a habit in my daily personal and professional life.

Once explained and justified the concept of peaceful conflict transformation, Herrero Rico (2013) analyses the steps in conflicts transformation. For this purpose, she relies on the work of Lederach (1996; 2007; 2010). This author affirms that the steps in a conflict are: 1) the conflict formation; 2) the escalation of the conflict; 3) the resistance to the conflict; 4) the improvement of the conflict; and 5) the transformation of the conflict. This full process requires time, effort, dedication of the parties involved and compromise with the nonviolent actions. Nonetheless, the process also causes suffering, as it implies personal, physical, affective and emotional pain.

As for the parts involved in a conflict transformation process, Lederach (2005) gives a very interesting insight on who is needed in a conflict, and while some were thinking of a critical mass of opponents or military intervention in a conflict, Lederach asserts that “it seems to me that the key to changing this thing is getting a small set of the right people involved at the right places. What’s missing is not the critical mass. The missing ingredient is the *critical yeast*” (Lederach, 2005: 91).

According to París Albert (2009: 28), the methodology of conflict transformation by peaceful media has two main assumptions: 1) a conflict can be positive or negative depending on the media that we take to address. Here it is important to highlight the use of imagination and creativity to look for peaceful media; and 2) this transformation requires training in positive attitudes and feelings. The aim of this methodology is to overcome the conflict thanks to the reconciliation of the parts and the reconstruction of human relationships. This author also highlights this idea in more recent works like París Albert (2015; 2018b; 2018c) or París Albert and Herrero Rico (2017).

Lederach (2005) on his part, in his book *The Moral Imagination. The art and soul of building peace* mentions the inspirational model of the four initial real stories of successful peaceful transformation of conflicts. These stories are examples of experiences and behaviours that assist in the birth of the kind of imagination that promotes to do things in a positive way. Afterwards in his book, Lederach suggests that we must: 1) Move from isolation or attitudes of ‘dominate or be dominated’ toward being aware that we are part of a web of interdependent relationships, including our enemy; 2) Nurture a capacity of inquiring and exploring constructively in front of complex relationships and realities which are faced by our communities; 3) Trust on the creativity that is embedded in our human spirit and that our goals are reachable, and do not allow violence to close us inside its narrow walls; and finally, 4) Accept our human vulnerability (Lederach, 2005: 173). To conclude his book, Lederach challenges us with some key questions as follows:

What happens to peacebuilding practice if we shift from a guiding metaphor that we are providing professional services to one that we are engaged in a vocation to nurture constructive social change? (...)

What happens to process design if we think of ourselves as artists and professional specialists with technical expertise? (...)

What happens if we envision and understand of serendipity as an integral part of our professional education and practice? (...)

What happens if building intuition and art are included in conflict resolution, mediation, and peacebuilding training? (...)

What happens if we envision training and education as supporting not only professional expertise but also vocation? (...)

What would happen if leaders of national and global politics invoked the artist, particularly at times when violence is present or its use is about to be justified? (...)

Finally, what would happen if local and national elected officials and significant civic, religious, and educational leaders who direct the course of public and human affairs were required to attend and continuing education in a School for the Moral Imagination? Granted, it may be hard to imagine, though perhaps a few guidelines would be helpful. The classroom would be made up of people who rarely interact with each other, including political and ideological enemies (...). Participants would be asked to do one simple thing: talk openly and honestly with each other about their hopes and fears, about their lives and families. Teachers would only be storytellers, mostly common folk chosen from their life stories of how they overcame what

seemed insurmountable odds to break out of injustice and threat without resorting to violence. They could be children or refugees, wise old farmers or war-torn community survivors. At least part of each day, the participants would listen to music, write poetry, or make paper together with their hands. Near the end of each week, they would spend a day planting a garden, four or five people to a plot (...) (Lederach, 2005: 174-176).

I personally consider these Lederach's challenges as very good guidelines that could inspire us as REM approach teachers when including Peace Education in our daily practice. In my case, the dream would be that we become teachers of that future yeast of peacemaking and peacebuilding leaders who, at the micro but also macro scale, positively transform the world that we all share as our common house. To me, each student, each child, each person is a leader who is able to make his or her ideal loving world a reality that benefits nature and other beings' lives. My aim is to contribute, accompany, share and learn with my students and people around me, so that we all feel empowered and we reach the necessary skills to cope with our highest dreams of peace, love, happiness and self-accomplishment.

Using a different terminology, I would like to share the concept of *ubuntu*, which in xhosa and zulú languages has an approximate meaning of "humanity towards others" or "I am because we are" (Rodríguez Rojo and Orozco Gómez, 2014:90). These authors refer to the definitions which explain that a person with "ubuntu" is open and is available without feeling threatened by others, as her or she feels self-confident as part of the huge totality of the world.

As for how to display that teaching on conflict transformation many authors have already followed the suggestion made by París Albert and Lederach and nowadays there are many online and printed publications that provide guidelines and applied techniques and activities to use inside the classrooms in order to transform conflicts. An example is the book *Aprender del conflicto. Conflictología y educación*. This book,

coordinated by Vinyamata (2003), includes different articles that start from theoretical explanations and reflections upon conflicts, their causes and contexts, to applied examples from different educative settings in different countries. Also in his more updated article “Conflictología”, Vinyamata (2015) mentions the change of paradigma that conflictology brings as a science with specific methodological tools. Another example of publications dealing with conflicts is the book *Fem les Paus. Mediació 3-6 anys*, written by Boqué Torremorell and others (2005). This book is addressed to teachers and proposes to deal with conflicts from a building, cooperative, creative and critical perspective. They introduce the concepts of mediations and some clues on interpersonal relationships in kindergarten education, to later make a complete pedagogical proposal on mediation and the main ingredients of a mediation process, from comprehension, communication, emotions and feelings expression, thinking skills, active participation, peaceful coexistence or a collective project living mediation.

An additional example, this time addressed to parents is the book *El adolescente indomable. Estrategias para padres: cómo no desesperar y aprender a solucionar los conflictos* by Peralbo Fernández (2009). The book starts analyzing the main situations of conflicts, generated by disruptive behaviours, to move to explain some key aspects of teenagers that sometimes parents are not familiar with. Finally, the book provides some keys on how to reach successful interventions. Addressed to organizations, another example can be the book by Kindler (2001) *Cómo utilizar constructivamente las diferencias. La gestión del conflicto en las organizaciones*. In this book, Kindler provides an applied guide to deal with conflict, from the phase of diagnostic, to planning, preparation for solving the problem or implantation.

Once explained the components, steps and generators of conflict transformation, I will continue with Herrero Rico’s (2013) review of the concept of conflict

transformation by going deeper into two key elements for this transformation: positive feelings and creativity.

1.9.1. The role of Emotions and positive feelings

For the study of emotions and positive feelings, Herrero Rico (2013) analyses the work of Marina (2007; 2010) and París Albert (2009; 2010).

In our daily life, Marina (2007) affirms that we constantly face feelings, emotions, wishes, impulses and different humour states. All of them push us to behave in one way or another in front of others, and Marina (2010: 85) asserts that each particular feeling leads to a certain concrete action. On her part, París Albert (2009; 2010) classifies the conflicts depending on the feelings and the actions that they generate: violent action (negative feelings), indifference (passive feelings) or peaceful transformation (positive feelings).

In REM approach, Herrero Rico (2013: 221) asserts that we are especially interested in how to generate positive feelings. In this sense, Emotional Education, and the development of emotional intelligence are key questions, as to understand and control our feelings is essential in order to live a satisfactory life with ourselves and with others. In this sense, Marina (2010: 20) proposes five objectives in Emotional Education: 1) to understand our own feelings; 2) to know how to regulate them; 3) to understand others' feelings; 4) to know how to maintain good relationships with others; 5) to learn to look after, pamper and motivate oneself.

Also, we have some affective resources that we can use to educate in Emotional Education, which according to Marina (2010: 102) are: 1) a proactive attitude, required to face problems, prevent depressive humour and dependencies; 2) confidence in oneself, essential to promote autonomy, assertiveness and decision making; 3) the

optimism, needed to act with illusion and hope; and, 4) the resistance to overcome frustration, traumas, complexes. The good news, according to this author, is that most of those positive feelings and emotions can be learnt.

The key is to detect why we feel what we feel, so that we can focus on the positive or negative feelings towards positive results in order to allow a peaceful transformation of the conflict and to obtain, therefore, a culture of peace (Marina, 2007: 21; París Albert, 2009:97; Herrero Rico, 2013: 221).

Finally, Marina (2010: 139) warns about the need to balance emotions and reason. She asserts that to base something on reason without taking into account emotion leads to a paralytic state, but emotion without reason leads to impulsive behaviours.

If we move to the detail of the different kinds of feelings we can experience, París Albert (2009: 97-108) explains that positive feelings will relate to calm, love, fun, joy and happy situations. They are good to foster reconciliation of people and of human relationships. As a counterpart, unrest or disquietude, fear, sadness or shame could also generate positive feelings. This will happen if the person affected by these negative feelings searches for support in order to peacefully self-regulate their conflicts instead of being violent or indifferent.

París Albert continues explaining that passive feelings relate to shaming situations where one tends to hide, go away or take refuge in him or herself. Also heartbreaking situations, calm, unrest, fear, boredom and sadness can also generate passive feelings, as they can lead to acceptance states, accommodation and passivity, not looking for new choices. Finally, negative feelings relate to heartbreaking stories, unrest, anger and fear, associate with violence or passivity. Additionally, boredom and sadness can lead to those negative feelings. París Albert concludes that, as we can see,

some feelings like love, happiness or fear can lead to different reactions and emotions depending on the person and situation.

For the REM approach purposes, Herrero Rico (2013: 223) suggests to go beyond the cognitive education and also work with feelings. We shall attend negative and passive feelings in order to identify, analyze and transform them into positive. For example, hate, contempt or envy can become recognition, empathy, respect and understanding. By this conversion of feelings, the new ones transform positively any conflict. At the same time, the REM approach of Peace Education will support and promote these positive feelings that are already present in education. Additionally, it will also teach those positive feelings that are not present yet.

Once taken into account Herrero Rico's (2013) review on the promotion of positive feelings and emotions to peacefully transform conflicts, I would like to add the perspective of Positive Psychology as its contents can enrich the REM approach of Peace Education regarding how to deal with and educate on emotions and feelings in order to become happy human beings.

1.9.2. Positive Psychology

Taking into account the insights of París Albert and Herrero Rico regarding the need of positive feelings to transform conflicts, I add the Positive Psychology as a very enriching field that can help to prevent and to face conflicts from a constructive and transformative perspective. Its founder, Martín Seligman writes about the need to use psychology to contribute to human happiness. With this aim, he reflects upon durable happiness, which implies to be satisfied with the past, optimistic about the future and happy in the present. For this purpose, Seligman (2002) asserts that a person needs to be aware and reinforce its virtues and personal strengths in all areas of life. In his book

Authentic Happiness he includes practical tests and some sets of guidelines and concrete instructions to transform individuals' perceptions, attitudes and actions to reach happiness. Additionally, in his book *Optimistic Children*, Seligman (2005) goes deeper into the need to transfer optimism to children, in order to build a strong self-esteem, and he also provides some guidelines and techniques to help to educate children in optimism for the XXI century.

This positive psychology that strengthens children's and adults' self-esteem, promotes self-knowledge and teaches how to be happier in the present, to accept the past and to be optimistic about the future can be very useful and enriching content in the REM approach of Peace Education. Therefore, Positive Psychology is a content that I suggest to be included in order to improve human relationships with the self and others and to positively transform conflicts and challenging situations. Emotions and feelings are relevant in conflict transformation as well as also to have caring relationships. I truly believe that if we as teachers are aware and sensitive of what our students and ourselves are feeling in each moment, many conflicts that arise in our daily interactions in the schools would be managed in a very different and more positive way. For this reason, as I already mentioned in the previous section, in chapter three I extend on Emotional Education as a useful tool to be introduced in educative settings.

Once explained the relevance of emotions and feelings in conflict transformation, Herrero Rico (2013) explains about the use of creativity and imagination as qualities that could be inspiring in situations where conflict arises.

1.10. Creativity, imagination and fantasy to face any conflict or challenge

Occidental culture many times seems to indicate that there is a single unique logic in front of any difference, shock or conflict, which is to respond through violence

and destruction. In *The REM approach of Peace Education*, Herrero Rico (2013) proposes to subvert that logic and use the fantastic and the imagination, as Rodari (1976) suggests, as well as the art and creativity to make peace(s) in a more positive way, as Lederach (2007) defends. Therefore, Herrero Rico (2013: 226) introduces a new goal in her approach to Peace Education, which is to subvert traditional arguments. In their place, new Cultures of Peace need to substitute those arguments of violence, war, marginalisation and exclusion. This author, inspired in Martínez Guzmán's (2001; 2009; 2010) asserts that war and violence are not the solution to world problems; instead, Herrero Rico claims that we can look for other peaceful alternatives with our awareness, will and compromise. She continues explaining that an example of this search for peaceful alternatives was Rodari (1976). This author was really concerned with pacifism and wrote stories, many of them for children, with the aim that they were useful to those people who trust in creativity, fantasy and imagination as a way of education.

From REM approach, Herrero Rico defends that we need to include the imagination to invent the peace, “hay que inventar la paz, imaginarla, crearla” (Herrero Rico, 2013: 225). She strongly believes that we can create positive images of a future for peace. Also Boulding (2000) proposes the utopia as a component to motivate people and nurture positive visions on how things should be. In Boulding's words:

Cultures of Peace thrive on and are nourished by visions of how things might be, in a world where sharing and caring are part of the accepted life ways for everyone. The very ability to imagine something different and better than what currently exists is critical for the possibility of social change. The historian Fred Polak has documented how societies' images of the future have empowered their action in the present. People can't work for what they can't imagine. Thoughts about the other and different, however, are also a specific response to existing reality. The utopian images are a profound sense a critique of the present (...). We will consider utopianism as a source of positive social change, away from violence and injustice and toward a humane social order (Boulding, 2000: 29).

Another author who shares this same perspective is Lederach (2007). He asserts that if you do not envision something, you cannot work to accomplish it. Although the utopia term has been much criticised, this concept is in a deep sense, a criticism of the present, and a way out of reality to go to a better place. Therefore, utopia is a resource for the positive social change, far away from violence and injustice, but towards a humanized social order.

Nevertheless, Boulding (2000: 29-30) asserts that utopia can become difficult at macro levels, but it can be a good challenge in the micro ones. In fact, she adds that as small and local beings, we can highlight our personal experiences and our daily life as useful resources for peace. Peace culture starts small, local but it never ends there. According to Boulding, it just opens new ways to the large scope.

In the REM approach for Peace Education, Herrero Rico (2013: 226) promotes this utopia to imagine Cultures of Peace, where we imagine ourselves, others and other things as we all could be better tomorrow. These images of Cultures of Peace motivate us to continue trying, to learn, to develop our new abilities in order to help deal with violence, impatience and the wish of power over others (Herrero Rico, 2013: 226).

In this sense, Boulding (2000: 105-106) refers to the historian Polak, as mentioned before, who discovered that societies tend to empower and potentiate themselves through positive images of the future. Those images could act as magnets which create behaviours that allow us to make those imagined futures come true. The goal is to create visions, images, fantasies that could inspire in actions that are doable in the real and daily practice. She concludes that there are many choices for actions that could contribute to peace, as Lederach (2007) suggested.

In more recent works, we can observe the promotion of creativity to face conflicts and go beyond them. For example, from the perspective of studies in creativity, I would like to mention the work of De la Torre (2017). This author adds some insights on creativity which also lead to the same direction of going beyond and transforming the known world. This author asserts that to conduct research on creativity implies a complex thought in which the way is more important than the destiny. Along the process, we need to be open to bifurcations, to modify goals, be open to uncertainty, unexpected or emergent, as “Lo creativo está muchas veces al otro lado de lo conocido. Sólo quien se atreve a saltar el muro de lo establecido o conocido, lo encuentra” (De la Torre, 2017: 87). This author adds that creativity is mainly an impulse, an attitude and inner energy that flows to transform its surrounding and, in so doing, it leaves its footprints (De la Torre, 2017: 88).

Other recent publications link imagination, creativity, ethics and philosophy. For example, García González (2015) in her article *An approach to the ideal of peace from the ethical imagination* asserts that from a violent reality it is still possible to transcend it and to build peace by challenging violent ways and leading to an ethical imagination where conflicts are peacefully transformed and lead to reconciliation. Another example is the work of París Albert (2015) with her article *Hacia una revalorización de la filosofía en diálogo con la indignación*. This author, inspired by Galeano (1998) and grounding on Strawson’s and Honneth’s works on recognition, claims the need to teach a philosophical thinking, as it is the way to raise the indignation among children and the population in general. This indignation would lead to social movements, and the philosophical thinking would also contribute to imagine peaceful choices for the suffering of nature and humanity. In a more recent work, París Albert (2018a:369-385), deepens even more on the relevance of Honneth’s concept of mutual recognition. She

highlights that mutual recognition is essential to build a person's identity, to increase her self-respect, self-confidence and self-esteem. Additionally, she considers that to reach mutual recognition in a conflict can make a milestone contribution for its peaceful transformation (París Albert, 2018a: 370).

Targetting on childhood, París Albert (2017: 66-85) writes her article "*Filosofía para hacer las paces con niñas y niños. Un estímulo para la creatividad*". There, she proposes to introduce Martínez Guzmán's *Philosophy for making Peace(s)* in children's classes. For this purpose, she retakes Freire's pedagogy of liberation, as she considers that it can stimulate children's creative, as well as their ethical and critical thinking. París Albert considers that these proposals can contribute to the changes that our society claims in the way that we have been educating in schools up to date. In this sense, París Albert (2018b: 453-470) considers the modern approach to childhood as a *process of maturation* rather than a *stage of life* as it used to be perceived. In fact, she asserts:

In the framework of formal education, this modern approach to childhood is related to Freire's *liberating education* and the proposals for the school of philosophy with children in which philosophical practices are encouraged from an early age, thereby stimulating a much more active role for children in schools and giving their voice due recognition (2018b: 454).

Going even further, París Albert (2017; 2018b; 2018c) suggests to train children's ability to dialogue from more simetric positions between students and teachers, to develop children's passion to indagate, to appeal for an intelligent society and to generate enthusiasm in the classroom. All the mentioned ingredients will help children to positively transform conflicts in their present and future life. Continuing with that proposal to approach *Philosophy for making Peace(s)* to children, París Albert (2018c:105-119) makes some suggestions of concrete educative actions to teach philosophy to children and explains its utility for XXI century citizens.

Finally, from the REM approach of Peace Education, Herrero Rico (2013: 227) acknowledges that war is a reality as a human institution, however we want to delegitimize the use of violence, and we question its logic, by developing the fantastic, another way to present things. In a more recent book called *El quehacer creativo. Un desafío para nuestra cotidianidad*, París Albert and Herrero Rico (2018) deepen into that need to include creativity as a resource to be used in a regular basis to manage our daily life.

From my perspective, the focus on imagination and creativity linked to philosophical thinking and moral commitment is a very powerful tool that can empower and transform any group of students, as well as their individual approach to themselves, to the world, to their partners, to their teachers and even to their families. I am starting to experience that transformation in my own teaching practice, especially since the last three school years in which I have interiorized more into deep these concepts of creativity, moral commitment and peace making practices. This awareness has led me to learn some strategies and tools to promote and implement creative practices in my classes, accompanied by sincere listening and reflection by all the involved parts. Now, as I will explain in depth more in chapters five and six when talking about my life history, I propose to my students critical debates on the topics they are worried about, I teach through projects and with team work where students are involved in all the process and make many decisions. Afterwards, I frequently engage them into deep written and oral reflection. Sometimes we even share the outcomes of that work with other groups of students outside our classroom or even from other educative centres.

Once explained all the insights that Herrero Rico (2013) takes into account when dealing with conflict transformation, I would like to propose the tool of Educative Coaching as an additional source to nurture the REM approach of Peace Education. I

consider this tool as very useful to approach and transform conflicts in a creative, positive and enriching manner.

1.10.1. Educative Coaching to face challenge

Educative Coaching is a recently raising area of study that I consider could enrich the content of conflict transformation in The REM approach of Peace Education. Whitmore defines Coaching as follows: “coaching consists in liberating a person’s potential to maximize her own performance. The aim is to help the person to learn instead of teaching her” (Whitmore, 2011). As for Educative Coaching, Giráldez Hayes and van Nieuwerburgh (2016) summarize its definition from many authors with the following common threads: it usually consists of a structured conversation between two people (which can be extended to a group); it is a non directive process which aims at facilitating changes in stacked ways of acting and thinking; and finally, it is a process the centre of which is learning and development. Giráldez Hayes and van Nieuwerburgh (2016: 15) add to those agreed threads some ingredients that they also consider essential components of an Educative Coaching process. These ingredients include questions, active listening, appropriate challenge to ideas and beliefs and, finally, an empowering and comprehensive environment.

I have decided to mention Educative Coaching in this section as it can become a very useful tool to prevent and to transform inner conflicts as well as interpersonal or group conflicts and challenges. Even more, it teaches an empowering and practical approach to face life and to creatively project the future which helps to reach personal and group goals. In so doing, Educative Coaching not only avoids conflicts, but allows people to imagine and clarify their priorities and future plans, to set a path to reach them and to achieve their goals in a realistic and positive manner. As I consider this a very

practical tool, I have gone into Educative Coaching in greater depth in chapter three when talking about educative tools for the XXI century that are consistent with the REM approach of Peace Education.

Once explained some insights in to the concept of conflict transformation, I would like to conclude with a warning that it has been not an exhaustive analysis, as conflict transformation is a wide area with many branches, and in which extensive research and practices have taken place and continue to take place nowadays. I just would like to add that conflict transformation is maybe the most crucial work that Peace Education needs to face. For this work, all the previous concepts and the upcoming methodologies are needed.

1.11. Conclusion of contents in the REM approach of Peace Education

Throughout the section, there has been a review of the contents of The REM approach of Peace Education, which are grounded on *The Philosophy for making Peace(s)*, by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015). These contents include the “imaginary” of peace, the need of competence and responsibility in our daily life, recognition of ourselves and others, the need of empowerment, changes in attitudes and perceptions, communication for peace, care as a human value, peaceful conflict transformation, and the use of creativity and imagination to transform conflicts and face challenges. REM approach suggests those contents as essential to promote a peaceful education. From the analysis of all these core concepts, I have acquired more in-depth knowledge on the relevant issues that I want to explicitly or implicitly deal with in my daily teaching practice. Also, I think that to be familiar with these concepts can be very useful to any teacher committed to promote peaceful, joyful and fruitful relationships among his or her students and with colleagues, and who aims at

collaborating to build happier, more positive, peaceful and successful students. In so doing, we will contribute to a better world.

Still, despite having the knowledge of the relevant issues and concepts that promote that peace in class helps to raise awareness among the teaching community, this knowledge is not sufficient to undertake transformative changes in our teaching practice and our daily interactions. For this purpose, we need to learn methodologies that help us to improve our way to teach and to become the kind of teachers we aim to be. Therefore, the next section deals with REM approach methodological approach.

2. REM APPROACH METHODOLOGY: DECONSTRUCTION AND RECONSTRUCTION

Once studied the milestone contents for a peaceful education according to REM approach, I move to the section of methodology, where I will explain the methodology of the REM approach of Peace Education as it has been exposed in-depth by Herrero Rico (2013). It is a methodology that totally converges with my belief on the ideal kind of teaching that I would like to develop in my professional practice. In this methodology, Herrero Rico (2013), inspired by Martin Gordillo (2010), proposes more free, inclusive and democratic methodologies that promote cooperative and non-competitive work, autonomous learning and critical thought as opposed to authoritarianism, conservatism and single thought. Following the work of Martin Gordillo (2010), Herrero Rico substitutes in her model the narrative-contemplative paradigm from traditional education by a dialogical-participative paradigm. The essence of REM approach methodology is a process of deconstruction and reconstruction. As Herrero Rico (2013) asserts, the main aim of the REM approach is to unlearn war and violence cultures and to learn Cultures of Peace using imagination, creativity, love,

tenderness and respect. The authors that inspire this Deconstruction-Reconstruction methodology include Habermas (1987; 1989), Fernandez Herrería (1996; 1999), Bastida (1994; 2001), and Martin Gordillo (2010), among others.

After that Deconstruction-Reconstruction process, REM approach teaches, through an engaged, experiential and modelling manner, how to join all the involved parts of the educative process together to build new positive and loving possibilities. Therefore, this model proposes, by teaching through example, transforming any potential conflict, in a peaceful way, so that the conflict or challenge becomes an opportunity to grow. According to Herrero Rico (2013: 228), the idea of teaching peace through example represents the essence of REM approach methodology for Peace Education. The goal is to empower new generations in their capabilities such as creativity, innovation, assertiveness, respect or recognition. More specifically, Herrero Rico (2013) proposes an applied methodology based on examples to deconstruct war and violence and to rebuild Cultures of Peace in educative contexts. Moreover, I add that this reconstruction needs to be done taking into account individual dimensions, with a deep analysis and transformation when needed in the way that each one of us think, feel and interact with others. Finally, in this section I will analyse how REM approach of Peace Education is consistent with the most recent Spanish and Valencian laws and regulations for Secondary Education.

2.1. Deconstruction-Reconstruction Methodology

As this chapter two is a review of the REM approach of Peace Education as proposed by Herrero Rico's (2013), I will mainly explain and comment here on her methodological proposal of deconstruction-reconstruction. However, at certain points, I

will add some complementary insights on other authors or my own contributions, maintaining all the time the consistency with Herrero Rico's methodological approach.

Below I include a summarizing chart on the Deconstruction-Reconstruction Methodology as proposed by Herrero Rico (2013), which I explain in detail in the following subsections:

Chart 2.3. Deconstruction Reconstruction methodology in The REM approach of Peace Education (Herrero Rico, 2013:228-258)	
Deconstruction	Reconstruction
Grounded on Galtung's (1996) classification of violence: direct, structural and cultural violence.	Grounded on Herrero Rico's self experience, insights in Jares (1999; 2005), Fernandez Herrería's (1994) and Martínez Guzmán's (2001, 2005; 2009): peace through a critical, inclusive, cooperative, participative and democratic education.
Deconstruction of War and Culture of Violence Includes unlearning the culture of war or violence that has been institutionalized in Western modernity, from a gender perspective.	Reconstruction of Education to make peace(s) from REM approach: Implies excluding direct, indirect and structural violence in education and it requires that the explicit and hidden curriculum were coherent.
Deconstruction of Traditional Education: Narrative-contemplative paradigm <i>Deconstruction in the School context</i> -Direct violence -Structural violence -Cultural violence -Among equals (students or teachers) -Between different hierarchies (for example teacher-student relationship) <i>Deconstruction of Education in the Family context</i> -Jares (2006: 153-163): What coexistence models do families transfer that children are each time more violent, individualistic and even commit harassment? -Jares (2006): list of many of the	Reconstruction from REM approach: Dialogical-participative paradigm <i>Participative-dialogical democratic and transforming approach</i> -Jares (2006: 165-166): ten key components for reconstructing education in the school. - Herrero Rico (2013:250): reconstruction through formal, non-formal and informal education. -Martínez Guzmán's (2001; 2005; 2009): to recover the abilities that we have as human beings to build Cultures of Peace. -Fernández Herrería and Sánchez Sánchez (1996): substituting passivity, conformism, dogmatism, inflexibility and conservatism or the illusion of certainty by preparing new generations to embrace scientific-technological, personal, environmental, biological, social and political changes with critical thinking and solidarity. -Harris and Morrison (2003: 15-25): to rebuild peace through justice, conflict transformation, politics, institutions building, sustainability or Peace Education, among others.

<p>most important errors we make as parents.</p> <p>-Herrero Rico (2013: 248-249): list of general measures to deconstruct violence and war in the education of our societies.</p>	<p><i>Egalitarian, inclusive, cooperative education</i></p> <p>-Jalali (2009: 94): citizenship implies living between the tension of being a free individual with rights and duties that an individual has in his or her relationship to others.</p> <p>-Herrero Rico (2013: 251): democratization of schooling centres and structures in order to grow democratic and participative people.</p> <p><i>Decentralized, flexible, co-educative curricula that respects diversity</i></p> <p>-Fernández Herrería and Sánchez Sánchez (1996: 85): the hidden curricula cause structural violence.</p> <p>-The REM approach of Peace Education (Herrero Rico, 2013: 257-258) prevents from the practices of hidden curricula through:</p> <ul style="list-style-type: none"> • A decentralized perspective which allows participation of all involved groups (Rupesinghe, 1999). • Flexibility in the fields of knowing, making and valuing the world outside school and of integral and functional training (Martín Gordillo, 2010). • Respect to diversity to deconstruct hate (Jares, 2006: 13). • Promote coeducation and eliminate gender roles (Comins Mingol, 2009), (Cortina, 1997).
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(Chart of my own creation)

2.1.1. Introduction to the Deconstruction-Reconstruction Methodology

Herrero Rico (2013: 228) starts explaining that traditional Western history has motivated and taught us how to make war. She affirms that our aim in the REM approach for Peace Education is to unlearn that acquired knowledge and motivation or justification by reconstructing peaceful, respectful, tender and fair choices. Therefore, we need to assume together the responsibility in building a more peaceful present and future. As Martínez Guzmán (2001) asserts, we are aware that we are responsible for

that task of building a peaceful present and future, and we are also conscious that we can do it.

For this reason, the REM approach criticizes traditional education, which Herrero Rico (2013: 233) interprets following Chomsky (2010) and Freire (1970; 2006). From Chomsky's (2010) perspective, schools are centres of indoctrination and maintenance of the status quo, focused on educating and socializing according to set power structures, without promoting critical, democratic or independent thought. From Freire's (1970; 2006) view, the REM approach takes the definition of banking education, more worried about "to have" than "to be". Herrero Rico also pinpoints that traditional education mainly focus on technical and cognitive aspects, and it does not teach how to deal with feelings and emotions, which many times leads to the use of violence to regulate daily conflicts. This author continues explaining that traditional education is mainly excluding, neither cooperative nor engaged in peaceful transformation of daily conflicts.

Herrero Rico (2013: 229) also denounces that school in our Western society is a social subsystem where violence has become institutionalized and coexistence is not peaceful, as Rodríguez Rojo (1997; 2002) and Rodríguez Rojo and Orozco Gómez (2014) also warn.

Following Martín Gordillo's (2006: 66) terminology, traditional education follows a narrative-contemplative paradigm. Instead, Martín Gordillo (2010) proposes the participative-dialogical paradigm for education. The REM methodology will underpin Martín Gordillo's (2010) participative-dialogical paradigm to reconstruct the way in which we educate.

Finally, the REM approach of Peace Education presents new pedagogical options to rebuild capabilities and human competences to make peace(s) from our

personal experiences and daily life. These methodologies will follow a participative-dialogical paradigm. Inspired in Jalali (2009) and her definition of democratic citizenship, Herrero Rico (2013: 229) asserts that in the REM approach for Peace Education, we aim at an education that promotes dialogue, participation, cooperation and inclusion. For this purpose, we empower and train our competences and capabilities to make peace as human beings. Herrero Rico (2013) concludes that to unlearn implies not to eliminate the study of war and conflicts but a reflection on them to propose other peaceful choices. Therefore, REM methodology follows a double fold process of deconstruction and reconstruction.

2.2.2. Deconstruction

REM approach deconstructs, following Galtung's (1996) proposal, those issues that have been wrongly learnt or established, which implies to deconstruct all kinds of violence: direct, structural and cultural (Herrero Rico, 2013: 230). As explained at the beginning of chapter one, Galtung (1996) asserts that direct violence implies the use of force and destruction, the use of physical as well as psychological violence that leads to an immediate deprivation of life. It has an explicit starting and end in time. Some examples include different ways of murder, torture, aggression, insults or fights. Indirect or structural violence, continues Galtung (1996), originate on the social structure itself: between humans, between societies, or between sets of societies such as alliances or regions in the world. It is a continuous process. Also, Galtung adds that two major ways of outer structural violence arise from economics and politics, which are exploitation and repression. They lead to marginalization, exclusion and deprivation of life of many human beings. Some examples include the lack of food for all human beings, the slow deprivation of life for causes like lack of water, medicines or shelter.

Also, adds Herrero Rico (2013), it is structural violence the lack of job opportunities offered by the system, like high rates of unemployment among youth or precarious working conditions for just graduated students from university. Finally, the cultural violence is present in symbolic features. It includes religion, ideology, art, music, science, language, media, law and education. Its role is to legitimize direct and structural violence through the use of power. Galtung (1996) highlights the example of religions that lead to dichotomies between good and evil, sexism, speciesism, ecocide and xenophobia. I would like to add age discrimination to this list.

Once reviewed the three types of violence, I explain how Herrero Rico (2013: 232-249) deconstructs these kinds violence from different perspectives and in the different contexts where education takes place. At the end, I add the individual dimension, as I consider that the way that we interact with ourselves is also crucial in this process of deconstructing education.

2.2.2.1 Deconstruction of War and Culture of Violence

For the analysis on how to deconstruct war and the culture of violence, Herrero Rico (2013: 232-240) relies on different authors like Bastida (1994; 2001), Jares (2005), Habermas (1987; 1989), Martínez Guzmán (2001), Rodari (1976), Noah Chomsky (2010), Rapoport (1992) Freire (1970; 2006b), or Reardon (1985). Below, I include a summarizing chart that is explained afterwards:

Chart 2.4. Deconstruction of the War and Culture of Violence (Herrero Rico, 2013: 232-235)	
AUTHORS	INSIGHTS
Bastida (1994; 2001)	<i>To unlearn</i> the culture of war or violence that has been institutionalized in Western modernity. Also, it rescues imperfect peace moments that have also existed in history.
Jares (2005)	<i>To deconstruct</i> the neo-imperialistic policy.
Habermas (1987; 1989); Martínez Guzmán (2001)	<i>To unlearn</i> from a philosophical perspective, which implies to dialogue with other cultures and, in so doing, to acknowledge and discover the knowledge and wisdom that we have not learnt.
Rodari (1976)	Fantastic against the war.
Chomsky (2010)	<i>Deseducation</i> : deconstruct traditional education as indoctrination centres to maintain the status quo, as they block any independent thinking and consider institutions as places for control and coercion.
Freire (1970; 2006b)	<i>To deconstruct</i> traditional education- banking education.
Reardon (1985); Rapoport (1992)	Make explicit how we have used and modified wars in the evolving processes in human relationships with a <i>gender character</i> .

(Chart of my own creation)

Herrero Rico (2013: 232) starts explaining the deconstruction process referring to the work of Bastida (1994). Through this author, Herrero Rico recuperates the term *to unlearn*, with the aim of unlearning the culture of war or violence that has been institutionalized in Western modernity. Peace Education studies the conflicts and wars from history, but it also rescues imperfect peace moments that have also existed in history. From the philosophical point of view, Herrero Rico (2013: 233) takes the term *unlearn* from Habermas (1987; 1989). Habermas (1987) asserts that to unlearn is to have dialogue with other cultures and, in so doing, to acknowledge and discover the

knowledge and wisdom that we have not learnt. Going further, I also would like to mention Habermas's (2010) publication, where he extends his work on unlearning knowledge to a wide analysis and critique of Western rationality and through its most outstanding representative philosophers.

Also Martínez Guzmán (2001) qualifies that to *unlearn* would be to recover that which we have stopped learning or have left to one side as we had not considered it valid (Martínez Guzmán, 2001: 139). Therefore, we realize that we had limited our vision to an only point of view in front of others. For example, we consider that peace can only be accomplished by war and the use of force. Also we think that the use of violence is necessary to transform our daily conflicts. To fight, to triumph, to attack, are the logics of the World system and need to be changed. Herrero Rico (2013: 232) proposes this change through Rodari's (1976) approach, as he asserts that we need to promote the "fantastic" against the war. In addition, Chomsky (2010: 8-10) introduces the concept of *des-education*. He claims the need to deconstruct traditional education as indoctrination centres to maintain the status quo, as they block any independent thinking and consider institutions as places for control and coercion. Students became the image of the dominant society. This vision is similar to Freire's (1970) one in the *Pedagogia del Oprimido*.

Throughout history, we have learnt to face human conflicts by using organized violence and we have created institutions that legitimise it. Rapoport (1992) also highlights that it is interesting to make explicit how we have used and modified wars in the evolving processes in human relationships, as social organization systems, even, as Reardon (1985) pinpoints, with a gender character, mainly promoted by men. According to Herrero Rico (2013: 232), to unlearn implies the study of wars and

conflicts to reflect on them in order to propose new choices. Bastida (2001: 15) suggests a reconstruction where governments should include the following changes:

Chart 2.5. How governments should manage wars and conflicts Bastida (2001: 15)
1. Consider war as illegitimate most of the time and never humanitarian.
2. Include in the concept of security the preference to cover basic needs of the people.
3. Convert military industry into civil and promote citizenship participation in defence business.
4. Remove the priority of war profits, and not to underestimate human deaths for economic benefits.
5. Collaborate in the peaceful resolution of conflicts when wars are over in order to cut the circle of violence-revenge-violence.

(Chart of my own creation)

Jares (2005:16) also proposes to deconstruct the neo-imperialistic policy of the United States, that has been much more promoted since the 11-S⁷. Since then, a dual ideology, the instrumentalization of fear, the loss of certain liberties, human rights infringement and a unilateral and neo-imperial world vision has prevailed. The processes described above have led us to a social chaos, insecurity and global risk. In that sense, Jares (2005: 17) concludes highlighting the three main hazards (threats) in the present world that Ulrich Beck had already mentioned: ecologic destruction, poverty and massive destruction weapons. To this point, Herrero Rico (2013: 235) adds that ideologies, cultural and religious manifestations based on hate, violence, and fanaticism are other serious threats. Herrero Rico (2013: 235) concludes that Peace Education needs to act in front of all those ways of thinking. For this reason, she introduced how to specifically deconstruct education as it has been traditionally been taught. For this purpose, she retakes Galtung's (1985: 2) classification of the three types of violence.

From my perspective, the deconstruction of war and culture of violence has become even more urgent and necessary since 2013 when Herrero Rico wrote her proposal up to the present. The world has experienced in these years a strong tendency

⁷ 11 of September of 2001 with the terrorist attack of the Twin Towers in the United States.

towards radicalization, exclusion and hate discourses that have been promoted through fear and disinforming fake news that are spreading without any moral control from international organizations. The diffusion of these fake news follows the interests of private multinational companies or politicians who control traditional and new media, from newspapers to internet social networks. The effects of promoting violence, war and exclusion permeate all the society and influence the way of thinking and interacting of people in our daily life. At least in my close personal and professional contexts, I perceive a tendency towards less democratic opinions and practices, more conflicts as well as more challenging and individualistic attitudes.

2.2.2.2. Deconstruction of Traditional Education: Narrative-contemplative paradigm

Herrero Rico (2013: 236) starts asserting that education mainly comes from two main contexts: from schooling in formal settings and from home, in familiar informal settings. Those two main sources of education will be studied here to rebuild a peaceful education in the most efficient way possible. For this purpose, Herrero Rico puts into dialogue the classification of violence of Galtung (1986) with the insights of Paulo Freire (1970; 1993; 2002; 2003; 2004), Martin Gordillo (2010), Jares (1999; 2001), Fernandez Herrería and Sánchez Sánchez (1994; 1996), Gandhi (2003) and Rogers (1986) on deconstructing and rebuilding traditional education.

Deconstruction in the School context

- Direct violence deconstruction in school settings

Herrero Rico (2013: 242) explains that to extinguish direct violence implies to eliminate the use of force, violence, punishments as well as the psychological violence as insults, labels, contempt and power abuse as tools to transform conflicts. According

to Gandhi (2003), neither severe punishments heighten consciousness nor do they change attitudes or behaviours towards more positive and peaceful results. “Punishment humiliates instead of creating guilt or consciousness and humiliation leads to new disobedience and revenge” (Gandhi, 2003: 105). This deconstruction process, asserts Herrero Rico (2013: 242), needs to focus on two levels, among equals (students or teachers) and between different hierarchies (for example teacher-student relationship) (Herrero Rico, 2013: 242).

In Spanish schools this direct violence on the part of teachers disappeared after Franco’s dictatorship. However, verbal and psychological violence continues and is even increasing in today’s classrooms, especially among students. Moreover, students use direct violence and force relationships in places where they are not seen by teachers, like corridors, schoolyards or toilets (Jares, 2004: 78; Herrero Rico, 2013: 236). From my teaching experience, I have observed the presence of that direct violence in corridors, toilets and schoolyards, and even sometimes inside the classroom, when students have an argument and they do not manage to control themselves but start a verbal or even physical fight.

- Structural violence deconstruction in school settings

The second kind of violence according to Galtung (1985) is the structural one. Jares (1991: 168) describes it in its different forms in educational settings: 1) Through vertical work hierarchy, which leads to one-way communication from the expert (teacher) to the apprentice (learner); 2) With the classification of people in social classes through a test, which promotes exclusion; 3) Through the social values promoted: competitiveness, individualism, xenophobia, conformism and passivity.

Herrero Rico (2013: 238) adds that this structural violence is present in many formal, informal and non formal educational settings. She mentions Gandhi (2003), who

uses the term “passive violence” to name the violence we call structural. This author pinpoints that direct violence is easy to detect and define because it uses physical force (wars, murders, deaths, kidnappings, beatings among many other examples). However, passive violence is easily ignored or justified as it does not use physical force, but it is still destructive. Examples of passive violence that Gandhi suggests are: excessive or abusive consumption or expending; discrimination; cultural, economic, political, social, religious or gender oppression; criticism; and in general, as also Jares (2001) asserts, any action that consciously or unconsciously, harms another person (Herrero Rico, 2013: 238).

Passive violence, according to Jares (2004: 28) is also reflected in the school system and many times it leads to physical violence. I can confirm the presence of this cultural violence in my daily teaching practice. For example, I observe how some students are excluded (and sometimes self-excluded) because of their religious or cultural origin, how female and male traditional roles are repeated, and the unconscious abuse of consumption among teenagers. They, and also I, in many cases, do not appreciate the value of material things and do not care or are not conscious about the origin of the goods we abusively consume, or the structural violence and inequalities originated by their process of production. However, we are not predetermined to reproduce or passively accept things like they are. In fact, Herrero Rico (2013: 239) asserts that REM approach proposes to become aware and conscious, to critically analyze the different types of violence to deconstruct them, i.e., to eliminate them as far as we can, and to rebuild peaceful choices.

Another aspect that needs to be rebuilt is the idea that we understand today education as a need in order to reach a certain economic standard of living, which will be superior for those who have studied than for those who have not reached the same

level of degree in the hierarchy of the educational system. In this way, “to have” is the exclusively supported value, and there is a poor reference to “to be” (Fernandez Herrería, 1994: 90). Fernández Herrería (1996) analyses the different epistemologies that have grounded the education and evolution of Western knowledge. This author considers the paradigm of interrelation and interdependence as the most convenient one to promote peace. However, in the Western world only one religion has widely spread and has reached all over the world. This religion is based upon market and its laws, to save is to obtain benefits, it aims at the unlimited progress of materialism and consumption, ignoring that we are part and dependent upon our environment. This author asserts that we need to find a balance between the personal accumulative goals and a global perspective. In his words, he says: “No habrá futuro para la humanidad si no aunamos la ‘plenitud personal’-que no esta mera acumulación de bienes materiales- con el ‘equilibrio planetario’. Este debería ser el programa ético y político del siglo XXI” (Fernández Herrería, 1996: 26).

Fernández Herrería also suggests, taking into account Pániker’s insights, that we need to leave the old reflect of conquering nature and substitute it by our willingness to creatively cooperate with her. It implies to give up aggressiveness in inter-human relationships and to start a new concept of solidarity. Therefore, we become aware of the complex ecological intelligibility, that when we act we never do only one thing, but we are doing many things, as each action has repercussions on natural and cultural ecosystems nets (Fernández Herrería, 1996: 26). Herrero Rico (2013: 239) interprets this kind of education from the narrative-contemplative paradigm proposed by Martín Gordillo (2010: 48-49). In this traditional paradigm, the educator is the only one who knows and is in charge of transferring his or her knowledge to the learners who will passively assimilate it, as they do not know at all, and if they do well, they finally

receive a title. However, I can affirm that this issue is starting to be addressed with renewed methodologies at all levels of education in many formal and informal settings. Moreover, I would add that in this technological and changing era, “to have” is starting to be substituted by “to know how” or practical skill, as well as creativity for lucrative innovations. However, as I will comment in upcoming sections, the globalized Neoliberalism leaves not room to have the being at the center of our priorities.

Another key concept to be deconstructed is the term “development” from the capitalism point of view. Fernandez Herrería and Sánchez Sánchez (1994: 90) consider that it generates accumulation in one part of the world at the expense of exploitation of the other, as the market generates richness for only a part of the population; therefore, Herrero Rico adds, inequalities grow in economic and social terms (Herrero Rico, 2013: 239). Analogically, Martín Gordillo denounces that in the educational process, some become “the rich”, those who triumph and pass the standard tests. Conversely, others become “the excluded”, those who do not accomplish the goals and fail the tests. This education is concerned more with teaching than learning; it does not worry about specific needs or individual differences (Martín Gordillo, 2010: 49).

Fernandez Herrería and Sánchez Sánchez (1994) add that contemporary education contributes to the deterioration of the human condition, and therefore, it needs to be deconstructed, as the expansion of human potentiality will determine the success or failure in economic, social and educative development. In that sense, these authors assert that the intuition of our interdependence as members of a global unity implies that “maltratar lo que está ‘fuera’ de nosotros es maltratarnos a nosotros” (Fernandez Herrería and Sánchez Sánchez, 1994: 93). These authors defend the vision and values of the considered primitive American Indian cultures, which believe that peace arrives to human souls when they realise about their relationship and unity to the universe and its

powers. Therefore, an ecological paradigm is proposed (Sánchez Sánchez and Fernández Herrería, 1996: 25).

For its part, Rogers (1986) presents some implicit assumptions in our educational centres that need to be deconstructed to build a pedagogy based on Cultures of Peace (Rogers, 1986: 22):

- To trust a priori that pupils learn from their teacher's methodology.
- The ability to pass an exam is the best criteria to select and judge a potentiality.
- What the teacher teaches is what the pupil learns.
- Knowledge means accumulation of facts and information.
- Pupils must be considered as manipulative objects, not as thinking and creative people.

The assessment system should also be reviewed. There is a huge preoccupation in centres to mark and classify pupils throughout history and at all educational levels, from compulsory education to university, and in most cases, it consists of passing a test as the only way to check the acquisition of knowledge. Rogers (1986) asks:

What hope does a society have if half of its population is classified as “not suitable, ineligible” by the educational system? The competitiveness in education generates exclusion, and is a clear example of structural violence as it maintains the concepts of “success and failure” to such an extent that many students show their dislike towards schooling from a very early age. Another factor of structural violence is that only the brain of a pupil is considered to be important. The rest of his or her personality, the volitional, social and ethical dimensions do not count (Rogers, 1986: 23).

At the present, I can qualify this view expressed by Rogers, asserting that, thanks to the European Union focus on competences and their assessment, there is a growing tendency in Spain to use other tools to assess, such as projects or classroom work. However, the use of tests and numerical values are still the most extended tools to assess in my educative contexts.

Additionally, Jares (2004: 28) asserts that to deconstruct structural violence it is necessary to deconstruct the social function of education, interpersonal relationships, and the processes in which socialisation and relationships are built. Jares defends that we need to be aware of the social function in the educating task. For example: the expropriation of the auto-educative function of family and each one's responsibility to self-educate; social division of work (manual or intellectual); social hierarchy reproduction; functional parking of economic dependence; and exclusion through failing or passing a standardized exam that classifies people into winners or losers.

Also, Jares focuses on deconstructing interpersonal relationships. For example: latent aggressiveness, power and coercion; school hierarchy -head teacher, principal, minister of Education, delegates, inspectors, teachers, and beadle-; merit and competition based. Finally, Jares analyses how processes of socialization are built, for example: hierarchical, one-direction, vertical, anti-dialogic communication; division and fragmentation of knowledge; cultural and anthropologic ethnocentrism (racism). Jares (2005) and Herrero Rico (2013) claim that in this type of structural violence all the educative community is implied. Therefore, all parts need to cooperate, be aware and compromise in order to prevent it. Herrero Rico also defends that there is a need for a very serious change in society's perception of children and teenagers' education, as a task of all the community and not only for teachers. The time and attention that we as parents and other close relatives spend with our children should be longer and of more quality. Also, without stress and demanding requisites or expectations, but based on sincere, meaningful and loving communication (Herrero Rico, 2013: 242). This perception is appearing in many recent publications addressed to the general public. For example, the writer André Stern asserts in a video speech at *El País* online newspaper: "there will not be peace in the Earth until we reach peace with the childhood (my

translation)” (Stern, 2019). For this purpose, he continues, adults need to change our perspective of looking at a child as an uncomplete human being to whom we need to shape, and recognize children as complete beings with all the potentiality inside.

Regarding raising awareness with a holistic vision, there are many authors that work on the topic. For example, González Garza (2009) in her book *Educación Holística. La pedagogía del siglo XXI* refers to the components of this kind of education, from spirituality, to experiences and educative practice. Didactics, learning communities, multiple intelligences, assertiveness or values transformation would be covered in her study of holistic approach. Some of these components will be studied into more detail in chapter three, when talking about tools and methodologies for the XXI century.

- Cultural violence deconstruction in educative contexts

To deconstruct cultural violence in education, it is necessary to deconstruct the explicit as well as the hidden curriculum. Educational materials should be reviewed and modified. Textbooks, discourses, games, songs, jokes, messages and images in communication media should be updated with the aim of ensuring that they do not transmit violence, prejudices, xenophobia, racism or exclusion, as well as to make sure gender roles are not reproduced (Herrero Rico, 2013: 243). In this sense, from my teaching experience I can add that some steps are being taken in that direction in the centers where I have worked. However, I sometimes perceive that the changes stay on the surface and that a deeper training and awareness among teachers and publishers should make more significant and transformative changes.

Deconstruction of Education in the Family context

Regarding families, Jares (2006) launches very interesting questions: what is the education that students receive from their families? What are we doing so wrong that

children are each time more violent, individualistic and even commit harassment? What coexistence models do we transfer? Does family education perpetuate violent patterns or does it help in Peace Education? These questions are not to make us feel guilty but to make us to reflect and raise awareness (Jares, 2006: 152).

To quickly reach this awareness through images, Herrero Rico and myself have been using a short video, *Children See, Children Do* (NAPCAN, 2006) in different seminars and teaching sessions. The video shows how children imitate parents' violent and bad behaviours. In this sense, Herrero Rico warns about the fact that a high percentage of socialization and education from childhood is acquired through imitation; therefore, we are once more responsible with our acts for the education we are transferring (Herrero Rico, 2013: 244). Another example of deconstruction of education in the family context is the following poem by Dorothy Law Nolte:

Children Learn What They Live
If children live with criticism
They learn to condemn;
If children live with hostility
They learn to fight;
If children live with ridicule
They learn to be shy;
If children live with shame
They learn to feel guilty;
[but]
If children live with tolerance
They learn to be patient;
If they live with encouragement
They learn confidence;
If children live with praise
They learn to appreciate;
If children live with security
They learn to have faith;
If children live with approval
They learn to like themselves;
If children live with acceptance and friendship
They learn to find love in the world.

Dorothy Law Nolte, From Children Learn What They Live in Arigatou Foundation (2008: 6).

In this sense, some attitudes and behaviours in the bosom of the family are negative for the education of children and teenagers. However, we can transform these family attitudes and behaviours. Jares (2006: 153-163) makes a list of many of the most important errors we can make:

- Give children freedom without limits. In Spain after Franco's dictatorship with an authoritarian and repressive education, families have changed into permissiveness and liberty without limits. This leads to capricious, whimsical and selfish children.

- Not followed norms. Families need to rely on norms and habits that make living together easier, promote democratic discipline, respect and questioning. Children need to learn to accomplish their duties on what is allowed, fair or tolerable. To say no, set limits and ask for responsibilities is key. Learners do not only have rights, but also duties and compromises.

- The myth of trauma. Many families consider they had a traumatic authoritarian education and go to the other extreme; they do not contradict and leave their children to grow without limits or compromises, but it is extremely important to correct improper, disrespectful or intolerant behaviours.

- Give my children all what I could not afford as a child. This lack of limits in consuming habits can lead to consumerism, whims, minimum effort and low resistance to frustration.

- Over protectionism. Novara (2003) asserts that it promotes a convenience and irresponsibility culture. Also it makes children unable to deal with controversy, difficulties and daily conflicts (Novara, 2003; Herrero Rico, 2013: 245).

- To be all friends instead of parents and children. Good communication, tenderness, complicity is good but parents must act as parents and not as friends.

- To yield in order to avoid the conflict. Conflicts cannot and must not be avoided. Our challenge is to learn to solve them in peaceful ways, not to avoid them. Positively faced, conflicts help to grow and mature, which develop intellectual and moral resources in children.

- To show impotence. To say: "I cannot deal with my child!". This attitude can create small tyrants. They need to live with some frustration and impediments as they are part of life.

- To confuse the problem with the person. We need to attack the problem, not the children or the learner.

- To cover up for our children when they do something wrong. If we allow bad behaviour to stay unpunished, they will reproduce them as a norm.

- To blame the school or the teachers, transferring family responsibilities to teachers.

- To lose one's temper and get violent. Instead of it, in most cases we should be able to control ourselves.

- To use violence. It shows and justifies the violent option as valid.

- To impose our ideologies, beliefs or opinions. Our children can follow different paths to their parents, we need to promote their autonomy and ability to be critical and develop their own values system.

- To show interest only regarding their studies. Instead, children's feelings, personal problems, conflicts, aspirations, daily life are as important as studies. To care about all their issues in any area of life makes children feel acknowledged.

- Finally, unequal treatment because of gender, as well as of culture or social class.

Jares (2006) also summarizes a list of negative behaviours that need to be deconstructed as they are obstacles for Cultures of Peace: to insult, threaten, accuse, make feel guilty, ridicule, and judge, see only our own position, generalize, label and use violence (Jares, 2006: 166).

Finally, Herrero Rico (2013: 248-249), inspired in Jares (2006), lists some general measures that she suggests should be implemented to deconstruct violence and war in the education of our societies:

- Peace Education must be a holistic process from school to all community life, to mass media and to popular culture, being recognised and promoted in formal and non-formal educational systems in all countries.

- Adults, teachers, parents, and the rest of the community must act as the example to be followed; we all need to learn to ask, cooperate and participate for the children's benefit.

- Editorials should publish more materials in Peace Education and make sure it gets distributed.

- Agencies that assist development should promote more elements in Peace Education in teacher training and more materials for activities on this purpose. In my proposals for further research, I also make detailed suggestion on advisable trainings for secondary teachers.

- Humanitarian agencies should make more effort to introduce conflict transformation, reconciliation and peace among refugees and people affected by conflicts.

- Education Ministries and authorities should give priority to Peace Education and take measures to systematically implement it at a local and national level.

Fortunately, this reconstruction of what should be avoided and what should be promoted when educating is being worked on and promoted by many experts. Uncountable proposals, books, videos, programs or online resources have been created addressing families, teachers, teenagers or children. For example, a relevant author who has taken action from Peace Education in that sense is Reardon (1997a; 1997b; 1997c), who publishes, through the UNESCO Publishing, some resources to help in the teaching practice in the school: *Tolerance-the threshold of peace*, which include a book with secondary-school resources (Reardon, 1997a), another book with primary-school resources (Reardon, 1997b), and two additional books including the teacher-training resources (Reardon, 1997c) with guidelines to apply the contents.

Another example from institutional publishing comes from the city council of Castellón de la Plana. This council published in 2007 a free online book called *Stop a los conflictos. Manual para el profesorado de enseñanza Secundaria* (Benassar, Solsona and others, 2007). This book surveys 171 secondary school teachers in Castellón and asks for the ten main problems that challenge coexistence. They are: disobedience, lack of punctuality, dirtying the environment, bullying, using violence with teachers and staff in the school and unjustified absences. To sum up, problems related to discipline, responsibility and respect. That is why experts advice to centres to develop coexistence norms, consensual with students and have foreseen consequences when they are not followed. The book also advises families to become more involved in school life, as they cannot resign from educating. That involvement promotes a better coexistence climate (Bennasar Solsona and others, 2007).

Addressed to teachers, there are plenty of free online publications like *Education 3.0, Real influencers*, as well as websites like *RED de Docentes Latinoamericanos*, or *The Guardian Teacher Network*. In addition, the educative magazine addressed to

teachers *Aula* (in Spanish) *Guix* (in catalán), publishes many educative innovations and experiences. For example, the Educative Coaching practice implemented by Herrero Rico to introduce Flipped Classroom in her university teaching practices or the Educative Coaching practice that I conducted to implement cooperative learning in my secondary lessons (Herrero Rico and Segarra Adell, 2017). All these online and printed publications keep educators updated on the latest scientific findings, successful experiences, new methodologies, resources, tools or courses in education that are very helpful and applied in order to deconstruct old teaching practices and introduce these new ways to interact and teach as suggested by Jares and Herrero Rico.

An interesting example that addresses both teaching and parenting is the informative book *Padres brillantes, maestros fascinantes*, by Cury (2010), a Brazilian psychiatrist and writer. Cury (2010) describes family and school realities and the most common mistakes that we as educators tend to make. Afterwards, he comments on how memory and learning evolves and works in human nature and he continues with ten concrete proposals for parents and ten for teachers to improve the way we educate. He concludes studying the role of those professions that are involved in education. From the Indian revolutionary guru called Osho, Martín-Santos Laffón (1999) translates the work *Osho. El libro del niño. Una vision revolucionaria de la educación infantil*. This is an informative book addressed to general public, and through living examples, gives advises to parents on how to approach the different stages of their children and how to educate them. At the end of the book, the author also suggests meditative practices as a very positive ingredient for a healthy and happy life.

Other examples addressing parenting training on how to educate their children are the short free videos in Spanish provided by the psychologist and coach Fernando Pineda on his youtube channel (*Fernando Pineda Psicólogo y coach*, n.d.). Some

examples of videos are: *¿Cómo disciplinar con cariño?*, *¿Cómo educar niños con amor y disciplina?*, *¿Cómo Educar niños de 6 a 12 años? Técnicas para educar según la edad*, or *4 Pilares que necesitan tus hijos para detonar su potencial*. Additional examples are the online video courses offered by *Niños de Ahora* (González and Flores, n.d.). They teach through short videos, audios and worksheets the methodology created by themselves, two parents named Gaby González and Luis Carlos Flores. They are a couple who have their own children, and they are also psychologists. They explain a very accessible methodology based upon Montessori, Waldorf and other inclusive methodologies.

Regarding materials targeting teenagers, I have been recently using some short videos in my classes from the educative project *Nada será igual* and my students loved them. It is a project that fights against bullying at school and promotes positive values for teenagers. It was created by Victor Antolí, director of the EMTC (Escuela Municipal de Teatro de Castellón and Aula Cine and TV) as a final school project. What I find more interesting about this project is that the characters are teenagers and they represent daily situations that are very close to the lives of my teenager students. In each video, they show an abusive or misleading situation that is causing suffering to teenager. In short, the teenager characters readdress the situation through a positive transformation with the help of his or her friends. I really like that no role is showed as the bad or the good character and there are no losers, all them make a reflection and there is a small transformation into a more positive behavior.

Deconstruction on how we interact with ourselves

Once studied the deconstruction of the different kinds of violence in educative contexts and with families, I consider very important to raise awareness on the individual

dimension of all the parts that intervene in the educating process. As many authors suggest, including Dewey (1997), Freire (1970; 2006b), Montessori (1928; 2008), Martínez Guzmán (2001; 2015), París Albert (2009; 2017; 2018a), Marina (2010), Comins Mingol (2010), or Herrero Rico (2013; 2017), I consider crucial to know ourselves and for this purpose, to be literate on Emotional Education. Therefore, as authors like Goleman (1996), Cohen (2001) explain, if we have developed our emotional intelligence, we will be able to recognize which are our thoughts, our feelings, and our physical sensations in front of each situation. Also, we will be able to anticipate our probable our reactions in each circumstance. In other words, if we take the time to reflect on why do we feel, think or act in a certain way in front of, for example, certain stressful situations, we will learn about ourselves. Linking this self-knowledge to the deconstruction process suggested by REM approach for Peace Education as proposed by Herrero Rico (2013), the concrete deconstruction that I suggest is:

- Thoughts: to deconstruct our knowledge about past events, the processes that lead to them, taking into account and recuperating positive, silenced, caring parts, and raising awareness and deeply analysing the causes of the use of the three kinds of Galtung's classification of violence in the past and its connection to the present.

- Past and present believes: to deconstruct them and raise awareness on the fact that they have been culturally built. Question them and get aware on how they can be reinterpreted to build more aware, wide, fair and caring cultural patterns, as Herrero Rico (2013) or Jalali (1991; 2009) defend.

- Emotions and feelings: in the past and in the present, to study how they affect the way that we think, communicate or interact and the actions that we overcome, as Comins Mingol (2009) pinpoints.

- Communication: to deconstruct how we communicate with others, the words that we use and their effects and reactions in others when we pronounce them, as deeply studied by Martínez Guzmán (2001) or Nos Aldás (2010a). Also, to reflect on the language that we use to talk to ourselves and how powerful transformations we can reach if we change them into positive, as proposed by Ruiz (1998), Tolle (2001; 2006), Cury (2010), Rosón (2012) or Seligman (2002; 2005).

- Actions: what we do, review our past actions and think in advanced about the future. In this sense, I suggest a deep reflection on our past actions and their consequences, not only for us or our close context, but for far away contexts (directly and indirectly), as well as for future generations of life in the Earth, as suggested by Harris and Morrison (2003), Lederach (2005; 2007) or Bajaj (2008). The knowledge and awareness that rises from this analysis will help us to build a new way of looking at things and taking action.

Just to mention a possible example, in the field of sustainable economy, I would suggest governments and media to support the *Earth Charter* principles and to promote deep and meaningful changes in our Western cultural paradigm. The main changes suggested are that the highest values in our societies should be those that lead to modest sustainable caring and balanced ways of living, as claimed by several authors such as Amartya Sen (2000), Martínez Guzmán and París Albert (2006), González Esteban (2010); institutions like the UNESCO; or many NGO's like *Save the Children*, *Greenpeace*, *Oxfam*, *Amnistía Internacional*, or *Fundación Vicente Ferrer*, among others. Consequently, with these new sustainable paradigms, society would support business that are truly sustainable and promote these values, as González Esteban (2010) defends. However, to reach this goal of prioritizing the value of caring sustainable economy, we need to think in advanced about their consequences. These

carving economic practices would drastically reduce consumption, and consequently, they would also reduce the size of many sectors of industry; their benefits and their number of employees in many countries. Therefore, we need to think in advanced for appealing, motivating, fair transitions to the companies, workers and social agents implied in this change of paradigm. In a practical example, if we want the plastic pollution to be eradicated, we need to think about the transition process for all the involved parts in the process, so that they have their wellbeing granted. It is the same for energetic transition, textile, automobilistic or food industry among many others. In this sense, I consider that the study of future projection of our potential present actions is very worthy and should be taught at all levels of education, as suggested by Harris and Morrison (2003), Lederach (2005) or Bajaj (2008).

Another possible example of taking action taking into account thoughts, emotions and communicative interaction refers to the way that we look at the existing problems in our context, for example with the depopulation process of the countryside in Spain, which is a subject that has recently risen up in the media and among politicians. In this case, as an exercise to exemplify the reconstruction process, I propose the following possible change of perspective: What if each city would have links to small villages and rural areas that are nearby and they set some collaboration agreements? For example, what if each rural area offered in usufruct some of its lands to the city citizens so they have the option to grow their own crops? In this way, a relevant number of urban populations might build significant links to the countryside inhabitants, their context and their way of living. These interactions could contribute to a transformative process in the society of both urban and rural areas: awareness, solidarity, widen perspective and community feelings. In so doing, engagement in projects that helped rural areas development might arise, environmental awareness on

urban people, as well as change in values and world perception in all the involved parts may occur. This example of deconstruction and creative change of perspective is only an idea that I have developed to model the possible process of deconstruction.

Once finished the deconstruction process, we can go further and learn skills that allow us to modify those thoughts, feelings and actions so that we act in a way that is balanced, assertive, creative, and even proactive. We would alienate our expected outcomes with the appropriate steps to reach there. In so doing, we would benefit ourselves and also the ones with whom we interact. In this sense, I consider that it is essential that we as teachers learn and transversally or explicitly teach the tools of Emotional Education and Educative Coaching. These tools will improve the connection and interactions with our students and among them. If we also learn and practice body caring tools such as Mindfulness or Yoga, the benefits in raising awareness will raise. These four tools will be widely explained in chapter three.

In this sense, I would like to conclude the analysis on the deconstruction process, emphasizing the individual and close dimensions of a person. In the following section, when referring to contexts, I will deepen into the different dimensions that intervene in a person's development following the Ecological Systems Model, as proposed by Bronfrenbrenner (1979).

Therefore, focussing on the individual and close dimensions of a person, I consider essential to deconstruct our inner perception and the way in which interact in the world with others and with nature. This deconstruction would be consistent with Freire's (1970; 2006b) suggestion of the oppressed building their own praxis to liberate themselves, building their own world. However, I perceive Freire approach as mainly acting on the rational dimensions of a person and his or her inner narrative. However, I suggest going beyond and also deconstructing our emotional, physical, and spiritual

dimensions as human beings. In this sense, I want to highlight how useful can be that we as teachers practice in our daily life these tools like Mindfulness, Yoga, Emotional Education or Educative Coaching and get trained to teach them in our daily lessons. In so doing, we set the basics for peaceful, democratic communication and interactions among our students. If we add to those teachings the awareness component with critical research on the world affairs and the unfair conditions that many times regulate our societies as Freire proposes, the deconstruction process will be deeper and more meaningful for our students.

As for families, I would advice more explicit dedication to care about children-parent relationships, the time and quality of them, and the awareness and commitment of families to learn the skills that we need to improve our relationships, as suggested by Jares (1999), Comins Mingol (2009), Herrero Rico (2013) and many parenting schools. Also, I think that students need to be aware, get their responsibility and be eager to train in those skills that can help them to deconstruct and rebuild more peaceful relationships with their peers and with their families. This opinion is consistent with the outcomes of my applied research on my close network vision the educative system and the role of students. Further and detail information will be provided on that study in chapters five and six. However, I mention here the summarizing figures that show these results: From chapter five, *Figure 5.3. Visions on educative system (Complaints)*; *Figure 5.4. Visions on educative system (Ideally)*; and *Figure 5.6. Students' qualities*. From chapter six, *Figure 6.3. Visions on educative system (Complaints)*; *Figure 6.4. Visions on educative system (Ideally)*; and *Figure 6.6. (Students' qualities)*.

2.1.3. Reconstruction of Education to make peace(s) from REM approach: Dialogical Participative paradigm

2.1.3.1 Introduction to Reconstruction

Once ended the deconstruction, we start the reconstruction process. According to Herrero Rico (2013: 230), the REM approach of Peace Education reconstructs new paradigms and thinking models to rebuild Cultures of Peace through a critical, inclusive, cooperative, participative and democratic education, which will be grounded on the dialogical-participative paradigm. This methodology is applied to the three main components on Education: contents, methodology and setting or context. It is founded in an applied perspective of observation; Herrero Rico's self-experience as a pedagogue and researcher in Peace Education, as well as on a process of analysis, comparison and deduction.

Herrero Rico (2013: 231) asserts that any methodology that aims at being consistent with REM approach needs to be compatible with the concept of peace, -excluding direct, indirect and structural violence-, and it requires that the explicit and hidden curriculum were coherent. Also, the REM approach claims the need to transform the school as an institution: from being manipulative to being a coexistent space where human beings feel free for a creative and autonomous action. Therefore, school would be a place to learn but not a rigid institution, a place where there is more communication among people and each one of them can control their own lives and environment. This implies deep changes in society, new social relations and different living styles, as Freire (1970; 2006b) suggested.

Herrero Rico (2013) urges that we also need to deconstruct the neoliberal globalization process in the educative system. As Jares (2005) asserts, this kind of

globalization has introduced market laws in the classrooms: privatization, competitiveness, individualism, exclusion, ideological interests, consumerism, educational processes become products, neutrality or objectivity. In this context, education is perceived as a commodity, educational centres become companies and students are customers. Moreover, taking into account Fernandez Herrería's (1994: 143) insights, this author adds that the school is an instrument that reproduces the society and its class division. Traditional education reproduces the material distribution of individuals into two poles; also, it introduces a bourgeois ideology. A social change is required for a non-violent authentic Peace Education according to that author. This change is also supported and promoted by Jares (1999: 177).

The REM approach of Peace Education proposes a reconstruction in the school and with the family after the deconstruction seen in the previous sections. Herrero Rico (2013) grounds this process of reconstruction putting into dialogue the proposals of different authors: the reconstruction components of Jares (2006); Harris and Morrison's (2003) paths to build peace; Jalali's vision of citizenship (2009); Martín Gordillo's (2010) and Fernandez Herrería's (1996) insights on issues like the role of teachers and students or the curriculum; the need of recognition of Honneth (1997); and, finally, the importance of care as suggested by Comins Mingol (2009).

Starting with the key components for reconstructing education in the school, Jares (2006: 165-166) describes them as summarized in the following chart:

Chart 2.6. Key components for reconstructing education in the school Jares (2006: 165-166)
1. To engage in dialogue, to actively listen and to use respectful language.
2. To spend time and energy to build a peaceful and healthy coexistence, as well as democratic, respectful, happy relationships.
3. To set a framework of norms that peacefully regulates coexistence.
4. To learn to non-violently solve conflicts, keep calm and propose peaceful solutions, focus on the problem and not on the person.
5. To express feelings and care about affectivity.
6. To respectfully correct with tenderness.
7. To apologize when we make a mistake.
8. To act with coherence to norms and criteria.
9. To negotiate and mediate in daily conflicts resolution. Look for solutions and respectful agreements.
10. To defend one's positions respecting the other party's feelings.

(Chart of my own creation)

Herrero Rico (2013: 250) summarizes all these requisites asserting that the reconstruction proposed in REM approach would be, using Martínez Guzmán's (2001, 2005; 2009) terminology, to recover the abilities that we have as human beings to build Cultures of Peace. Herrero Rico suggests carrying out this reconstruction through formal, non-formal and informal education. In terms of Fernández Herrería and Sánchez Sánchez (1996), it implies substituting passivity, conformism, dogmatism, inflexibility and conservatism or the illusion of certainty by preparing new generations to embrace scientific-technological, personal, environmental, biological, social and political changes with critical thinking and solidarity (Fernández Herrería and Sánchez Sánchez, 1996: 111). Harris and Morrison (2003: 15-25) propose different ways to rebuild peace, such as justice, conflict transformation, politics, institutions building, sustainability or Peace Education among others. These forms have already been summarized in the first chapter, when defining the different types of peace. Among all of them, REM approach focuses only on Peace Education (Herrero Rico, 2013:250).

In the context of Peace Education, an applied proposal for conflict positive transformation in educative settings comes from Iglesias Calo (2008), in *Educar pacificando. Una pedagogía de los conflictos*. This book reflects upon intrapersonal conflict and self-pacification from the transcendental dimension of human beings. There, he analyses social conflict, its structure and some skills and strategies of mediation and negotiation to peacefully regulate it. Then he deals with the conflict with nature and he urges to build peace with our ecosystems. Finally he offers dynamics and playful resources for collective and cooperative educative work, such as theatre, role and provoking games or text analysis.

From my perspective, the reconstructive process is the most empowering tool that we as teachers can share with our students. In my daily practice, I constantly work on raising awareness and challenging my students to reconstruct their past, their beliefs about themselves and the world, their capabilities and even their goals in life. For this purpose, I explain my own example and use some techniques grounded on Educative Coaching. After this process, many students assert they feel motivated, aware, with more control on their own life and destiny, and engaged to work for the benefit of the group and their community.

2.1.3.2. Reconstruction in educative settings

Herrero Rico (2013) suggests reconstructing the educative process through different principles and practices: 1) through a participative-dialogical democratic and transforming approach; 2) by promoting an egalitarian, inclusive, cooperative education; 3) by introducing a curriculum that is decentralized, flexible, co-educative and respectful to diversity. To these three proposals, I add an additional insight to be

taken into account, which is 4) Taking into account the role of teachers, parents, and students to in the reconstruction process.

1) Participative-dialogical democratic and transforming approach

Jalali (2009: 94) asserts that the concept of citizenship is nowadays perceived as those rights and duties that an individual has in his or her relationship to others. It implies to live between the tension of being a free individual and, at the same time, to be part of a society as a whole that exceeds individual will and action (Freire, 1970:54; Herrero Rico, 2013: 251).

The REM approach of Peace Education as proposed by Herrero Rico (2013) promotes the learning of a critical and democratic citizenship. Taking into account the work of Jares (2006), this approach aims at the democratization of schooling centres and structures in order to grow democratic and participative people (Freire, 1970; Herrero Rico, 2013: 251). The suggested tools and methodologies that I mention in chapter three contribute to this democratic and participative change. Among them, I would specially highlight the quick and relevant impact that Educative Coaching or Cooperative Learning could have if they were applied not only among students, but also among the organizational structures of the educative centers.

Otherwise, Martín Gordillo (2010), also sees participation in three ways:1) to take part by voting or electing representatives or alternatives; 2) to take part, daily and actively in civic, political and communitarian life with social compromise; and 3), to be part, as a new identity focussed on future projects (Martín Gordillo; 2010: 44-45). In this sense, the methodologies of Project Based Learning and Community Service Learning could help to raise this compromise and to empower students to positively transform the community where they live to make it closer to their ideal community.

Additionally, Celestin Freinet (2005) also deals with the purpose of building that democratic and critical citizenship. For that aim, this author suggests some techniques such as classroom assemblies, work plans, a cooperative or a classroom library. Those techniques promote autonomy, cooperation and co-responsibility (Herrero Rico, 2013: 252). As mentioned before, in chapter three of this work, there will be a more detailed explanation on some of these techniques, tools and methodologies. Moreover, chapters five and six go deeper into my personal experiences using some of these techniques for the deconstruction and reconstruction purposes of REM approach.

2) *Egalitarian, inclusive, cooperative education*

As already mentioned in the contents section, Honneth's (1997) classification of three kinds of recognition (of the body, of rights and of different life styles) will be a very relevant content for REM approach. This recognition will be the grounding to promote equity and inclusion of all human beings as valid interlocutors in the formal, non-formal and informal educational systems (Herrero Rico, 2013: 252).

In this sense, Jalali (2009: 102) quotes Derrida explaining that we need to acknowledge the universal other. This implies that any other person before being my particular friend is my universal friend. Therefore, we are expected to accept all people with no conditions, and not just because we share ideologies, family links, community or socio-cultural symbols. If exclusion exists it is due to the inability to acknowledge and value others by what they mean by themselves to us, no matter if we do share or not any identity aspects with them. According to Jalali, this exclusion threatens self-affirmation of the involved parts. On the contrary, to feel included implies that the other does not feel inhibited to express his or her interest or judgments over ours (Jalali, 2009: 102).

To reach this inclusion feeling, school needs to become a communication community where we learn in the teaching-learning process through active participation, free expression and cooperation. A sincere dialogue without absolute truths is necessary. In this sense, REM approach, using Martínez Guzmán's (2001; 2005a; 2005b; 2006; 2010; 2015) terminology, defends that the expert-learner relationship needs to get broken and substituted by a reciprocal, egalitarian and inclusive educational process (Herrero Rico, 2013: 254).

On his part, Martín Gordillo (2010) adds that the teacher role is to boost educational interaction by considering diversity and specificity of each student. The student role is to actively, responsibly and critically participate in his or her own learning (Martín Gordillo, 2010: 48). In contrast, Fernández Herrería and Sánchez Sánchez assert that students and teachers should relate as people without assuming particular roles (Herrero Rico, 2013: 254). These affirmations are also consistent with Rodríguez Rojo and Orozco Gómez (2014: 91-93) who defend the horizontal, democratic communication and interdependence of teachers and students in the classroom.

The REM approach for Peace Education proposes that the teacher not only transfers a limited preset knowledge, but to help students to build their own personal knowledge, integrated in a real experience, which can constantly be amplified. Teachers are also learners and students also teach. Internal, intuitive, emotional and spiritual experiences of students need to be considered as a vital context for the learning process. Learning is considered as a journey and not a product. This focus will be positive for conflict transformation any time a conflict arises (Freire, 1970: 54; Herrero Rico, 2013: 254).

Regarding how to learn, REM approach does not focus on rote methodologies with lectures and books, but more applied, experimental and cooperative practices. Team work, classroom dynamics, tales, legends, popular culture histories, students' and teachers' own experiences will be some examples. As Gandhi (2003: 95) suggests, these ways remain much deeper in the learner brain and are life-long lasting learning experiences. School needs not only books, but highly engaged teachers who are cooperative in the learning-teaching process and who teach through example. Also, debates, discussions, applied practices, moral dilemmas and cooperative games are proposed in the REM approach to generate cooperation, inclusion, participation and citizenship, group creation and a good atmosphere in the classroom. All these components contribute to avoid hierarchy, promote communication and there are neither winners nor losers (Freire, 1970: 65-69; Herrero Rico, 2013: 255). In this sense, Gandhi (2003: 95) gives an example of the educational experience of Tolstoy Farm, in Johannesburg, South Africa which follows those principles.

3) *Curriculum that is decentralized, flexible, co-educative and respectful to diversity*

Structural violence remains behind the hidden curriculum and is non explicit, assert Fernández Herrería and Sánchez Sánchez (1996). They explain that the hidden curriculum might be defined as those aspects that happen as a consequence of daily practice, which issues are considered relevant, what kind of learning relationships are reinforced, what purpose is aimed at in research, how things are proposed and carried out and what personal and social connotations are made (Fernández Herrería and Sánchez Sánchez, 1996: 85).

REM approach takes into account the need of constant review of the curriculum, its contents, educational practices, how social representations are set to avoid institutionalized racism, prejudices, stereotypes and exclusion. This Peace Education approach includes the needs and voices of all socio-cultural groups, and considers gender issues. It takes into account international, national and local most up-to-date concerns. For this purpose, the REM proposal for the curriculum is based on the insights of different authors including Rupesinghe (1999), Martín Gordillo (2010), Jares (2005; 2006), Comins Mingol (2009), (Cortina, 1997) :

- A decentralized perspective that according to Rupesinghe (1999) allows participation of all involved groups: specialists in education, parents, teachers and students, community and political leaders (Rupesinghe, 1999:73; Herrero Rico, 2013: 257).

- Flexibility is needed according to Martín Gordillo (2010: 48) in the fields of knowing, making and valuing the world outside school, as well as the value of use in an integral and functional training.

- Respect to diversity, Jares (2006: 13) proposes to deconstruct hate, the concept of enemy, fear, fundamentalism, lies, corruption or dominium among other violent concepts, as they do not facilitate a peaceful coexistence.

- Promote coeducation and eliminate gender roles, as it is still present in the explicit and hidden curriculum. According to Comins Mingol (2009: 214-215), care as a value taught to all human beings and not only as a female value, no gender roles reproduction in text books, subjects and pedagogical contents to avoid prejudices and stereotypes, without avoiding exclusion of other cultures such as the Arab or Gypsy ones. In her book *Filosofía del cuidar. Una propuesta coeducativa para la paz*, Comins Mingol (2009) suggest to teach using novels per se since childhood and all along the

educative process, as she says that narrative stories of people sharing their life experiences teaches empathy, creativity and is the path to learn to love others. She even links it with the idea suggested by Adela Cortina which I find a very interesting insight for our stressed societies:

Las más de las veces, las depresiones, los malos humores vienen motivados por el agobio que produce no vislumbrar salidas para nuestros problemas. Por eso, la piedra filosofal para salir del mal paso, para convertir en serenidad la amargura, consiste en idear alternativas viables (...) (Cortina, 1997: 86).

Also, Comins Mingol (2009) suggests model roles of care from the part of the teachers, as well as having the chance to practically apply and learn care during class time in school. Critical thought, fair environments, and the solution of moral dilemmas are further educational tools that Comins Mingol suggests.

On his part, Jares (2005), inspired in Paulo Freire, highlights the need of joy, happiness, optimism and hope as one of the most essential requisites in education. He considers that education, in the same way than hope, is a future project that requires devoting oneself to others to start new options and paths. In his own words: “la educación, como la esperanza, es por definición un proyecto de futuro. Una entrega a los demás para construir y reconstruir caminos y posibilidades” (Jares, 2005: 259). Later, he continues: “¡ay! Y es que la enseñanza presupone el optimismo tal como la natación exige un medio líquido para ejercitarse. Quien no quiera mojarse debe abandonar la natación; quien sienta repugnancia ante el optimismo, que deje la enseñanza” (Jares, 2005: 260).

To build and develop hope, Jares (2005) suggests some educative strategies: to look for the truth; emotional alphabetization; an alphabetization on nonviolent social fight and dealing with conflicts nonviolently; teacher’s compromise in projects of change and improvement (active participation in NGO’s, associations, positioning in certain social conflicts, etc.) as well as teacher’s consistency between the values that we

promote and our professional and social practices; accepting difference and compromising with the most needed ones; grounding classroom educative work on community and improvement projects; spreading the knowledge of social conquerors throughout history to sow hope and empower students to transform their world; finally, to offer different choices apart from -sometimes terrible- figures (Jares, 2005:277-285).

Most of Jares' suggestions have become teaching methodologies and tools that are already being successfully applied in many educative settings. For this reason, and due to their relevance to help to transfer REM approach theoretical framework into teaching practice, I have decided to dedicate a complete chapter, which is chapter three to expand on some of these tools and methodologies, as I have already mentioned in some occasions along this work.

4) Taking into account the role of teachers, parents, and students to in the reconstruction process.

Once studied all the aspects that Herrero Rico (2013) suggests to reconstruct in educative settings, I consider necessary to pinpoint the relevance of the adults who are involved in the process of education and how these adults feel, think and act in front of this process. Many authors study this role of adults in education, including some that I already mentioned like Montessori (1939; 2008), Freire (1970; 1993; 1999; 2006b), Jares (1999; 2006), Harris and Morrison (2003), Lederach (2007), Comins Mingol (2009; 2015), París Albert (2009; 2018a; 2018b; 2018c), Segarra Adell (2009), París Albert and Herrero Rico (2017), Herrero Rico and Segarra Adell (2016), De la Torre (2017) or Bolmida (2018), and others that will be studied in detail in the coming chapter three, like Finkel (1999) or Giráldez and Van Nieuwerburg (2016).

Regarding teachers, my perception in the formal educative settings where I have worked is that many teachers are aware and complain about the curriculum contents, students' behavior or organizative carences, coinciding with most of the perceptions described by Freire (1970) and later by Jares (1999). In front of these carences, some teachers from my close context including myself, we acknowledge our lack of resources to teach in a participative, student-centered, inclusive way. We admit that, in most of the cases, we were educated and have been trained with teacher-centered practices, and for that reason, to change our teaching patterns makes us feel unconfident, uncomfortable and challenged. In this situation, I have observed some centers in which some innovative teachers started this process by themselves, and in recent years, more team actions in which a group of teachers, supported by the center leaders, are introducing these new methodologies. In any case, they felt many times overwhelmed by the amount of extra work, lack of time and follow up or support to implement these changes. Additionally, they claimed that the curricula and final requirements of the course had not been adapted to these new methodologies yet. Therefore, I coincide with many authors like Dewey (1997), Montessori (1928; 2008), Freire (1970, 1999; 2006b), Jares (1999), Finkel (1999), Cury (2010) or Giráldez and Van Nieuwerburg (2016) regarding the need to change the way that formal education is taking place, the role of teachers and the methodologies that are being used. In my close educative context, I consider that despite actions are been taken in that direction in the last two years, much more time and resources need to be dedicated to persuade teachers about the benefits of these methodologies, to train us, and to give supportive follow up during the first years of their implementation, as well as to create collaborative teams to conduct the change.

As for parents, I have heard many complaints and also many hopes in the new inclusive methodologies. Also, my perception is that we -I include myself as a mother-

feel sometimes overwhelmed with our daily life and many of us think that no one teaches us to be a good mother or a father, that the way in which we were educated does not work at the present and we want to improve it. As Jares (1999) and Comins Mingol (2009; 2015) suggest, I sincerely think that the crucial role of parents needs to be reviewed in our Spanish society. As Jares and Comins Mingol, I consider that some actions should be taken to raise awareness among parents on how crucial are the decisions that we make, the way that we act in front of our children, how we interact with them, and the amount of time that we spend with them in meaningful connection (not only for nurturing and practical issues). From my perspective, to raise this awareness, to show and teach us parenting models, to teach us communication skills and to create supportive communities of parents would be very positive to accompany the process of reconstruction. However, I consider that this requires time, and for that purpose, as Comins Mingol (2009) claims, all the society should be involved: from political authorities, favourable legislation, or companies practical support with flexibility and economical support to their workforce who are parents.

Finally, the role of students in this reconstruction is also crucial. As Montessori (1928; 2008), Freire (1970; 1999; 2006b), Honneth (1997), Harris and Morrison (2003), Martínez Guzmán (2001; 2015), Finkel (2009), or Herrero Rico (2013) defend, students should feel empowered to claim for these changes in an assertive way, they can take their responsibility and engage in the process, as their future depends on it. For that reason, students' perspective, if well grounded, is a milestone and needs to be at the core of the reconstruction process. For this purpose, again, awareness and engagement are essential. The risks that can prevent students from being balanced and aware are, as Jares (2009), Benassar Solsona and others (2007) or Bolmida (2018) warn, the

distractions of this society like technological devices, drugs, alcohol, and also the lack of motivation and hope for the future.

2.2. Methodology of the REM approach for Peace Education adapted to Secondary School regulations in Spain and in Comunitat Valenciana

Since some years ago, Spanish and Comunidad Valenciana regulations for Secondary Education have included the focus on competences learning, inclusive, participative and active methodologies. For this reason, I add the present section, where I pinpoint the most relevant norms and how they affect the curriculum as well as the methodologies, objectives, planning and assessment in secondary education.

In 2015, the Spanish Ministry of Education, Culture and Sports published in its order ECD/65/2015, of January 21st, the *Marco General de las Competencias en las Aulas* (which I translate as General Framework of Competences in the Classrooms) (Ministerio de Educación, Cultura y Deporte, 2015). This was a document created by the Dirección General de Evaluación y Cooperación Territorial and the Subdirección General de Ordenación Educativa. Its aim is to clarify the focus on competences and how to transfer it into classrooms. In the European context, since Lisboa Council of Europe in 2000, European states set the strategic goal of becoming a competitive economy of knowledge through education. In 2006 the European Parliament and the Council of Europe published the Recommendation on Competences (European Parliament, 2006), defined Key competences and the need that they should be acquired by the end of compulsory education. In this context, the *PISA (Programme for International Students Assessment)* has been developed based on the idea that a successful student life depends on the acquisition of a wide variety of competences, not only retaining knowledge but extrapolating what they have learnt to new situations and

contexts. For this purpose, the Commission for Strategy 2020 aims at improving educational results through an integrated focus on competences and reduction of school dropout. Additionally, it also aims to guarantee the acknowledgement of the required competences to continue further education or enter the work market in all general, professional, superior and adult education, including formal and non-formal education (Spain. Ministerio de Educación, Cultura y Deporte, 2015: 5).

In fact, the European Commission has published different reports where it analyses these goals for 2020 for Education and Training and its degree of achievement in overall figures (European Commission, 2012; 2018a), and with a detailed analysis country by country (European Commission, 2018b). The European Union main goals for 2020 where: to reduce early leavers from education, to generalize early childhood education, to raise the levels of recent graduates, to reach higher levels of tertiary educational attainment, to reduce underachievement (focusing on reading, maths and science) and to increase adult participation in learning. According 2018's report, most of these goals were almost accomplished in average (European Commission, 2018a: 2-3). In the concrete case of Spain, it is close or over the European average in most of the key indicators, but not on the indicator of early leavers, which continues to be a much higher percentage than in the European Union average (European Commission, 2018b: 271).

In order to reach these main goals, in the 2012 report by the European Commission, it was asserted that European Union members are set in a transformation of their educational systems and the main challenges to overcome are: 1) a more strategic focus to improve students' competences, 2) greater support to develop transversal competences, 3) the ability to deal with low performance in key skills (maths, mother tongue and sciences), 4) improve student motivation to learn maths,

science and technology and start university degrees in those fields (European Commission, 2012). Also, recently in 2018 the European Parliament has published updated recommendation from the ones published in 2006, to better suit the needs of the present society (European Parliament, 2018).

In the national context of Spain legislation, the Organic Act 2 2006 of 3rd of May on Education (in Spanish *Ley Orgánica de Educación*, hereinafter *LOE*) included the key competences in non-university studies (Spain. Jefatura de Estado, 2006). This law was modified by the Organic Act 8/2013 of 10th of December, for the Improvement in Education Quality (in Spanish *Ley Orgánica para la Mejora de la Calidad Educativa*, hereinafter *LOMCE*) (Spain. Jefatura de Estado, 2013). This last law from 2013 emphasizes a curriculum model based on competences. This affects all the educational agents, which include public administrations, educational centres and families. On its part, at a low hierarchical level, and developing the main guidelines of the *LOMCE*, the Royal Decree 1105/2014, of 26 of December, for Secondary Education and Baccalaureate defines the goals, competences, contents, learning standards to be assessed and assessment criteria. Additionally, Educational Administrations and Educational centres will be able to complement the curriculum and procedures to teach and assess competences (Spain. Ministerio de Educación, Cultura y Deporte, 2015:6-7).

Spanish state regulations have set seven key competences for non-university education: Linguistic communication, maths competence and basic competences in science and technology, digital competence, learn to learn, social and civic competences, initiative and entrepreneurial spirit, awareness and cultural expressions. To support the development of the law, the order ECD/65/ 2015 of 21st of January, sets the relationships between competences, contents and assessment criteria for Primary

and Secondary education (Spain. Ministerio de Educación, Cultura y Deporte, 2015: 7-8).

In this sense, Spain. Ministerio de Educación, Cultura y Deporte (2015) defines competence as “a combination of cognitive and socio-affective resources that allow to efficiently solving a situation in a certain context (my translation)”. This implies knowledge of theories, concepts, principles, etc.; also, of know-how abilities, procedures or skills; and finally, to know how to be, which includes values, norms or emotions. Through transversal tasks and in specific contexts, knowledge is put into action.

For all the process to be operative, the Royal Decree of 2015 emphasizes the need of standards of assessment that integrate the key competences. Additionally, new concepts are set to help to understand the relationships among all the steps and components of the educational process:

“Maps of curricular relations”, which is a relational structure between objectives, contents, assessment criteria, learning assessable standards and key competences, for each subject or area. These maps are created by the educational administrations as a base to develop didactic programming, didactic units, and assessment.

“Area or subject profile” is the learning assessable standards in each area or subject.

“Competence profile” is the set of learning assessable standards from different areas or subjects that relate to a specific competence. This profile shows to what extent each area or subject contributes to the development of that particular competence.

As for the teaching programs, the new regulations of the LOMCE (Spain. Jefatura de Estado, 2013) require that educative centers adapt institutional documents to

it, working with the faculty. Also the didactic programming needs to be a team work where there is an explicit mention of how each area and subject contributes to develop specific key competences. In so doing, the competencies relationships are set in advance and can be assessed. Also, the methodologies applied need to contribute to the competences development along the whole life.

Educational centers have the freedom to choose those methodologies that best suit their specific characteristics and needs. However, teachers should take a role of counselor, promoter and facilitator in the students' process of acquisition of competences. This process will take place while students are solving problems or working on tasks that involve the use of their knowledge, skills, attitudes and values. Also, attention to diversity, respect for different learning styles and rhythms must be taken into account in individual, cooperative and collaborative tasks (Spain. Ministerio de Educación, Cultura y Deporte, 2015:12).

For those purposes, reduction of bureaucracy and models of educational programming are needed. Also, to create networks to share models of educational programming or didactic units that show classroom experiences based on competences would be very helpful (Spain. Ministerio de Educación, Cultura y Deporte, 2015: 13).

Regarding classroom management, this 2015 legislative publication asserts that teachers need to use the methodologies that better adapt to the particular context of their centre in terms of resources, characteristics of their students, as well as the wider family and social contexts. The needs that MEEC find in that sense are (Spain. Ministerio de Educación, Cultura y Deporte, 2015: 14):

Chart 2.7. Classroom management needs of change according to MEEC (2015:14)

1. Need to introduce more active methodologies which will be contextualized, participative and social. They will engage students in the learning and use of knowledge and abilities in real contexts (Task Based Learning, service learning, mobile learning, collaborative learning, problem solving learning, flipped classrooms, etc.).
2. Methodological flexibility.
3. Tasks with social impact where students apply what they learn.
4. Methodologies that promote abilities, self-esteem and self-concept of students.
5. Common methodological approach in the centers through faculty agreements.
6. Organizational changes that promote collaborative learning.
7. Methodologies that promote the use of TIC.

(Chart of my own creation)

All the previous needs and proposals are totally consistent with REM approach proposals for the improvement of the educational system in Spain.

Regarding assessment, it also needs to focus on competences. This means that changes need to be made in the way that assessment takes place in the classroom. There exist some protocols like COMBAS (*Integración Curricular de las Competencias Básicas*), developed by the Ministerio de Educación, Cultura y Deporte, that work on that sense. Also, this Education Ministry asserts in its legislation that external international, national and regional assessment needs to be implemented. The identified needs in assessment, according to the Ministerio de Educación, Cultura y Deporte (2015: 16), include:

Chart 2.8. Needs of changes in assessment according to MEEC (2015:16)

1. A unique process of assessment based on assessable learning standards for areas or subjects and in key competences.
2. Some assessment techniques for formative assessment like portfolios, observation scales, interviews or rubrics.
3. Software that makes marking tasks easier for teachers.
4. Set the needed measures to assess students with specific needs.
5. Inform educative community and families about changes in curriculum and assessment.

(Chart of my own creation)

I consider that the standardization of procedures and what is going to be evaluated can be positive for students and teachers to know in advance what is going to be assessed as well as their progress. Also formative assessment will raise responsibility and awareness of the learning process. These measures democratize the relationships among students and teachers as defended by, among others, Freire (1970; 2003; 2006) or Jares (1991; 1999).

To attend diversity and inform families about assessment are also positive measures that are coherent with what the REM approach as proposed by Herrero Rico (2013) suggests for evaluation. However, the application of many external tests (international, national, regional) is not that positively perceived from the REM perspective and other authors working on Peace Education, as it promotes competitiveness and work market orientation at the secondary education stage, when values like effort but also inclusion and cooperation, as well as self-value are otherwise supported.

Finally, regarding teachers' training, legislation from the Ministerio de Educación, Cultura y Deporte,'s highlights the importance that the initial training for teachers includes new active methodologies. Additionally, it is very important to make sure that teachers have acquired the standards on key competences that will be required of students by the end of their secondary education (Spain.Ministerio de Educación, Cultura y Deporte, 2015: 16). These new guidelines follow the recommendations and insights of the European Commission regarding the requirements in teachers core competences for its goals for 2020 Education and Training (Caena, 2011). In this sense, I would like to add a personal observation from my constant contact with just-graduated colleagues. I have asked many of them about the new knowledge, methodologies, ICT resources and classroom management techniques that they have learnt in their Masters

in Education. Most of them tell me that they have learnt quite a few of these tools, but not deep enough or with experiential practice. They sometimes do not feel confident to implement these new methodologies in class, or they assert that it only works in well-behaved classes. Also, I ask students and I am surprised when they tell me that their relationship with young newly-graduated teachers is sometimes distant and not always as democratic as it could be expected among the new generations of teachers.

As for permanent training of teachers, the Board of Education of the European Commission asserts that the teaching profession must embrace continuous learning in contents, techniques and methodologies to innovate (Spain.Ministerio de Educación, Cultura y Deporte, 2015: 17). However, it does not get into details on how to do it and the resources that need to be invested to accomplish that goal. From my observation and conversations with colleagues in secondary centers, many teachers are taking updating courses each one in their areas of interest or according to what he or she considers more relevant or useful for their teaching practice. However, the large amount of groups and tasks that each one of us needs to manage in our daily task limits our actual possibilities of recycling our skills and teaching practices. Even if we attend the courses, we sometimes do not have the energy and time left to actually acquire and actively implement these new practices. Moreover, it has been perceived as an individual process, and rarely as a team task where we support each other. However, I have perceived a positive change in that sense of team training and teamwork during the last two school years in the high schools where I have worked.

Finally, to improve teaching quality and efficiency, the legislation from the Ministerio de Educación, Cultura y Deporte, suggests that teachers' training programs need to be assessed. Also, initial teacher training needs to be reviewed to adapt it to twenty-first century learners. Teachers' permanent training on teaching key

competences is also essential. To conclude, the report also considers relevant to prioritize the training model of a centre for quality and efficiency purposes.

Again, these recommendations on initial and permanent training coincide with REM approach suggestions as proposed by Herrero Rico (2013) to improve teachers' performance in the classroom and get learning communities engaged in Cultures of Peace. Certainly, happier, more participative, loving, conscious, creative and skillful students will leave these kind of classes. In this sense, the present PhD thesis considers this teachers' initial and especially permanent training as crucial in the reconstructing process of education. For this reason, more insight and suggestions on the topic of teachers' training in methodologies and tools for the XXI century will be included in the upcoming chapters and in my final reflections for further research. Still, I consider important to mention here that one of the keys is on how an effective and transformative training can match into the assignation of resources that high schools have in terms of time, money and human resources, which is reflected in concrete public budgets. A deep study in this issue in other research works would be interesting.

Finally, as a closing remark I would like to add that at the moment of writing the present PhD thesis, the mentioned legislation (Spain.Ministerio de Educación, Cultura y Deporte, 2015) that sets the relationships between competences, contents and assessment criteria for Primary and Secondary education in Spain is still in force. However, since the 26 of October until the 10th of November 2018 the Socialist government opened a Prior public consultation on a preliminary draft Organic Law to amend the current Law on Education (Ministerio de Educación, Deporte y Cultura, n.d.) The aims of this prior public consultation were, among others, to undertake reforms that restore equity and eliminate competition among educative centers, and subjects. Regarding competences, they suggest they need to be on the basics of the

assessment criteria to reach an integrating curriculum, while the present curriculum depends on learning standards that promote control and uniformity. Therefore, from this consultation we can observe that a process of change is open and it might move towards a wider support to promoting the growth of each person according to their capabilities and skills and promoting the development of competences that will be useful to them and help them to live a happy and joyful life, positive for their community.

2.3. Conclusions of methodology in the REM approach of Peace Education

This section on REM methodology has analysed the Deconstruction-Reconstruction Methodology as suggested by Herrero Rico (2013). It first defined the terms deconstruction and reconstruction, and then it went into greater depth into each one of them. It referred to the deconstruction of war and culture of violence and then, the deconstruction of traditional education. It entered into detail with this last one, explaining the presence of direct, structural and cultural violence in school contexts and the need to deconstruct it from the school context as well as inside family settings.

Afterwards, the section continued explaining the reconstruction process, by proposing a dialogical and participative paradigm as proposed by Martín Gordillo (2010). This process, following Herrero Rico's (2013) insights, will be participative-dialogical, democratic and transforming. Additionally, it will promote egalitarian, inclusive, and cooperative education. Finally, it will support curricula that are decentralized, flexible, co-educative and respectful to diversity. Moreover, to the proposal of Herrero Rico (2013), I add the need to pay attention to the role of teachers, parents and students in this deconstruction-reconstruction process. I consider that it is essential is to raise awareness, to support and to train all them in order to reach

meaningful positive transformations in education. The section concludes referring to the REM approach for Peace Education adapted to Secondary school regulations in Spain.

With this deep review of REM approach methodological principles, I become aware that they are consistent with the methodological approach that I aim to follow in my daily teaching practice and they enlighten some aspects that I had not taken into account before. Still, I perceive them as good general guidelines, but I feel the need to try to consolidate them into applied proposals to be used inside the classroom. For this reason, the coming chapter three will widely extend on concrete methodologies and tools consistent with the REM approach contents, values and methodological principles.

However, to conclude the analysis of the REM approach for Peace Education, once studied its core contents and methodologies, it is essential to deepen into the context in which we aim to apply it, as explained in the following section.

3. REM APPROACH CONTEXTS: CONTEXTUAL CONDITIONS IN REM APPROACH

The REM approach of Peace Education sets its starting point in a critical view for the present educative system to propose a new one. To this new educative system, the contextual conditions will be essential. Therefore, contexts according to the REM approach of Peace Education will be based on dialogue, communication, dynamism and interaction. Moreover, to study the contextual conditions, Herrero Rico (2013: 264) suggests exploring four main dimensions: 1) formal, non-formal or informal settings; 2) intercultural and interreligious contexts where recognition, respect and pluralism is promoted; 3) interactive, participative, democratic and free contexts; finally, 4) Cultures of Peace, as a medium as well as an end. To explore deeper into these four dimensions of contexts for Peace Education, Herrero Rico appeals to the works of Arigatou

Foundation (2008), Jares (2006), Marina (2010), Blasco, Bueno and Torregrosa (2004), Rupesinghe (1999), Iturríoz Leza (2002), Amar (2002), Bouling (2000), Rigao (2004), L'Albate (2001), and the grounding philosophical approach that permeates all the aspects of REM approach, Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010). Once studied the contexts as proposed by Herrero Rico (2013), I will add a fifth dimension of study taking into account the Ecological Systems Model, as proposed by Bronfenbrenner (1979).

3.1. Formal, non formal and informal contexts or settings

Formal settings are considered to be those present in officially regulated education, taught in schools and compulsory education institutions. Non-formal settings refer to education linked to non-official institutions, such as non-compulsory education, community groups, youth associations, religious communities and other organizations of spare time. As for informal settings, they include the rest of educational contexts: family, friends, neighbours and workmates (Arigatou Foundation, 2008: 36).

Looking at the interactions among formal, non formal and informal settings, Jares (2006: 151) asserts that families, institutions and educational centres need to collaborate and understand each other because: 1) they share the common goal of educating their children or students; 2) education is a complex and difficult process which requires cooperation and the transfer of similar discourse from all the areas implicated in education; 3) family and educational centres need to balance the media influence as well as the influence among equals, which are very powerful and efficient at certain ages; 4) families' implication in educational centres contributes to quality in education.

Herrero Rico (2013: 265) adds that we know that violence and war are socially learnt skills which can be changed depending on the kind of education that we receive.

Therefore, we need to transform together violent culture, accusation and mutual distrust to transform it into a collaborative, trusting culture that promotes co-responsibility in the education of future generations. Also, many authors coincide to pinpoint that no matter which education is applied, the contextual conditions should promote individual freedom (Tagore, 1933; Tolstoi, 1978; Rousseau, 1975; Dewey, 1971; Montessori, 1949; Freire, 1969; 1970; Chomsky, 2010). Moreover, Marina (2010: 125) asserts that we are born dependent, not free, and that liberty is something that we need to learn. Herrero Rico (2013: 265) comments that this affirmation supports a pedagogy that, according to Fernández Herrería, contributes to human liberty, responsibility, creativity and solidarity. The contexts that will contribute to those aims are those which engage in experience, cooperation, deal with individual and social problems, discussion, introspection and the recognition of others (Arigatou Foundation, 2008: 28-29).

To link the analysis of formal, informal and non formal settings to the present work, I would like to pinpoint that the main focus of the present doctoral dissertation is on formal education in secondary settings. However, as suggested above by the different mentioned authors, I also consider that the collaboration and understanding must be present among formal, informal and non-formal education.

3.2. Intercultural and interreligious contexts

Herrero Rico (2013) deepens into the relationships and interactions between and among cultures and religions in educative contexts through different authors, including Arigatou Foundation (2008), Blasco and others (2008), Rupesinghe (1999), Iturríoz Leza (2002), Boulding (2000) and Amar (2002; 2010). Appart from these authors's insights and Herrero Rico's reflections and contributions, I will enrich this section mentioning some additional works on intercultural communication, as communication

in intercultural contexts will have a crucial role in the applied part of this doctoral dissertation.

Starting with the insights of Arigatou Foundation, they assert that intercultural and interreligious teaching-learning processes contribute to diversity, dialogue and communication with others. Arigatou Foundation (2008: 21) highlights the relevance of defending, nurturing and propitiating the growth of shared values among people. In this sense, this foundation appeals to the responsibility of religious traditions to teach the respect to others' beliefs, promote openness, look for commonalities among religions, and to promote inter-religious education, not learning in isolation, but in relation to others' beliefs. Finally, Arigatou Foundation (2008: 16) concludes that in so doing, religious traditions will promote the acknowledgement of the commonalities and challenges that we all share as human beings (Arigatou Foundation, 2008: 16).

In this search for the shared commonalities among the different cultures of the world, Blasco, Bueno and Torregrosa (2004) explain that the Universal Declaration of Human Rights in 1948 also set the basics for intercultural and interreligious education. Also, in a more recent work, these authors mention the effort of the European Union to promote intercultural and interreligious interchange through the Socrates program, which aims at preparing students for living in a society which is diverse in cultures and languages, promoting solidarity and preventing racism and xenophobia (Blasco others, 2008: 21; Herrero Rico, 2013: 266). To update this information, I would like to add that in recent times the European program *Erasmus+* is taking place to widely extend this cultural interchange also at the level of secondary school students (Educaweb, n.d.).

As for the REM approach of Peace Education, Herrero Rico (2013: 266) highlights that, to the REM approach promotes and celebrates contexts which are intercultural, interreligious and interdisciplinary, where people from different origins,

cultures and religions are welcome. Herrero Rico (2013) grounds this defense in the idea of Rupesinghe (1999: 74), who asserts that the interaction of this diversity enriches all parts engaged and helps to develop intercultural and democratic societies. However, continues Herrero Rico (2013: 267), along history it has been believed that homogeneity was good, easy, and comfortable. Also, that it links us to others. This homogenizing belief is at the bases of social, economic and political systems, nation-State, law and education. In the name of this homogeneity, wars, injustice, exclusion, identity and dignity infringement from minorities and other violent actions have been made and justified. For this reason, Herrero Rico claims that we do need to build heterogeneity to change things and build Cultures of Peace. This implies to harmonize and potentiate ourselves like the members of an orchestra, as we all are part of the same universe or humanity. In that sense, Herrero Rico (2013: 268) asserts that education should not only tolerate or respect linguistic or cultural diversity, but it should promote it. She defends Iturrío Leza's posture, who asserts, "others' poverty does not enrich us, richness of others does not make us poorer" (Iturrío Leza, 2002: 71). They add that governments, institutions, even NGOs come with premade solutions, with the intention to teach and not to learn, when "no model has to imitate, but from all of them one can learn" (Iturrío Leza, 2002: 72). With these words Iturrío Lez aim to express that we can find our own unique solutions thanks to the reflection on others' problems and solutions. Also, this author considers that we need to rebuild a new normative horizon on the future we want to accomplish.

3.2.1. Interreligious contexts

Regarding interreligious contexts, the REM approach for Peace Education aims at the respect towards different religions, and Herrero Rico (2013) summarizes and

compiles the values and guidelines that are commonly accepted at an international religions and civilizations. For this purpose, she takes into account Arigatou Foundation's proposals (Arigatou Foundation, 2008: 21):

- To promote value systems that focus on an harmonious and worthy coexistence, as well as solidarity among people from different social, ethnic, religious, cultural or ideological origins.

- To promote a respectful spirituality towards other religions, looking for a mutual comprehension and interaction among creeds. This sharing will enrich each religion's culture.

- To cultivate a peace culture that prepares human beings as agents for change and peace builders.

Therefore, Herrero Rico (2013: 274) concludes that the interreligious context promotes four ethic values: respect, empathy, responsibility and reconciliation. It leads to a constant process of individual and collective learning. However, as Rigao (2004:230) pinpoints, we know that in the name of religion, lots of conflicts have started and are still alive today. But religion has been introduced to regulate life of humanity, according to the norms of virtue and piety. In that sense, extremism when interpreting a religion is very dangerous and it has to be mitigated from Peace Education. Arigatou Foundation suggests four premises to avoid these dangers (Arigatou Foundation, 2008: 16-17):

1. All religious traditions have to make sure that the values and faith that they teach are in a context of respect towards others. Therefore, they teach to live in a plural world.

2. They need to emphasize plurality, honesty and compassion towards others among their values. These values can be promoted from early childhood.

3. The need to look for common aspects and at the same time to acknowledge differences. Show humanity and interdependence in our faith.

4. “Interreligious education” as the learning in relationship to others and not in an isolated way. In other words, to have a grounded knowledge of one’s own faith and an appreciation of others’ beliefs and mutually shared aspects.

Arigatou Foundation (2008: 16-17) concludes that all these premises lead to a life that does not discriminate because of faith reasons. We all share common experiences: birth, death, joy and pain. We are all looking for answers to certain existential questions. Following these premises, Herrero Rico (2013: 277) adds that REM approach can be applied in any interreligious context, as it is focused on respect and interaction. She highlights that spirituality is an attitude question, a way to relate to others, to nature and to our own life. Therefore, rather than with theory, we can understand our own traditions and can meet religious and non-religious people through our daily attitudes and actions. Herrero Rico’s perspective for the REM approach promotes an interreligious learning that will raise the quality of education in a consistent way to the four basic principles proposed by UNESCO through the *Delors’ report* (1996), which support to learn to know, to learn to do, to learn to live together and to learn to be, as Arigatou Foundation explains (Arigatou Foundation, 2008:18; Herrero Rico, 2013: 277).

Regarding interreligious contexts in secondary education in Spain, I observe from my nine years’ experience in different public secondary centers, that there is a lack of a consistent content in the curriculum that teaches some basic knowledge of at least the most professed religions in the world. Also, I miss the teaching to recognize the other, i.e., a deeply rooted, meaningful and sincere recognition and respectful questioning towards any other religious expression or cultural pattern. In my opinion,

teaching of that kind of inclusive contents is necessary to raise awareness and recognition grounded on historical and cultural knowledge and beliefs. Moreover, I also consider essential to train secondary students on communication and emotional skills to promote empathy, compassion, and sincere understanding and collaboration among students with different religious beliefs and cultural patterns.

3.2.2. Intercultural contexts

As for intercultural contexts, Herrero Rico (2013: 268) links them to Peace Education taking into account the words of Blasco, Bueno y Torregrosa (2004), who assert that we need intercultural contexts that bring a critical knowledge of our own system of values and beliefs. Cultures in contact imply learning and enrichment. However, Herrero Rico also considers the insight of Iturríoz Leza (2002), who claims that, though cultural integration and adaptation are necessary to survive, it also implies that every person has to fit his or her own behaviour to others and vice versa, which means that true adaptation can only be reciprocal, and dominance and submission need to become interchangeable and collaborative (Herrero Rico, 2013: 269).

Herrero Rico (2013) continues explaining that in front of the dangerous homogenizing process that promotes monocultures, as Boulding (2000) and Amar (2002) warn, the cyber culture has arisen. The digital era through interactive webs, blogs, wikis, chats, etc. bring heterogeneity, flexibility, interculturality and diversity in every aspect. We can have access to different voices and beliefs, we can know the closer and the further realities or cultures, as well as we can also have conflict and to question our perceptions and beliefs. The coexistence in cyberspace, asserted Herrero Rico (2013: 270), is apparently respectful, and up to the date when Herrero Rico developed her approach, it was not perceived as colonization, as it is the mass media. From the educational prism, Amar (2002: 81) affirms that the techno knowledge has

risen, and modifies learning styles into a more active, and responsible process. It is also a reflexive trial as there is a need to look for, select and evaluate two kinds of information: theoretical, as there is a need to synthesize it; and pragmatic, looking for how to apply it. Therefore, techno knowledge promotes skills and competences like learn to learn, how to organize, interpret information and to promote capabilities to improve the reality. Additionally, cyberspace encourages cohabitation, respect, dialogue, connection and participation among all mankind, there is a democratic plenitude or fullness as opposed to the constitution of the ghetto.

Unfortunately, I have to add a remark to Amar (2002) and Herrero Rico's (2013), as at the present, at the end of 2019, we already have experienced some examples of manipulation of cyberspace in order to misinform societies and change the results of government elections, or the use of the information in the web for multinational companies business profit, which not always promote interculturality but classification and polarization of people. Also, some publications are warning about the fact that the addition in the use of cyberspace is affecting negatively the learning processes of students all the ages and not always promotes democratic and respect values, but rather competitiveness and homogeneization.

Still, I consider interesting to rescue Omar's (2010) suggestion of a postcolonial perspective regarding Interculturality. This author emphasizes the concept of hybridity as a daily and common reality in all cultures, which can be used as an analytical and educative tool to transform cultural and identity traits. In his words: "El valor de este enfoque reside en transformar la hibridez, siendo algo cotidiano y común en todas las culturas, en una herramienta analítica y educativa que promueve y resalta los elementos híbridos inherentes en todos los procesos de formación y transformación cultural e identitaria" (Omar, 2010: 180-181). This author explains that this hybrid approach

would imply a new ideal of subjectivity in a more interconnected world to build identity in a more constructive way, promoting inter and trans-cultural and peaceful dialogue. To educate on this, imagination is essential, going beyond nation concept towards post-national communities socially and culturally open. The aim here is to acknowledge the hybrid nature of all cultures and identities, and therefore, ethnic, cultural or gender differences become communication and interchange bridges, and not walls of hostility, domination and exclusion (Omar, 2010: 181).

From the REM approach, Herrero Rico (2013: 272) rescues Interculturality as the fundamental perspective under which all human beings acknowledge each other as equals (Díe, 2012), and at the same time diverse and unique. Each person has its own history, experience, privileges and disadvantages inside their own social context. Prejudices and stereotypes are overcome to open a new path where differentiation without discrimination or devaluation of “the other” is possible. For this purpose, according to Dirnstorfer (2008: 27-28), it is necessary to admit and not reject others’ perspectives but to preserve our own vision with a dialogue of realities. The focus is to understand cultural differences as the result of historical relationships between groups and their experiences, not to cement or build differences.

Returning to the broader scope, Herrero Rico (2013: 272) suggests that dialogue is the only way of understanding among peoples, religions and languages. Interculturality implies the creation of spaces where all people can express their view in an open way, and later they can be critically analyzed regarding any dominant or discriminatory perspective. In a playful way, each one reflects on his or her own beliefs and focuses on thinking about a justice awareness that questions any legitimating of discrimination or violence. Herrero Rico (2013: 273) concludes that, in Spain, there is a trend to accept that cultural and linguistic diversity does not restrain progress or

communication among communities, but it is an enriching factor. From the REM approach, we require of cultural diversity to build together, through mutual recognition and questioning, a normative horizon of peaceful coexistence. However, at the present, six years after Herrero Rico's words, I sadly need to remark that in Spain we are living a territorial crisis in Catalonia in which this acceptance of cultural and linguistic diversity is challenged and there is a burning political and social conflict. Also, non tolerant political discourses are spreading in Spanish society.

3.2.3. Communication in intercultural settings

As mentioned above, communication and interculturality are essential for the application of the REM approach that this doctoral dissertation suggests in the coming chapters. These two ingredients will be especially highlighted in chapters five and six, when I will refer to my experiential life history and an important part of the experiences narrated will deal with communication and intercultural issues and settings. For this reason, I have decided at this point to briefly review some works that link intercultural contexts and communication from different perspectives, including different philosophical and conceptual approaches, several dimensions in intercultural communication, some applied proposals to teach interculturality into the classroom, or interculturality in media communication.

Regarding philosophical approaches, Panikkar (2004), in his book *Pau I interculturalitat. Una reflexió filosòfica*, reflects upon philosophy as a way to overcome vertical and horizontal barriers, about interculturality as dialogue. He also refers to the concepts of language, communication, challenge, trust, inner peace, harmony, cultural disarmament, religion or traditions to solve world affairs, pardon or reconciliation. As for education, Abdallah-Preteuille's (2001) perspective deals with the concepts of

culture, multiculturalism, interculturalism and intercultural education, in his book *La Educación Intercultural*. Finally, as a conceptualization of intercultural education in concrete settings, Molina (2008) edits the book *Alternativas en educación intercultural. El caso de América Latina: la educación intercultural y bilingüe*, that offers an overview of intercultural education in Latin America to move towards concrete experiences of intercultural bilingual education in Catalonia, Peru, Mexico, Argentina, and Brazil. The book concludes with some insights on politics and proposals for the future.

Moving to the study of concrete aspects of communication in intercultural settings, there are some books that train teachers and instructors on different aspects to take into account regarding intercultural interactions. Among these books, I would like to pinpoint *Intercultural Competence. Interpersonal communication Across Cultures*, by Lustig and Koester (2005). It is a very complete manual for teachers and instructors to teach intercultural competence in university or professional settings. This manual, in its first part highlights the relevance of economics, technology, demographics and peace to reach intercultural competence. In part two, Lustig and Koester define communication, cultures and intercultural communication. Going into depth, the book defines the components of cultural patterns, which are beliefs, values, norms and social patterns. Later, it introduces different taxonomies that help to classify cultures: Hall's High and Low-context cultural taxonomy; Hofstede's cultural taxonomy that includes individualism, uncertainty avoidance, power distance, masculinity versus femininity and long-term versus short-term orientation. Then, it defines cultural identity and its biases, from ethnocentrism, stereotyping, prejudice, to discrimination or racism. Also, the book deepens into the effects of intercultural contact, dominance and subordination, attitudes and outcomes of this contact. In part three, the book deals with verbal and non-verbal

codes in intercultural communication. The fourth part of this manual explains the relevance of intercultural competence in interpersonal relationships, and provides with some examples in some contexts, like health care, business or education. Lustig and Koester conclude their work explaining the potentials of intercultural competence, referring to ethics, universal or not values and questioning if ends justify means.

Another work that studies communicative traits in intercultural settings is the book *Comunicación y Cultura. Propuestas para el análisis transcultural de las interacciones comunicativas cara a cara* by Raga Gimeno (2005), which mainly focuses on the communicative details of trans-cultural communicative interactions. This book describes the data generated from the interaction, taking into account the verbal uses, paralinguistic, time and space distribution. Also, it refers to a socio-communicative interpretation, considering equality and conflicts, types of cultures. Finally, the book provides some examples in different settings like friends' conversations, a maths class, or threats at the door of a pharmacy. Also the edited manual *Intercultural Discourse and Communication. The Essential Readings*, by Kiesling and Bratt Paulston (2005), deals with intercultural discourse. This is a manual addressed to university students or academics. In its first part, the book introduces theoretical concepts like Dell Hymes' model of Interaction of Language and social life, ethnography of speaking, interethnic communication, etiquette, multilingual societies, construction of social identity, or sociocultural norms. In its second part, the book introduces cases of intercultural communication. Part three deals with identity issues and part four concludes with implications through two examples. The last example that I would like to mention regarding the study of communicative traits in intercultural settings is my applied research study named *Immigrant students "success". Factors that influence Muslim female teenagers' adaptation in a predominantly male Spanish school environment*

(Segarra Adell, 2009). It consists of a field research that studies how Muslim female teenagers adapt to a secondary school where most of their mates are male. The work sets a theoretical framework based on three theories on Intercultural Communication and analyses, from an ethnographic perspective and mainly using the technique of the recorded interviews, how the girls feel themselves and are perceived by their acquaintances. The main variables were: being understood, being valued, being respected, appropriate and effective behavior and academic success. The outcomes of the study showed that some of the keys for these successful cases were resilient, sociable and adaptable personalities, as well as supportive environments.

In the field of applied proposals to teach Interculturality in secondary educative settings, Toro and Tallone (2010), in *Educación, Valores y Ciudadanía* compile values and guidelines as it is suggested by international organizations and scholars to promote more democratic societies and citizens. Also López and Arànega (2003) write, *El mundo en Guerra. La educación para la paz. Propuestas y actividades (3-12 años)*, a book that deals with the understanding of wars and the didactics to the social sciences, as well as with solidarity proposals and applied worksheets and activities for primary and secondary school.

There are also works that combine theoretical and applied approaches to intercultural communication. One example is the book is *Aprendiendo a ser iguales. Manual de Educación Intercultural* coordinated by Díe (2012), which compiles theoretical contents regarding diversity, pluralism, multiculturalism and interculturality and different models of intercultural education. Also, it refers to immigrant families, educative contexts, teachers, primary and secondary education, non-formal education. Moreover, the book includes examples in Spain like the article from Nuria Serrano that refers to the experience of the Gypsy people, the academic excellence of the Centro de

Formación Padre Piquer in Madrid, located in a humble neighborhood crowded of immigrant people. The concluding chapter of the book refers to intercultural education and assessment as key criteria for quality in teaching.

Another interesting example that combines theoretical and practical work is the book *Transforming Education for Peace* edited by Lin, Brantmeier and Bruhn (2008). This book includes four main parts. The first part compiles applied experiences dealing with Peace Education through intercultural, multicultural and cross-cultural efforts in different countries. The second part deals with applied experiences that work on promoting a culture of peace through Peace Education for transformation. Part three analyses the challenges and promises of Peace Education in evaluation, content or drama teaching among others. Finally, part four refers to new paradigms for Education for Peace, including universal love and reconciliation values.

Finally, in the field of how the media deal those topics that concern intercultural interactions, I would like to pinpoint the work *Comunicando para la solidaridad y la cooperación. Como salir de la encrucijada* coordinated by Burgue and Erro (2010). This book deals from epistemology to educate in a solidarity culture, the third sector referring to NGO's of development and their links to communication. In a similar trend, the book *Migraciones y cultura de paz: educando y comunicando solidaridad*, edited by Nos Aldás and others (2012) includes insights in migration and Peace Education. For example, it moves since the direct reference of REM approach from Herrero Rico (2012) to school coexistence through intercultural education, the Romanians' migrations to Castellón or world citizenship coexistence through education and social change. In its second part, Nos and others' book exemplifies social imaginaries regarding colonialism, media discourses, images, prejudices and stereotypes in different contexts of the world.

I consider that this exploratory review on different perspectives to approach communication in intercultural contexts shows the wide range of aspects that need to be considered when dealing on how people with different cultural patterns interact, and how this affects educative settings and it needs to be taken into account. In the application of the REM approach for Peace Education, many of these aspects will have a very relevant role to play and will be at the origin of many misunderstandings, conflicts and challenging situations of my personal life as will be described in chapters five and six.

To conclude the section about intercultural and interreligious contexts, I would like to remark that, from my personal experience and my observations on other people's behaviour, many times we are not aware on how these two dimensions (the cultural and the religious patterns in which we have been raised up) have a deep and strong influence on our beliefs about ourselves, the world and our interactions with it and with other people. As many authors have studied, those beliefs will, in many cases, condition the way that we think, feel, act and interact. Therefore, I consider essential to raise awareness on how limited and partial is a person's perspective and how crucial is to be skillful in having empathetic, flexible and positive interactions with others in order to widen our perspectives and flourish all together in our close and far networks, starting from a meaningful and sincere mutual recognition as suggested by Honneth (1997; 2007), París Albert (2009; 2018a) or Comins Mingol and París Albert (2010). For that reason, in chapter three I will propose several tools and methodologies that promote awareness and inclusive interactions in educative settings.

Additionally, I also consider interesting a final reflection: As mentioned before, differences and conflicts may potentially be more significant between and among people from very different cultural and religious backgrounds. Nevertheless, if I put into

dialogue my personal experience (living and visiting different countries and also coexisting in different context inside the same country), with different approaches and theories on interculturality and cultural patterns, I consider that we also need to be aware and pay attention to the specific cultural patterns of each person family, social group, school, village or town. I mention this because I argue that the lack of tolerance and recognition can also be very present among people who share many cultural traits but focus on their differences for destructive purposes. For that reason, I have added at the end of the section of contexts, the analysis of contexts from Bronfenbrenner's (1979) *Ecological Systems Theory*, which also takes into account all these different dimensions from the closer to the further contexts of an individual.

3.3. Participative and Interactive environment

Herrero Rico (2013) asserts that the REM approach of Peace Education develops in 2.0 contexts, which implies participative and interactive environments. This term comes from the terminology of Martín Gordillo (2010). Using a techno scientific metaphor, the web 1.0 corresponds to internet starts. At that point, users were passive spectators. Web 2.0 is a more updated version where new ways of social interaction have been developed, participative interaction and horizontal dialogue is common among any users (Martín Gordillo, 2010: 46-47; Herrero Rico, 404-405).

Even more, with the speed at which technology advances, I consider that we can make the REM approach of Peace Education jump into 3.0 contexts, which add further levels of interaction and participation and therefore, wider possibilities for fruitful interconnectedness that can contribute to sew collaborative nets and to work together for the common good at a much deeper and elaborated level. In fact, in chapter three I will extend on these possibilities in the use of ICT resources.

3.4. Cultures of Peace

Cultures of Peace are the required contextual conditions that the REM approach of Peace Education aims at generating. In order to better understand their meaning, I consider Boulding's (2000) definition of *culture of peace*:

A peace culture is a culture that promotes peaceable diversity. Such a culture includes life ways, patterns of belief, values, behaviour and accompanying institutional arrangements that promote mutual caring and well being, as well as an equality that includes appreciation of difference, stewardship, and equitable sharing of the Earth's resources among its members and with all living beings. It offers mutual security for humankind in all this diversity through a profound sense of species identity as well as kinship with the living earth. There is no need for violence (Boulding, 2000: 1).

From this definition, Herrero Rico (2013:278) extracts the key concepts that characterize a culture of peace and that have already been reviewed in this chapter:

- Diversity and appreciation of difference
- Recognition of different living styles
- Values
- Mutual care
- Wellbeing
- Equality
- Equitable distribution of resources
- Human security
- Identity
- Kinship with Nature
- Non-violence

In contrast to these ideal values, L'Albate (2001: 31) asserts that we have created a schizophrenic society as it comprises two contradictory parts: the first part values conflict, mainly in the economic and political field or at the macro-context level between states or social classes; war and crimes are accepted as normal and natural; conversely, the other part values consensus and agreement among people in the moral and educational field, the micro-context, between individuals or in small groups, but only inside the groups one belongs to. In the first paradigm, the only option for society to survive is through coercion and dominium; men are evil (Hobbes' logic). In the second paradigm, survival depends on cooperation and agreements, humankind is good (Rousseau logic) but is corrupted by society (Herrero Rico, 2013:278).

In the field of education, Herrero Rico (2013: 279) claims that this dichotomy has prevailed. According to L'Albate (2001), some pedagogues like Freire or Lederach evaluate conflict not assuming the negative perception of humankind, and defend to educate in the consensus, agreement and the interchange of values. However, in the economic and political fields, the conflict paradigm has prevailed, with some of the ideologies from Hobbes, Machiavelli or Marx. For this reason, education has acted as a tool to maintain the dominium context and status quo and not to a peaceful change. It is really necessary to liberate pedagogy from the role of power reproduction to a balancing role between conflict and consensus as proposed in the REM approach of Peace Education. Therefore, Herrero Rico (2013: 280) concludes that the REM approach considers that we are not genetically determined for violence (Hobbes paradigm) or for pacifism only (Rousseau paradigm), but she highlights the relevance of Peace Education to develop our capabilities or potentialities to make peace(s) through a peaceful conflict transformation and consensus. The contexts where these capabilities and potentialities are made possible represent the Cultures of Peace.

However, a peace culture requires effort, will and responsibility. Also, it needs to be cultivated with care towards human beings, nature and life (Martínez Guzmán, 2001; Lopez Martínez, 2006; Herrero Rico, 2013). In this sense, Boulding (2000: 146-147) proposes the building of Cultures of Peace grounded in new partnerships among women and men, children and adults. I would like specially to pinpoint here, in the context of Peace Education, her proposal of youth-adult partnering. Boulding asserts that:

The concept of partnership involves an assumption of significant two-way sharing of responsibility and problem-solving capability, and also mutual empathy. However, we face a huge gap in moving from rhetoric to reality about youth-adult partnership because there is so little social awareness of how much children and youth know, how much they have to contribute in terms of social problem-solving. (...) Yet (...) significant numbers of children, youth, and adults are bridging them and forming deeply meaningful partnerships based on a common concern for humanity and for the earth itself (Boulding, 2000: 146-147).

Also, Herrero Rico (2013:280) pinpoints here that the Cultures of Peace are a medium and an end itself, as a context of peace culture is required but is also aimed as a normative horizon. From the REM approach of Peace Education, these Cultures of Peace transform structures that promote violence by sensitizing them, training people in responsibility, compromise and personal challenge and engagement for peaceful social action.

From my perspective, a nice way to teach the path towards these Cultures of Peace could be with a practice suggested by Elise Boulding, that Harris and Morrison (2001) suggest to apply in a classroom with children, teenagers, adults or in any other context. Boulding suggests asking the students to think back one hundred years from the present and imagine how life was at that time. Then move one hundred years into the future. Boulding suggests imagining changes and how successful have peace activities been. In so doing, peace educators become the changes we are looking for. Apart from

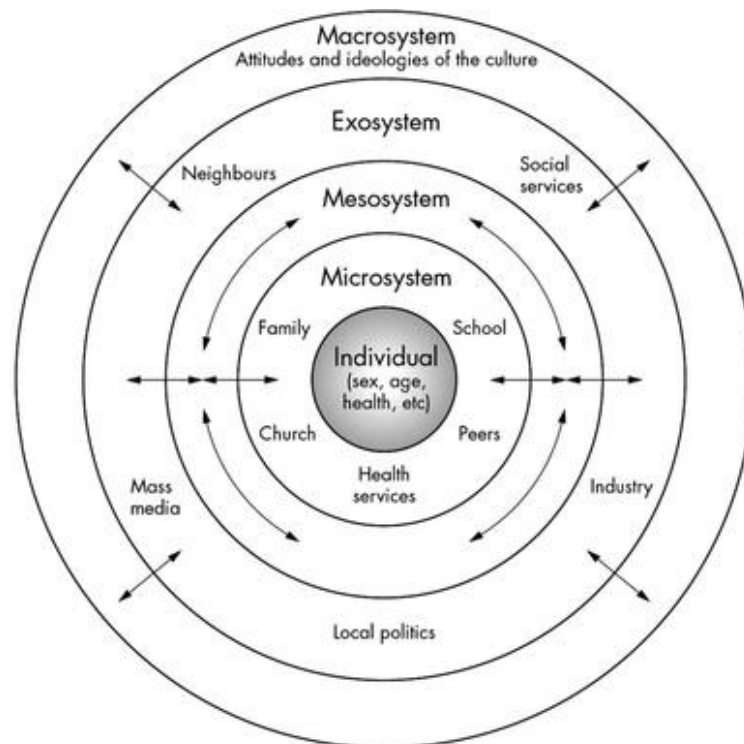
this short example, in chapters three and four, I will refer to concrete experiences that are contributing to generate these contexts of Cultures of Peace. Also, chapters five and six include some of my own life experiences in many different contexts and some reflection upon how I try to promote these Cultures of Peace. Finally, also in chapters five and six, my acquaintances' perspective will sometimes refer to situations where Cultures of Peace are perceived and other situations that would benefit from them.

3.5. Ecological contexts in secondary settings

As mentioned before, apart from Herrero Rico's (2013) classification of contexts in the REM approach for Peace Education, I would like to add another perspective at how to look at the contexts and their interactions, inspired in the ecological paradigm by Bronfenbrenner's (1974; 1976; 1977; 1979) with his *Ecological Systems Theory* and his updates (1994; 2005). I suggest looking at this approach because Bronfenbrenner's framework is frequently used to refer to the development of individuals through network education and the shared responsibility in education (Ryan, 2007).

This focus on individuals' development in networks and the responsibility of education are milestones in the present PhD thesis. In fact, this dissertation specifically focuses on, on the one hand, Peace Education and teenagers development at their secondary education stage, and, on the other hand, the field work which studies my personal development through my life history, which is shaped by interacting contexts as Bronfenbrenner suggests. In fact, Bronfenbrenner's (1994: 39-41) framework considers that humans' development is the result of the biological characteristics and inner systems of each individual in combination with our socialization in particular cultures and contexts, which at the same time are in constant transformation and interaction along the time. There are five systems suggested by Bronfenbrenner, as it can be seen in Figure 3.1:

Figure 3.1. Bronfenfrenner ecological systems



Source: Ecological Systems Model (Morris, n.d.)

- 1) **Microsystem:** it refers to the close groups and institutions that directly impact the development of a child. They include family, friends, peers, school, neighbourhood and religious institutions.
- 2) **Mesosystem:** it represents the interactions and interconnections between the different Microsystems. For example, when the parents interact with teachers or their children peers.
- 3) **Exosystem:** it includes links between the microsystem with which the individual has direct contact and another social setting that is not in direct contact with him or her, but indirectly affects him or her. For example, extended family members or workplace of their parents.
- 4) **Macrosystem:** it can be defined as ideologies and attitudes of the cultural group to which an individual belongs. It is determined by the economic or political situation of the country or place where the

individual lives, ethnicity or poverty. The individual shares with her or his cultural group the heritage, a common identity and values. The macrosystem is dynamic, as there are generational changes that develop genuine macrosystems.

- 5) Cronosystem (not included in the figure): the time has an influence in the way that an individual acts and reacts in front of environmental changes. The components of this system can be external and internal. An example of external would be the death of a child's father. An example of internal components could be like the psychological evolution of a person with the aging.

Appart from those five systems, Bronfenbrenner, as mentioned before, adds since 1994 the emphasis on the individual in its genetic characteristics (Bronfenbrenner, 1994: 41). For this reason, I will consider the individual genetics as the 0) stage. If we put into dialogue the contexts of REM approach for Peace Education with Bronfenbrenner's Ecological Systems, it could be said that:

- 0) The individual genetics: to recognize value and empower each person own's genetical characteristics, its health in its physical and psychological dimensions, its abilities and limitations. This dimension can be linked to Honneth's (1997; 2008; 2011) first kind of recognition, which is the body. The rest of the upcoming dimensions (microsystem, mesosystem, exosystem, macrosystem and cronosystem) would influence and condition the other two kinds of recognition identified by Honneth, which are recognition as a member of the human community and recognition of living style.

- 1) Microsystem: the personal and direct interactions of a person have the most immediate and meaningful impact in his or her life, as psychology has widely studied. Therefore, a person development will depend on how these interactions take place. For

this reason, I consider very important to take into account and learn about the present interactions and relationships at different levels: between and among peers (friends, mates, and siblings), in hierarchical relationships (parents-children, students-teachers); among generations; and among genders (male, female, LGTB collective). In formal settings, I concretely suggest to study the classroom interactions (individual, in pairs, in group, teacher or student centered, etc.), as well as at the center level. In this sense, along the study of the core contents of the REM approach for Peace Education in this chapter, a special focus has been made on proposing caring, loving, equalitarian and creative interactions at the microsystem level. This study has been nurtured by, among others, the works of Herrero Rico (2013); Montessory (1928; 2008), Comins Mingol (2009), Martínez Guzmán (2001; 2010), Comins Mingol and París Albert (2010), París Albert (2009; 2015; 2018a; 2018b; 2018c) and Marina (2010). Additionally, the REM approach methodology deconstructs and reconstructs these interactions in our close contexts in order to reach mutual recognition and to positively transform conflicts, as explained by Herrero Rico (2013), who grounds on Martínez Guzmán (2001; 2006; 2010), Vinyamata (2003), París Albert (2009; 2015; 2018a), Comins Mingol and París Albert (2010), Habermas (1987; 1989), Fernandez Herrería (1996; 1999), Bastida (1994; 2001), and Martin Gordillo (2010), among others.

2) Mesosystem: the interactions and interconnections between the different Microsystems like parents and teachers are not very frequently studied. From my findings in the field Peace Education, I would highlight the work of Gandhi (2003) and Jares (1999; 2006). I can add, from my teaching experience, that the mesosystem is sometimes a delicate and challenging area to deal with in class, and many times we do not spend enough time to nurture this dimension so that it positively and healthily flourishes. The weakness or absence of the mesosystem is at the origin of several

conflicts. For example, we as parents in Western societies sometimes do not always consider interacting with our children's peers a necessity and tend to focus only on our own children. Additionally, sometimes we promote competitive rather than collaborative attitudes. The same situation may occur in the interaction among parents. As for parents' relationship with their children's teachers, it is not always as collaborative or close as it could. Many times, there are time constraints to these interactions to happen. But I consider that it would be interesting to study if there is also a lack of awareness on the relevance of interactions in the mesosystem, and this can cause that these interactions are not more frequently promoted.

3) Exosystem: to be aware on what is the personal situation of the adults that are close to a teenager can help to explain some of the teenager's behaviours. From the REM approach for Peace Education, I suggest to work on that exosystem, as it can sometimes help to solve many conflicts, to prevent risk of failure or to motivate students among other benefits. To be creative and to consider these dimensions is specially suggested by Harris and Morrison (2003), as well as by Lederach (2007) from the field of Peace Studies; by Seligman (2002; 2005) and Bolmida (2018) from the field of Psychology; or by Jares (1999) and Benassar Solsona and others (2007) from the field of Education. From my personal experience working in secondary schools, I can mention that we have regular and eventual teaching board meetings to analyse how the exosystem may have a significant impact in students' behaviour, attitude and performance. Still, I think that this analysis mainly focuses on negative aspects and how to reconduct them, despite in recent times I am observing more preventive, propositive, and creative approaches and interventions.

4) Macrosystem: It addresses the ideologies and attitudes of the cultural group to which an individual belongs. From this dimension, it is interesting to highlight that

teenagers in the same classroom may have very different macrosystems, depending on their origin, gender, ethnicity, religion, socioeconomical status and other features. Also, as studied before when dealing with intercultural contexts, these group ideologies and attitudes are crucial for developing Cultures of Peace in intercultural settings. Therefore, as suggested by Harris and Morrison (2003), Jares (2009), Inda and Rosaldo (2008), Bajaj (2008) or the UNESCO in different reports and programs, Peace Education needs to pay attention to the macrosystem dimension. From the perspective of the REM approach of Peace Education as proposed by Herrero Rico (2013), I would suggest to make the effort to learn about each other's macrosystem in any educative setting. This learning would help to enhance tolerance, recognition, caring communication and a feeling of belonging inside the classroom group despite differences. In other words, as suggested by Herrero Rico (2013), Martínez Guzmán (2015), Nos Aldás (2010a), Comins Mingol (2009) or Comins Mingol and París Albert (2010), this learning from others' macrosystems would enhance Cultures of Peace. Also, to learn about different macrosystems would raise awareness and provide teenagers with very valuable skills and resources to face with flexibility and optimism a future life which is very uncertain and unpredictable yet. Some of the studied authors along this PhD dissertation suggest paying attention to the Macrosystem in the different kind of interactions. For example, Freire (1970; 2003; 2006a; 2006b), Jares (1991; 1999) from the field of pedagogy; Strawson (1995) and Nos Aldás (2010a) from the field of communication; or Martínez Guzmán (2001; 2010; 2015) and Comins Mingol (2009) from the Philosophy for making Peace(s).

5) Cronosystem: we need to be aware that we are not static and that our defining traits, our thoughts, feelings, words and actions will change depending on our age, and also depending on the circumstances and events that affect our life. This is a very

important learning to be made. In this sense, among the many contributions from Peace Studies to acknowledge the relevance of time in our daily live, with its peace(s) and conflicts, I would like to specially pinpoint the insights of Martínez Guzmán's (2001; 2006; 2009; 2015). He highlights how we are not saints, we make mistakes, but, taking into account that dynamicity, we are also able to ask ourselves and others for accountability, we can try to restore the pain that we may cause, and we can do our best to promote loving and caring relationships. Therefore, from the REM approach of Peace Education, I propose to enhance this awareness, as it makes teachers, parents and students less judgmental. Instead, we become more caring, compassionate, and understanding in our interactions, as Herrero Rico (2013) suggests.

From the Ecological Model classification I conclude that to apply Bronfenbrenner's analysis to study the contexts in the REM approach for Peace Education can be helpful to take more dimension and dynamic interactions into account. In so doing, awareness, recognition and inclusion will be observed in many different ways. As a consequence, we might find more clues to discover the origins of misunderstandings, challenging situations and conflicts. From a more positive perspective, this new perspective can also allow us to perceive potential areas of understanding, empowerment, positive and creative transformation. Additionally, the study of the ecological systems could help to build more caring and loving relationships.

Going further, for the purposes of the REM approach for Peace Education, I would suggest deconstructing and reconstructing Bronfenbrenner's (1994) classification of systems (or contexts) looking at Ruiz's (1998) book *Los Cuatro Acuerdos. Un libro de sabiduría tolteca*. This book, without using Bronfenbrenner's nomenclature, deconstructs all the systems that Bronfenbrenner suggests by describing

how an individual usually builds his or her way to interact in each system. Later, the book reconstructs how he or she can change the influence and interactions in each system into more positive ways.

Grounded in the Toltecas' wisdom, Ruiz's work aims to explain how our identity is built through a socialization system that frequently leads us to accept and convey agreements on laws and rules to function in the society where we are born. However, these rules and laws are external, they are not the reflection of our inner essence, but learnt behaviour patterns that we put into practice to convey others expectations. These expectations, culturally built through history, teach us about what is being good or evil. Additionally, they are at the origin of our beliefs, thoughts, feelings and acts. Therefore, we usually tend to feel uncomfortable or even guilty and fearful when we do not follow these external rules and norms. Moreover, we start judging ourselves and others depending on how close we or the others are to the expectations of the social world where we live or have been raised up. Those judgements make us to pay many times for the same mistake and reject ourselves because we are unperfect according to the external expectations built by the society regarding perfection. Then, we suffer and reject ourselves because we try to reach that idea of perfection with the wish to be socially accepted (Ruiz, 1998:23-42). To reconstruct those behaviour patterns, Ruiz (1998) suggests to adopt four main new agreements, grounded on the millenary wisdom of the Toltecas. Those four agreements are:

- 1) Be impeccable with your words. This first agreement warns about the power of words and how careful we need to be with the use we make of them, as they can build with care but also destroy, kill or damage (Ruiz, 1998:47-52). This agreement conveys with Martínez Guzmán's emphasis on how we do things with words, and the

REM approach of Peace Education contents of responsibility, as well as the need of caring and assertive communication.

2) Do not take anything personally. According to Ruiz (1998:70-73), to take things personally shows how selfish we are, thinking that everything turns around us. Instead, Ruiz asserts that all what others do and say, positive or negative, is because of themselves, their personal agreements with their own brains. I link this agreement to the values of self-esteem, the importance of self-knowledge and empowerment suggested in the REM approach of Peace Education by Herrero Rico (2013).

3) Do not make assumptions. This agreement explains that our perceptions about other people's actions lead us to make assumptions, judge others' according to our own agreements on what is right or true, and many times we believe that others see life in the same way as we do. These assumptions are at the origin of many of our problems in interpersonal relationships (Ruiz, 1998:83-89). I link this agreement to the REM approach defense of recognition –recognizing ourselves and others- (Honneth, 1997; 2007; 2008; Strawson, 1995), the need to accept without being judgmental. Also, I interpret this third agreement as a way to widen our imaginary of peace (Martínez Guzmán, 2001; 2005a; 2005b; 2006; 2010; 2015; Muñoz and López Martínez, 2000; Herrero Rico, 2009; 2013; 2017) and also to develop a creative vision of conflicts as a potential source of positive transformation (Lederach, 2005; 2007; París Albert, 2009; 2015; 2018b; 2018c; París Albert and Herrero Rico, 2017). As the REM approach of Peace Education enhances, I consider that to look at things detached from personal negative emotions can open our view to new, creative and collaborative possibilities.

4) Always do your best. This agreement suggests that, at each moment, we must try to do the best we can, without over or underdoing. This reasonable action will vary

depending on our concrete circumstances like our mood or the context at a particular moment in time. However, the agreement suggests us to act detached from results, but to be focussed on the appropriate effort -without damaging ourselves for overdoing or feeling guilty for underdoing-. This practice, asserts Ruiz, leads us to reach the habit to practice the previous agreements and will prevent us from being judgmental with ourselves and our actions (Ruiz, 1998:95-97). I link this fourth agreement to the concept of responsibility and accountability as the REM approach of Peace Education suggests. More specifically, Herrero Rico (2013) rescues for the REM approach of Peace Education the insights of Martínez Guzmán (2001; 2005; 2006; 2009), who claims that the higher is our awareness on the violence, pain and injustice in our close and far contexts, the higher will be our responsibility to work for positive transformation of these situations. However, we also need to be aware that in each circumstance we have our limitations on what we can do, as Ruiz (1998) asserts. However, if, as “the Hummingbird parable” (Yahgulanaas, 2008) predicates, we do what it is actually in our hands, it should be enough. Conversely, if we feel powerless and claim that the problem or issue goes beyond our possibilities, we might renounce to act and at the same time feel guilty. In this case, I consider essential to raise awareness on the relevance of small acts to transform close contexts but also to have an impact in the wider contexts. Using Bronfenbrenner’s (1994) terminology, the connections between and among all the systems -from the microsystem to the macro, meso and exosystems, as well as the cronosystem- make that any action has potentially a huge impact and, therefore, is valuable and needs to be done with care and awareness.

I would like to conclude this deconstruction and reconstruction of Bronfenbrenner’s context grounded on Ruiz’s (1998) proposal, asserting that once identified the different systems that influence the development of a human being as

suggested by Bronfenbrenner (1994), it is very useful to know how to have positive impact on all of them, through the awareness and practices suggested by Ruiz (1998). In this sense, I interpret that Ruiz's (1998) four agreements include, in a simplified manner, the essence of these contents, methodologies and contexts suggested by the REM approach of Peace Education (Herrero Rico, 2013), especially focussing on the contexts that build the life and interactions of a person. Bronfenbrenner's (1994) model and these Toltecas' principles are totally convergent with the Ecological-Communicative approach by Rodríguez Rojo (1995; 1997) for Peace Education as introduced in chapter one.

3.6. Conclusions of contexts in The REM approach of Peace Education

In this section there have been several approaches to the contexts that can be taken into account according to the REM approach for Peace Education. To start, there has been a definition of formal, non-formal and informal contexts or settings and their main characteristics. Then, the section unfolded the kind of contexts promoted by the REM approach of Peace Education, which should have an intercultural and interreligious character. According to Herrero Rico, REM contexts should acknowledge, respect and support interculturality, taking into account intercultural communication and different religions. The section also addresses the effect of new technologies and promotes a participative and interactive environment as it is happening in the ICT world. Additionally, Herrero Rico (2013) defends contexts that enhance Cultures of Peace to be extended in all educative and social settings. Finally, I have added a new perspective to contexts which enhance the REM approach for Peace Education. For this purpose, I include Bronfenbrenner's (1994) ecological paradigm, which considers five systems that influence an individual development, from the individual characteristics,

his or her close network to the wider world and their interactions. To deconstruct and reconstruct those five systems, I have considered the work of Ruiz (1998), grounded on the Tolteca's indigenous wisdom.

From the analysis of contexts I conclude that just by taking into account these five classifications of contexts in the REM approach of Peace Education can make us aware on how diverse are the world views of each person that interacts with us in a daily basis. This awareness can become crucial to have more empathetic, effective, fruitful and caring communicative interchanges. This can lead us to a better understanding and to the recognition of others. If we go one step beyond and to this awareness, we add some training in Emotional Education and communicative skills, Cultures of Peace will be constantly flourishing in our contexts. I can very clearly have an image of this process happening in the secondary schools where I work if both teachers and students, we were literated in, communicative skills and Emotional Education, as well as trained and committed in this awareness, recognition of diversity and inclusion that intercultural studies can provide.

4. RECAPITULATION

After the study of the concept of *peace*, Peace Studies and Peace Education in chapter one, chapter two has entered into a thoughtful revision of the REM approach of Peace Education by Herrero Rico's (2013) and its three main components: contents, methodologies and contexts.

Regarding REM approach contents, they include: A positive, plural, imperfect peace concept (Muñoz, 2000; 2001); a multiple holistic and integral imaginary of peace (Martínez Guzmán, 2009; 2010); a positive and even creative perception of conflict, as

a transforming process that creates opportunities for learning and evolution (Lederach, 2010); the responsibility and competence to “make peace” from our daily experiences as well as the recognition of all human beings as competent communicators (Martínez Guzmán, 2001; 2009; 2010). Also, the development of a solidarity dialogue, which empowers us, through performativity and accountability on what we say or make to each other, even what we do not say, to make peace(s) among ourselves and with the natural world (Martínez Guzmán, 2001; 2005; 2009; 2010; Nos Aldás, 2010). Another relevant content in REM approach refers to Emotional Education, training ourselves in assertiveness, learning how to express our opinions and points of view clearly and explicitly and by peaceful means, which means respecting others’ opinions and perspectives (Honneth, 1997; 2011; Jalali, 2009; Strawson, 1995; Austin, 1971; Habermas, 1990; Nos Aldás, 2010). Also, the ethics of caring as a human value and not only as a gender feature (Comins Mingol, 2009). An additional content is creativity, imagination and fantasy to face any conflict or challenge (Lederach, 1985; Rodari, 1995; París Albert, 2009; 2015; De la Torre, 2017; París Albert and Herrero Rico, 2018). Finally, the REM approach also considers a core content the issue of conflict transformation by peaceful means through positive feelings and emotions (Lederach, 1985; Seligman, 2002; 2005; París Albert, 2009; 2015; 2018a; Comins Mingol and París Albert, 2010; París Albert and Herrero Rico, 2018).

Regarding methodologies, they focus on deconstructing direct, structural and cultural violence and reconstructing loving, equalitarian and collaborative relationships. Finally, contexts take into account five dimensions: 1) formal, non-formal or informal settings; 2) intercultural and interreligious contexts where recognition, respect and pluralism is promoted; 3) interactive, participative, democratic and free contexts; 4)

Cultures of Peace as a medium as well as an end; and finally I added the 5) ecological systems.

Throughout the chapter, I have enriched REM approach to Peace Education as suggested by Herrero Rico (2009; 2013) with the perspective of other authors and some updated trends, as well as adding my own insights on different issues. From all this extensive review on the REM approach of Peace Education as compiled and developed by Herrero Rico (2013), I conclude that REM approach contents, form and contexts, based on a wide range of relevant authors, are consistent and inspiring for the applied work that I will undertake in the coming chapters. For this reason, I will consider the REM approach of Peace Education as the grounding theoretical framework for my applied work in the rest of the chapters.

In the coming chapter three, I will focus on some methodologies and tools for the XXI century. There, I will refer to some updated techniques and applied methodologies consistent with the REM approach of Peace Education which are proving to be effective in educative settings.

CHAPTER THREE

METHODOLOGIES AND TOOLS FOR XXI CENTURY EDUCATION WHICH ENHANCE REM APPROACH

The distracted man on it stumbled,
the brute man used it as a projectile,
the entrepreneur, using it, built,
the peasant, tired of the reed, made of it a seat.
For the boys it was a toy,
Drummond poetized it,
David killed Goliath ...
At last;
The artist conceived the most beautiful sculpture.
In all cases,
the difference was not the stone.
But the man.

Pereira, 1999 (translated by Maria Lucia Frizon)

INTRODUCTION

The present chapter considers the insights of Pereira's poem and makes an analogy of the stone with education. As a stone, the education can be used in many different forms and for a wide variety of purposes. Therefore, chapter three will focus on the needs in education for the XXI century and on some tools and methodologies that are proving to be helpful to cope with these needs and to build a more peaceful and loving world through education. These methodologies and tools are being suggested by international institutions, teaching associations, and recognized updated publications, as the keys for XXI century education.

After the in-depth study of the concrete approach REM –Reconstructive and Empowering- for Peace Education in chapter two, this chapter three contributes to put into practice these theoretical groundings by suggesting tools and methodologies that are consistent with REM approach and promote its values, contents, methodological principles and contexts of Cultures of Peace.

To start the present chapter three, I reflect upon the analysis that an international organism like the United Nations Educational, Scientific and Cultural Organization (UNESCO) makes about the present situation of Education all over the world and the needs for the future. After that contextualization, this chapter briefly mentions some methodologies and tools that work on the direction to reach that sustainable peace and to build joyful and caring human generations through education. Many of these pedagogical instruments have already been introduced or are starting to be introduced in many educative settings in different parts of the planet with successful outcomes. Therefore, I will analyze a limited set of these tools and methodologies putting them into dialogue with the REM approach of Peace Education.

1. EDUCATING FOR THE XXI CENTURY. THE FOUR PILLARS ON EDUCATION

In this section, I will review relevant publications from UNESCO that are grounding the recent and present guidelines in educative policies worldwide. From these sources, I will expound the tendencies and future perspectives that this institution predicts, as well as my own criticisms and suggestions on these reports. Also, I will review the connections and consistency of these UNESCO perspectives and proposals with the REM approach of Peace Education.

1.1. UNESCO's reports

The UNESCO has developed different reports to analyze the relevance and tendencies on education worldwide, as well as to make recommendations on the steps to be followed by individual countries in order to reach an improvement of the living standards of their national population through education.

In this work, I will focus on three of these reports as I consider them the most relevant and influential in many educational systems in the world. The first one is known as *Delors' Report* (1996), with the title *Learning, the treasure within*. It sets the principles and guiding values of many educative reforms that have taken place in many countries since then. The second UNESCO's paper was published in 2013 by Sobhi Tawill and Marie Cougoureaux. It is called *Revisiting Learning: The treasure within*, and is a review and update of *Delors' Report* (1996). Finally, the third report is called *Rethinking Education. Towards a global common good* (UNESCO, 2015). It refers to global common goals for the planet by 2030, including education as a shared, common good to which all human beings need free access.

1.1.1. *Delors' Report: Learning, the treasure within* (1996)

The report *Learning, the treasure within* was published by UNESCO in 1996, when Federico Mayor Zaragoza was its General Director, and Jacques Delors was its chairman. It was the outcome from the work of many experts in education from different continents. The report concludes that education is the necessary utopia that will design and build the common future of humanity. It specially highlights the relevance of life-long learning and the need of understanding and cooperation from the local to the global in today's global village. This report warns that the wide range of theoretical, technical-evolutional knowledge that is spread over the world, as well as the

ephemeral information that invades private and public spheres, those two factors make necessary to be focused to travel across life and in the world.

In the second part of this UNESCO's work, which is called "principles", the report pinpoints the four pillars of education that have been an inflection point in the educative policies and curriculum design in many countries of the world after its publication. These four pillars are: Learning to know, to do, to live together and to be (UNESCO, 1996: 85-97). Below, I summarize their main contents:

1.1.1.1. Learning to know

Nowadays, society requirements move towards mastering the tools of knowledge, rather than actually acquiring this classified knowledge. Knowledge, therefore, becomes the medium and end of human life. Medium, as the person learns to understand the world for a fair life, to develop professional skills and to communicate to others. As an end, knowledge provides the pleasure to understand, know and discover. The tendency to increase the schooling years and more free time can help to develop this knowledge, despite the tendency towards a growing interest in more technical and applied content learning. Knowledge provides the pleasure to understand, know and discover. Learning to learn, promoting attention, memory and thought will be the key in this type of learning. A well-trained brain in XXI century will know about the wide general culture and will have the tools to easily learn in depth a limited number of subjects (*Delors' Report*, 1996: 86-87).

However, *Delors' Report* (1996) warns that the TV and, in more recent years, new technologies cause attention to be disrupted. Also instant information should not limit memorization of well selected data. Finally, deductive and inductive thought, concrete and abstract knowledge need to be combined. All life experiences contribute to

this knowledge acquisition that will continue along the whole life (*Delors' Report*, 1996: 169-172).

1.1.1.2. Learning to do

The focus here is on how to teach students to apply their knowledge and how to adapt teaching to future workplaces which are unpredictable. This question changes from very industrialized countries to more traditional economies. The complexity of industrial and technological procedures and the emergence of immaterial services lead to learn competences that go beyond repetitive tasks. Instead, employers need workers who have the technical and professional skills but also some social skills such as team work, pro-activity and risks assumption. One additional asset is the willingness of the worker as an agent of change, conflict resolution and interpersonal communication skills (*Delors' Report*, 1996: 88-91)

Going beyond, *Delors' Report* (1996) warns that future technological generations might suffer from interaction dysfunctions. Therefore, according to the report, innate skills like future forecasting or team spirit building will be highly valued. In subsistence economies, the acquisition and application of scientific knowledge will be a milestone. Finally, a common question for all the countries, no matter their stage in industrial and technological development, is how to become effective in an uncertainty context and how to participate in building the future.

1.1.1.3. Learning to live together

Human history has always been full of conflicts, but nowadays, the risk is higher with the extraordinary potential of self-destruction of humanity developed since the XX century. Mass media submerges public opinion in impotent observers or even hostages

of those who generate or keep conflicts alive. Therefore, *Delors' Report* (1996) inquires if an education is possible that avoids or solves conflicts in a peaceful way, promoting the knowledge of others, their cultures and spirituality. The answer that the report finds is in teaching non-violence, fighting prejudices, and transforming the competitiveness of economy and international trade, which strengthens the tensions between dispossessed and possessors, as well as historical rivalries. This would end with prejudices and hostility and lead to serene cooperation, or even friendship. Therefore, education should focus on progressively discovering the other and on participating on common projects all along life (*Delors' Report*, 1996: 91-93).

Regarding this insight, I would like to add that Peace Studies in general and Peace Education in particular aim at covering these goals. Discovering the other, continues *Delors' Report*, teaches about the diversity of human species, our similarities and interdependence among all humans since kindergarten. Human geography or languages are suggested content courses to promote this kind of teaching

Still, to discover the other requires discovering oneself. Empathy towards others can lead to understanding their actions and reactions and prevent incomprehension, hate and violence as young people and later in the adulthood. Teaching history of religions or traditions while acknowledging the other is crucial. Teachers, through dogmatic attitudes, can limit students' ability to accept others and face unavoidable tensions among humans. Therefore, XXI education requires dialogue and discussion to face confrontation (*Delors' Report*: 2016, 211-213).

Delors' Report (1996) also explains that differences among individuals can be diminished and even extinguished by sharing common goals that motivate and escape from routine. These common goals change the image of each other through sport or shared working tasks. Education programs should have time and occasions since very

early ages to teach youth in cooperative projects, in sportive, cultural and social activities. To renew neighborhoods, to help disadvantaged people, or to practice solidarity among generations are some of the possibilities. Also, *Delors' Report* adds that in the daily school practices, teachers and students participating in shared projects can lead to learn conflict solving techniques which will be useful tools for the students' future and also will improve the teacher-student relationship (*Delors' Report*, 1996: 93).

1.1.1.4. Learning to be

The fourth pillar underpins the idea that education has to contribute to the integral development of each person: body, brain, intelligence, aesthetic sense, individual responsibility, sensitivity and spirituality. Own judgment, autonomous and critical thought are a requirement for all humans. Technological evolution and mass media influence can lead to dehumanization. Children need to be ready and understand the world in which they live with permanent intellectual references in order to act in a fair and responsible way. Free thought, free feelings and imagination are essential talents that need to be taught (*Delors' Report*, 1996: 94).

Delors' Report (1996) also claims that in this changing world, innovation, creativity, imagination and excellence of human liberty are a need. Therefore, a wide range of talents, apart from exceptional individuals are essential in all civilization. Chances to discover and experiment in aesthetics, art, sports, science, culture and society are required. School should recuperate subjects in arts and poetry, instead of only focusing on utilitarian contents. Oral culture and the learning from one's self-experience as adults and children should be also promoted (*Delors' Report*, 1996: 97-98). These suggestions are also mentioned in the methodologies that the REM approach of Peace Education proposes.

Finally, *Delors' Report* (1996), in its third part, focuses on directions from basic education to university and it also suggests including teachers in the search of new perspectives. It suggests reviewing the social, economic and material status of teachers. Additional analysis and criticism on *Delors' Report* is carried out by UNESCO itself through a more recent UNESCO paper that I summarize below.

1.1.2. Assessing *Delors' Report* (1996) outcomes. The report *Revisiting Learning: The treasure Within* (2013)

In 2013, Sobhi Tawill and Marie Cougoureaux published the paper *Revisiting Learning: The treasure Within* under UNESCO's section of occasional papers. This work assessed the influence that *Delors' Report* (1996) had had on educational discourse, policy and practice, as well as inside UNESCO's own strategic vision and program. One of the most renewing ideas from *Delors' Report* was that learning happens along the whole life inside and outside the classrooms, and it helps each individual to develop their full potential and play a proactive role in their environment. This idea had great impact. In this sense, Tawill and Cougoureaux (2013: 3) assert that UNESCO acknowledges the need to find a balance among: 1) competition, which is a source of incentives; 2) co-operation, which provides strength; and 3) solidarity, which links and unites. For this purpose, UNESCO suggests this focus on lifelong learning education.

Additionally, Tawill and Cougoureaux (2013: 3) also highlight the new subjects of study that *Delors' Report* suggests and that have been added by the Commission. These subjects aim at ensuring psychological well-being, like self-knowledge, or ways to improve understand and preserve natural environment. In fact, basic education should

teach pupils how to improve their lives while preserving their cultures, with new knowledge and through experiment.

Tawill and Cougoureaux (2013) continue asserting that education as a public good is essential for personal and social development, and educational systems should support the four pillars of education. However, these authors mention some limitations on Delors' vision after 17 years of its publication. For this purpose, they review different papers that review *Delors' Report*. For example, Tawill and Cougoureaux (2013: 4) mention the work of Bhola (1997), who asserts that the report gives a discourse of preparing for a future working life, not for the present and its social practice. Also Lee (2007) adds that it promotes a bureaucratic and formalized system of education, with a social democratic liberalism. Another mentioned work is that from Cuellar Reyes (2006), who also regrets that educational inputs ground on globalization in terms of economy and new technologies, living apart from other relevant contents.

Sancho Gil (2001) also complains about the fact that the report gives an excessive responsibility on education, to overcome tensions from societal change, but it does not provide the path to follow to move from the current situation towards the ideal one. The suggested pedagogical strategies to reconstruct this backdrop come out from the humanistic and progressive vision as promoted by Dewey, Freinet or Freire, combined with the constructivist and collaborative reflections by Piaget and Vygotsky (Tawill and Cougoureaux, 2013: 4).

Draxler (2010) adds a different perspective and asserts that Delors' Report vision is maybe a "necessary utopia" which some analysts criticize because it is difficult to translate into practice. It requires interdisciplinary approaches and system-wide frameworks. In this direction, the Canadian Commission for UNESCO in 1997 created a "discussion kit" that aimed at promoting the discussion of the main ideas of Delors'

Report in all levels of society, from young people, adults in training, teachers, and parents, as well as educators in the non-formal sector of education or government employees involved in the education reform. Bhola (2000) concludes that Delors' Report can be characterized as a document from the postmodern era that needs an intelligent deconstruction (Tawill and Cougoureaux, 2013: 5).

To measure the impact of *Delors' Report*, Tawill and Cougoureaux (2013) summarize objective quantitative data on the policies and practices that have actually taken into account the *Delors' Report* and have used it as a working tool. For example, it has been translated into more than 30 languages, it is an integral part of policy debate in all the countries where there is a version in their language and in more than 50 countries it has inspired special initiatives. Additionally, it is at the basis of curricula revision in schools and districts, more than fifty policy conferences had the report as their central theme by 2008. In fact, the report is the most influencing one in education among UNESCO's member countries and in international agencies like the European Union (Tawill and Cougoureaux, 2013: 5).

To monitor the implementation of policies, Canada and the European Union (EU) have developed different initiatives. For example, in the EU, the Bertelsmann Stiftung developed an index on indicators of lifelong learning domains as defined by the four pillars of learning. However, it would be interesting to know how adaptable this index is to non-European realities. Also in Latin American and Caribbean regions, they include the Delors' Report as an essential philosophical framework, as well as in India's vocational education (Tawill and Cougoureaux, 2013: 6).

In previous review of *Delors' Report* (1996), Tawil and others (2012) consider that this report could help to assess the equity, effectiveness and efficiency in education

systems. The processes, their outcomes and impact are essential to measure the quality on education and its relevance (Tawill and Cougoureaux, 2013: 6).

From a more applied view, Zhou nan-Zhao (2005) makes concrete suggestions in curriculum development in following the four pillars: “learning to be” asks for subjects that include moral, social, spiritual skills and values, apart from the cognitive-intellectual ones; “learning to live together” demands promoting skills and values based on values such as respect for life, human dignity or cultural diversity To this perspective, Guelling Celis (2008) adds that school education is only part of the learning continuum and aims at equipping learners with tools to continue their learning process after their time in school (Tawill and Cougoureaux, 2013: 6).

Following this direction towards bringing *Delors’ Report* insights into applied measures, the Council of Europe issued in 2005 the *White Book on Education and Training*, which was articulated with multidisciplinary, interdisciplinary and disciplinary competences. Moving towards our close context, today’s Spanish educative curriculum is grounded on these competences. Also the Education for All (EFA) program of the UNESCO inspires on *Delors’ Report*, and recognizes that learning starts in early years and asks for expanding early childhood care and education (Tawill and Cougoureaux, 2013: 6-7).

Once studied *Delors’ Report* and some of its consequences and criticisms by 2013, I include a third UNESCO’S report that takes into account the outcomes of these two previous ones and sets an agenda with the desired goals to be accomplished by 2030.

1.1.3. *Rethinking education (2015): Sustainable agenda 2030*

Rethinking education (2015): Sustainable agenda 2030 is a report also produced by the UNESCO (2015), and it updates *Delors' Report* (1996) by increasing the emphasis on the urgent need to a worldwide care of the environment. Additionally, it reports lack of respect of human rights and inequalities among rich and poor countries and people, genders, races, generations, disabled people, and minority groups. Also, it denounces the increase of violence, intolerant attitudes and the rise of political movements that fight against others for identity issues in many parts of the world and inside society. Finally, this UNESCO's (2015) report, as the *Delors' Report* (1996), also considers humanistic education as the key to positively transform all these challenges (UNESCO, 2015: 9-12).

In this sense, the report *Rethinking education: Sustainable agenda 2030* warns that the rapid technological changes lead to a distance between education and workplace. Unsustainable productive and economic systems challenge our ecosystems. The connectivity leads to a wider participation and challenges the limits between public and private spheres, also to intolerance and violence. Then, it is necessary to reconcile and balance the requirements and contributions of the three regulators, according to the report, of the social behavior: society, state and market (UNESCO, 2015: 17).

Education and knowledge are required by the authors of the report as world common goods for humankind as a social collective enterprise. Although basic education is already recognized as a human right, it is not for higher levels of education or life-long learning. *Rethinking education (2015): Sustainable agenda 2030* concludes with questions to face the future. To answer them, it claims for a consensus from the different world cosmovision based upon humanistic values (UNESCO, 2015: 71-83) .

1.2. My view on Delors' Report and the other UNESCO's reports in connection with the REM approach of Peace Education

The four pillars of learning suggested by *Delors' Report* (1996) are totally consistent with Peace Studies and with the grounding principles of the REM approach of Peace Education as I defend and promote it. In fact, the *Enciclopedia de Paz y Conflictos* (López Martínez, 2004: 350-351) uses *Delors' Report* and its pillars to its extended definition of the term "Education". Additionally, these pillars lead to values and methodologies that converse with the contents and methodological approaches suggested by the REM approach of Peace Education. For that reason, below I put into dialogue the four pillars from Delors' Report - learning to know, to do, to live together and to be- with the REM approach of Peace Education.

As for learning to know, *Delors' Report* (1996) defends that it leads to master the tools of knowledge in order to understand the world for a fair life rather than rote learning. This provides the pleasure to understand, know and discover that can last all the life. The report adds that all life experiences contribute to this knowledge acquisition that will continue along the whole life. Also the REM approach of Peace Education promotes meaningful learning, paying special attention to life experiences as very valuable sources of knowledge which help to democratize the sources of knowledge and make visible the knowledge and wisdom of minority or marginalized collectives, as defended by Dewey (1997), Montessori (1928; 2008) or Freire (1970; 2006b) among others. Moreover, Herrero Rico (2013), with the REM approach of Peace Education, considers that knowledge must lead to understanding the world, but she goes one step further, and taking the insights of authors like Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) or Freire (1970; 1993; 2003; 2006) , she suggests that to understand should lead us to take the commitment and responsibility of acting and transforming

that issues of this world that we learn but we do not like because they are not fair to humans or nature.

Regarding learning to do, Delors' Report (1996) asserts that teaching needs to show how to apply knowledge to unpredictable future contexts and workplaces and how to participate in building the future. For this purpose, continues the report, employers need workers who have the technical and professional skills but also some social skills such as team work, pro-activity and risks assumption. Also the REM approach of Peace Education considers essential learning to do as a way of empowering all human beings in the same skills suggested by *Delors' Report*. However, the purpose in REM approach is not only limited to the workplace or to fulfill the requirements of companies or bosses, but rather to live a complete and happy life, to defend their rights and build a better common world in all the areas of life (Herrero Rico, 2013: 299, 440).

In this sense, I would like to introduce a constructive criticism on *Delors' Report* regarding the way of applying knowledge suggested by the report. My remark is inspired in the coeducation principles as proposed by Magallón Portoles ((2001), Cortina (1997) or Comins Mingol (2009). I miss in *Delors' Report* (1996) an acknowledgment and focus on unpaid work, as house and caring tasks or volunteering community work by non-governmental organizations, associations, or individuals. As coeducation researchers highlight, this knowledge and the tasks that it implies are essential and some reports assert that they contribute in half or even more to the richness of the societies in terms of family boundaries and networks, care, education or well-being among others. In fact, if paid, these unremunerated tasks could represent the same or even more monetary value than the paid work. Also, this unpaid work is gender biased and that situation needs to be urgently turned around. In 2018, The United Nations' Women Organization published *Turning promises into Action: Gender*

equality in the 2030 Agenda for Sustainable Development, where they estimate that women do 2.6 times the amount of the unpaid care and domestic work like child care, cleaning, cooking or taking elderly parents to the doctor than men.

For this reason, I consider that UNESCO's reports should also focus on this essential learning and give guidelines to consider caring tasks' worth and make them visible as Comins Mingol (2009) proposes. For example, the reports could suggest spending an important part of school-time to learn these unpaid tasks that will represent a daily important part of the future adults' time of their life. Subjects that teach house chores could be introduced, both chores that are traditionally assigned to men like painting or fixing wheels, as well as the ones traditionally associated to women like cleaning or cooking, as well as taking care of babies, ill people or seniors. Also, I propose, as Montessori (1928; 2008), Freire (1970; 1993; 2006a; 2006b), Jares (1999), Fernandez Herrería (2001), Herrero Rico (2013) and many other pedagogues suggest, to introduce subjects or methodologies that make visible common interests like environmental care or the inclusion of marginalized groups. Through this learning, we would build more autonomous, caring, empathetic and responsible young generations.

As for the third pillar, learning to live together, all the insights and suggestions made by *Delors' Report* (1996) are not only consistent with the REM approach of Peace Education, but at the core of the suggested contents and methodologies that Herrero Rico (2013) proposes to introduce in educative systems. *Delors' Report* (1996) warns about the extraordinary potential of self-destruction of humanity developed since the XX century. Also, it claims that mass media makes public opinion an observer or even hostage of those who generate or keep conflicts. To prevent destruction and finish present conflicts, *Delors' Report* suggests, as already explained, teaching non-violence, fighting prejudices, and transforming the competitiveness of economy and international

trade into creative positive and shared projects. These insights coincide with Peace Education core contents as suggested by Jares (1999), Harris and Morrison (2003), or Bajaj (2008). For these purposes, *Delors' Report* suggests the subjects that deal with Human geography or languages, history of religions or traditions, discovering oneself, as well as empathy, dialogue and arguing to face confrontation. All this learning would prevent incomprehension, hate and violence as young people and later in the adulthood. In this sense, Herrero Rico (2013) suggests the use of inclusive and caring methodologies, based upon the dialogical-participative paradigm as proposed by Martín Gordillo (2010). Also, I propose that in the subjects that *Delors' Report* suggests, teachers could go deeper into some contents that the REM approach as proposed by Herrero Rico (2013) highlights, such as the recognition of all human beings as competent communicators (as suggested by authors like Martínez Guzmán, Honneth, Jalali, Bowling, Melo de Almeida, Hofstede or Rodríguez); empowerment (as proposed by Martínez Guzmán, Nos Aldás, Harris and Morrison, Freire, Montessori, Muñoz Muñoz or López Martínez); changes in attitudes (as defended by Honneth, Jalali, Strawson, Austin, Habermas, Nos Aldás and Martínez Guzmán); assertiveness or communication for peace (as explained by Martínez Guzmán, Nos Aldás, Gandhi, Marina, L'Albate, Austin, Gámez Fuentes, Freire, or Mauro Bolmida) . Finally, I also would like to suggest that some tools like Mindfulness, Positive Psychology, Intercultural Communication, Conflict Transformation, or Educative Coaching can help to promote this understanding of oneself and others and would be good to be learnt by teachers as well as by students. For that reason, some of these tools will be explained in depth in the following section.

Additionally, *Delors' Report* (1996) suggests, as previously explained, teaching youth in cooperative projects, in sportive, cultural and social activities. This proposal

from *Delors' Report* has derived in which is nowadays known as the methodology of “Service Learning”, that I explain in the following sections of this chapter. Finally, *Delors' Report* mentions that daily school practices where teachers and students are participating in shared projects can lead to learn conflict solving techniques. This learning will become useful tools for the students' future and also will improve the teacher-student relationship. In this sense, I would like to add that “Learning communities” and “Project Based Learning” are methodologies that inspire on this suggestion.

Ultimately, regarding the fourth pillar, *Delors' Report* (1996:246) considers that education has to contribute to the integral development of each person: body, brain, intelligence, aesthetic sense, individual responsibility, sensitivity and spirituality. Therefore, to have our own judgment, autonomous and critical thought, as well as free feelings and imagination are essential talents and need to be taught. All this learning is consistent with and also promoted by the REM approach of Peace Education as proposed by Herrero Rico (2013). For example, among its core contents, REM approach suggests to promote the creativity to transform the reality, especially conflicts, and to build a positive and more caring future (taking into account the insights of Lederach, París Albert, Comins Mingol, Galtung, or Vinyamata among others). Also, in its methodology, REM approach proposes a holistic education that takes into account all of the dimensions of a human being, and not only the rational ones, paying attention to all the senses, as well as to emotions and feelings (as especially pinpointed by Montessory, Reardon, Jares, Comins Mingol, París Albert, Herrero Rico or Seligman among many other authors).

Additionally, *Delors' Report* also suggested including teachers in the search of new perspectives and directions for planning the future in education. It also suggests

reviewing the social, economic and material status of teachers. I consider this suggestion crucial, as teachers can be, using Lederach's (2005) terminology, "the yeast" of this peaceful transformation that UNESCO's reports propose for humanity. Therefore, these reports support researchers' vision about the fact that the way in which we teachers feel, how we are perceived, what we know and our perception and projection towards future, as well as how we teach, all those factors are crucial issues in the field of education worldwide.

1.3. Conclusions on Educating for the XXI century

From this dialogue among *Delors' Report* (1996), other UNESCO's reports and the REM approach of Peace Education as proposed by Herrero Rico (2013), I have found that they all are very consistent and convergent to each other. In fact, despite I have abstracted a few remarks, criticisms and adding to the UNESCO's reports, I still perceive them, especially *Delors' report*, as the most relevant, recognised and influencing proposals for positively transforming present education, in its focus and practices, into a one which is more holistic, creative, inclusive, caring and useful to XXI world and its needs of positive transformation for the common good.

For this reason, in the following section, I will briefly explain some methodologies and tools that, according to literature, if they were learned by teachers like me, we could contribute to develop the four pillars of education - learning to know, to do, to live together and to be. As I will explain in detail in the coming sections, this learning is already starting to prove its effectiveness in transforming teaching practices and students work into meaningful actions that enrich the life, social and environmental context of those who get involved on them.

2. TOOLS AND METHODOLOGIES CONSISTENT WITH THE REM APPROACH OF PEACE EDUCATION

Introduction

As mentioned in the previous section, according to *Delors' Report* (1996) there are four underlying pillars that ground the learning that should be learned by younger generations and also adults in order to have a fruitful and happy life. These pillars have been accepted and followed by many international organisms and institutions, as well as professionals responsible for curriculum design in order to create and implement national educative policies and systems. In this section, I will mention some methodologies, techniques and tools that I consider can make relevant contributions to these four learning pillars - learning to know, to do, to live together and to be. It is not an exhaustive list, but rather a selective one, grounded on my research as well as on the learning opportunities that my life experience has given to me.

These tools and methodologies are recommended by literature, by colleague teachers who answered my survey on a pilot study that I have conducted and finally, by my personal experience. They are totally confluent with the REM approach of Peace Education as explained in chapter two, and, in fact, they promote REM approach principles and methodologies. Still, as warned before, the selection mentioned here is only a glance among the abundant methodologies and tools that can be learnt and implemented in educative settings in order to transform and enrich learning processes and improve relationships among all the educative community. However, I have chosen those ones with which I have been somehow in contact with, or those that specially attract my interest and I would like to learn to implement them in the near future in my classes. The question that I try to answer to myself with this chapter is:

Which techniques and methodologies would I like to learn and to implement in my daily classes in order to accompany my students in their path to become positive, motivated, pro-active, participative, self-confident, creative, critical and mature adults? In other words, how can I help them to find their own path and vocation in order to become truly aware, self-realized and happy human beings? I will start referring to techniques or tools to afterwards continue with methodologies.

If I manage to apply this intellectual, applied and emotional learning in my teaching practice I truly believe that I will be doing the ideal job I would dream to be able to do as a teacher. Furthermore, to write about that learning will be helpful as I become aware and conscious of my shortcomings, needs and wishes as a teacher. Additionally, I have the wish and hope that this review could also be helpful or inspiring for other teachers who also look forward self-improvement in their educative task.

At this point, I would like to clarify that I do not focus on contents in the present chapter because chapter two already included a detailed explanation of suggested contents in the REM approach to Peace Education. I consider that it would be very positive for any teacher to learn the contents mentioned there, grounded on Martínez Guzmán's *Philosophy of Making Peace(s)* and enriched with other perspectives from co-education, peace communication or conflict transformation among many others fields. In fact, I think that it would be good that, by the time a teacher like me entered a classroom, he or she was already familiar with all these contents and concepts and he or she was also aware of their relevance for the present and future of the students.

As for references, to nurture this section, I have used different bibliographical sources, from printed and online books to academic articles or regular online specialized publications for the teaching profession and institutional websites. Also, I include some

experiential projects developed in my close context. These projects have recently taken place or are in progress at the moment. I add these experiential projects to add an alive vision. Additionally, they help me to prove that, if we look, there are new trends, and inspiring models and opportunities very close to us, that, despite having possibly a modest origin or scope, they can transform many lives from our close environment and among our acquaintances. I think these close models can empower us to take action without delay, as Martínez Guzmán, Herrero Rico or París Albert constantly emphasize, when defending that peaceful transformation is an issue of regular people in our daily life.

2.1. Techniques and tools

In this section, I will refer to nine techniques or tools that are consistent and promote the REM approach of Peace Education. For this purpose, I start by defining the terms *technique* and *tools* according to some Spanish and English dictionaries, and then, I explain the meaning that these terms will have for the purposes of this work. Afterwards, I explain in detail each one of these nine tools, their relationship and consistency with the REM approach of Peace Education and, finally, my reflection upon my experience in applying these techniques and tools into my own teaching practice. I finish the section with a brief conclusion.

2.1.1. Definitions of technique and tool

As I previously explained, to define the terms of technique and tools, I have considered some of their meanings from both Spanish and English language dictionaries. From Maria Moliner's Spanish language dictionary, *técnica* is defined, in its second meaning as: "2. Procedimiento aplicado para ejecutar algo. Por ejemplo, "ellos tienen una técnica especial para clavar clavos", which I translate as "2. Procedure

applied to execute anything. e.g. they have got a special technique for hammering nails” (Moliner, 2000: 1336).

As for tool, the Spanish RAE online dictionary defines “herramienta” with two different meanings: as “1. Instrumento, por lo común de hierro o acero, con que trabajan los artesanos”, which I translate as “1. Set instrument, generally of iron or steel, with which artisans work”. The second definition is “2. Conjunto de herramientas”, which I translate as “2. Set of tools” (Real Academia de la Lengua Española, 2014). From both definitions of *technique* and *tool* in Spanish dictionaries, I miss an abstract meaning, taking into account those non-physical techniques or tools that help to accomplish a goal or to undertake a procedure.

As for English language dictionaries, regarding *technique*, Oxford online dictionary includes, among others, the following definitions: “1) a way of carrying out a particular task, especially the execution or performance of an artistic work or a scientific procedure. 2) Skill or ability in a particular field; 3) a skilful or efficient way of doing or achieving something (English Oxford Living Dictionaries, n.d.). As for *tool*, Oxford online dictionary defines it as: 1) a device or implement, especially one held by hand, used to carry out a particular function. A more specific meaning on it is 1.1. A thing used to perform a job. 1.2. A person used or exploited by another. 1.3. Computing. A piece of software that carries out a particular function, typically creating or modifying another program (English Oxford Living Dictionaries, n.d.).

Definition of tool and technique for the purposes of this work

I consider that English definitions of tool and technique are wider and include the ingredients that I take into account in this section of the thesis. Therefore, for the purposes of this work, I link both concepts and I define *techniques* and *tools* as those

resources that I, as a teacher, want to learn and use in order to improve the wellbeing of my students and my own wellbeing. These tools and techniques will help me to create a better learning, harmonious environment, to promote more positive and fruitful communication, interactions and outcomes. They can include some physical devices, as well as movements, sets of instructions or procedures among others. Following the holistic and inclusive essence of the REM approach of Peace Education as proposed by Herrero Rico (2013), the tools and techniques that I have chosen are also wide and eclectic. However, as a common feature, they all share the REM principles of promoting more peaceful, equalitarian, empowering, pro-active, caring and creative contexts.

Regarding the way the tools are displayed, first I mention those that promote health and good care of each individual and the group in its physical, emotional and intellectual dimensions like Emotional Education, Mindfulness, Brain-Gym and Laughter Yoga. Then, I move to those tools that focus more on performance and outcomes, like Effectiveness Habits, Classroom Management, or Educative Coaching. I conclude with the tool of Reflective Practice that focus on critical reflection to self-assessment and finally, I add the inspiration from Best Practices from other educators who managed to improve the performance of their students and reached a positive impact in the classroom environment.

Chart 3.1. TOOLS
1. Emotional Education
2. Mindfulness meditation
3. Brain-Gym
4. Yoga and Laughter Yoga
5. Effectiveness habits
6. Classroom management techniques
7. Educative Coaching
8. Reflective Practice
9. Best Practices from my close context

2.1.2. Emotional Education

Description

According to Goleman (1996) and many other authors afterwards, Emotional Education assists the integral development of a person and will have a very relevant role to play in his or her academic success. Emotional Education includes knowing and valuing ourselves, to acknowledge our individual talents, to be able to deal with our own emotions and to be capable of positively relating to others. Motivation, high self-esteem, respect, assertive communication, group engagement, social skills and conflict resolution are essential tools in order to reach a high level of emotional intelligence.

Linking emotional intelligence and students outcomes, Aritzeta, Balluerka and others (2016), in the article “Classroom, emotional intelligence and its relationship with school performance”, highlight the relevance of emotions in the classroom and designed a questionnaire to measure emotional intelligence in educational contexts which was applied to more than 700 students. The outcomes of this questionnaire scientifically showed the correlation between the level of emotional intelligence of a group and its performance. These authors also completed a literature review on emotional intelligence in school settings. For example, they mention Beilock and Ramírez (2011), who assert that to study emotions inside a classroom is core to understand how students get motivated and their learning patterns. Also, they refer to Pekrun and Schutz (2007), who assert that emotional experience has an impact on achievement over time (Aritzeta Balluerka and others, 2016: 2). Additionally, Aritzeta Balluerka and others (2016: 2) review different works which share similar conclusions: On the one part, Balluerka, Aritzeta, Gorostiaga, and others (2013); Castillo, Salguero, Fernández-Berrocal, and others (2013); Pedrosa and others (2014) conclude that in academic contexts, individual self-perceived emotional intelligence (hereinafter EI) relates to better social and

psychological adjustment and adaptation. On the other part, Joseph and Newman (2010) assert that this self-perceived EI raises the school performance in adolescence.

Going further, Rafael Bisquerra (2005: 95) considers that emotional intelligence can be taught and defends that teachers need initial and in-service training on Emotional Education as this author asserts that if we want to teach children in order to prepare them for life, we need to teach Emotional Education. Referring to emotional communication, David Servan-Schreiber quotes a Buddha saying that claims: “Quienes tienen dominio sobre la palabra adecuada no ofenden a nadie. Y no obstante, dicen la verdad. Sus palabras son claras, pero nunca violentas... Nunca se dejan humillar y nunca humillan a nadie” (Servan-Schreiber, 2005: 195). Therefore, to use the most accurate words prevents offending anyone while saying the truth, avoiding the use of violence and humiliation. This quote shows the importance of communication with care and paying attention on how each part feels. I consider mastering emotional communication as maybe the most useful tool that a teacher can acquire in his or her educative task. Also, the best tool that we can teach to our students in order to be successful in any kind of personal interaction of their present and future life.

Connection of Emotional Education to the REM approach

The REM approach of Peace Education defends the integral education in schools, paying special attention to emotions in the learning process, as suggested by Montessori (1928; 2008), Jares (1999), Marina (2007; 2010), París Albert and Comins Mingol (2010), París Albert (2009; 2015; 2018a) or Herrero Rico (2017), among others. Therefore, Emotional Education is an essential tool that this REM model defends and promotes, as it has been many times relegated to a secondary role in traditional education, which mainly focused in intellectual learning. The REM approach, nurtured

by peace philosophers, but also by authors from humanistic and positive psychology backgrounds, claims that if we do not feel comfortable, our learning is going to be poorer, and our performance, much more mediocre. On the contrary, if our emotions are positive and healthy, we will feel much more engaged and willing to participate in the teaching-learning process and to peacefully solve our conflicts (Herrero Rico, 2013:333-335). In fact, several of the REM approach core contents like recognition, empowerment, changes of attitudes and perceptions, the ethics of care and conflict transformation need especially to be nurtured through Emotional Education.

From my own teaching experience, I can add that I have introduced Emotional Education in the last three school years among all of my groups. We have especially worked on the concepts of recognition, empathy, assertiveness, and win-win strategy to solve conflicts. The outcomes have been more respectful and participative classroom environments, as well as reflection on each one's acts, motivation and positive feelings towards the group. Still, not all students changed their attitude, and some violent practices continued to arise at certain times in the classes, but even when this happened, it ended with some reflection, acknowledgement and apologies on the part of the one who acted without respect. At times, I also apologized to all the class and it had a very positive impact for the following sessions. These outcomes are consistent with the insights of Gandhi (2003), Seligman (2005), Comins Mingol (2009), París Albert (2009; 2018b; 2018c), Marina (2007), Herrero Rico (2017) or Bolmida (2018) on the role of emotions in educative interactions and to transform conflicts.

2.1.3. Mindfulness meditation

Description

Mindfulness has been described as a process of bringing a certain quality of attention to moment-by-moment experience (Kabat-Zinn, 1990). To reach a Mindfulness state, Hahn (1976) asserts that different Buddhist spiritual meditation techniques have been used. Thera (1962) and Silananda (1990) add that in Buddhist traditions, Mindfulness occupies a central pole in a system that was developed as a path leading to the cessation of personal suffering. In contemporary psychology, Mindfulness has been adopted as an approach to increasing awareness and skillful responding to mental processes that contributes to emotional distress and maladaptive behaviour.

In the paper *Mindfulness: A Proposed Operational Definition*, Bishob and others (2004) propose a model of Mindfulness with two components. The first component involves the self-regulation of attention. With this self-regulation, attention is maintained on immediate experience, which allows recognizing the mental events happening in the present moment. The other element consists of adopting a curious, open and accepting orientation regarding one's experiences in the present moment (Bishob and others, 2004: 9). In summary, they propose that Mindfulness can be defined, in part, as a metacognitive skill consisting of the self-regulation of attention, which involves "sustained attention, attention switching, and inhibition of elaborative processing" (Bishob and others, 2004: 11).

Mindfulness is further defined by an orientation to experience that is adopted and cultivated in Mindfulness meditation practices. This orientation begins with making a commitment to maintain an attitude of curiosity about where the mind wanders whenever it inevitably drifts away from breathing, as well as curiosity about

the different objects within one's experience at any moment. All thoughts, feelings and sensations that arise are initially seen as relevant, and therefore, subject to observation ((Bishob and others, 2004: 11).

Pujol Valls (2016) adds that, at the view of Mindfulness' outstanding results in health sectors, the field of education has started to introduce full-attention or Mindfulness into the classrooms during the last 15 years. Pujol Valls explains that we do know that students tend to suffer and provoke stress, as well as get distracted very easily. With the practice of Mindfulness, students reach a "calm brain", focused on the present, more aware of the world, reducing the stress, improving concentration and empathy. Therefore, students and teachers' wellbeing increases, improving the school environment which also leads to higher quality in learning processes. In the introductory course that I took with Ana Pujol Valls in July 2016, we learnt four main basic practices of Mindfulness (Pujol Valls, 2016):

- 1) Full attention following breathing.
- 2) Senses awakening through full attention practice when eating, drinking, listening, touching, smelling or seeing/watching.
- 3) Full attention to the body while walking, moving, lying down, etc.
- 4) Full attention to what we feel and what we think. It is a crucial exercise to reach authentic emotional and human maturity.

According to Pujol Valls (2016), these practices will become easier day by day and undo our automation in our unconscious daily reactions, which helps to face life in a more healthy way. Among the main organizations promoting Mindfulness programs, Pujol Valls (2016: 9) highlights: (1) The Hawn Foundation, protected by actress Goldie Hawn (2) Mindful Schools, inspired by the book *The Way of Mindful Education:*

Cultivating Well-Being in Teachers and Students´ by Rechtschaffen (2014), and (3) The Mindfulness in Schools Project, founded by Daniel Burnett and Chris Cullen.

Finally, I also would like to add to this list some authors and organizations that support Mindfulness. The first one is Daniel J. Siegel, a North American psychiatrist whose expertise is in applying Mindfulness to children and teenagers. For example, in his book *Brainstorm: the Power and Purpose of the Teenage Brain* (Siegel, 2013), he helps to understand teenagers' way of thinking, and he also includes applied exercises with full sets of instructions in order to apply them in the classroom. The second author is Eline Snel, a Dutch psychologist author of the book *Tranquilos y atentos como una rana* (Snel, 2013). That book includes some clues on how to use mindfulness meditations with children and includes some short guided meditations with her voice in different languages. Some of these guided meditations are also available on the internet with free access. Finally, another highlighted institution in mindfulness practice is Awaken Schools, an organization inspired by the Vietnamese monk Thich Nah Hahn.

Connection of Mindfulness meditation to REM approach

I chose Mindfulness meditation because it is a tool that promotes inner peace, and I consider its practice as an excellent starting step for any teaching practice. This tool helps to fulfill the REM approach purpose to reconstruct our relationships with ourselves and the way in which we do things to each other from another place: the inner peace, calm environments that help love, creativity, balance and positive engagement to flow.

In my opinion, grounded on my teaching experience of the last three school years, Mindfulness is a very useful and powerful tool. For example, as suggested by Pujol Valls (2016), it can be introduced at the beginning of the class, at its end, or at any

specific moment when the teacher or the students perceive that it would be helpful (for instance, in a conflict situation, when the class feels bored, tired or stressed). Also, Mindfulness raises awareness on what is happening at the present moment, which can be very helpful to anticipate potential conflicts or problems (Siegel, 2013). Even more, Mindfulness can also help to identify potential paths of creativity, growth and joy that otherwise might be dismissed if we only follow arranged schedules and planning that keep us too focused on the future (Pujol Valls, 2016; Siegel, 2013).

From my own teaching practice, I can add that I have introduced the practice of Mindfulness meditation in some of the groups like tutoring class or as a warm-up at the beginning of the class. I especially used the meditation videos from *Tranquilos y Atentos como una rana* (Snel, 2013). Many of my students loved them and some of them asserted that they really needed this Mindfulness practice to start the class calm, focused and motivated. My personal impression was that the five-minute Mindful practice was a well invested time, because, many times my students entered my classroom very tired and sometimes overexcited, especially after five or six hours of lessons. At that stage, they were not very receptive to my lesson, but after those five Mindful minutes, students were calm, focused and more willing to listen to me. Additionally, last two school years, and following the model of the school counselor Xusa Cavaller, we sometimes complemented listening to the meditation with a soft massage on the shoulders among partners. Students loved this practice. All the mentioned practices of mindfulness in my classes and their benefits confirm the REM approach claim on the effectiveness and value of taking into account caring dimensions in the educative process, and considering the physical and emotional aspects as relevant as the intellectual dimensions (Comins Mingol, 2009:203-205; Marina, 2007; Herrero Rico, 2013: 318).

2.1.4. Brain-Gym

Description

Brain-Gym was first coined in the early 80s as the result of the joined efforts of Dr. in Education Paul E. Dennison, the founder of Educational Kinesiology, and Gail, an artist and movement educator (Cohen and Goldsmith, 2000). According to Hannaford (1995), Brain-Gym can be defined as a set of movements that are integrative and coordinated, and they help to enhance learning. Getting into deep, this author explains that Brain-Gym is at the basis of Educative Kinesiology and it has become a dynamic tool that promotes the optimal functioning of both brain hemispheres: the left one, responsible for language and logics, and the right one, where emotions and creativity rest.

Brain-Gym improves the quality of the connections between body and brain, through movement. In so doing, we relieve stress and activate our innate capacity to learn. The Kinesiology Monica Carbonell Pastor also asserts that if applied by teachers, Brain-Gym can also help to identify strengths and abilities in our students, as well as specific needs to improve their learning. Also, to practise Brain-Gym in a classroom helps to promote a joyful, atmosphere, and to raise positive feelings of group memberships (Carbonell Pastor, 2016)

However, some authors, like Hyatt (2007), criticize this tool because its results have not been scientifically demonstrated. Other authors assert that, despite the lack of scientifically proved evidence of its positive effects, Brain-Gym continue to be spread in Australian schools (Stephenson, 2009) and in more than 80 countries (Spaulding and others, 2010).

Connection to REM approach

Despite the raised doubts on the scientifically proven benefits of Brain-Gym practices in educative settings, I consider it a very dynamic tool to enhance REM approach principles of integrating all the dimensions of the human being in our educative tasks, the rational ones, but also the physical and emotional components (Comins Mingol, 2009:203-205; Goleman, 1996; Marina, 2007; Herrero Rico, 2013: 318-319). I have myself used Brain-Gym in many groups along the last four school years and my perception has always been positive. Once learnt, my students themselves sometimes asked for two or three minutes practice of Brain-Gym basic exercises to start my class after an exam, or early in the morning to activate their bodies and brains. My observations are that after that practice, students are more focused and feel energized to engage in the class activities, projects or explanations.

2.1.5. Yoga and Laughter Yoga

Description

Yoga practice is a very wide field that is difficult to define. Birdee and others (2008) assert that the definition of yoga includes a wide variety of practices which, among others, can include: breathing exercises (pranayama), posture (asanas), mantras, meditation, and lifestyle changes (like diet, hygiene or sleep) as well as spiritual beliefs or rituals. As for the relevance of using yoga in educative settings, Goldberg (2004) asserts that, although schools can be stressful places, especially for students with special needs, there are few opportunities in many educational curricula to prepare students in those skills that help to reach self-control or to focus the mind. Those skills, the author continues, can be learnt through yoga instruction and practice.

From the wide range of varieties, styles and schools in yoga practices, I will specifically focus on Laughter Yoga. It is the one that I have more recently discovered after fifteen years of being a yoga practitioner. When I, by chance, discovered it, I saw an enormous potential for this practice in educative settings and, in Summer 2017, I took the training course to become a Laughter Yoga instructor. Since then, I have put it into practice in several occasions in my classes and also in other settings.

Laughter Yoga was founded and coined by the Indian medical doctor Madan Kataria and his wife, Madhuri Kataria in 1995 with the goal to promote well-being. Other doctors and professionals had defended the benefits of laughing as a therapy before, and Dr. Kataria combined laughing with breathing exercises (pranayana) and yoga stretching practice. Nowadays, Laughter Yoga has spread out in more than one hundred countries all over the world with thousands of clubs (Laughter Yoga University, n.d).

More specifically, Laughter Yoga consists of a combination of deep breathing exercises from yoga and Laughter exercises. This combination oxygenates our brain and body and, as a consequence, we feel energetic and healthier. Its grounding principle is that anyone can laugh for no reason, without the need of jokes, humor or comedy. As for the Laughter Yoga routine, it starts with laughing which is simulated on purpose, stimulated through physical exercise in group. This exercise includes stretching, singing, clapping and body movement, with eye contact and childlike acting and visualization playfulness. Usually, this laughing very soon turns into contagious Laughter. Later, breathing exercises are interleaved to promote wider physiological benefits. A Laughter Yoga session can conclude with a Laughter meditation, laughing freely, rising contained emotions, as well as freedom and happiness emotions. The session can end with guided relaxation (Guía and Zubieta, 2008: 8).

There are several scientific studies that prove that Laughter Yoga has significant positive effects to improve the health of patients and practitioners in hospitals or with different illnesses like for example: elder depressed (Shahidi, Mojtahed and others, 2011); among nursing students (Yazdani and Esmailzadeh, 2014); Parkinson patients (Akram, Nader, and Ahmad, 2013); or cancer patients before chemotherapy (Farifteh, Mohammadi-Aria and others, 2014). Additionally, the University of Laughter Yoga confirms that Clinical research conducted at Bangalore, India and in the United States has proved that Laughter lowers the level of stress hormones like epinephrine or cortisol in the blood (University of Laughter Yoga, n.d.).

Connection to REM approach

As I mentioned before, I fell in love at first sight with Laughter Yoga. The first time I practised it, I experienced many positive emotions and feelings, and in the following weeks, my mood and my level of energy had risen up to unexpected levels. Those sensations that I experienced in my own body are the ideal ones that the REM approach of Peace Education would like to promote, as it was explained in chapter two of the present dissertation (Herrero Rico, 2013:183-226). These emotions are very useful and necessary to apply the REM approach methodology to reconstruct the way that we feel and interact in our daily relationships, and to empower us to reach the goals that we set for our lives, as suggested by Comins Mingol, 2009; París Albert, 2018b; 2018c; Jares, 2006; Herrero Rico, 2013; Herrero Rico and Segarra Adell, 2017; as well as Giráldez Hayes and Van Nieuwerburgh, 2016. For this reason, I consider that Laughter Yoga can be a very powerful tool to spread out positivity, laughing, joy, team feelings, integration of emotions and thoughts. All these are key components to ground the necessary energy and empower students to interact positively, in a caring way, and, also, to run the transformations that they want in their life to reach their goals.

2.1.6. Effectiveness habits and time management

Description

This section deals with the relevance of learning habits that lead to be effective with the use of our time and in order to reach our goals and feel happy and successful.

In Covey's (2004) bestseller *The 7 habits of highly effective people*, this author defines a habit “as the intersection of *knowledge*, *skill*, and *desire*” (Covey, 2004: 47). He considers that *knowledge* roots in theoretical paradigms, what do we do and why; *skill* focuses on how we do the things; and finally, *desire* refers to the motivation, what we want to do. Covey (2004: 48-49) adds that it is essential to learn the skills of sincerely listening to others and to truly want or desire to listen to others; otherwise, listening does not become a habit. The seven habits that he considers are in harmony with the natural laws of growth and aim at developing personal and interpersonal effectiveness in an integrated manner.

Covey's seven habits paradigm moves from the stage of dependence to independence to conclude in interdependence. The author suggests these seven habits as follows: Habit 1- to become proactive; habit 2-to begin any action or project with the end in mind; habit-3 to put the most important things first. Following the first three habits, a person reaches a “private victory” that leads this person from dependence to independence. Habit 4 refers to thinking using win-win strategy, which means to always face any interaction looking for the benefit of all the implied parts. Habit 5 suggests to seek for understanding others first and then to be understood oneself. Habit 6 proposes to synergize, which means to look for the positive benefits that can arise from the isolated parts of an interaction when they are put together. If habits 4, 5 and 6 are reached, Covey considers that a person reaches the highest state of positive interdependence with others. Finally, habit 7 predicates “sharpen the saw”, which can

be described as ensuring enough rest to restore your energies and to be ready to face your daily life with energy (Covey, 2004: 51-53).

Other authors also deal with the topic of effectiveness, and some of them especially focus on time management skills, at the time that they also mention the need to identify priorities and to focus on them. However, I miss from Covey's and the other author's approach, a deeper analysis on the time and energies invested in non rewarded tasks as mentioned in the *Ethics of Care* by Comins Mingol (2009), like taking care of children, dependent or older people, as well as house chores. I consider that is a gender and equity issue that needs to be addressed in management literature as an urgent challenge to be faced.

Connection to REM approach

To learn habits in order to become effective is essential in our role as teachers, and also as parents, as suggested Dewey (1997), Jares (1999), Gandhi (2003), Cury (2010), Giráldez Hayes and Van Nieuwerburgh (2016), (González and Flores, n.d.) or Benassar Solsona (2007), among others. Also, some of these authors add that to learn to create and become effective learning communities will be very useful for our students, not only in their role as students but also for their professional and personal future. Therefore, I consider that to learn effectiveness habits and time management should be included not only implicitly in the teaching process but also as explicit and essential contents to be taught.

In this sense, the REM approach of Peace Education aims at empowering students and teachers to identify dreams, to turn them into doable goals, and to reach them in a context of positive recognition and collaboration (Herrero Rico, 2013). These habits to become effective can be very helpful to fulfill these objectives in a positive

and faster manner. Therefore, if the co-educative components are taken into account, as proposes by Comins Mingol (2009) or Magallón Portolés (2001) among others, effectiveness skills will be essential tools inside the REM approach.

From my personal experience, I can add that I have taught some of these skills in recent courses by putting them into practice through group projects. These practices have contributed to raise the self esteem among students, to motivate them, to become more responsible and much more creative, confirming París Albert and Herrero Rico's (2018) findings. Some of the outcomes of my students' projects have been outstanding and impressive. I will explain in detail some of these examples in chapter six, when talking about my life history being a professional teacher.

2.1.7. Classroom management

Description

There are many issues that concern how the time and space is managed in a classroom setting. Also, how communication among students and with the teacher takes place, as well as the grouping distribution, and teacher-centered or student-centered activities, percentage of time when students are actively doing something and when they are passive listeners. Many of the methodologies that will be introduced in the following section focus on these details. Still, I considered relevant to consider separately classroom management techniques because I think they should be kept in mind by teachers at any moment during the planning, performance and assessing of our lessons.

In this sense, I consider interesting to any teacher to review books like *Aprender a enseñar. Una visión práctica de la formación de formadores*, by Amat (2010), who reflects upon teaching as a communication process, and he as well, explains about the

goals of a teaching process. Additionally, the author claims the need to know our students and the process of selection of a particular group, as well as their learning styles, their attitude and behavior in the classroom. Later, this author analyses the teacher's role and teaching style. From this point, he moves to pedagogical methods, from a master class to a brainstorming or a role-play, and afterwards, he mentions the pedagogical media, from the blackboard to the computer or the paper. Then, he reviews the programming of activities, taking into account how to plan the sessions depending on the size of the group. Finally, Amat highlights the need of self-assessment and students' assessment, as well as an assessment of the program. He concludes with some advice on what not to do in a first lesson. Despite this book not having been updated and many new methodologies and media have arisen in teaching processes, I consider that the way that the author reflects upon management issues of a classroom is very worthy.

Regarding new successful practices in classroom management, there are some teachers like Cesar Bono who have won awards and make a very important job by disseminating their own example in how they communicate to students and the methods that they use. For example, Bono claims that the educative goal should be to become a good person and not to obtain good marks. He also defends that teachers need to think like a child; he also claims that curiosity needs to be constantly promoted (Pérez-Barco, 2014). Another example on successful practices in classroom management are the blog for teachers from the online magazine *The Guardian*, with their constant publications on how to become a good teacher and what practices to use, like for example, the suggestions by Mortimore (2017) on how to take away stress, how students also collaborate in the design of the curricula, or written feedback is only given when necessary and ongoing coaching is very helpful.

Connection to the REM approach

In the methodology of the REM approach of Peace Education as proposed by Herrero Rico (2013), we try to reconstruct the way that we do things to each other, by keeping the ones that work, are respectful and empower its participants. At the same time, we try improving, transforming or stopping those practices that were somehow harmful to any of its participants, or did not contribute to a better, more democratic, solidarian, aware and peaceful society. To be aware and to care about all the details that get combined in a teaching session is essential in order to conduct the transformation suggested by the dialogical-participative paradigm suggested by REM approach methodology. In this sense, Bono's vision on aiming to educate to be good people and develop each child inner creativity is consistent with the vision of pedagogues like Montessori (1928; 2008), Freire (1970; 1999; 2003; 2006a; 2006b), or Jares (1999; 2005; 2006), as well as with other authors like Gandhi (2003), Seligman (2003), Osho (Martín-Santos Laffón, 1999) or París Albert and Herrero Rico (2018), among others. Also Amat's (2010) insights are convergent to the MEEC's (2015) proposals on how classroom management should evolve, as well as with the methodologies suggested by the REM approach for Peace Education to transform the way that we teach, as explained in chapter two by Herrero Rico (2013), following, Rupesinghe (1999), Martín Gordillo (2010), Jares (2005; 2006), Comins Mingol (2009) among other authors.

Moreover, communication is also a milestone in the REM approach of Peace Education as suggested by Herrero Rico (2013). Recognition (Martínez Guzmán, 2001; 2005a; 2005b; 2006; 2010; 2015; Rodríguez Rojo, 1995;1997;2002; Honneth, 1997; 2007; Strawson, 1995; París Albert, 2009; 2018a), assertiveness (Comins Mingol, 2009; Marina, 2007; 2009; 2010; Nos Aldás, 2010a), peaceful conflict resolution through communication (Martínez Guzmán, 2001; 2005a; 2005b; 2006; 2010; 2015; París

Albert, 2009; 2010; Lederach, 2007; Nos Aldás, 2010) are issues that contribute to positive environments and effective and caring classroom management, as Montessori (1928; 2008) already suggested. Additionally, following REM proposal of democratic values in education, I consider that the word management should not only be teacher-centered, but we should democratize the power and share the responsibility of managing the classroom with all the students, by setting shared rules and following them, taking into account the perspective of Jares (1999) and Herrero Rico (2013).

From my personal teaching background, I will explain some examples in chapter six about classroom management issues, challenges and learning experiences. I only would like to anticipate here that, in those situations in which problems have arisen, to reflect upon how I had planned, managed and interacted in that particular class, has been the key to positively transform or at least improve conflictive situations or a dysfunctional environment, as the pedagogues Montessori (1928; 2008), Freire (1970; 1999; 2003; 2006a; 2006b), Rodríguez Rojo (1994; 1995; 1997; 2002) or Jares (1999; 2005; 2006) suggest.

2.1.8. Educative Coaching

Description

Despite there being many definitions for coaching, I will choose Whitmore's one, as he asserts that "coaching consists in liberating a person's potential to maximize her own performance. The aim is to help the person to learn instead of teaching her" (Whitmore, 2012: 8).

Herrero Rico and Segarra Adell (2017: 28-32) summarize Whitmore's proposal to implement this accompaniment process through the steps of a model in which

creation he participated. The acronym of the model is GROW and consists of the following four steps:

- Goal: to define a concrete aim or end in the long or short term. It needs to be as specific and realistic as possible.
- Reality: to analyze our actual situation in the present using for example a SWOT structure. This acronym stands for Strengths, Weaknesses, Opportunities and Threats.
- Options: to explore which reachable alternatives do we have to start acting.
- Way forward: to define, among the different possibilities that we identified, what we will actually do, how and when.

There are other models that follow a similar structure but with more steps in between. As for coaching in education, labeled as Educative Coaching, Giráldez Hayes and van Nieuwerburgh (2016), in their book *Coaching Educativo*, mention different definitions, which include concepts such as developing the personal potential of all members of an educative community (Tolhurst, 2006), a powerful learning experience (Hook and others, 2006), to accompany personally individuals or groups with the aim of facing challenges, learning and reaching goals (Valls Ballesteros, 2013) or coaching as a way to understand education in which a person accompanies others -students, children, employees...- in a learning process (Giráldez Hayes and van Nieuwerburgh, 2016: 14-15).

From all these insights, Giráldez Hayes and van Nieuwerburgh (2016: 15) conclude that the common threads of all these definitions are that educative coach includes: 1) a structured conversation between two people (which can be extended to a group); 2) a non directive process which aims at facilitating changes in stacked ways of acting and thinking; and 3) a process which center is learning and development. These

authors add that some ingredients like questions, active listening, appropriate challenge to ideas and beliefs or an empowering and comprehensive environment are also essential components of an Educative Coaching process.

In their book, Giráldez Hayes and Van Nieuwierburgh (2016) explore deeper the key skills that ground Educative Coaching processes, some of them include: creating rapport, to listening without interferences to understand, asking with sense different types of questions, paraphrase, summarize, or provide and receive feedback. Finally, the authors explain with examples, the steps of GROWTH model, an extended version of GROW model for coaching. Their book also includes applied activities to implement in the classroom.

Connection of Educative Coaching to REM approach

As Herrero Rico and myself already assert in the article “El coaching educativo desde el trabajo cooperativo y la flipped classroom” (Herrero Rico and Segarra Adell, 2017: 28-32), REM approach proposes an integral education which deconstructs the three types of violence that the educative system reproduces as a social subsystem, which are direct, structural and cultural violence (Galtung, 1993). Instead, this integral education will consider students as valid interlocutors who are competent to reconstruct their teaching-learning process. For this purpose, there is a need of awareness, empowerment, responsibility, mutual interpellation and positive action. In this sense, Educative Coaching is a very integrative tool to reflect, inquire and promote our potentialities, as it challenges and empowers students and teachers to take educative actions that lead to positive changes and transformations in the context of Cultures of Peace (Herrero Rico and Segarra Adell, 2017: 28).

From my personal perspective, Educative Coaching sets a perfect framework to settle REM approach transversal concepts, values and methodologies and to integrate them into the goals and daily practices of teachers, students, groups or teaching boards who want to implement the REM approach. Finally, Educative Coaching centers attention in the other part (the receiver of the coaching). In so doing, the receivers become active and responsible agents who control their own goals, decisions and actions as well as their consequences. This transformation turns into reality the *Epistemological Turn* suggested by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) , which is one of the most powerful underpinning principles in the REM approach of Peace Education as proposed by Herrero Rico (2013).

Still, there is a question that occurs to me regarding how each person sets his/her goals in a coaching procedure. I cannot stop thinking that business people, politicians, actors, singers, sports celebrities, you tube influencers and other relevant characters have a lot of power in societies and some of them might become more successful in their goals thanks to coaching training. However, some of these powerful and influencing people might have set their goals for their own benefit but do not keep the social and environmental dimension of their choices in the first place. I think that these eco, intercultural, and social dimensions should be taken into account in any coaching process, and the coachee should be made aware and asked for responsibilities about their goals and the path they choose to reach these goals since their planning step. In this way, I think that many conflicts, inequalities and abuses might be prevented. Therefore, I propose to enrich Educative Coaching with moral and ethical critical thinking at each step of the process.

Finally, from my own experience, I can add that during the last two school years, I have conducted a self-coaching process to introduce cooperative learning in my groups

(Herrero Rico and Segarra Adell, 2017: 28-32), as well as several coaching conversations in group. Despite not having figures on the outcomes of these practices, the explicit feedback that I received from my students was very positive in all the cases. They really appreciated and thanked the time spent in these conversations and acknowledged that they had become more aware of their reality, their goals and their chances. As for my personal observations, since I have started using an Educative Coaching approach in my teaching practice, I perceive my students more proactive, engaged, participative and empowered. Also, my relationship with students is closer, less hierarchical, but grounded on the shared responsibility from the agreed goals, as well as the common good and wellbeing of all of us. All these outcomes are totally convergent with the principles and aims of the REM approach of Peace Education.

2.1.9. Reflective Practice

Description

To explain the tool of the Reflective Practice, I will mainly rely on the book *La Práctica Reflexiva. Bases, modelos e instrumentos* by Domingo Roget and Gómez Serés (2014). This book defines the Reflective Practice, makes some insights regarding professionalism, competence, experiential and reflexive learning, the difference and transition between natural and systemic reflection, the Zone of Proximal Development (ZPD), the training in Reflective Practice and its risks, two specific models as well as some tools and steps to follow in order to implement reflective learning in a classroom setting.

I will especially extend on the tool of Reflective Practice because it has inspired my teaching practice and efforts for improvement in recent years. In fact, it grounds an

important part of my reflection in chapters five and six when I will narrate my personal and professional life history.

In the prologue of Domingo Roget and Gómez Serés' (2014) book, the researcher Miguel A. Zabalza refers to the created dichotomy between theory and practice. He asserts that, as Dewey defended, thinking and action are intrinsically related. For Zabalza, practical reflection means to analyze our experience in the light of the collected evidence, and then, to assess it by contrasting with relevant references: others' experience, advances in knowledge, specialized literature, etc. That reflection generates the self-feedback that allows us to learn and advance. Also, it increases our self-consciousness and sensibility on our own experience and its consequences. If we are able to consider those consequences in the context where we live and the people we affect, reflection changes practice into transforming energy of our present reality. In the case of teachers, Zabalza asserts that reflection is a key tool to make decisions in order to adapt to a complex environment with heterogeneous subjects. Furthermore, reflection links to professional ethics that lead us to compromise with our self-development (reflecting and self-assessing on our own actions), our support to colleagues or to contribute to the progress of knowledge in our field by documenting and reviewing our work (Domingo Roget and Gómez Serés, 2014: 11).

The book starts reflecting upon professionalism and competence in XXI century. Its authors distinguish between the technical-positivist paradigm and the critical-reflective one regarding professionalism. The first describes a technical professional who is focused on objective goals, standardized results and observable students' behaviour. It does not pay attention to the process of learning, the individual or the human dimensions, neither the context. It is operative and executive. Conversely, the critical-reflexive paradigm is based on active participation and professional criticism. It

includes reflection (Schön, 1998), research (Stenhouse, 1987; Elliot, 1989), and criticism (Gimeno Sacristán, 1987; Sáez, 1997). It is humanistic, focuses on formative processes and considers methodologies as media but also with value *per se* with the communicative situations that they generate. Educative realities are perceived as complex, dynamic, open processes with human centers -students and teachers-, context is a priority to set strategies. Also, the idea of goodness presides the reflection, so that educating becomes moral. Also, reflection upon teaching and self-practices adds the ethical component (Domingo Roget and Gómez Serés, 2014: 17-19).

As for the approach on competences, Belisle and Linard (1996) highlight positive and negative aspects. Here, I will just highlight that as positive features, competences explicitly recognize knowledge related to jobs and form a bridge between action and knowledge. Furthermore, the focus is in the learner, who has better control and autonomy on his/her learning process. On the negative side, nowadays competences appear on analytic, rational, objective and restrictive lists that do not allow integration in a global adaptability. Also, I would like to add that the abstract formulation of the actuations does not include the concrete context, setting, social and cultural practices and interactions as proposed in ethnographic research and other research like the Ethics of Care of Irene Comins Mingol (2008). Finally, Domingo Roget and Gómez Serés (2014: 24- 25) mention that Reflective Practice warns about traditional assessment, which it considers is not formative, as assessment observes students' behaviour and judges them appropriate or not according to rubrics and reference schemes.

Some visions, like Le Boterf (2001), suggest that competence is shown in the know-how to act; there are personal or contextual components that can play a role. It is necessary to want to act, motivation, and an ability to act -because the context allows it- in order to fulfill a competence. Regarding how to learn a competence, Domingo Roger

and Gómez Serés assert that academic training is necessary but also experience is required. Furthermore, they add that to feel and reflect upon one's practice is a key competence to be learnt (Domingo Roger and Gómez Serés, 2014: 35-36).

Domingo Roger and Gómez Serés (2014) continue defining experiential and reflexive learning. The authors explain that in order to know the reasons why experience sometimes originates very meaningful learning, while other times it does not result as planned, it is necessary to increase the knowledge on the theoretical basis of experiential learning. In a pedagogical context, theorizing on how we learn from experience and practice implies to order, discipline the process, and give a global togetherness sense to each step until the process is systematized (Domingo Roget and Gómez Serés, 2014: 40-41).

These authors add that the process of reflection upon practice structures our different perceptions along life and in specific moments, in a context, with certain interactions. All this reflection transforms a person. It is a good practice for those professionals interested in research and positive change, as the REM approach of Peace Education also suggests. Practical reflection implies an attitude of inquiry, questioning, criticism and search about one's thoughts. It is the previous step to positive change. It also has a social dimension of sharing and collaborating to help knowledge to progress. Also, it is creative and not routine action, as implies an interactive definition of media and ends, as well as the rebuilding and reassessment of the own procedures (Yinger, 1986; Domingo Roget and Gómez Serés, 2014: 44-45).

When taking into account these perceptions, Domingo Roget and Gómez Serés (2014: 46) consider that it is important to include emotions. Therefore, they refer to cognitive psychology, which has widely shown that emotions have a milestone influence on learning ability and are the essence of motivation. However, academy has

traditionally perceived emotions and feelings as unreliable and has sublimated knowledge to the mind and intellect. To subvert this tendency, Carl Rogers introduced a change in academic settings adding the psychological dimension and the pedagogy of non directivity, proposing the teacher as a facilitator or guide in the autonomous processes of knowledge and personal maturation. Rogers (1983: 121) highlighted that the purpose of education is to facilitate change and learning to survive in a continuously changing environment. Learning is based in the qualities in the personal relationship between the facilitator and the learner (Domingo Roget and Gómez Serés, 2014: 46-47).

Finally, the features of experiential learning are that it is not structured; it is unpredictable, roots on experience, implies a more significant learning and is more durable. Because of its specificity, it rebuilds through narration, which allows the richness of nuance. Finally, the authors of the book trust in a holistic notion of reflection, which integrates senses, emotions, dialogue and personal experience (Domingo Roget and Gómez Serés, 2014: 50-51).

Afterwards, the book refers to the difference and transition between natural and systemic reflection. The first one is natural and spontaneous in human beings. The second one requires a methodological analysis, volunteer conscious training and intention. It will be a useful transversal tool in teaching processes based with practical learning. Its origins, with some contents from Socrates like dialogue and Mayeutic inquiry, Platon with dialogue for reflection and critical thinking, Aristotle with learning with action and acknowledgement of practical knowledge, Rousseau with learning through experience, action and natural curiosity on the learner's part. However, the systemic reflection will be more formally described by John Dewey (1852-1952). He introduces a pedagogy based on action and reflection, reflective thinking, a teaching action that joins theory and practice and the inclusion of emotions in the learning

process. Dewey, as already mentioned in chapter one, considers that children learn from experience and offers learners' situations, problems, real projects to make them reflect about the real world (Domingo Roget and Gómez Serés, 2014: 56-57).

Nowadays, research has extended association between experiences of the teacher and classroom interactions into more complex and wide schemas and focus not only on students, but on all the teaching-learning setting, process and environment. Today, the Reflective Practice is part of the teacher training and continuous learning training. It includes some techniques such as peer-observation, self-assessment, writing reflective texts and diaries, etc. (Domingo Roget and Gómez Serés, 2014: 59).

As for the process in Reflective Practice, Schön (1930-1997) proposes three concepts or phases: The first one, the knowledge in the action. The second concept is reflection in and during the action. This practice will be especially useful to flexible teachers who are open to complexity of situations that arise to practice, as they value the meaningful learning that arises from that process. The third and last concept is reflection about the action and on the reflection on the action. It is a posteriori. The professional thinks about the characteristics and processes of his or her own action and re-conducts the way of teaching according to the results of the reflection. It can be individual and collective. It includes the characteristic of the problematic situation, the procedures to diagnose and define the problem, the setting of goals, media and the intervention itself, and finally, the thinking schemas, implicit theories, beliefs and ways to represent reality of the practical teacher (Domingo Roget and Gómez Serés, 2014: 65-67).

Finally, Domingo Roget and Gómez Serés refer to the concepts of the Zone of Proximal Development (hereinafter ZPD) and scaffolding from the psychologist Vigotsky. This author defines the ZPD as "the distance between the actual developmental level as determined by independent problem solving and the level of

potential development as determined through problem solving under adult guidance, or in collaboration with more capable peers" (Vygotsky, 1978: 86). Domingo Roget and Gómez Serés conclude that if we want to maximize the potentiality of the Reflective Practice, we need to share it in a group of teachers who benefit from interaction and contrast with colleagues, building learning communities. Today, Reflective Practice is defined as a training methodology, the main elements of which are each teacher's experience in his or her context and the reflection on his/her own practice. It aims at the self-training of the teachers with their own reflection (Domingo Roget and Gómez Serés, 2014: 88-89).

As for Reflective Practice training, it is based in small groups of teachers or professionals with a facilitator, expert or coach. This is training among "equals", with no hierarchy. The facilitator leads the reflective process and additional theoretical knowledge is provided through documentation, articles, bibliography, lectures, etc. In order to implement this methodology, it is necessary to create a group or teacher's seminar to become a learning community in order to reach systematic working climate where fluid communication is key. The aim is to transform daily practice in the classroom into a process of research. In so doing, teachers become professional experts who deal comfortably with theory and practice, who have an ethic and social compromise, who are better at classroom management skills and decision making in uncertain conditions and who are able to innovate and research (Domingo Roget and Gómez Serés, 2014: 91-92).

The Reflective Practice also allows an intended behavior of the teacher in the classroom rather than impulsive or routinely action. The holistic structure and vision of the Reflective Practice allows the teacher to be flexible and spontaneous. Furthermore, the learners train their metacognitive knowledge on their own competences, skills and

capacities. Additionally, the action in the classroom is not hidden or private anymore, but it opens to observation and reflection. Also, it is very profitable for the learner because it provides solutions and improvements contextualized and applied to their needs and context. It transforms students and professionals into responsible hipsters, active and critical protagonists of their personal, didactic, pedagogical, institutional and social changes. Finally, the learner -teacher or student- becomes a conscious researcher in a real context with the aim to improve action in teaching (Domingo Roget and Gómez Serés, 2014: 96-97).

Regarding the risks of Reflective Practice, Harvey and Knight (1996) perceive it as good in intentions, but not warranting quality reflective thinking, which may lead to a self-confirming reflection without a dialogue or true dialogue with others. Barnett (1997) doubts the possibility of high levels of criticism in higher education if there is not a movement towards an academic model which is not focused on performance. Domingo Roget and Gómez Serés also warn about the need of implication of the learner part, which is voluntary and cannot be imposed, and also about the need of expert people to lead the Reflective Practice (Domingo Roget and Gómez Serés, 2014: 97-98).

As for specific models to learn the educative practice, Domingo Roget and Gómez Serés (2014) mention two models: Kolb's (1984) and Korthangen's (2001). Kolb (1984) proposes to start from action, to continue then with a reflective observation that leads to knowledge building and, from this point, to introduce this new content into new action (Domingo Roget and Gómez Serés, 2014: 103).

On his part, Korthangen (2001) sets five principles undergoing teacher's realistic training: First, start with questions that arise from teacher's practice in his /her real context. The training inductively relates these experiences with the *gestalts* of the teachers. According to Korhtagen and Kessels (1999), a *gestalt* is a holistic element

composed of needs, values, feelings, thoughts, convictions and acting tendencies that arise from a particular situation. This *gestalt* is created by previous experiences in concrete settings and when a new situation with similar characteristics appears, there is a tendency to react in the same way. Secondly, Realistic Training aims at a systemic reflection, that includes action or experience, look backwards to that action, raise awareness and identify the main aspects of the own action, look for and prepare alternative ways of acting, and checking their efficacy into a new situation. Thirdly, it is an interactive and social process, and by sharing experiences, the learner discovers new ways to structure his or her experience. Fourthly, there are three levels of learning in teachers' training and they work in all three. Finally, realistic training considers the teachers in training as autonomous learners with their own identity, who build and self-regulate their professional identity and development (Domingo Roget and Gómez Serés, 2014: 104-105).

At the end of the book, Domingo Roget and Gómez Serés (2014) suggest some tools and steps to follow in order to implement reflective learning in a classroom setting.

Connection of Reflective Practice to REM approach

Domingo Roget and Gómez Serés (2014: 47) suggest that teachers of XXI century should join both practical and theoretical learning from a more holistic perspective. If we put this reflection into dialogue with the REM approach of Peace Education, Herrero Rico (2013), inspired by the *Philosophy for making Peace(s)* by Martínez Guzmán, the feminist studies (like those from Ruddick or Reardon), postmodernism literature like Freire's, and the Ethics of Care (by Magallón Portolés or Comins Mingol), the REM approach also defends the relevance of taking into account

not only the formal knowledge that comes from traditionally dominant structures of power and knowledge, but also the knowledge that arises from daily life experience and minority voices like poor people, indigenous people or women.

As for the benefits of the Reflective Practice, it provides a profound learning, including the person's mind, feelings, its being and its actions, and in so doing, supporting the Emotional Education as the REM approach of Peace Education by Herrero Rico (2013) defends, especially grounded on Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015), Comins Mingol (2009) or París Albert (2009; 2010). Also, the learning is critical and reflective, transforming, deconstructing meanings, attitudes, myths and prejudices and rebuilding them in a continuous and dynamic process. This directly applies the principles suggested in the REM approach methodology as set by Herrero Rico (2013), inspired in the deconstructive and reconstructive process as suggested by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015), Freire (1970; 2003; 2006a; 2006b), Rodríguez Rojo (1995; 1997; 2002), Martín Gordillo (2010) and Jares (1999).

The REM approach welcomes Reflective Practice because it defends the same profiles of teachers, ways of working, and outcomes than the REM approach. However, putting into dialogue REM approach with the book of Domingo Roget and Gómez Serés' (2014), I would conclude that it is written through the old hierarchical, expert-learner paradigm as opposed to the REM approach, which suggests that all the creations in Peace Education (research articles, courses and didactic proposals) should be led by example, and the authors and educators present them to the reader in the inductive way (Herrero Rico, 2013; Freire, 1970; 2006b; 2005; Jares, 1999). Also, the emotional part could be more extended in the Reflective Practice as the reflection as presented by Domingo Roget and Gómez Serés' (2014) seems to rationalize all what happens inside

the classroom. In contrast, I suggest that to look for emotional balance could be considered and planned in advanced, as it is very relevant to better understand and transform interactions and classroom learning processes (Herrero Rico, 2013; Montessori, 1928; 2008; Gandhi, 2003; .Comins Mingol, 2009; París Albert, 2009, 2010; 2018b; 2018c).

From my own reflective practice, as explained before, I will include along the narration of my life history in chapters five and six my reflection on the challenges, learning and transformation that each stage of my life has meant to me. However, my reflection, despite inspired in the Reflective Practice, will not only ground on it, but also in the wider range of values, concepts, principles and methodological insights of the REM approach of Peace Education as set by Herrero Rico (2013).

Linking the Reflective Practice with applied examples of educators who somehow used this methodology to innovate in their educative contexts, I include some teaching Best Practices. These examples might inspire other members of the educative community in other secondary centers to implement their own transformative projects. I include them in this section because I consider the examples as valid tools that can help to set projects that somehow imitate these successful practices.

2.1.10. Best Practices learnt from my close context

Description

I add this section, because, to me, the experiential projects that have already been implemented in secondary settings have the precious value of downloading to reality many of the abstract values and contents that I mentioned above. I doubly appreciate that they are not large projects of a wide scope, but only some of the many modest initiatives from my close context that make deep meaningful transformations in

the life of those students that they touch. The procedures, techniques, and new ideas that emerge from these experiences are very inspiring as well as empowering to me.

Despite having heard about many small projects that I consider worth talking about, I will only include here three different examples that impressed me and I had the opportunity to interview the people who were in charge of them during the Spring and Summer of 2018. The first project, called “Let’s eat!” deals with intercultural exchange, healthy eating habits and the use of ICT. The second project, called “Escoles cor Blancinegre” works on inclusion and motivation by promoting the positive values of sport among students with difficult social backgrounds and very low academic performance. Finally, the third project called “Tutoría entre iguales (TEI)”, which I translate as “peer tutoring”, empowered older students to help newcomer students in academic, social, and personal issues. For further details on these interviews, I include *Annex 2.1. Interviews on Best Practices Projects* with the full content of each interview.

Experience 1: Let’s eat!

To talk about this project, I interviewed a friend who is an English teacher, she is called Ana Beltrán Sales. She was the coordinator of the project and explained me that it is an interdisciplinary project in which students worked in the following areas: ICT, English, Art, Science, and History. They worked together with Italian students, through the European platform eTwinning. The participants were students on the 4th level of Compulsory Secondary Education of IES Maestrat, Sant Mateu, Spain, and students of Abba Ballini, Brescia, Italy (IES Maestrat, n.d.).

The objective was, on the one hand, that students reflected on their diet and found ways to improve it, analyzing as well the diet of the previous generations and the reasons for its evolution. On the other hand, it was also intended that students found the need for communicating in English and discover the eating habits and the traditional

cuisine of the foreign country. For this purpose, students conducted a survey and wrote a report of the results. They also wrote an essay explaining how they could improve their diet to be healthier, and they reflected on the importance of eating healthily. Additionally, the Spanish students described our Mediterranean diet and our traditional cuisine, and shared some recipes with the Italian students. In their school website, there are some of these activities (IES Maestrat, n.d.).

The idea emerged because teachers wanted to create the need for students to communicate in English in a project that was meaningful and real to them as they had to interact and share the project with real foreign language students, it wasn't just for a school mark. The topic of the project was chosen because the teachers had realized that their teenage students were not eating healthily, and that was a problem that they had to deal with. Also, the teachers wanted the project to be interdisciplinary because they believed that the final product would be better and would have more sense for students. As for the difficulties, students found it difficult to work in groups because they were not used to it. They also had some problems with the videoconference with Italian students because the Internet connection was usually very poor. However, at the end, the implied parts achieved their main goals and additionally, the involved teachers perceive that students have opened their mind to another culture. Regarding future plans, IES Maestrat intend to continue working with the same group of students on another topic, and to carry out a students' exchange at the end of the school year 2018-19 Further details on the interview can be read at the *Annex 2.1. Interviews on Best Practices Projects*, pages 1 and 2).

Experience 2: “Escoles Cor blancinegre” from the Foundation of the Valencia FC

To explain the project of “Escoles Cor blancinegre” I interviewed Mr. Antonio Salvador Gabaldón, its creator and coordinator (*Annex 2.1. Interviews on Best Practices Projects*, pages 3 to 5). I got in touch with this project because it was starting to be implemented in the high school where I was teaching this school year 2017-2018 and I was one of the volunteer teachers who collaborated in it.

“Escoles Cor blancinegre” (Valencia Fútbol Club, n.d.), project started four years ago. It creates and trains mixed football teams every fifteen days with professional coaches from the Valencia CF. In these trainings, the coaches promote positive values of sport like responsibility, commitment, perseverance or team work. Moreover, the Valencia CF foundation mixes the regular training with special events such as championships, sponsorship or going to see a football match of the Valencia CF official team. The aim of the foundation with these special events is to raise the self-esteem of the participants and to live very exciting and privileged experiences that these people would otherwise think are unreachable to them. All the costs are assumed by the foundation of Valencia CF.

The target public of the program is under-18 children and teenagers in primary or secondary education or Centers for Children with Judicial Measures. At the moment of the interview, there were about 600 participants in projects in 38 centers, 22 primary schools, 7 secondary schools and the rest were Centers for Children with Judicial Measures and penitentiary centers. The aim was not social marketing but helping individual people, with a name.

The beneficiaries of the program are usually children and teenagers from low socioeconomic level or with a risk of social exclusion. Exceptionally, they have recently

widened the project to adults in penitentiary centers. The foundation has realized the positive impact for these people that a football team like Valencia FC tells them that the important thing is not the football, but education. The key for the success of the project is the individualized follow up of students. Their entrance and permanence in the team depends upon the parameters of behavior, attitude and effort, which are very frequently reviewed. Every training session is focused to generate joy, positive experiences and values rather than competitiveness. The positive impact is much higher in primary schools, but the foundation is trying to continue and extend it in secondary schools with the same students who started with the project in their primary school and with new students.

The idea of the project comes because the Foundation of Valencia CF and its coordinator, who comes from the private sector and the real world, identified a need in the public educative system to make people strong. He perceives that there is an excess of empathy and a lack of firmness to ask to students for values such as commitment, respect, perseverance, humility or fellowship. The foundation considers that these shortcomings will negatively affect these students' future life. Therefore, the program focuses on positive motivation, values and results. The constant assessment of the progress helps to the efficiency of the program.

As to its achievements and future plans, the program keeps on growing with good results. Antonio uses the expression: “we are successful in filling the fridge of students' life with positive experiences” (*Annex 2.1. Interviews on Best Practices Projects*, 4)

The aim is that all participants perceive that life has offered them chances, positive values, care and love. The foundation wants to end up with their belief that life treats them bad and that it does not give them anything good. The hardest difficulty that the foundation has faced in the project is the lack of habit among educative centers, and

maybe also in our Spanish society, for team work and transversal work, which would highly increase the potentiality of improvement. He asserts that we tend to ask for more of others than of ourselves.

The ideal goal of the project is to build a “meritocratic bubble”, in a country which, according to the coordinator of the foundation Valencia CF, does not appreciate the value of effort. Therefore, this foundation aims to persuade young people that effort, respect, humility, constancy are the right path. The ideal would be to transform distrustful teenagers without any hope into excited and motivated people.

Experience 3: Tutorial entre iguales (TEI) (Peer tutoring)

To collect information about the best practice of the TEI Project, I interviewed the two colleagues working at the IES Jorge Juan from Sagunto, Valencia: Sergi García (a Music teacher) and Xusa Cavaller (one of the two counselors). They shared the coordination of the program. The entire interview is written down in *Annex 2.1. Interviews on Best Practices Projects*, pages 6 and 7.

The goal of the TEI (or peer tutoring) project is giving elder and more experienced students the opportunity to help younger ones to integrate and adapt as newcomers to the secondary school. Also, they help to solve issues on the newcomers’ relationships with partners or with the curricular studies. In so doing, both younger and older students obtain a benefit. The younger newcomers receive help and have someone to trust in who has more experience in the centre and who is more mature. The older students feel themselves important to someone and empowered as they are able to help others with issues that they already experienced some years ago.

The participants of this project were tutored and tutoring students, as well as volunteer teachers and the counselor of secondary education at the IES Jorge Juan of

Puerto of Sagunto. On the one side, tutored students came out from priority 1st of ESO, but also 2nd of ESO students could participate. The tutoring students were from 3rd and 4th of ESO, 1st of Batxillerat and Vocational Training studies.

The project started with a pre-training of volunteer tutoring students and teachers at the beginning of the course. Then, the students who were going to be tutored voluntarily enrolled on the program. The next step was a general meeting of tutored and tutoring students. There, the volunteer teachers created pairs or trios of tutoring-tutored students and they started to meet once a week in a break time. Volunteer teachers supervised attendance, that control questionnaire was filled-in each week, they checked if there was any game missing, or any other issue.

As for the origins of the project, it arose from the inspiration from a training session to counselors from the Valentian Centro de Formación, Innovación y Recursos Educativos (CEFIRE) which took place in the previous course of the area of Camp del Morvedre. There, Mabel Villaescusa and Pilar Perez Esteve, the counselors at the IES La Senia-Pai Porta, explained about pigmalion project and their materials. In September 2017 the project was open to all the faculty cloister at the IES Jorge Juan and there the counselor asked for volunteer teachers to collaborate. It was going to complement the mediation program that was already working at this school.

During the school year 2017-18, the success was the high level of participation among teachers, tutoring and tutored students. Also the feedback comments from all the parts are in general very positive and many of the involved people want to continue participating in the program the following school year. Also, the project helped to start a group of teachers who work well together and for the present school year 2018-19, they have extended the project to a “Projecte de Innovació Educativa” that will continue with the TEI program and will also focus on new issues such as the playground time, spaces,

and environment. Finally, a net has been built among tutoring and tutored students and a sensibility has arisen even towards other students.

About the challenges that the project has faced, sometimes the tutoring and tutored student did not work well together. Also, there was a lack of training on the part of the volunteer teachers. This problem was already solved in part with some sessions called "*Compartim el que sabem*". It took place at the break time and consisted in colleague teachers working at the high school sharing their abilities or knowledge with the rest. I participated in conducting a three session workshop on Educative Coaching. Other sessions trained us on Mindfulness and body stretching.

The ideal result of the program would be that participant students felt integrated, safe and happy. In other words, they all had someone to trust in, with whom they had a compromise and they felt very close and important for each other. The future plans that they share at the IES Jorge Juan are to continue with the projects of TEI, mediation, and "*compartim el que sabem*". Also, they plan to start a new program called "*tutors compartits*", which consists of a teacher becoming the individual tutor of a student with special difficulties to integrate, to cope with his or her studies, etc. For this school year 2018-19, they plan to continue and extend this training by also inviting parents and students. Also, they will ask for formal training from the CEFIRE. They claim that they also need help in ICT to control cyber bullying. Some of the outcomes of their ongoing work and accomplishments can be found on the website of the IES Jorge Juan (IES Jorge Juan, n.d.).

Connection of best practices to REM approach

The three mentioned projects aim at promoting alive and meaningful experiences among different profiles of students. Moreover, they focus on positive

values that, through these new approaches, get more deeply impregnated in the students, and generate more profound and long lasting positive transformations in the life of each student involved. The REM approach of Peace Education as proposed by Herrero Rico (2013) really supports and enhances these kind of initiatives and engagement from the part of teachers and students, as suggested by the pedagogues Dewey (1997), Montessori (1928; 2008), Freire (1970; 2005; 2006a, 2006b), Rodríguez Rojo (1995; 1997; 2002) or Jares (1999; 2006). Additionally, I think that these examples of good practices are good proof of the positive transformations coming from our daily life that Peace Studies promote, as constantly defended by Martínez Guzmán (2001), Lederach (2005; 2007) or Muñoz Muñoz and López Martínez (2000), among others.

As for the values promoted, they are all very consistent with the content values that REM approach promotes. Some examples include:

- In the “Let’s eat project” they worked the transversal contents of interculturality, as proposed by Jalali (1991; 2009), Omar (2010), Rodríguez Rojo (1995) or Arigatou Foundation (2008); healthy eating habits as suggested by Cury (2010) or González and Flores (n.d.); ICT skills as Herrero Rico (2013; 2017) suggests; and finally, team work as proposed by Freire (1970; 2006b) Jares (1999; 2004; 2005), Herrero Rico (2013; 2017), París Albert (2009) or París Albert and Herrero Rico (2018) among many others.

- In the project of “Escoles Cor Blancinegre”, through sport, they worked on the values of effort, as promoted by Dewey (1997), Montessori (1928; 2008), Jares (1999; 2004; 2005), Martínez Guzmán (2001), or Comins Mingol (2009); the value of inclusion and positive recognition of the difference, as defended by Honneth (1997; 2007) or Strawson (1995).

- In the project “Tutoría entre iguales (TEI) (Peer tutoring)” they enhance Emotional Education, as suggested, among others, by Magallón Portolés (2001), Rodríguez Rojo (1995) or Comins Mingol (2009); or peer empowerment and collaboration to overcome difficulties and to succeed in being happier and improving performance, as suggested by Jares (1999; 2004; 2005) or Herrero Rico and Segarra Adell (2017), among others.

2.1.11. Conclusions on tools and techniques

The nine tools or techniques explained in this section are consistent with the REM approach of Peace Education in promoting an inclusive, equalitarian, participative, experiential and motivating education that transforms inner and outer ways of thinking, feeling, and acting into more aware, caring, effective and positive ones.

These techniques and tools can be implemented in any content subject. Teachers need some training on them to bring them to the classroom settings and they can be applied during a short period of the class, they can transversally permeate a full teaching session or even many of them.

To complement these applied tools and techniques as a way to take REM approach for Peace into practice, the next section will deal with specific methodologies that require to be planned ahead and that will determine the structure and way of teaching full sessions or even complete content courses. These methodologies will also help to promote the REM approach of Peace Education.

2.2. Methodologies

This section includes nine methodologies that are consistent with the REM approach of Peace Education and help to promote its core contents as well as its deconstructive-reconstructive methodology. For this purpose, as I did with the previous section of tools and techniques, I start by defining the term *methodology* according to some Spanish and English dictionaries, and then I explain its meaning for the purposes of this work. Afterwards, I explain in detail each one of the methodologies that I suggest, their consistency and promotion of the REM approach of Peace Education, and some insights into my own applied experience with some of these methodologies in my teaching practice. I finish the section with a brief conclusion. To start, as I did in the previous section, I have considered some of the meanings of the term *methodology*, according to some Spanish and English language dictionaries.

2.2.1. Definitions of methodology

Starting with the Spanish definition, Maria Moliner's dictionary defines *methodology* as “1. Ciencia del método. 2. Un conjunto de métodos aplicado para demostrar o enseñar algo”, which I translate as: “1.Science of method. 2. A set of methods applied to demonstrate or teach something” (Moliner, 2000: 907). Those two definitions are almost the same as the two meanings that appear on the 2017 version of the online dictionary of the Real Academia de la Lengua Española (RAE, n.d.).

Therefore, if we move to Maria Moliner's definition of *method*, it means: “1. Manera sistemática de hacer algo. Por ejemplo: ‘no me gusta su método de enseñanza’”, which I translate as “1. Systematic way to do something, e.g. ‘I do not like their teaching method’”. The dictionary continues that it is specifically applied to the set of rules, lessons and activities used to teach or learn something. In a second definition,

method means: “En lógica, se le llama así a cada uno de los procedimiento analítico y sintético de razonar”, which I translate as: “2. In logics, it is called method each one of the analytical and synthetical procedures used to reason. Particularly, it refers to the process that is followed in a scientific research to discover and demonstrate something (Moliner, 2000: 907).

Despite these definitions being quite clear, I perceive that they imply to only acquire existing knowledge or demonstrate certain realities, while nowadays, many methodologies as some of the mentioned in this section below, go beyond and lead to innovative and creative outcomes that build non-preexistent items, ideas or procedures. Also, the interacting and behavioral component of a methodology is not explicitly mentioned in those definitions.

As for English language dictionaries, Oxford English dictionary defines *methodology* as “a system of methods used in a particular area of study or activity (Oxford Dictionaries, n.d.). Regarding *method*, Oxford dictionary defines it as “1. A particular procedure for accomplishing or approaching something, especially a systematic or established one” (Oxford Dictionaries, n.d.).

I perceive the definitions from the Oxford English dictionary as convergent to the Spanish one, though English meanings are wider, and less limiting than the ones in the Spanish dictionaries, but I still perceive them as somewhat vague.

Definition of method and methodology for the purposes of this work

For the purposes of this work, I will start considering both meanings of *method* in Maria Moliner’s dictionary and I will expand on them. From definition number 1 of *method* in Maria Moliner’s dictionary, I take into account the meaning “the set of rules, lessons and activities to teach or learn something” (Moliner, 2000:907). From

definition number 2, I consider *method* as “the different procedures to reason, particularly to learn or demonstrate something” (Oxford Dictionaries, n.d.), and I would like to add that a method includes different procedures to act and to interact, in order to discover or demonstrate something, but also, to reach certain outcomes that cope with the expectations and goals that had previously been set.

Moving from the general to the particular, I have chosen some of those methods that are consistent to the REM approach methodology. This methodology is based upon critically deconstructing those things that we already learnt with some implicit or explicit violence and reconstructing them with peaceful means grounded on our awareness and our daily personal experiences (Herrero Rico, 2013: 37).

Therefore, for the purposes of this work, I consider *methodology* as the way in which we organize the learning-teaching process. In my case, I want to learn the methodologies suggested below as they help students and me to deconstruct our previous knowledge, emotions, and patterns of behavior and reconstruct new ones in which we acknowledge ourselves and others with respect and love, we learn to work together with confidence, we feel empowered to learn and create from our own assets and, finally, we trust in our own ability to communicate and share our learning and creations to the benefit of our closer and wider social communities.

These methodologies are insistently suggested by several updated online publications on education like *Realinfluencers*, a website that focuses on education and training on new trends and methodologies; *Educacion 3.0*, a leader website in educative innovation and new technologies; or the prestigious education magazine *Aula 2000*, whose target audience are teachers and parents.

Regarding the order in which the methodologies are presented, I decided to start with the methodologies that have a wider focus like *Competence Based Learning*,

Thinking Based Learning or *Cooperative learning*, to move then to other methodologies that could be perceived as more concrete like *Community Service Learning* or *Flipped classroom*. I finish this section introducing the methodology of *Life History* as it will be the one that I have chosen to collect the data and conduct the qualitative research of the present thesis. Indeed, life history methodology will be deeply explained and applied in the forthcoming chapters. Below, I list the nine methodologies and afterwards I explain each one of them in detail.

Chart 3.2. METHODOLOGIES
1. Competence Based Learning (LOMCE)
2. Thinking Based Learning
3. Design Thinking Learning
4. Project Based Learning
5. Cooperative learning (Finkel's Proposal)
6. Flipped classroom
7. Gamification and ICT resources
8. Community service learning
9. Life History

2.2.2. Competence-based learning

Description

In 1989, John Burke published the edited book *Competency Based Education and Training (CBET)* (Burke, 1989), which includes a selection of papers that arose as the result of the first symposium devoted to Competency Based Learning in Worthing, in March 1989. CBET has long literature and history and USA, but its use is very recent in European educative settings. The Great Schools Partnership, which is a nonprofit school-support organization working to redesign public education and improve learning for all students, defines Competency-based learning as follows:

Competency-based learning refers to systems of instruction, assessment, grading, and academic reporting that are based on students demonstrating that they have learned the knowledge and skills they are

expected to learn as they progress through their education. In public schools, competency-based systems use state learning standards to determine academic expectations and define “competency” or “proficiency” in a given course, subject area, or grade level (although other sets of standards may also be used, including standards developed by districts and schools or by subject-area organizations). The general goal of competency-based learning is to ensure that students are acquiring the knowledge and skills that are deemed to be essential to success in school, higher education, careers, and adult life. If students fail to meet expected learning standards, they typically receive additional instruction, practice time, and academic support to help them achieve competency or meet the expected standards (*Great Schools Partnership*, n.d.).

According to the Great Schools Partnership, competency-based learning is usually perceived as an alternative to traditional educational approaches in which students promote to next course or graduate without granting that they are proficient in important knowledge and skills linked to the subject or course. Grades in these traditional systems can be calculated differently depending on the teacher or the school. Conversely, a competency-based diploma would be only awarded to those students who have really met the expected learning. The Great Schools Partnership explains that to move to a competency-based system, schools need to introduce many changes that affect all the educative community, from its philosophy and culture, to the methods they use to instruct, test, grade, report, promote or graduate. Some new strategies would include demonstration of learning, portfolios, rubrics, personal learning plans or capstone projects (Great Schools Partnership, n.d.).

Despite schools agreeing that their job is to teach students in important skills and knowledge for their adult life, how to reach those goals is in debate. Therefore, the Great Schools Partnership (n.d.) asserts that competency-based learning focuses on the methods as the goals are common. They argue that their suggested methods help to eliminate learning, achievement and opportunity gaps, no matter the race, ethnicity, socioeconomic status or gender of a person, as diplomas are not earned without acquiring important skills and knowledge.

The Great Schools Partnership (n.d.), adds that criticism of competency-based learning includes hard transition and implementation, with overwork on the part of teachers to plan, prepare, and get trained. Also issues on setting the learning standards may arise and the features that they use which parents may not be familiar with. Other detractors also argue about the lack of enough evidence whether competency-based learning is working or not.

Connection of Competence Based Learning to REM approach

As explained in chapter two, competence is a key concept in the REM approach of Peace Education as proposed by Herrero Rico (2013), and grounding on, among others Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015); Marina and Bernabeu (2007), Novara (2003) or MEEC (2015). The REM approach considers competence in its positive meaning, as the abilities, skills and knowledge that a person has to fulfill a particular task, as proposed by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015). In this sense, the competence-based learning that aims at making sure that students learn how to become proficient in performing concrete tasks is very consistent with the REM approach aims, as this competence-based learning directly links to the real world tasks that students will need to manage in their future life as adults (Jares, 1999; Herrero Rico, 2013).

However, I still miss in the focus towards competences learning a highlighted and recognized space to non-rewarded activities like care of children, elder and dependent people, house chores of daily life, community tasks, as defended for example by environment preserving actions, as well as those initiatives that promote social positive transformations, as defended for example by Montessori (1928; 2008), Comins Mingol (2009) or Reardon (1988; 1993).

Moreover, to use the same standards with all the children could be limiting and not acknowledge the different learning styles and kinds of intelligences, unless many paths are accepted to reach to a set goal of fulfilling a meaningful task that is linked to real life (Jares, 1999; Herrero Rico, 2013; 2017; París Albert, 2018b; 2018c). To overcome this backdrop, the REM approach of Peace Education as proposed by Herrero Rico (2013), would balance the focus towards competence learning with an integrative perspective that acknowledges and values the use of different skills and resources of each person to reach the set goals. Additionally, I think that competence-learning should take into account collaborative group goals and standards, as it is how real life works and to learn to live together is one of the main aims of education, as many peace educators suggest (Freire, 1970; 1993; 2006b; Gandhi, 2003; Montessori, 1928; 2008; Dewey, 1997; Jares, 1999; 2004).

Finally, taking into account REM approach focus on creativity and openness to new ways to interact and transform conflicts and challenges (Martínez Guzmán, 2001; Lederach, 2005; 2007; De la Torre, 2017; Herrero Rico, 2017; París Albert and Herrero Rico, 2018), I consider that, in the education field, we should be open to promote and value unclassified or new competences that arise from students and people of all ages. In so doing, we would avoid a standardization of knowledge, procedures, and people.

2.2.3. Thinking-based Learning

Description

The key concept that underlies Thinking-based Learning is skillful thinking. In this sense, Swartz and others (2007), in their book *Thinking-Based Learning: Promoting Quality Student Achievement in the 21st Century*, propose educational practices which are accessible to teachers and can help them to introduce skillful

thinking into standards-based instruction in any content subject, area or grade level. The book includes examples from practice that help to find evidence, articulate creative ideas, listen to others, communicate with precision and clarity their ideas, and in so doing, students can reach higher levels of achievement. Meta-cognition is essential in the classroom and the authors help to translate good thinking into good writing. Also, they show how to develop habits for effective thinking and willingness to learn, including persistence, and self-regulation.

To give a clearer picture on thinking-based learning, Swartz and others (2008) explain in detail a full process of Thinking-based Learning conducted by Ms Rita Hagevik, a science teacher of 7th grade in a middle school in Raleigh, North Carolina. She proposes her students to study the difference sources of energy and which one would be the most convenient one for the following 25 years in the USA. She scaffolds her students by giving some guidance into the process of thinking about the different kinds of energy -like a brainstorming step-, a graphic organizer which includes options and factors to consider before making a choice, explaining what would be the likely consequences of each option and how important are these consequences. Afterwards, Ms Hagevik gives her students time to find and process relevant information in teams. Later, they mark each factor as a positive or negative factor, and as important or not in the decision making process. Also, she teaches them how to gather relevant information from the internet and any other source from the real world, but making students certify the accuracy of the information that they gathered. Finally, this teacher asked her students to write their thoughtful recommendations to be exposed in a formal committee in the congress. For this purpose, she provides the students guidance for persuasive writing based upon skillful decision making. This guidance includes recommendations on what to write in each paragraph. Finally, Ms Hagevik makes students explicitly

think about the process of decision that they followed and to apply it to another content topic. In so doing, she makes sure that her students internalize the process and will use it in the future in many situations of their life without the need of her guidance.

Another interesting book on the topic is *Thinking through quality questioning: Deepening student engagement*, by Walsh (2011), which includes blueprint to help teachers to promote metacognitive skills, responsibility and autonomy on the part of their students. Also, an additional relevant publication on Thinking-based Learning is the book *The Thought-Filled Curriculum* by Costa (2008), who suggests five themes to be kept in mind to think skillfully: 1. Learning to Think; 2. Thinking to Learn; 3. Thinking Together, as he asserts that “a friendship is one mind in two bodies”; 4. Thinking About Our Own Thinking; and 5. Thinking Big, going beyond the scope of the actual problem or project to different fields or widen realities.

Connections of Thinking-based Learning to REM approach

I consider that Thinking-based Learning is an excellent methodology to help to promote the REM approach principles for Peace Education as proposed by Herrero Rico (2013), including: a critical thought among students, which raise their awareness as strongly supported by Freire (1970; 1993; 2006a; 2006b); autonomy, as defended by Montessori (1928; 2008) or Freire (2003); a sense of responsibility and self-confidence on the actions and choices they make during their studies but also in their future life, as promoted by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015), Harris and Morrison (2003) or Jares (1999; 2006).

From my personal perspective, I can add that I have used some of the questions that arise from Thinking-based Learning methodology in some of my classes, especially when teaching Economy or when conducting debates. I can confirm from my

perceptions, that the motivation and engagement of most students increased considerably when they were asked to argue and justify their points of view or their choices.

2.2.4. Design Thinking Learning

Description

Design Thinking was a method coined by Tim Brown (2008) and he asserts that it is inspired by Tomas A. Edison. Brown asserts that Design Thinking “is a discipline that uses the designer’s sensibility and methods to match people’s needs with what is technologically feasible and what a viable business strategy can convert into customer value and market opportunity” (Brown, 2008: 2).

The specific feature of this methodology is that it starts with an effort to reach a profound understanding of the people whom the future product or service will address, mainly collecting data through qualitative methods. The qualities that need to be trained in order to be a good design thinker are: empathy, integrative thinking, optimism, experimentalism and collaboration. A design project passes three main stages: 1) inspiration from the circumstances, considering a problem which also implies an opportunity to solve it; 2) ideation, it is the process of producing, developing, and testing ideas that could lead to possible solutions; and finally, 3) implementation, for charting it to the market (Brown, 2008: 4).

On its part, the Stanford, Hasso-Plattner Institute of Design (n.d.) amplifies this process into the following steps: 1) empathize with future users, their contexts, needs, cosmovision; 2) define the challenge of the project with coherence to the information collected in step 1; 3) ideate, through brainstorming many choices to solve the problem; 4) prototype, with drawings, artifacts and objects, with quick cheap materials to show

them to the future users and improve them depending on their reactions; and 5) assess, ask for feedback to users and colleagues.

As for the main principles of Design Thinking, according to Hasso-Plattner institute of Design, they include: 1) focus on human values, as to humanize the problem is part of the solution, full immersion and experiencing of the problem; 2) do not tell your proposal, show it through prototypes; 3) radical collaboration in peace, without conflicts; 4) have a mindful process of total awareness; 5) culture of prototypes; 6) it leads to action (Hasso-Plattner Institute of Design, n.d.).

On a similar approach, Harvard Graduate School of Education coins the methodology *Visible Thinking*, which they define on their website as “a flexible and systematic research-based conceptual framework, which aims to integrate the development of students' thinking with content learning across subject matters” (Harvard Graduate School of Education, n. d.)

This approach started to be developed at Lemshaga Akademi in Sweden and includes three main practices: 1) thinking routines, 2) the documentation of student thinking, and 3) reflective and professional practice. In their first project, the Lemshaga Akademi focused on “developing students' thinking dispositions in such areas as truth-seeking, understanding, fairness, and imagination”. Since then, their focus has expanded to include thinking through art and also, thinking on which is the role of cultural forces. Project Zero at the Harvard University compiles all these initiatives.

Nowadays, the process of Design Thinking is starting to be implemented in classroom settings. For example, in a seminar on Design Thinking from the summer course “Education, *creactividad* y transformación” that I attended at the University Jaume I in July 2018, Dr. Mercedes Segarra Ciprés explained how she had been using this methodology during the last five academic years in a management course with

fourth-year undergraduate students from the degree of Computerized Math at the UJI (Segarra Ciprés, 2018). The outcomes of these students' projects were outstanding, and they got extremely motivated and engaged. Moreover, this was an optional course in that degree, and the interest in it rose that much that the enrolment rate doubled the availability of offered registration places. Additionally, the projects were exposed to real businesses and some of the students were offered the option to continue with their project in their in-work training with these companies.

Connections of Design Thinking Learning to the REM approach

Design Thinking is a methodology that is totally consistent with the REM approach for Peace Education as proposed by Herrero Rico (2013), as it promotes many of the areas that the REM approach works with such as imagination (Lederach, 2005; 2007; Rodari, 1976; 1995; Martínez Guzmán, 2001; París Albert, 2009; 2017; 2018b, 2018c; Herrero Rico, 2017; París Albert and Herrero Rico, 2018); and fairness or sincere and meaningful understanding of events and among people (Martínez Guzmán, 2001; 2005; 2015; Nos Aldás, 2010a; López Martínez, 2006; París Albert, 2009). The process followed in Design Thinking could be seen as a deconstruction process on what a person or group of people can see, how they perceive it, the thoughts that arise in their brain regarding it, and finally, how they reconstruct it with their critical interpretations on what is happening with different perspectives. With all that wide and interpellated information, the people involved in the project can build new creations in many fields. This reconstructive process follows the essence of the reconstructive methodology suggested by Herrero Rico (2013), which mainly grounds on Martín Gordillo (2010).

In fact, if we keep in mind that Design Thinking is a useful methodology to develop projects that help to improve the life of people, its application in educative

settings can be combined to other methodologies like Community Service learning. This methodology is also explained below in this same section.

2.2.5. Project Based Learning

Description

Savery (2015) explains that Project Based Learning (hereinafter PBL) is an approach to instruction that in the last 30 years has been successfully applied in extensive disciplines and continues spreading. This author defines PBL as a learner-centered approach that instructs curricular contents by empowering learners to conduct their own research, as well as to integrate theory with practice, and finally, to apply skills and knowledge in order to provide a viable solution for a defined problem (Savery, 2015: 5).

To provide concrete guidelines on how to implement PBL methodology, La Caixa Foundation published in 2015 the work of The Buck Institute for Education (2015), which has designed a full model with reference standards to implement PBL grounded on research. It consists of three main elements:

- 1) Learning goals for the student. They include concepts, contents and knowledge that students will be able to apply in the real world afterwards, but also key skills for success like critical thinking, problem solving, self-management or team work abilities.

- 2) Essential elements in a project design. The Buck Institute for Education suggests at least seven main elements to be concerned about:

Chart 3.3. The 7 main elements in a project design from Buck Institute for Education (Buck Institute for Education, n.d.)
1) A challenging and motivating problem or question, which can be abstract or concrete. Examples of abstract questions are: “Can a war be justified and on which terms? or “Was it appropriate that United States joined Vietnam war? Why?”; An example of a concrete and closer question to their contexts is: “how can we improve our school recycling practices to reduce the number of bins?”;
2) A continuous research process using books, internet, users, or other implied parts and their needs until the students reach a satisfactory answer;
3) Authenticity, which implies that the task comes from the real world;
4) Opinion and students’ choice of the project, this generates feelings of belonging and engagement;
5) Reflection, inspired by John Dewey’s idea that we do not learn from experience, but from our reflection upon experience. Along the process, students and teachers should reflect upon what, how and why they are learning. This reflection can be informal, in a project diary, in a scheduled debate or public presentation along the process, etc.
6) Criticism and revision to raise quality standards, a constructive feedback from peers, teachers or adult experts are tools that contribute to this aim;
7) A public product, which can be a tangible good, an answer to a key question or solving a problem. When students have to present in front of public outside the classroom setting, they feel motivated and challenged as they do not want to deceive, therefore they raise their effort levels, always with a balanced level of anxiousness and challenge. Also, sharing their learning with their community, parents, etc. has a social impact, makes the learning more meaningful, and can help to develop learning communities.

(Chart of my own creation)

3) Pedagogical practices based on projects. It is consistent with the concepts of “deeper learning” and “student-centered pedagogies”, by William and Flora Hewlett Foundation (2010). They propose collaborative models of teaching, that foster building knowledge, where students choose those topics which are relevant to them, and can work at their own path depending on their individual learning needs.

Once explained the theoretical roots of PBL methodology, it is relevant to mention its application in formal education settings. In the case of the Comunitat Valenciana, PBL methodology is starting to be supported by the Ministry of Education in the Comunitat Valenciana, as they have recently introduced the interdisciplinary subject of “Projects” in primary and secondary schools (Comunitat Valenciana. Conselleria d’Educació, Investigació, Cultura i Esport, 2018). Also, they are financing

and encouraging teachers' training in this new methodology and its implementation at a level of the whole center. In this context, I can refer to my own experience. For example, my children's primary school, CEIP Luis Vives of Xilxes, during the school course 2018-19 spent one afternoon a week to the subject of "Tallers", which means "Workshops", which consists of one-and-a-half hours in which three teachers and two groups of different ages put into practice experiments in sciences or they learn to play strategy games like chess, among other projects. My children consider the project afternoon as the best moment of their time in school in the whole week.

Also in the high schools where I have recently worked they are introducing the PBL methodology. For example, at the IES Jorge Juan, they have introduced the subject of "projects" during the school year 2018-19 (IES Jorge Juan, n.d.). Additionally, at the IES Puçol, the cloister of teachers has approved to enroll in the training and implementation of PBL methodology, more of a half of the teaching staff took the training in 2018-19, we did a one-week project with all the first course of Enseñanza Secundaria Obligatoria (hereinafter ESO) students, and they plan to continue with PBL this school year 2019-20.

In the context of the training in PBL that we received at the IES Puzol, I wanted to highlight the contributions of the speakers of the workshops. On the one side, Juan Francisco Alvarez, a secondary teacher, who provided us with the basics on PBL and also explained about ICT resources and tools which are useful to apply PBL in our classes (Alvarez Herrero, n.d.). On the other side, I also consider very valuable the insights received from the staff of IES Serra d'Espadà in Onda (Castellón, Spain). This school started in 2017-18 a PBL full-year program with all their groups of first course of ESO. In both cases, the speakers were happily explaining about the success of their

PBL initiatives and pinpointed the high levels of engagement, motivation and performance among all the students involved in the project.

Connections of Project Based Learning to REM approach

The REM approach of Peace Education promotes engaging active and inclusive methodologies where students are empowered to develop all their abilities and skills respecting and acknowledging their individual preferences and characteristics (Martín Gordillo, 2010; Freire, 1970; 1993; 2003; 2006a; 2006b; Rodríguez Rojo, 1995; 1997; 2002; Jares, 1999; 2006; Herrero Rico, 2013; 2017). Project Based Learning (PBL) is a methodology that totally fulfills all these requirements, as it engages students to think about the problems they want to solve or the questions that they want to answer, to conduct research and to look for their own solutions, as well as to explain them to others in their community outside the school. Therefore, PBL is a very advisable methodology according to the REM principles.

In my teaching experience, I have started to work in group projects for four years and all my students have felt engaged and motivated with the experience. They have valued it as a positive experience and, in general, they considered they learnt and understood better the contents studied in this way. Additionally, they assert that they learnt other skills such as socialization, communication, writing or ICT skills. Moreover, in most of the cases, the classroom atmosphere improved, and in all the cases the level of collaboration and trust rose (Herrero Rico and Segarra Adell, 2015; 2017). As I have had the occasion to check later, in some cases, after these projects, more meaningful and long term relationships were build among students, and also with me and other involved teachers.

2.2.6. Cooperative learning: “Teaching with Your Mouth Shut”

Description

To explain and defend Cooperative learning, Johnson and Johnson (1991: 1) recall Ashley Montagu’s (1965) words: “In human societies the individuals who are most likely to survive are those who are best enabled to do so by their group”. These authors claim that despite the relevance of the previous words, teachers are not trained enough in how they should interact with students or the interaction among students, how each of them feels or their self-esteem. However, they assert that after many years of individualistic learning and competitiveness dominating educative systems worldwide, at the present, cooperative learning is known and preferred in many cases at all levels of education. Johnson and Johnson, in their book *Active Learning: Cooperation in the College Classroom* claim that:

(...) students’ learning goals may be structured to promote cooperative, competitive, or individualistic efforts. In every classroom, instructional activities are aimed at accomplishing goals and are conducted under a goal structure. A learning goal is a desired future state of demonstrating competence or mastery in the subject area being studied. The goal structure specifies the ways in which students will interact with each other and the teacher during the instructional session. Each goal structure has its place (Johnson and Johnson, 1989). In the ideal classroom, all students would learn how to work cooperatively with others, compete for fun and enjoyment, and work autonomously on their own. The teacher decides which goal structure to implement within each lesson. The most important goal structure, and the one that should be used the majority of the time in learning situations, is cooperation (Johnson and Johnson, 1991: 14)

More concretely, Johnson and Johnson (1991: 2) consider that Cooperative learning is the instructional use of small groups so that students work together to maximize their own and each other’s learning. These authors classify the types of cooperative learning in three main types: formal, informal, and cooperative base groups.

They also assert that if we aim for a group of people to work effectively together, we need to structure five essential elements in the cooperative situation: 1)

collective and individual accountability, 2) positive interdependence, 3) promotion of interaction, 4) appropriate use of social skills, and, finally, 5) group processing. In their research, the data of these authors showed that cooperative group got better scores in psychological health, quality of the relationships among students, and levels of effort (Johnson and Johnson, 1991: 6-7).

Following the guideline of Johnson and Johnson's work, Prieto Navarro (2007), in her book *El aprendizaje cooperativo* reflects upon the advantages of teaching to cooperate inside the classroom and how learning is much more enhanced with cooperative practices. She explains in detail how to provide help in cooperative groups, regarding teachers' and students' role, about tasks in a cooperative activity, and also on the assessment and self-assessment. Finally, she provides research data to prove the benefits of cooperative learning.

After Johnson and Johnson's works, many other authors and institutions have been using and reporting their successful practices using Cooperative Learning. Among that wide scope of literature and its many applications, I have decided to go deeper into a particular work that I have thoughtfully read, I received a training course on it, and it has impacted and transformed my way of perceiving my teaching practice. It is the book named *Teaching with your mouth shut*, by Finkel (1999).

Don Finkel's book is, as he asserts, an invitation to reflect upon how we educate and how we want to educate. As Luis Gómez and Romero Morante (2009) review, the book is structured in two main blocks: One that includes an introduction, prologue, preface, final Apostille, bibliography and index. This block helps to better understand what is special about this author and how different is his work in comparison to others. The other block contains the applied techniques that Finkel suggests, exemplifies and discusses, distributed in nine chapters.

About what is specific in Finkel's book, Young's (2003) review defines it very clearly: "He -Finkel- reminded me [...] I talk way too much, robbing students of vital dialogue. I need to relax my vocal chords and let students pursue ideas without fear of my vigilant voice. Live with uncertainty, let students be. [...] I have to change my style of consciousness as a teacher. [...] Finkel's book is a lesson to help us -teachers- honor students' abilities to engage in learning among themselves in a carefully considered environment" (Young, 2003: 97)

Below, I summarize the book contents chapter by chapter. For this summary, I have taken into account Finkel's original book, but I have also complemented it with the insights of the review article of Luis Gómez and Romero Morante (2009).

- First chapter, called "Teaching with Your Mouth Shut" (Finkel, 1999:1-10), reflects on the preconceptions of the Great teacher that we keep in our collective memory in Western culture. She or he is a teacher who is an expert in his or her subject content, who narrates in an eloquent and engaging way, while the students have the passive role of receiving and understanding that knowledge. Finkel suggests that there are more ways of good teaching without narrating and he questions our assumed assumptions about how to teach well. For Finkel, the main goal in teaching is that students reach meaningful learning. Each of the following chapters analyzes a concrete case or teaching experience with activities that have that goal on their basis.

- Chapter two, "Let's let the books talk" (Finkel, 1999:11-30) consists of the explanation of a reading seminar. Students had to read "The Illiad" from Homer, "King Edip" from Sophocles, "The Peloponnesian War" from Thucydides, as well as Plato's Socratic dialogues, Shakespeare theatre plays, or "Beloved" from Toni Morrison. In this chapter, Finkel concludes that some books do educate without additional explanations on their meaning by a teacher.

- Chapter three, “Let students to talk” (Finkel, 1999: 31-50), describes a reading seminar in which students, who have read some arranged readings, discuss that text without any expert clarifying its meaning.

- Chapter four, “Let’s inquire together” (Finkel, 1999: 51-69) explains how to organize a subject around a problematic question. This rearrangement helps students to develop their competences in logical arguing, asking useful questions, identify irony, constructive criticism on peer writings, civic and critical conversations on complex and provoking texts, etc.

- Chapter five, “Talking with the mouth shut: the art of writing” (Finkel, 1999: 70-50), contains examples of how to organize the activities of a class around writing, and in so doing, we are creating a writing community.

- Chapter six, “Experiences that teach: creating learning schemes” (Finkel, 1999: 86-110), with a brief appendix, shows how to organize conceptual workshops in which students work in small groups on very concrete problems. The teacher carefully prepares questions that allow shared inquiry and group programs. Also, she or he sets clear instructions and rules to help the work to progress and she keeps always available in the classroom all the time. As they are learning tools, Finkel does not propose to evaluate them. Instead, he considers that participation, verbalization of ideas and intellectual creation allows the teacher to know the understanding level and the potentiality of each student.

- Chapter seven, “Refusing to teach: separating power and authority in the classroom” (Finkel, 1999: 111-133). In this chapter, Finkel proposes a weekly discussion of a theatre play. The only rule is that the teacher explicitly renounces to teach in the sense of making things happen. In this case, Finkel has three main goals in mind: to promote students’ learning by discovering, to provide a forum for students

where they can ask their own questions, and to empower them to develop their own capacity as a group without depending upon teacher's authority, but self-governing. Finkel (Finkel, 2009: 219) adds that to separate power from authority is the key to transfer power from older generations to the younger ones, and this is the fundamental distinction upon which democracy lies. However, the author warns us that despite the teacher renouncing part of her power, she continues keeping her authority as a teacher.

- Chapter eight, "Teaching with a colleague" (Finkel, 1999: 134-147), reflects on motivations of two teachers to share a class: common interest, despite possible divergence in opinion, and also because they can learn from each other. In this practice, students listen to two teachers with differing positions and at certain point, students have to take part and position in the discussion. The requisites for this practice are that both teachers are intellectually equals and respect each other, disagree but share interest in knowing different arguments and the key of the activity lays on inquiring on a common interest topic. Students are invited to participate as equals in the inquiry process. This activity allows decentralizing authority and distinguishing it from power.

Finally, chapter nine, "Conclusion: provide expertise, provoke reflection" (Finkel, 1999: 148-164), includes an organized summary of the ideas and arguments provided along the previous chapters. In an appendix, it includes possible applications of the proposed contents.

Throughout his book, Finkel (1999) mentions Rousseau and Dewey to defend his vision of providing students experiential lessons, problems to solve in spite of verbal lessons. In this way, we will develop students' ability to think, reflect and understand by themselves. Finkel concludes clarifying that if his book were only a narrative way, he would contradict himself. On the contrary, his book aims to question, widen horizons and provide a new basis to engaged teachers, parents, citizens, public leaders,

administrative staff and students to imaginatively criticize what is and is not going on in our schools and universities.

Ruiz-Huerta Carbonell (2009) adds a complementary reflection in his review of Finkel's book. He explains that on-line teaching also invites to review and reformulate teaching techniques. In this sense, I would like to add that Flipped Classroom methodology suits perfectly with Finkel's suggestions. In fact, one of my applied proposals combines both methodological proposals, which I find complementary.

Connections of Cooperative Learning to REM approach

Cooperative learning, in general terms, is the ideal way to organize learning according to the principles of REM approach as proposed by Herrero Rico, which defends the recognition, collaboration and empowerment through positive interactions and shared goals inside the classroom and in the outside society (Herrero Rico, 2013; 2017; Martín Gordillo, 2010; Jares, 1999; 2006).

Regarding Don Finkel's book, from my point of view, the contents and applied techniques that he applies and suggests are excellent and all of them integrate in the spirit of the REM approach proposal for Peace Education. As Young (2003) reviews, Finkel aims to develop students' character to help them to become thoughtful, intelligent and questioning citizens that participate in a democratic and free society. In so doing, students will be able to "reason about their beliefs, unmask prejudice and secure justice" (Young, 2003:99). These aims are common to Peace Education as perceived in the REM approach through several authors like Freire (1970; 2003; 2006b), Jalali (2009), Rodríguez Rojo (1995) or Arigatou Foundation (2008), among others.

Nevertheless, to suit even better the aims of the REM approach for Peace Education as proposed by Herrero Rico (2013), to the planning and organizative proposals of Finkel, I would add including the participation of the students at the starting point when the course goals are defined. Moreover, I think that students should also participate at the beginning of each session to allow them to clarify or enrich the goals for that session and to make them clear the path it will follow, and, if they are mature enough, to give them some space to make improvements also in the path.

Also, some reviews like Smith's (2004) suggests extending Finkel's work in the evaluation process, with self-evaluation and also by collaboratively constructing rubrics. This extension would also be consistent with the methodologies suggested by the REM approach for Peace Education (Herrero Rico, 2013; Jares, 1999; Honneth, 2008; MEEC, 2015; Lin, Brantmeier and Bruhn, 2008). However, as I asserted at the beginning, I acknowledge that Finkel's perspective has influenced the way that I design group projects in all of my courses.

2.2.7. Flipped classroom

Description

To explain the methodology of Flipped Classroom, I will base on the article "Qué hay detrás de la clase al revés (flipped classroom)" by Marqués Andrés (2016: 11-18). There, this professor explains the origins, definition, main threats, benefits and how to implement the methodology of Flipped Classroom. Marqués Andrés (2016: 12-13) narrates that Flipped Classroom started in 2007, when two Chemical secondary teachers, Jonathan Bergmann and Aaron Sams, had students that missed many classes because of the weather. To avoid repeating so many times the contents of their lessons, they started to use the recently appeared resource of YouTube and they video recorded

their lessons. Also, some time later, Salman Khan, experienced a similar need and he coined this recording practice with the name of “Flipped Classroom”. In a video in 2011 he explains how the idea emerged when he recorded videos on YouTube to his cousins to help them study Maths in primary school. They preferred him on YouTube than in person. From that stage, other teachers and students watched his videos and provided feedback to him. That is how they started to change the structure of their teaching sessions. The theoretical content was taught through videos that students had to watch at home, and in the classroom, teachers helped students with more concrete issues. This practice allows students watch the video as many times as needed and go to class with their individual concrete questions. They become more autonomous and responsible for their learning, and both teachers and students liberated free time. Khan left his previous job and started Khan Academy, an NGO that aims at achieving free education at global level. The goal is that each student learns at their own path for mastery.

As for its definition, Marqués Andrés (2016: 12) explains that Flipped Classroom is an active student-centered methodology which consists in moving cognitive tasks of high level to the classroom setting, like problem solving, project design and development or case analysis, while cognitive tasks of low level like reading, watching, or listening are moved outside the classroom.

Marqués Andrés (2016: 14-17) continues with a summarized explanation of the requirements to implement Flipped Classroom methodology. She considers essential to start persuading students about the benefits of Flipped Classroom and to explain very carefully what they are going to be expected to do at each stage. Afterwards, it is necessary to provide good materials to students for their individual work outside the classroom, when they acquire the theoretical groundings by themselves. Marqués highlights the importance to define the goals of each activity, its purpose and

relationship with other subjects or contents to contextualize and make it more meaningful to the students.

The teacher should facilitate examples, videos or reading materials, with their appropriate instructions of usage so that students can review them at their own pace and as many times as they need. To provide good and bad examples of the expected task is also a good strategy to grant high standards of quality. The required time for each activity must be made explicit. Students need to perceive it as reachable and if they receive some reward to do it before meeting the teacher, they will more probably do it.

During class time, contents are reviewed in depth, doubts and misunderstandings are solved, in group, with the help of the mates and the teacher or professor. Peer review, group reflection or whiteboard correction are some examples of possible class activities.

Finally, Marques Andrés (2016: 15-16) mentions the relevance of constant feedback on the whole process in order to improve it and to raise learning standards. In this sense, she mentions *Just in Time* learning, where the teacher uses the production of her students in a previous class to build future at home tasks and class sessions. In so doing, the teaching totally adapts to the learning stage and needs of her students.

Connections of Flipped Classroom to REM approach

Flipped Classroom methodology, as Marques Andrés (2016) asserts, allows humanizing technology and empowers students to become autonomous learners in charge of their own learning process. Additionally, this methodology helps to take into account personal characteristics, inclusion, respect to differences and different learning styles. All these issues are very relevant in the REM approach of Peace Education (Herrero Rico, 2013; Martín Gordillo, 2010).

Additionally, as Marques Andrés (2016) pinpoints, the levels of motivation among learners rise when using this methodology as they become more active participants of the process. Still, it is important to take into account that ICT resources are necessary to implement this methodology and we need to make sure that all students will have access to computers when needed.

Furthermore, teachers need to do a good planning and preparation of the contents and materials before the lessons take place. This implies an additional time that needs to be taken into account. Moreover, appropriate assessment is essential to make sure that none of the students gets lost or does not work as expected. In this sense, the role of the teacher changes, as suggested from the REM approach of Peace Education, becoming a facilitator as Herrero Rico (2013), Martín Gordillo (2010) or MEEC (2015) propose. Also, as Marques Andrés (2016) advances, I would warn that there is a need of time to teachers to learn these new methodologies. Also, in their daily tasks, teachers also need an important amount of time to prepare and assess this new kind of classes. These time constrains should be taken into account both by teachers, educative managers, and legislators if they want to successfully implement this new methodology.

As for my personal experience in the use of Flipped Classroom methodology, I partly use it in some of my classes, and, although I would like to follow more strictly the suggested steps, I can assert that my experience up to the present is very positive, as students like the homework that consist of watching videos and doing something with them. However, I still did not have the chance to generalize the use of this methodology because I acknowledge my need to improve my ICT knowledge, and also because not all my students have access at home to good quality internet or computers.

2.2.8. Gamification and ICT resources

Description

In the article “Gamification in Education” Kiryakova and others (2014) assert that nowadays learners are digital natives, and this can be used to adapt to different learning styles as well as to the new requirements for learning and teaching. These authors suggest that Gamification is one of the options to promote active adapted motivating and engaged learning.

Kapp (2012) defines Gamification as “using game-based mechanics, aesthetics and game thinking to engage people, motivate action, promote learning, and solve problems”. To this definition, Kiryakova and others qualify that Gamification can be considered “an integration of game elements and game thinking in activities that are not games” (Kiryakova and others, 2014: 1-2). According to Marczewski (2013), the games features that are present in Gamification are: users, tasks or challenges, points accumulated when executing tasks, levels that the users pass depending on their points, badges that reward completed actions and ranking of users depending on their achievements (Kiryakova and others, 2014: 1).

However, Gamification aims at going beyond the entertainment and increases motivation and commitment to influence user behavior. In fact, research demonstrates that game mechanics improves new skills by 40%, thanks to the engagement, motivation and familiarity to play games. However, it is necessary to keep in mind that the focus in learning process should try to develop teamwork and collaboration and responsibility skills, instead of competition (Kiryakova and others, 2014: 2).

According to Simoes, Redondo, and Fernandez Vilas (2013), to effectively implement Gamification in e-learning, we need to analyze the conditions and the available software tools, starting by determining the learner’s characteristics, then,

defining the learning objectives that make sense of the educative process, and finally, creating educational content and activities for Gamification. These activities, must: allow multiple performances, be achievable by the students, should have an increasing level of difficulty, and must allow different paths to reach the objectives, so learners develop diverse skills (Kiryakova and others, 2014: 2).

There exist many Gamification tools, some of them are web-based through cloud services and do not require installation or specific software, such as *Socrative*, *Kahoot!* or *Duolingo*. On the other hand, many educational institutions use Learning Management Systems (LMS) to offer learning resources and activities, and they also can include Gamification. One of the most popular learning platforms is Moodle, which allows the use of Gamification tools to keep track of students' progress, pass quizzes, provide results and instantaneous feedback and many more options that engage and motivate students in their learning process (Kiryakova and others, 2014: 3-4).

Other authors like Brian J. Arnold (2014) also study Gamification, its impact in education. This author for example, goes into depth into the different profiles of players and their motivations when they enter a game. Also, in 2013, Wendy Hsin-Yang Huang and Dilip Soman publish "A Practitioner's Guide to Gamification of Education" for the University of Toronto (Canada). In this study they define Gamification and suggest some steps to apply it in education. Additionally, they refer to some case studies from different educational settings like undergraduate, consumer education, corporate training, financial literacy or social responsibility education (Hsin-Yang Huang and Soman, 2013). In a more recent work, Kiryakova and others (2018) also reflect on the potentialities of using the augmented reality in education to transform it into a smarter one.

Going to a wider scope of the relevance of ICT in education and how teachers should approach them, there are proposals that go beyond the use of Gamification to any kind of ICT resources in educative settings. For example, in the article “Un Modelo Holístico de Competencia Docente para el Mundo Digital. Revista Interuniversitaria de Formación del Profesorado”, Esteve and others (2018) propose a model of competence regarding the digital world, in which teachers are considered generators of content and pedagogical practices in digital media. Also, in this model teachers reflect upon their practice, enrich learning environment through ICT resources, but with the social commitment to expand their relationship with the environment of students. Despite this model being mainly addressed at primary education, many of its insights could be transferrable to secondary teaching practices.

As Gisbert and Gonzalez (2016) assert, a teacher with a high level of methodological competence in the digital world, not only enriches its usual didactic practices with the use of ICT, but he or she also proposes and develops innovative practices based upon the options that technology offers. These ideal teachers, conclude Esteve and others (2018), know in depth the content knowledge of their discipline, as well as the pedagogical practices and technology that apply to their field, but they are also reflective and researchers of their own teaching practice, taking into account the digital networks and the opportunities they offer. Teachers can learn content but also attitudes from scientific sources as well as from the practices of other colleagues. A social compromise must be present in these teachers, who challenge students to become critical, overcoming the limitations of their socialization, with an accurate and skillful use of media like alive images and videos in Instagram or Snapchat, using its potentiality for a social change. Also, according to Esteve and others’ (2018) model, a

critical perspective must be promoted, extending the relationship with all families and environment through technology.

From my observations working in secondary education settings, I would assert that some steps have already been taken in that direction and I can mention the applied example from my own experience. As I previously mentioned, I have recently taken a teachers' training course at the IES Puçol on Project Based Learning. One of the speakers, Juan Francisco Álvarez, is a secondary Chemistry teacher who is using and promoting ICT engaging projects and activities in all his lessons, he shares them under free commons licence in his blog and he is also training other teachers across Spain (Álvarez Herrero, n.d.).

Connection of Gamification and ICT resources to REM approach

If we put into dialogue the REM approach as proposed by Herrero Rico (2013) and the use of Gamification, both of them promote active, alive, engaging learning in a joyful atmosphere. Additionally, both of them take into account different learning styles and try to adapt to the learner, who is the center of attention. However, it is necessary to be aware that Gamification can promote competitive values and this issue needs to be prevented in the design phase of Gamification activities if we aim to be consistent with the REM approach of Peace Education.

Regarding a wider vision of the use of ICT in learning contexts, the REM approach supports the use of updated resources that are appealing to students and that connect them to their outer world at the present and for their future adult life (Herrero Rico, 2013; 2017; Martín Gordillo, 2010; Jares, 1999; 2006). Again, as the REM approach is a holistic model as suggested by Herrero Rico (2013), it is necessary keeping always in mind the educative goals that underlie the use of certain resources or

the implementation of tasks, to make sure that they promote positive values to build a better society. Also, the use of ICT does not guarantee the democratic participation of students; we need to apply participative, engaging, equalitarian methodologies to make sure that the use of ICT tools brings us into the dialogical-participative paradigm (Martín Gordillo, 2010) that REM approach suggests to transform our closer and wider world.

As for my personal teaching experience in the use of ICT resources and Gamification, I acknowledge my shortcomings in this field and I would like to become proficient in their management. Still, I constantly use videos and online resources to explain, debate, propose activities, correct exercises, etc. Also, I assign individual and group tasks in which students have to video record themselves or prepare a prezi or PowerPoint presentation on their own experiences, personal life, created projects or research. Also, for two years, I have been using already made kahoots, and I ask my students to create kahoots in group to review contents. All these practices are very welcome by my students and they motivate me to try to learn more and to try to introduce them in class (Herrero Rico and Segarra Adell, 2015; 2017).

2.2.9. Community Service Learning

Description

The background of Community Service Learning is attributed to the educative currency introduced by John Dewey (1938) and William James (1984), and, in 1969, when it took place the first National Conference on Community Service Learning in the United States. However, it still remains an innovative methodology because it, in Puig and Palos' (2006) words, links service and learning in a coherent and well articulated activity (Francisco Amat and others, 2011: 5). Joe Bandy, Assistant Director at the

Vanderbilt University, asserts that Community Engagement Pedagogies or Service Learning, can be defined, using the words of the National Service Learning Clearinghouse in the United States, as “a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities” (Bandy, n.d.).

Another definition of Service Learning which expands on the previous one is:

“(…) a form of experiential education where learning occurs through a cycle of action and reflection as students seek to achieve real objectives for the community and deeper understanding and skills for themselves. In the process, students link personal and social development with academic and cognitive development (...). Experience enhances understanding; understanding leads to more effective action” (Eyler and Giles, 1999; *Pedagogy in Action*, n.d.).

From the different definitions available, Francisco Amat and others (2011: 6) highlight that all them converge to two main components: on the one hand, effective and quality learning of concepts, procedures and attitudes linked to the curricula; on the other hand, volunteer work that transforms the community.

Vanderbilt University in its website explains in detail the benefits of this methodology, as well as the basic steps to implement it and different models of community engagement teaching. Also, they provide information about other tools and methodologies suggested in this chapter, like Mindfulness or Project Based Learning (Vanderbilt University, n.d.).

Also Francisco Amat and others (2011: 10-21) explain in detail the process that they followed to implement this methodology in three university subjects at the University Jaume I. They highlight the relevance of team work, cooperative learning, defining concrete roles, writing proceedings and notebooks to compile the group work. As for the steps to be followed along the process, Francisco Amat and others (2011: 22-26) propose: 1) to set a theoretical background; 2) to choose the ambit; 3) to

contact the centre which will receive the service; 4) to prepare the activity, design the methodology and create the needed materials; 5) to apply or implement the project; and finally, 6) to assess the work done.

Moving to another source, the article “El Aprendizaje-Servicio como una estrategia inclusiva para superar las barreras al aprendizaje y a la participación” by Mendía Gallardo (2012), from Zerbikas Foundation, explains how Service Learning combines learning and community service in a single project, as its participants learn by working on the real needs of the community and their close environment with the purpose to improve it. Mendía Gallardo asserts that Community Service Learning is a very useful methodology to overcome barriers to learn and participate. The learning is contextualized, to actually help real people. Such a focus helps to develop basic skills, promotes positive values, and it contributes to build the four basic pillars of education suggested by *Delor’s Report* (1996): learn to do, learn to learn, learn to live with others and learn to be. Citizenship awareness and engagement and entrepreneurship are learned in these processes, at the time that the self-esteem, motivation and empowerment of the participants rise and inclusion is promoted. This author mentions how it can be applied to different groups in compulsory primary and secondary education, with regular groups and special programs, with newcomers, mixing groups, also at the university level, and along live learning. For the success of the project, the author claims that it is important that all the participants get involved in all the decision and all the process of the project, from the choice of the service and the problem that they want to help to solve, to the evaluation and choice among the different options, to the implementation of the project, reflection on the action, and final evaluation of the outcome.

Mendía Gallardo (2012) explains some examples like cooking workshops with students from different compensatory and mainstream groups in an optional class, or a

compensatory group working on workshops that create a playground and a basket platform for a community of Sahara children. Or another compensatory group that builds small houses for their kindergarten partners, and later, they rehearse and act story-telling to these children. Also Francisco Amat and others (2011) mention some examples in Spanish secondary schools such as the one explained by Canelo (2006), which consisted of promoting tourism and architectural recovery in Calldetenes, Barcelona. Another example, narrated by Palos (2006) refers to connecting students in an interdisciplinary project with a centre that works with disabled people, AIDS patients or drug addicts (Francisco Amat and others, 2011:8).

As for its outcomes, the significant positive effects of Service-Learning have been proven in many research studies. One example is the article "How Service Learning Affects Students", by Astin, Vogelgesang, Ikeda, and others (2000). There, they explain how they found that service participation had positive effects on items like academic performance including writing and critical thinking skills, values, self-efficacy leadership among others.

Connections of Community Service Learning to REM approach

Community Service Learning is a very complete methodological practice that promotes in a very integrated manner all the principles, values and methodological approaches suggested by REM approach. From active, inclusive and democratic learning, to learning by doing approach, links and service to the community, values of social responsibility and engagement, democratic participation, critical thinking, empowerment and self-esteem, recognition and care for the other and many others. Additionally, this methodology builds Cultures of Peace during its process and as an end. Therefore, we can conclude that Community Service Learning is a methodology

that strongly enhances the REM approach for Peace Education as proposed by Herrero Rico (2013: 183-226).

Furthermore, the methodology of Community Service Learning can include other of the methodologies mentioned above in its implementation process (like for example Design Thinking or Cooperative Learning), nurturing these other methodologies with a meaningful solidary purpose that engages, motivates and helps students to grow in a more sensitive, confident and responsible way towards their adulthood, as Montessory (1928, 2008), Dewey (1997), Freire (1970; 2003; 2004; 2006a; 2006b), Rodríguez Rojo (1995) or Comins Mingol (2009) have suggested.

As for my teaching practice, I have only introduced a few projects in my classes that had as their goal to benefit the educative community or other educative communities like primary schools, as I will explain in chapter six. Although they were modest projects, the engagement and motivation of students rose to very high levels while the projects were taking place. Despite some setbacks due to our lack of experience, the outcomes were positive and empowering in all of the cases.

2.2.10. Life History

Description

A Life History is a qualitative research methodology that collects its data form narratives of personal experiences from one or various people. According to Jones (1983), biography or Life History is the best method to learn how individuals build the social world that rounds them. This method aims at entering into depth the processes and ways that individuals perceive their social life meaning, and in so doing, it is possible to learn about the meaning that life has to them (Perez, 2000).

In their origins, biographies transferred knowledge and life experiences between generations (Lucca Irizarry and Berriños Rivera, 2009). In this sense, Sarabia (2009) and Santamarina and Marinas (1995) highlight different supports of biographies along history, such as confessions, letters, diaries, memories, biographies, self-biographies, popular tales, songs, sayings, legends, rituals or rites (Chárriez Cordero, 2012: 52).

The goals of a Life History as a research method have been described by Ruiz Olabuenágana (2003) as follows: 1) a holistic capture of a biographic experience, in time and space, since childhood up to the present, including, physiological needs, family and friends networks, personal situation and changes, as well as social context changes, critical and calm moments; 2) to capture ambiguity and change, including contradictions, or doubts along life; 3) to catch the subjective vision of a person regarding herself and the world, how she interprets hers and others' behavior, displaying the constant negotiation between the person's own expressive tendencies and the external world requirements to adapt to its logics; and finally, 4) to discover the interpretation keys to social phenomena in the general and historic scope which can only be unveiled through concrete individual experiences (Chárriez Cordero, 2012: 55).

On their part, Francisco Amat and Moliner Miravet (2017:44) highlight the empowering potential of the methodology of life history, because we define the society according to our own conceptualization and sense that we assign to the social structure and its limits. Therefore, exclusion, poverty or marginalization links to how we conceive power spaces and inequalities in the society, and narrative-biographic methodologies from academia can contribute to visibilize exclusion and transform sociocultural contexts in disadvantage. Life histories have the potential to empower the members of excluded groups, but also promote learning and social change in the whole society. In Francisco Amat and Moliner Miravet's (2017) own words:

Una de las causas del potencial empoderador de las historias de vida es que la sociedad la definimos a partir de nuestra propia conceptualización y del sentido que interponemos en los límites de la estructura social. En este sentido, nuestras narrativas pueden señalar y resignificar estos límites. Según Cortés (2013), se observa como tradicionalmente la concepción de la exclusión, la marginación o la pobreza están vinculadas a nuestra concepción sobre los espacios de poder, desigualdad social... Este autor nos advierte de una nueva realidad socio-cultural en la que se sitúa a la marginación en una más amplia y postmoderna definida como exclusión. Por ello debemos formar parte de la visibilización de estas situaciones, cada persona con las estrategias que le den esta posibilidad. Para luchar contra esta exclusión mucho tiene que ver el mundo académico y de investigación donde metodologías como la biográficonarrativa nos da la oportunidad de visibilizar y trabajar hacia el cambio de aquellos contextos de desventaja sociocultural. Observamos como múltiples investigaciones ya remarcan los efectos que puede tener el proceso de construcción de la historia de vida en colectivos excluidos. Esta valoración de lo vivido por uno mismo o por otras personas, nos lleva a entender los relatos de vida en su dimensión formadora pero también transformadora del individuo y con ello de su propia realidad (González Monteagudo, 2009). De esta manera, no sólo consideramos los relatos narrativos como una construcción para la visibilización y empoderamiento de ciertos colectivos, sino también para el aprendizaje y el cambio social (Francisco Amat and Moliner Miravet, 2017:44).

As Life History is the research methodology that I have used to collect the data that ground the applied part of this thesis, I will dedicate next chapter, *Chapter 4. Research methodology: Life History*, to deepen into this qualitative methodology, its origins, different definitions, contributions of Life History in the fields of Education and Peace Studies, as well as some examples that have inspired the methodological design of the present work.

Connections of Life History to the REM approach

The REM approach defends the daily life experiences as a proof that we, normal people with our failures and our successes, are able to transform our realities if we feel empowered and thinks that we can do it (Herrero Rico, 2013; 2017; Martínez Guzmán, 2001; 2005; 2006; 2010; 2015). Also, to acknowledge daily personal experiences as a

source of knowledge and wisdom is a way to democratize the sources of information that ground educational systems (Herrero Rico, 2013; Comins Mingols, 2009).

Life History is a methodology that contributes to this acknowledgement to normal people and their valuable experiences. Furthermore, the reflections that arise in the analysis of a Life History are also very valuable examples of Reflective Practice that can sound familiar to many people and can help them to also reflect upon their own lives and see that suffering and problems like theirs are considered relevant and deserve being studied (Domingo Roget and Gómez Serés, 2014) . Also, we, as regular people might feel empowered by seeing that the options for change and improvement are much closer to our lives as we can see in the examples of humble normal people, like us. These regular people show through their life histories how they, in fact, do extraordinary small transformations that change their life and that of others.

This last idea inspires in Lederach's (2005; 2007) idea that any conflict can be transformed by a critical yeast of people rather than a critical mass of people. In a similar way, I sincerely think that each human being makes mistakes in his life, but also extraordinary things that become a precious gift in the life of others. Therefore, I think that we all should have the chance to feel acknowledged for those generous actions, as well as empowered as the important ingredients that we all are in certain moments towards a positive and peaceful transformation of our daily realities and, in so doing, of the world. That is the reason why I chose writing about my own life history to engage myself in this very in-depth commitment with the positive change that I want to see in our societies and in the Earth, starting with the educative settings. Therefore, as I mentioned before, I will devote chapter four to go deeper into the methodology of Life History and chapters five and six will deal with my personal Life History.

2.2.11. Conclusions on methodologies

This section has included an overview on some of the methodologies that I consider relevant and useful to any teacher like me who wants to take REM approach principles and methodology into its daily teaching practice.

To examine in certain detail all these methodologies has helped me to deepen in their virtues, as well as to criticize or warn about their potential misuse. Also, I have linked them to the REM approach of Peace Education and to my personal experiences. All this description and reflection motivates me to start or continue implementing these methodologies in my classes with a more serene and analytical vision. Additionally, I am now more aware about which ones I need further training in or to collaborate with colleagues in order to reach quality and enriching outcomes that benefit all the educative community. Below, I include the summarizing Chart 3.4, which includes all the tools and methodologies that I have explained along the present chapter.

Chart 3.4. Summary of suggested tools and methodologies for the XXI century education that enhance REM approach	
TOOLS	METHODOLOGIES
1. Emotional Education	1. Competence Based Learning (LOMCE)
2. Mindfulness and meditation	2. Thinking Based Learning
3. Brain-gym	3. Design Thinking Learning
4. Laughter Yoga	4. Project Based Learning
5. Effectiveness habits and time management	5. Cooperative learning (Finkel's Proposal)
6. Classroom management	6. Community service learning
7. Educative Coaching	7. Flipped classroom
8. Reflective Practice	8. Gamification
9. Best practices from my close context	9. Life History

3. RECAPITULATION

The present chapter has been a continuum from chapter two, which went deeper into the theoretical framework of the REM approach of Peace Education, with a special emphasis on its core contents, as well as general guidelines on methodological aspects. Chapter three aimed at blending that theoretical framework into applied practices in educative settings.

For this purpose, the chapter started with a review on the educative needs and tendencies for the XXI century according to the most recognized institution worldwide in education, which is the UNESCO. From UNESCO's reports, we can conclude that learning to know, to do, to live together and to be, are the four pillars that all the educative community seems to perceive as essential for the adult life of our students.

With these four pillars in mind and the REM approach as an underlying guide, the chapter has continued with the definition of educative tools that I considered useful to a teacher like me to be used in concrete moments of a class or underlying the process of the class. Then, I exposed a developed list of nine of them: Emotional Education, Mindfulness and Meditation, Brain-Gym, Laughter Yoga, Effectiveness Habits and Time Management, Classroom Management, Educative Coaching, Reflective Practice, and Best Practices from my close context.

Finally, I included nine teaching methodologies that, both from research and my own teaching experience, seemed very interesting to me as well as useful to work following the REM approach principles. These methodologies are: Competence Based Learning (LOMCE), Thinking Based Learning, Design Thinking Learning, Project Based Learning, Cooperative Learning (especially focusing on Finkel's Proposal), Community Service Learning, Flipped Classroom, Gamification and Life History.

As mentioned before, the suggested tools and methodologies are not an exhaustive study but rather a small selection of the many resources that can be implemented to apply the REM approach into practice, with its values, contents and methodological principles. Finally, as a personal remark, I just would like to add that this chapter has been of special interest to me, as it reflects my learning process and experiential evolution in teaching. In fact, and trying to be consistent with my proposal of experiential teaching-learning processes, while writing the present PhD thesis I have taken several permanent training courses, I have also read several books, articles and I watched many videos around most of the tools and methodologies I detail in this chapter three.

Moreover, as I already explained, I am trying to introduce these tools and methodologies to a certain extent in my daily teaching practice, my volunteer work and my personal life, at the time that I am constantly reflecting upon those experiences. All these reflective processes will be explained in detail in chapters five and six when I examine my life history. But before, the coming chapter four explains in detail the methodology of Life History, its origin and reviews some existing works on life histories in the field of Education and its subfield of Peace Education.

CHAPTER FOUR

RESEARCH METHODOLOGY:

LIFE HISTORY

“You read and write and sing and experience, thinking that one day these things will build the character you admire to live as. You love and lose and bleed best you can, to the extreme, hoping that one day the world will read you like the poem you want to be.”

Charlotte Eriksson

Be the change you want to see in the world.

Mahatma Gandhi

INTRODUCTION

After devoting chapter three to review some of the updated tools and methodologies that are consistent and promote the REM approach of Peace Education, the present chapter focuses on one of these methodologies, the Life History, which is the one that I have chosen to apply for the practical part of the present dissertation. As Charlotte Eriksson quotes, my hope is that my life history can be read like a colorful poem that includes experiences and learning in my effort to improve and became aware

and useful to the world. Linking this goal to Gandhi's quote, my highest aim would be to follow Gandhi's words trying to be the change that I would like to see in the world.

As I already introduced at the end of chapter three, the methodology of Life History consists on the narration of someone's life according to her or her acquaintances' memories, and it can also include different personal documents like diaries or letters. In my case, to write my life history has consisted on recalling my own memories and to ask several of my acquaintances about how they perceive me and their memories of some special moments that we shared together.

The reason why I have chosen the life history as the applied methodology of this PhD thesis is because it helps me to link the relationship between Peace Studies and my personal life and evolution. This link started in me at a very young age, when I discovered that my inner motivation and leitmotiv were to work to make this world a better place. Then, when I discovered the existence of Peace Studies, around the age of twenty-two, my intuition very strongly told me that these studies were my path to fulfill my main purpose in life. Therefore, I consider that this introspection and interpellation in the process of writing my life history are a good way to show and reflect upon how the insights in Peace Studies have shaped and determined many of the important choices that I have made in my life, as well as the way I think, act, work and interact with others.

Among these influences, I especially highlight the transformative perspective and proposals of Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) in his *Philosophy for making Peace(s)*. Also, I especially pinpoint the influence of the thoughtful compilation of theories, core contents and methodologies in the REM approach of Peace Education by Herrero Rico (2013). Therefore, this chapter four will

explain in depth the methodology of Life History, and how it is being used in the field of Education as well as in the particular subfield of Peace Education.

Entering more into detail to the structure of the present chapter, as the life history is a qualitative method, I start this chapter with a brief contextualization of qualitative methodologies, but also on the ethnographic focus of this particular thesis. Ethnography is introduced because it takes into account the different perspectives of the participants in speech acts. Therefore, the present work aims at interpellating my personal vision of my own life and behavior along different stages of my life, by putting it into dialogue with the points of view of different familiar people that have shared with me different periods of my life. Going from the general to the concrete, the next step of this chapter is to define and ground the methodology of life history. For this purpose, I have reviewed several PhD and master thesis, edited books and articles that study or use the methodology of Life History.

Afterwards in this chapter, I explain the concrete model of analysis that I will follow to explain my own life history, from the data collection of my personal memories to the questionnaires that I passed to my acquaintances. This section also includes a description on how I will display my reflections after compiling my narratives and the questionnaire answers. Finally, there is a section which briefly explains how the information is set in the upcoming chapters five and six, which actually narrate my life history.

1. LIFE HISTORY

The applied part of this Ph D thesis is based on qualitative data collected through two main sources: my autobiography and the outcomes of a semi-structured interview to several of my relevant acquaintances along my life span. After collecting the data, both

sources of information were contrasted and put into dialogue within the theoretical framework of the REM approach of Peace Education by Herrero Rico (2013). In order to contextualize all the collected information into the methodological framework of a Life History, in this section I start by connecting Life History methodology to qualitative research.

1.1. Qualitative Ethnographic focus

According to Berrios (2000), qualitative methodologies collect descriptive and interpretative data through which people speak or write about observed behavior using their own words. In this sense, as Ruiz Olabuénaga (2009) asserts, Life History, as qualitative research, aims at discovering the dialectic relationship and meaning negotiation between hope and possibility, utopia and reality, creation and acceptance.

Chárriez Cordero (2012: 50) adds that data come out from daily experiences, common sense and the explanations and reconstructions that the individual does to live and survive daily. Also, life histories have a phenomenological perspective, as these narrations visualize human behavior, the words of these human and their actions according to their world vision. In fact, Life History grounds on a humanistic perspective, as it is rooted on phenomenology, existentialisms and hermeneutics.

Taylor and Bogdan (1984) add that qualitative research is grounded on phenomenology in the sense that reality is socially built thanks to individual or collective definitions of a certain situation. For this reason, data are collected through rich verbal descriptions (Kavale, 1996). Also, they take into account the affective meaning of situations, things, experiences and relationships among people. Another feature of qualitative studies is that they follow flexible and holistic procedures which study people, sceneries or groups including all their complexity and richness. The

design of qualitative research, adds Bisquerra (2004), will be therefore inductive, open, flexible, adaptable to the new knowledge it is generated in the process. Language and other symbolic resources help to build and explain the social world (Chárriez Cordero, 2012: 51).

To conclude this contextualization on qualitative research, I would like to refer to my personal experience using qualitative ethnographic focus on a previous field study titled *Immigrant students "success". Factors that influence Muslim female teenagers' adaptation in a predominantly male Spanish school environment* (Segarra Adell, 2009). The purpose of the study was to propose a model of analysis which could assess how female Moroccan immigrant students were able to successfully adapt to a Spanish high school. The outcomes of that study aimed at pinpointing critical factors that lead to success, so that, they could bring some light to other immigrant Moroccan students and the host educational settings where they arrived (Segarra Adell, 2009: 7).

The data of that work were collected through two in-depth audio recorded interviews to each one of the two main female Moroccan participants, and 25 additional interviews to their peers, teachers and personnel at the high school. Also, the two girls were observed twice in mainstream classes with the rest of their partners, and once in a Compensatory Castilian language class with fewer students (Segarra Adell, 2009: 19).

All the data collected were analyzed in the context of two theories of Intercultural Communication, Integrative Communication Theory, by Kim (2001) and Co-cultural theory by Orbe (1998) (Segarra Adell, 2009: 12-13). Additionally, a deep review of the sociocultural background of the girls was made. For this purpose, I studied Moroccan educating customs in the family as well as in the school. These customs were contrasted with the Spanish ones and the contextual situation of the particular high school where the study was conducted. The acquired experience with

that work motivated me to try to apply a qualitative methodology focused on my own life experiences as a source of knowledge and learning. Moreover, I also wanted to include an ethnographic perspective, based upon my own personal narrations, the point of view of my acquaintances, my own reflections linked to the REM approach of Peace Education, and from the wide literature that I have analysed along the process.

Once justified the qualitative nature of Life History methodology and my personal interest in it, I will go deeper into the definitions of Life History, its origins and its main traits.

1.2. Life History definition and methodology

As mentioned before, in the context of qualitative methodologies, I chose Life History as it suited my goals for reflecting upon my personal evolution as a teacher who constantly challenges herself and her context, and who wants to improve her performance and become more useful to her students and to the society in general, always inspired by the principles of Peace Education.

In the present section, I will refer to the origins of Life History, its definitions and the terminology linked to the concept of Life History. Also, I will mention some methodological aspects and ethics issues. For this revision, I will mainly base on the articles of Martín García (1995) and Chárriez Cordero (2012).

1.2.1. Origins of Life History

As for the origins of Life History, Plummer (1989) studies history records based on personal documents that go back to the middle Ages. However, qualitative methodology and Life History started their explicit use at the beginning of the XX century, with the research on cultural anthropology leaded by Malinowski (1884-1942)

and Margaret Mead (1901-1978). Also, qualitative sociology started to focus on personal documents with the Chicago school, starting this with the work of Thomas and Znaniecki (1918) with the background of European migration to United States, or studies facing North American Indian sociocultural conditions by Sapir (1921) or Parsons (1922). All these authors highlighted that personal documents were really helpful to study unexplored and underestimated fields like marginalization and poverty, which had remained ignored by society (Martín García, 1995: 43-45).

In the following decades, there was an increased focus on quantitative research that led to the minimization of the development and relevance of qualitative studies. However, at the end of the 70s, the shortcomings of quantitative methodologies provoked a renewed interest on qualitative research as a substitute or complement of quantitative data. In this new context, Life History reappears and develops in many social fields (Martín García, 1995: 45).

In fact, the current tendency to acknowledge human experience as the subjective, partial and of multiple natures has led to a revival of Life History methodology. Features that were previously criticisms of Life History, like its lack of representativeness and its subjective nature, have now become its greatest strength (Coffey, 1999: 8). In this sense, Coffey (1999) values the role of autobiography in ethnographic research and she acknowledges its strengths as a research methodology. She asserts that:

The autobiographical mode of ethnographic writing reflects wider cultural emphases on self-revelation and confession, and an appeal to subjectivity and lived experience. Placing the biographical and the narrated self at the heart of the analysis can be viewed as a mechanism for establishing authenticity (Coffey, 1999: 117)

Additionally, many researchers have also studied the origins of Life History, such as Cornejo (2006), Komblit (2004), Sarabia (1985) or Valles (1997), among

others. Most of these researchers coincide that life histories have been applied to different knowledge fields as social sciences, from psychology, to anthropology or sociology (Chárriez Cordero, 2012: 52). Other authors refer to their recent use in education, as it will be explained in the following section.

Once set the origins and first evolution of the concept of Life History as a research methodology, the next subsection explains the different definitions and terms associated to Life History.

1.2.2. Definitions of Life History

Jones (1983) asserts that biography or Life History is the best method to learn how individuals build the social world that rounds them. This method aims at entering into depth the processes and ways that individuals perceive their social life meaning, and in so doing, it is possible to learn about the meaning that life has to them (Perez 2000). In their origins, biographies transferred knowledge and life experiences between generations (Lucca Irizarry and Berriños Rivera, 2009). In this sense, Sarabia (2009) and Santamarina and Marinas (1995) highlight different supports of biographies along history, such as confessions, letters, diaries, memories, biographies, self-biographies, popular tails, songs, sayings, legends, rituals or rites (Chárriez Cordero, 2012: 52).

Regarding the definition of the concept “*Life History*”, it is a polysemic expression and there are many terms around the biographic methodology which makes it difficult to define and classify it (Sandín, 2003). However, Chárriez Cordero (2012) summarizes in a chart different definitions according to an in-depth literature review. Below, in chart 4.1, I include the original chart translated into English (my own translation).

Chart 4.1. Definitions of Life History according to different authors

Author	Life History definition	Main features
Blumer (1939)	A story of the individual experience. Human document	It discloses an individual's actions as a human actor and as a participant in the social life.
Simmon (1942)	Detailed story of an individual's behavior in his own context	Explanation on how and why things have happened. It predicts behaviours in similar situations.
Langness (1965)	Extensive register of a person's life.	Introduced by the person on her own, by someone else or both together. Written down by the main character, collected through an interview or by both parts.
Sarabia (1985)	Autobiographies or narrated lives for whom has lived them. Reports produced by the authors about their own lives.	Accumulated information about the subject's life: schooling, health, family and others. Researcher: function of analysis
Pujadas (1992)	Autobiographical story collected by the researcher	Researcher: inductor of the narration, transcriber and reporter. Successive interviews and / or subjective testimony of the person: events, assessments on their own existence.
Santamarina and Marinas (1995)	Memory that wants to be transmitted at the requirement of the researcher.	It is not only a transmission but a construction process in which the researcher participates.
Marshall and Rossman (1995)	Collection of information regarding the subjective essence of a person's entire life.	Qualitative research modality. Provides information about events and customs or habits to show how a person is.
Cornejo and others (2009)	Written or oral enunciation of the narrator's life. It can be the entire life or only part of it.	Researcher: interprets when reconstructing the story based upon different conceptual, temporal, and thematic categories
Lucca Irizarry and Berrios Rivera (2009)	Narration of a subject's life experience with his or her own words. Narrative of the lived experiences of a human being.	Life stories allow developing concepts, models or theories that help to explain the specific behaviors of certain groups.
Hernández Moreno (2009)	Story that an individual or more makes of their life.	It includes the relationship of them with their social reality, the ways in which they interpret the contexts and situations in which they have participated.
Ferraroti (2011)	It is a text: a field, that is, a more defined area.	It is a lived experience that includes an origin, a development, with progressions and regressions, with extremely precious contours, with their figures and their meanings.
Ruiz Olbuénaga (2012)	The person makes a long story about the development of his life from his point of view and on his own terms	Spontaneously or elicited obtained story. It consists of episodes on the stages of the person's life. It uses interviews, sometimes with recordings, personal writings, visits to diverse scenarios, photographs or letters, among others.

Source: Chárriez Cordero, 2012: 66 (my own translation)

Finally, I would like to enrich Chárriez Cordero's (2012) chart with an additional insight to the definition of *Life History* which comes from Taylor and Bogdan (1986). These authors assert that *Life History* is a singular autobiography, grounded in ethnographic in- depth interviews. As main traits, they highlight that the researcher and the participant meet several times to conduct the interview (Martín García, 1995: 45).

Among all these definitions, the term *story* is the most repeated one, followed by the terms *narration*, *text*, *long or extensive* and *report*. From these terms, we can define *Life History* as the way in which a person relates in an in-depth way life experiences according to the interpretation that she has given to her life and also according to the meaning that she has about a social interaction. As for the main features of Life History, it is a qualitative research that provides information about events and habits to show a person's way of being. Information about schooling, health or family among others are included. The researcher acts as narrator, transcriber and reporter (Chárriez Cordero, 2012: 53-54).

If we study the dimensions of life histories, Mckernan (1999) mentions three types: 1) complete, covering the full life span; 2) based on themes, which can consist of a concrete topic or period on the person's life; and 3) edited Life History, as they insert comments and explanations on the part of a second person who is not the main character of the Life History (Chárriez Cordero, 2012: 54).

Additionally, Valles (1997) details the documents that can be included in a Life History, from autobiographies -full, thematic and edited-, diaries and notes, letters, literary, poetic, artistic documents, oral texts and so on. On her part, Pujades (1992) distinguishes between personal documents written by the person regarding her own life experience, and biographic registers which are collected by the researcher, such as

inquiries, life histories, crossed stories, parallel stories, and life stories (Chárriez Cordero, 2012: 54).

Also Martín García (1995: 46-47) lists the personal documents that can be included in a Life History as follows: 1) autobiography, defined as a retrospective story, that narrates the own life as told by its own protagonist; 2) biography, which is a document where the researcher narrates someone's life; 3) Life History, which includes how someone narrates his or her own history to the researcher; and finally, 4) life story, which includes narrations of members of a certain social group in a dynamic-diachronic character. Regarding the use of terminology, Denzin (1970) and later Pujades (1992), distinguish the terms of *Life History* and *life story*. Both authors conclude that *Life History* would be wider, with different registers and interview from the social context of the protagonist of the biography. Therefore, *life stories* could be considered a part included in a Life History.

Moreover, when analyzing the content of a Life History, Cornejo (2006) highlights the existence of four dimensions in life histories: 1) the constructivist dimension, as knowledge is built by the subject and reality does not exist as independent of the researcher; 2) the clinic dimension, which implies an in-depth understanding of a single individual in an inter-subjective relationship; 3) the profound dimension, as the Life History aims at understanding a piece of reality into depth, in a conceptualization process; and 4) the interdisciplinary dimension, as it looks at the inside of human sciences and their interaction in order to have a more holistic understanding of human beings (Chárriez Cordero, 2012: 54-55).

Finally, Ojermark (2007) summarizes a list of terms that relate to the field of Life History, drawing them from Denzin's (1989), Hatch and Wisnieski's (1995), and Roberts' (2002), as follows in Chart 4.2:

Chart 4.2: Life History Terminology

Biographical research: Research undertaken on individual lives employing autobiographical documents, interviews or other sources and presenting accounts in various forms (e.g. in terms of editing, written, visual or oral presentation, and degree of researcher's narration and reflexivity).

Ethnography: Written account of a culture or group.

Family history: The systematic narrative and research of past events relating to a specific family, or specific families.

Narrative: A story, having a plot and existence separate from life of the teller. Narrative is linked with time as a fundamental aspect of social action. Narratives provide the organization for our actions and experiences, since we experience life through conceptions of the past, present and future.

Oral history: Personal recollections of events and their causes and effects. Also refers to the practice of interviewing individuals on their past experiences of events with the intention of constructing an historical account.

Case history: History of an event or social process, not of a person in particular. Case study: Analysis and record of a single case. Life History: Account of a life based on interviews and conversation. The Life History is based on the collection of a written or transcribed oral account requested by a researcher. The life story is subsequently edited, interpreted and presented in one of a number of ways, often in conjunction with other sources. Life histories may be topical, focusing on only one segmented portion of a life, or complete, attempting to tell the full details of a life as it is recollected.

Life story: The account of a person's story of his or her life, or a segment of it, as told to another. It is usually quite a full account across the length of life but may refer to a period or aspect of the life experience. When related by interview to the researcher it is the result of an interactive relationship.

Narrative inquiry: Similar to 'biographical research', or 'Life History research', this term is a loose frame of reference for a subset of qualitative research that uses personal narratives as the basis of research. 'Narrative' refers to a discourse form in which events and happenings are configured into a personal unity by means of a plot.

Testimonio: The first-person account of a real situation that involves repression and marginalization.

(Source: Ojermark, 2007: 4)

Among all these concepts, the present work will mainly focus on the terms *Life History*, *life story* and *autobiography*. For the purposes of this thesis, *Life History* will refer to full works of reviewing complete personal biographies, *life story* will refer to a concrete narrative that might be included in a full Life History and *autobiography* will address any biographical work about oneself.

1.2.3. Methodological aspects of Life History

Once defined and described the main features and terms that define life histories, it is relevant to explain which goals are pursued when we narrate a Life History, and also, to propose models to design and develop it.

The goals of a Life History as a research method have been described by Ruiz Olabuenágana (2003) as follows: 1) a holistic capture of a biographic experience, in time and space, since childhood up to the present, including, physiological needs, family and friends networks, personal situation and changes, as well as social context changes, critical and calm moments; 2) to capture ambiguity and change, including contradictions, or doubts throughout life; 3) to catch the subjective vision of a person regarding herself and the world, how she interprets hers and others' behavior, displaying the constant negotiation between the person's own expressive tendencies and the external world requirements to adapt to its logics; and finally, 4) to discover the interpretation keys to social phenomena in the general and historic scope which can only be unveiled through concrete individual experiences (Chárriez Cordero, 2012: 55).

On their part, as mentioned at the end of chapter three, Francisco Amat and Moliner Miravet (2017:44) highlight the empowering potential of the methodology of life history, because we define the society according to our own conceptualization and sense that we assign to the social structure and its limits. Therefore, exclusión, poverty or marginalization links to how we conceive power spaces and inequalities in the society, and narrative-biographic methodologies from academia can contribute to visibilize exclusion and transform sociocultural contexts in disadvantage. Life histories have the potential to empower the members of excluded groups, but also promote learning and social change in the whole society.

Regarding possible models of work, there are different proposals. I will mention here two of them: the one from Plummer (1989) as explained by Martín García (1995:55-57) and the more updated ones as suggested by Cornejo and others (2008), as compiled by (Chárriez Cordero, 2012: 55-59).

Plumber (1989), as cited in Martín García (1995: 55-57), suggests the following phases to fulfill a Life History:

1st phase: Design of the research work. It includes setting the theoretical framework, goals, problem to be analyzed, methodological strategies, criteria for sample selection or informers. Closeness to the informers and convenience should be balanced with systemic and rigorous criteria.

2nd phase: Data collection. It is relevant the process followed to choose informers, their willingness and availability. Also, it is important to know how to conduct an in-depth interview, with empathy, giving freedom to the informer, and minimizing the researcher's interventions.

3rd phase: Data storage. Audio or video recording in oral interviews are advised.

4th phase: Data analysis. It includes the transcription, coding and filing of stories. They should look for internal and external validity, representativeness, among other features. There are different types of possible biographic analysis. They include: *typographic analysis* which classifies the reality into phases or moments of the life situation of the subjects or group; *content analysis*, defined by Stone and others (1966) as the inferences made to objectively and systematically identify specific characteristics inside a text; *exemplification method*, which selects several stories to support theoretical thesis or results in a research; Pujadas (1992) suggests the *building method*, which focus the analysis of many biographical stories towards a topic or research problem; finally,

Pujadas (1992) also mentions the *statistic method*, in which some aspects of a wide range of stories are submitted to a quantitative statistic analysis.

For the present study, I will use the *typographic analysis* when classifying the information into chronological phases of my own Life History. Also, the *exemplification analysis* will be used, to support the REM approach of Peace Education proposals with examples of my daily life and perceptions of my acquaintances.

5th phase: Presentation and publishing of the study. It depends on the researcher's style. Pujadas (1992) explains that the most used ones are the literal transcription on annexes and quotations in the main text of the work, combined with analytic or interpretation comments on the researcher's side.

On her part, in a more recent work, Cornejo and others (2008), summarized by Chárriez Cordero (2012: 55-59), suggest the following procedure to design a research on Life History:

Step 1: Preliminary momentum. Before collecting the data, the researcher needs to choose the topic and angle to face it. She should answer the questions: why shall I choose this topic? Why shall I research on it? Which is the origin of my interest? Additionally, she should conduct a critical review on relevant scientific literature on the topic, in order to deepen her understanding of the object of the study. This step is similar to 1st phase in Plumbers' (1989) model.

Step 2: Contacts, negotiations and contracts. Ethical issues, such as inclusion and exclusion of participants, decide who are going to narrate, provide the participants the relevant information about the goals, contents and procedures of their participation in the research. Informed consent forms and to personally know the participants will contribute to transparency and closeness. This step does not appear so much in detail in

Plumbers' (1989) model, could be considered as complementary to Plumbers' (1989) second phase.

Step 3: Data collection. These authors suggest the interview as the method to collect the information. This step would be similar to 2nd phase in Plumbers' (1989) model, which also mentions the interview and also includes a 3rd phase for data storage, that is not considered here in Cornejo and others' (2008) model.

At this point, I consider relevant to mention that more recent works not only focus on the interview, but they go deeper into the autobiographical texts derived from thoughtful reflection as another valuable way to collect the data. This last option is then followed in the present research.

Step 4: Analysis of the stories. The logic and methodology followed to analyze the stories will depend on the object of study and also, on the type of expected results. Regarding the last step, the interpretative analysis, Ruiz Olabuenágana (2012) sets a guide of criteria to be followed: a) reference frameworks to classify the data; b) the dynamics of the language; c) coding the language; d) interpreting the meaning; e) empathic interaction among the participants and the researcher; f) construction.

This 4th step can be perceived as similar to 4th phase in Plumbers' (1989) model, but with additional insights. Finally, Cornejo and others (2008) do not mention the presentation and publishing of the study, which appear in Plumber's (1989) model.

In summary, if we compare Plumber's (1989) and Cornejo, Mendoza and Rojas's (2008) methodological steps, we can conclude that both of them lead us to think in advance before starting the data collection, and both warn about paying attention to the details, being rigorous but at the same time flexible along the process.

These procedures are totally consistent with the theoretical framework of the REM approach of Peace Education in its proposal for holistic, trans-rational inclusive

methodologies that deconstruct and reconstruct realities. Still, the REM approach of Peace Education goes a step beyond as it proposes for this deconstruction-reconstruction process a moral end: to transform conflict by peaceful means (Herrero Rico, 2013: 6-10).

Once set the steps or phases to follow in order to conduct a Life History, it is interesting to mention some traits to be taken into account. For example, Pérez Serrano (2000), proposed to delimitate the basic contents that a Life History should include. He mentions three main dimensions: a) the basic dimension in his life which include his biology, culture and social features; b) the inflexion points or crucial events in which the subject drastically changes his usual roles and faces new situations or social contexts; c) the process of adaptation and development to the slow or fast changes in the person's life. On her part, Pujadas (1992) refers to the participant's profile. She asserts that the researcher must make sure that the informer or participant responds to a characteristic profile who is representative of the socio-cultural universe that is going to be studied (Chárriez Cordero, 2012: 57-58).

Regarding personal qualities that are advisable for a researcher who applies Life History methodology, Tójar (2006) makes a list that includes curiosity, listening skills, loquacity, affective neutrality and distance, flexibility and pragmatism, and clear ideas along all the process. Pérez Serrano (2000) adds that the researcher: a) is not passive at all, but active when telling the life; b) must be alert to false story telling on purpose; c) must try to have a coherent image of him or herself which is sociably acceptable. In conclusion, the researcher must have a holistic vision. This implies to prevent fragmenting or decontextualizing the studied phenomena. Also, it is advisable to have wide knowledge and ability to apprehend propositional and tacit knowledge, as well as good qualities to explore atypical questions. To sum up, reflection, critical sense and

empathy and key qualities to better approach the participants and the phenomena to be studied (Chárriez Cordero, 2012: 58).

A for the analysis of the information, I consider interesting to mention the procedure suggested by Francisco Amat and Moliner Miravet (2017:44-47) when there are participants who are not the researcher him or herself. I highlight their approach because the focus, relevance and caring implication that researchers provide to participants to make sure that the main participants' vision and voice are well reflected in the academic work of the life history. Francisco Amat and Moliner Miravet propose three readings of the transcriptions of the participants' interviews explaining their life histories. The first reading provides structure to the arguing and narrative answer, identifying the main and secondary events, characters, images, words or contradictions recurrent along the speech, as well as the interaction and emotional answer of the main character and the researcher. The second reading focuses on the "I" voice, highlighting the use of personal pronouns (I, us, we, and you) to find the voice and conscience of the main character in the social context. The third reading looks at the interpersonal relationships of the main character to locate people in their cultural, political and social contexts and structures. After those readings, the outcomes of the research are shared again with the main character of the life history to clarify it. All this work can help to visibilize exclusion but also to renegotiate situations and to generate inclusive spaces.

To pay attention to the traits of choosing which contents should appear in a Life History and the participants' profiles to be chosen, would be consistent with the REM approach of Peace Education in its critical, always in alert, observation to prevent occult structural violence by not taking minority groups into account. Also, to avoid gender biases, by including and valuing all these experiences and knowledge that had been historically dismissed because they were relegated to feminine non-rewarded tasks

which were considered less important. Finally, to look at the advisable personal qualities of a researcher is totally consistent with the participative and dialogical paradigm defended by the REM approach, which proposes a less hierarchical and more equalitarian relationships and interactions. Also, the REM approach enhances the ethics of care, and the recognition of the other when communicating, which is also consistent with the qualities of reflection, critical sense and empathy as suggested by Tojar's (2006).

1.2.4. Ethical issues

Botto (2011) asserts that, as any qualitative research, both procedure and practical constrains must pay attention to ethical concerns. From the authorization of ethics committees of enquiries and questionnaires to practical dilemmas in daily decisions that need to be made while the research is being conducted. Therefore, Botto (2011: 356) highlights seven requirements to assess ethical aspects, following Exequiel Emanuel's (2000) work: 1) scientific or social value, i.e., it promotes an improvement in the life conditions or health of people; 2) scientific validity, thanks to a rigorous methodology which leads to valid results; 3) equitable selection of participants, highlighting inclusion and exclusion criteria; 4) the benefits for the individuals or the society surpass by far the risks; 5) independent reviewers; 6) informed consent to participate and to stop their contribution at any point; 7) respect to potential and actual participants during and after the research process (Botto, 2011:356; Chárriez Cordero, 2012: 59-60).

In this sense, the ethical issues mentioned above are totally consistent with the REM approach of Peace Education and its principles, such as working to improve the wellbeing of people and nature, respect and recognize all the participants in any

interaction as it is the case of the interviews, or to promote inclusion and equity in the selection of participants.

Once explained the definition, terms and suggested procedures to conduct a Life History, in the next section I will refer to the insights of this methodology in the field of education.

2. CONTRIBUTIONS OF LIFE HISTORY METHODOLOGY IN THE FIELD OF EDUCATION.

After introducing the definition and methodological aspects of Life History in general, I consider relevant to focus on the use of the methodology of Life History in the field of education. As it will be shown along the section, the field of education can benefit widely by the use of the methodology of Life History in the exact manner that Peace Education in general, and the REM approach methodology in particular suggest: life histories narratives can help to recuperate, recognize and recognize many scientific and daily knowledge and wisdom that was not previously taken into account, including minorities groups and not only the dominant ones. Also, Life History methodology can help to pay attention to dimensions such as reflection and interpellation into our own personal narrative texts as well as the narratives from others' perspectives, as a way to build new knowledge, to learn, to raise awareness, and to engage into social transformations of the particular context in which we live as well as in a wider scope. This is particularly relevant in the field of education because teachers, with our beliefs; way of reflecting, acting and interacting have a milestone impact in a society present and future.

To go deeper into the methodology of Life History in education, this section is nurtured by different sources. On the one hand, it includes a brief mention to several

articles, PhD thesis, Master Degree Thesis and Final Degree Projects whose core content consists of life histories related to teaching. Among them, I will especially refer to Martín García (1995), Bailón Ballesteros (2016), Nichols (2010) and Bilbao Bilbao and others (2012). These works have very interesting insights in previous literature on life histories in the field of education. Also, their field studies have become very valuable models to inspire the methodology of the present PhD dissertation.

On the other hand, this section also grounds on the theoretical, methodological and critical insights on Life History methodology addressed to the field of education, as it arises from the book *Historias de Vida en Educación. Biografías en contexto*, coordinated by Hernández and others (2011). This book is the compilation of the outcomes from the *I Jornadas de Historias de Vida en Educación: Cuestiones epistemológicas, metodológicas, éticas y de formación*, which took place at the University of Barcelona in June 2010.

2.1. Introducing the use of life histories in Education

Since the 70s, pedagogy has shifted its attention towards qualitative methodologies which focus on how education is built through the interpretations and actions of their protagonists (Martín García, 1995: 51). Still, Life History has only more recently been used as a research technique to collect significant data in education. The barriers that Martín García (1995) considered that delayed this entrance were the traditional problems of qualitative research, such as its subjectivity, the difficulty to replicate the studies, as it is very conditioned to the mood of the informer, as well as how he or she emphasizes one or another passage depending on many contextual factors.

Also Hernández Hernández (2010) reviews this tendency since the 70s to revalue subjectivity and interpretation in research. This author mentions Huberman and others (2000) who pinpoints the relevance that narrative focus was gaining in the field of education. This, according to Thomas (1995), implies to build a new area of study and research based upon biographies, and reflection that can lead to changes in teachers training, in school teaching, and in tutoring sessions. This author also warns about the need to explicitly describe the role of the researcher in each study, and their degree of intervention and interpretation (Hernández Hernández: 2010: 14-21).

As for the benefits of Life History as a methodological tool, Plumber (1989) defends the phenomenological paper of life experiences, as participants interpret their own lives and the world that surrounds them at that moment. He claims that it is the actual essence and goal of personal documents, with their ambiguity, variability and singularity. Still, qualitative researchers warn about the fact that all stories, even the scientific ones, are narrated from a subjective point of view. In this sense, Schwartz and Jackobs (1984) assert that to rebuild the reality, it is necessary to conduct naturalistic observation of humans in their natural habitat, it is also required to recuperate the world from inside the studied individuals and, finally, it is necessary to collect precise, exact and scientifically useful information. For this reason, in recent times, qualitative researchers try to increase statistical quality of their studies with careful procedures such as informers' selection processes, recording systems or empathetic relationships (Martín García, 1995: 53-55).

In this sense, Kreuzburg Molina (2010: 34-40) also reflects upon ethical issues on life stories and research. She highlights the difficulties to set frontiers between the researcher and the actors collaborating in the process of educational research conducted through life stories. For this reason, as Martín García (1995), Kreuzburg Molina also

pinpoints the need to use other complementary methodologies to rebuild the behavior and meaningful social relationships of an actor, their feelings, signals, meanings and how they concrete the ethic norms that regulate their interactions.

2.1.1. Insights in life histories procedures and outcomes in the field of Education

This subsection explains the relevance of life histories procedures and outcomes in the field of education, especially focusing on two main ideas: a) how relationships and interactions change through the use of the methodology of Life History; and b) the influence that Life History methodology has in teachers' training and practices.

2.1.1.1. Life History methodology as a tool to promote equalitarian participation, collaboration and social change

Bailón Ballesteros (2016), in his PhD thesis *Los principios pedagógicos de un maestro de la escuela pública de Granada desde su historia de vida*, reviews different works that report the use of Life History in education through teachers' biographies. This author quotes Achilli (2000) and Leite and others (2012), who assert that education can be understood as the rebuilding of personal and social histories avoiding the fragmentation of the process, and explained in a dialectical and relational manner. Bailón Ballesteros also quotes Denzin (1989) to highlight that lives are not exclusive of single people but they are part of social communities. Each life is a moral, politics, medical, technical and economic production that reflect past, present and future events. From this perspective, Bailón Ballesteros (2016) highlights that the life histories of educators and the social building of teaching is widely studied in recent years. He specially pinpoints some works like Goodson (1991; 1992; 2004), Viñao (2007) or Hernández, Sancho and Creus (2011) (Bailón Ballesteros, 2016: 63-64).

On their part, Rivas Flores and Leite Méndez (2011) also assert that in life histories, researchers and participants should share the building of the narrative in an inter-subjective building. In so doing, new political models arise different from traditional research, as House and Howe (2001) assert and power and hierarchical relationships being the researcher on the top evolve to more horizontal schema (Kushner, 2002). For this purpose, Rivas Flores and Leite Méndez propose to show participants the transcription of their own interviews and to reflect with them on their contents. Substantially enriching and learning outcomes arise from these processes (Rivas Flores and Leite Méndez, 2011: 75-80).

Also Cortes (2010) claims the need of an interpellated interpretation of the Life History texts. In fact, this author defends the hermeneutic turn that is necessary in order to interpret all the information that is collected in biographic narrative works. Hermeneutics, which Ricoeur (1981) describes as a methodological base for all the disciplines which tries to understand human issues, sets that positivist empiricism is not the best way to understand nature and social phenomena like education. Therefore, Bauman (2005) asserts that hermeneutics and narrative are narrowly linked, as a text, a story, is the object of interpretation in the research. In front of the large stories of modernity, small narratives arise to understand knowledge, that compensate the mainstream tendency to a non reflective relativism without compromise in the search of social progress (Cortes, 2010: 68-71).

Conversely to that mainstream tendency, Cortes (2010) goes one step beyond and claims for a commitment for a social change. He asserts that this new source of information to ground knowledge from stories and their interpretation looks for a more fair and solidarity social life, compromised with community and seeking a different cultural and social model. Life stories change perspective, and power relationships, as

Freire (1984; 1988) claimed. Marginalized people have in so doing their say in building scientific knowledge, moving away from stigma and perpetuation of social inequalities. Also Chomsky (2000) asserts that education can be considered the process where individuals start to reflect and become critically aware of their situation and role in their reality. For this purpose, des-education is also needed. Interacting research is a breeding ground that leads the researcher and participants to reflect, develop analyzing skills, with and almost activism focus going beyond scientific positivism or social postmodernism, but a social change towards a more fair and solidary society (Cortes, 2010: 71-74).

This practice again returns the power and recognition to participants about their wisdom and their ability to learn from themselves, but also to teach researchers, because the participants' life experiences and reflections are considered valuable and deserve to be taken into account. These insights are very consistent and promoted by the REM approach of Peace Education, which, following Martínez Guzmán (2001; 2006; 2010) vindicates to recognize those knowledge that come from daily experiences. Also, the REM approach of Peace Education defends Freire's (1970; 1984; 1988) claim of returning the power to those who are not listened or taken into account on the decision making process on those issues that affect themselves. In this sense, to change hierarchical relationships into more equalitarian and participative ones are very positive contributions of Life History methodology as suggested by Rivas Flores and Leite Méndez (2011).

The promotion of more equalitarian and participative relationships is at the essence of The REM approach of Peace Education, which suggests that the democratization in the use of ICT resources and the internet can and is actually becoming a very powerful tool to undertake these social changes at a global level as it

has never been seen before in history. In this sense, and moving in that direction of promoting the use of digital technologies and the use of other languages and alphabets to communicate, the paper *La tecnografía en la formación docente e investigador*, by Correa and others (2010) suggests different steps to build a Life History. Step one is set the goal to design an autobiographic excerpt with digital resources, our own photos. Step two is to write a text on those images that ground our choices. Step three, in pairs we check our partners' production, images, structure of the story, and then we write a descriptive text. Step four would be to write a final version of the story, after putting it into dialogue from the author's direct narrative. Step five consists of putting in common the different audiovisual narratives and impressions. This step is a socialization moment of our point of view, our message and our production in front of others. Step six is a conclusion of ten to fifteen lines on what has been done and the process (Correa and others, 2010: 81-90).

As the authors of the paper highlight, this process helps to acquire new strategic skills as audiovisual authors and narrators, adding new dimensions to the subjective experiences and how to communicate them. This is consistent with the repeated proposals for a critical audiovisual education and training of new generations and their teachers for this XXI century, as mentioned in chapter three when explaining about Delor's pillars and the UNESCO goals for 2030.

However, Bailón Ballesteros (2016) asserts that these collaborative attitudes and procedures contrast with the institutionalized individualization of Neoliberalism that Beck and Beck-Gernsheim (2003) warns about. This Neoliberalism forces each person to build its own life with the risk to make the wrong choices. In this sense, Bailón Ballesteros, inspired in the words of Goodson (2007), pinpoints the need to empower the life histories of teachers as an answer and resistance to the erosion and alienation of

professional values promoted by the global Neoliberalism (Bailón Ballesteros:2016: 68).

Converging with Bailón Ballesteros' (2016) recommendation of empowering through Life History narratives, Hernández and others (2010), in the article "Lo que hemos aprendido a la hora de llevar a cabo historias de vida a partir de cuatro proyectos de investigación", explore some of the decisions they made regarding the construction of the narrative and the analysis of different life histories linked to nursing profession and teaching at the three educative levels. One of the insights of this work that I consider more relevant is their focus on the empowering process of the participants in the narrative and reflective process of the Life History, as it raises awareness. Life stories can do a function that no one else has done before. From the narrations, it seem that a problem in Spanish universities and schools has been that no one accompanies teachers in the pressures that accompany the successive changes, no one shares their frustrations, hopes. It seems not being perceived that it is important to facilitate teachers' work and duties, as well as to contribute to build community. Also, these authors consider that narrative studies help horizontal changes through networks building (Hernández, Sancho and Creus; 2010: 47-55).

Finally, Lopes (2010), in her article "Las historias de vida en la formación docente: orígenes y niveles de la construcción de identidad de los Profesores", also suggests that life histories may show how the identity of the teacher is built at individual, inter-individual, organizational as well as social levels. This leads to a new attitude in which researchers and teachers collaborate to build autonomy and authorship in teachers own profession (Lopes: 2010: 14-21).

After all this literature review, we can conclude that life histories used in the field of Education promote equalitarian participation, collaboration and social change in

the way predicated by the REM approach of Peace Education proposed by Herrero Rico (2013). Therefore, the use of the methodology of Life History in the context of Peace Education, and to introduce REM approach methodology is totally grounded and justified.

2.1.1.2. The influence of Life History methodology in teachers' training and practices

Once explained about the relevance of the procedure of Life History methodology in the interactions and relationships and how it can lead to a social change, I will focus on some works that narrow their scope to the teachers' training process and performance in their daily practice and how they can benefit from the methodology of Life History.

In this sense, Nichols (2010) in his PhD thesis titled *Toward an Understanding of the Relationship between Pre-service Social Studies Teachers' Life Histories and their Conceptions of Social Justice- Oriented Democracy*, pinpoints that “narrative is one tool teacher education researchers have used in their quest to understand teaching and the complex process of teaching teachers about teaching” (Nichols, 2010: 17). He mentions the idea from Carter and Doyle (1996) and Jalongo and Isenberg (1995), who assert that personal narratives help teachers to communicate their knowledge about their professional practice. In fact, research considers that the process of writing their own narratives can help teachers to gain more professional practical knowledge.

Furthermore, Doecke, Brown and Loughran (2000) and Clemente and Ramírez (2008) study how teachers express their knowledge through narratives. Despite teachers' talk has been considered of no value, just as small talk or informal chatting, studying its content in detail can unveil beliefs and theories that teachers have interiorized about schooling, curriculum or students. In this sense, more work is needed

to study the impact of life experiences in teachers' knowledge and classroom teaching practices (Nichols, 2010: 18).

Nichol's insights on how the methodology of Life History can help teachers to understand their own knowledge of their practice, to communicate it and to unveil interiorized beliefs and theories are totally consistent with Masttçinez Guzmán's *Philosophy for making Peace(s)* as explained in chapters one and two, and its principles about the relevance of daily life to build knowledge, wisdom and peaceful relationships. Also, the unveiling of teachers' beliefs and theories through small talk can be a way of following the methodology of deconstructing and reconstructing suggested by The REM approach of Peace Education, as explained in chapter two. For this reason, and following Nichols' recommendation, the applied research of the present PhD work tries to make a modest contribution in the study on how life experiences, constant study - especially in Peace Studies, Peace Education and teaching methodologies-, as well as the reflection on that study and experiences, have had an impact in the professional and personal life of a teacher like myself.

Additionally, Nichols (2010) also refers to the contributions that life histories can do as a way of caring, knowing, seeing, thinking, and acting. As for caring and knowing through narratives, Nichols (2010) refers to the research of Witherell and Noddings (1991). These authors considered teachers' narrative stories as a tool to define self and other in a constantly building identity, and as a paradigm to learn as well as to teach. Witherell highlights that the process of social formation in our cultural contexts can be contradictory, and factors such as participant's context and time of the research should be taken into account (Nichols, 2010: 18-19).

As for how a teacher's ideologies are influenced by the new ways of seeing, thinking and acting that this teacher is exposed to, Nichols (2010) studies the work of

Marsh (2002) on narratives, who concludes that the discourses to which a teacher is exposed will ground how he or she understands teaching and students (Nichols, 2010: 19).

On her part, Torregrosa (2010: 126-131) reflects upon the contributions of Life History research on the links among the lives of different teachers. In this sense, Torregrosa reflects on her own research process, as well as about teachers' life histories and pedagogical relations between the actors of education. Along her reflection, she finds connections among the histories of different teachers living in different realities in Spain and France (Torregrosa, 2010: 126-131).

In a different research, Schultz and Oylar (2006) studied, through classroom observations, focus group sessions, interviews, and reflection journals about teachers' authority and democracy. The decision-making focus of the narratives contributed to democratize authority between teachers and students. The members of the community learnt about power, citizenship and democracy (Nichols, 2010: 19).

A similar example of working on promoting democratic values and practices in Spain is the work of the research group "Profesorado, Cultura e Institución", coordinated by José Ignacio Rivas Flores. This author explains the group experiences in the article "Experiencia Escolar, Identidad y Comunidad. Transformar Desde los Relatos en la Comunidad Escolar". In his article, Rivas Flores explains how they analyze biographies, participants' narratives and ethnographies of the school and its context using reflexive groups and discussion groups to raise awareness on the school experience and promote collaborative change (Rivas Flores, 2011: 99-107).

After reviewing the different contributions that research had found in the use of Life History in education, Nichols analyses different Life History works about teachers with different aims such as studying emotional characteristics' influence in teaching

practice (Sykes, 2001; Wedgwood, 2005), professionalism in teachers' careers (Goodson and Choi, 2008), or insights in pre-service teaching programs (Knowles, 1992; McNay, 2001; Trotman and Kerr, 2001; Sikes and Everington, 2004; Johnson, 2007; Gómez and others, 2008) (Nichols, 2010: 22-26).

In Spain, also Bilbao Bilbao and others (2012) introduce the use of life histories of students of the Grade of Primary Education at the University of Bilbao, as a final project required to gain their undergraduate title. Their aim is to propose the final project to end the university degree in Primary Education as a platform to study the teaching profession from a methodological, socio-cultural and training perspective.

This last argument of building autonomy and being the authors of our own profession is one of the main reasons that motivate me to conduct this kind of autobiographical study in the present PhD thesis, as a teacher who wants to learn, evolve and innovate so that I can find my own way to teach and to live and I finally feel happy with the process and with the outcomes of my personal practices.

These arguments on how life histories contribute to empower their participants and to democratize decisions and changes process coincides with the core principles of The REM approach of Peace Education. Therefore, I consider very advisable to include Life History as a useful methodology to teach Peace Education. In fact, this empowering and democratizing virtue of narrating one's Life History is another of the reasons why I chose this methodology for this PhD work and also as a teaching technique in some of my daily classes.

Another example of Life History work is summarized by Sierra Nieto (2010) in the article "Recogerme para luego volcarme: investigar en primera persona", which summarizes his PhD thesis focused on male adolescent experiences of relationship to knowledge and scholarship during high school times. The changes in hegemonic

masculinity, how cultural forms of being a man and a woman are influenced by life experiences and relationships. The researcher's masculinity needs also reflection along the research process (Sierra Nieto, 2010: 116-124).

Finally, in the work "Cajas de vida como propuestas metodológicas para tejer historias de vida", Forés Miravalles (2010) explains and shows pictures of life boxes used to explain the life of students. I find the proposal very innovative and motivating for teenage students and I would like to put it into practice in the near future.

All the previous insights in the field of life histories in education show the relevance and utility of this methodology of research, and the very fruitful outcomes that arise from them, that contribute to raise awareness and positively transform the life of researchers and participants. Those outcomes are the ones that The REM approach of Peace Education aims at: reflecting upon past experiences and behavioral patterns to be more aware, value what is positive and feel empowered to improve on those aspects where we find shortcomings or want to progress in ourselves, as well as to transform the reality and context in which live.

However, despite the learning, values and procedures followed by the works mentioned above are consistent with Peace Studies and Peace Education, they refer to the field of Education in general. For that reason, the next subsection summarizes my findings on life histories in Peace Studies and particularly, Peace Education.

2.2. The use of Life History methodology in Peace Education

This subsection includes works that use the methodology of Life History or narratives linked to Peace Education. The focus of these works mainly approaches two different issues: on the one side, narratives that deal with the role of Peace Education programs in intergroup conflicts; on the other side, life histories of teachers who have

contributed to a transformative social change with their principles, their learning, their practices and their commitment to Peace Education.

Regarding intergroup conflicts, I will refer to some narratives that make a general approximation to the issue, others that study the long lasting Israel- Palestine conflict, and finally, some narrative works that deal with post-conflict contexts like Colombia or Ethiopia.

Starting with the ones that deal with intergroup conflicts in general terms, Bar-Tal, Oren, and Nets-Zehngut (2014) analyze the narratives that support and justify these conflicts. These narratives, assert the authors, help to satisfy the basic socio-psychological needs of the individuals and collectives who are involved. They tend to be biased, distorting, simplistic and selective. The article focuses on the following main topics: 1) conflict threats and justification; 2) opponent delegitimization; 3) in-group victimhood and glorification; 4) in-group unity and patriotism; 5) and finally, their wish for peace. The article also refers to the tools used to build that conflict-supporting narrative, from control to the access to information, censorship, discrediting of contradicting information, punishment or rewarding, among others. The authors of the work also describe the positive process of change that is possible from adhesion to conflict-supportive narratives to construction and adherence to peace-supporting new narratives.

Regarding the use of narratives in Peace Education programs in areas of conflict like the Israel-Palestinian one, it is interesting to follow the progression on the works of Salomon (2004a; 2004b), and Biton and Salomon (2006). Salomon (2004a) starts studying the existing programs to promote peace among Jewish- Israeli and Palestine. In the second one, Biton and Salomon (2006) engage in an applied one school-year program on Peace Education in the context of a research study to prove how a long-term

program on Peace Education can contribute to change perceptions about the other and on more positive ways to build peace. Finally, in Salomon (2004b), this author goes deeper into how these kinds of Peace Education programs prevent conflict escalating, diminish hate feelings or promote empathy and willingness to relate to each other in more positive ways.

In his first article, “A Narrative Based View of Coexistence Education”, Salomon (2004a) writes, in the context of the Jewish-Israeli versus Palestine conflict, about how collective narratives of those groups in conflict have a crucial relevance in the interpreting and spreading of a conflict. This author especially highlights the tendency to delegitimize the “other’s” collective narrative, including all their pain and suffering, as well as their history or aspirations. Therefore, this author considers that to promote coexistence is key to address the transformation of the delegitimization and, for this purpose, it is necessary to acknowledge each part’s own contribution to the conflictive situation. In this paper, the author studies the existing intervention programs and their backdrops because they were short-term, their focus from dominant versus subordinate groups which might have counterproductive outcomes, and the resistance against each other.

Later, in the article “Peace in the Eyes of Israeli and Palestinian Youths: Effects of Collective Narratives and Peace Education Program”, Biton and Salomon (2006) explain their field study on how the perceptions of peace of a group in conflict of Jewish, Israeli and Palestinian youngsters that participated in a Peace Education program were affected by their collective narrative. For this purpose, they worked with 565 Palestinian, Jewish Israeli teenagers, half of them had participated in a school-based program on Peace Education and the other half were a control group. The ones that participated in the school program were asked in pre- and post-questionnaires for free

associations regarding the concept of peace, its utility or strategies to reach it. While Palestinians stressed structural aspects like equality or independence, Israeli students highlighted negative peace or absence of violence. After the program, the participant teenagers from both Israel and Palestine highlighted more positive aspects of peace like harmony or cooperation. Conversely, the controls expressed greater hate and increasingly suggested war as the mean to reach peace, coinciding with the ongoing mutual hostilities at the research moment. However, the program participants did not express that change or such strong hate feelings. Therefore, the study concludes that Peace Education can contribute to avoid the deterioration of feelings and perceptions.

In Salomon (2004b), the same author writes “Does Peace Education Make a Difference in the Context of an Intractable Conflict?”, which deepens the previous study (Salomon, 2004a), and highlights how the participation of Israeli-Jewish and Palestinian teenagers in the Peace Education program yielded positive perceptual, attitudinal and also relational improvements. Salomon pinpoints in this particular work the increase in the teenager empathy skills and their willingness for contact with each other. Those achievements can help to prevent the worsening of how they perceive the other side.

Regarding the Israeli-Palestinian conflict, other works dealing with narratives in the context of Peace Education have been conducted. For example, more recently, David, Hameiri, Benheim and others (2017) present intra-group dialogue as a new intervention model. In this research, 24 Jewish-Israeli university students learnt along a school year about the Israeli-Palestinian conflict, Palestinian narratives and reflected on how the Palestinian “other” impacted their identity. The outcomes of the study show that this process reduced the identity threats perceived by the participants, who felt empowered to widen their view of themselves, validating both self and “other”

narrative. Also, they showed more willingness to reconcile, accept responsibility and apologize for the transgression in the past.

Another paper that addresses the Israel-Palestine conflict is “The ‘Parent Circle’ Peace Education Program: Does it Make Any Change?”, by Braun-Lewensohn and Kitain (2016). This study analyses the Peace Education program that was facilitated by the “parents circle family forum”, which exposed nearly three hundred Jewish and Palestinian-Arab teenagers to bereavement personal stories because of the Palestinian-Israeli conflict. All the teenagers answered the same questionnaire before the exposition to the stories and after learning about them. Items like empathy, anger, others and self legitimization were included. The outcomes showed that tolerance to the narrative of self and others increased after the training sessions. Finally, in “Working towards Peace through Education: The Case of Israeli Jews and Palestinians”, Bekerman (2018) studies the educational initiatives that have been reported to promote peace and reconciliation in this Israel-Palestine conflict up to date, their theoretical perspectives, results and a critical analysis of them.

Regarding post-conflict settings, in the article “Building peace through education in a post-conflict environment: A case study exploring perceptions of best practices”, Lauritzen (2016) explores the narratives of school population at a Kenyan school after developing a Peace Education Program, which was introduced in 2008 by UNICEF. This school focused on three levels of peace-building: community, interpersonal and individual, widening the focus of other Peace Education programs.

Another study that refers to reconstruction after a social conflict is “Using life histories with sound postcards to investigate a music program for social reconstruction in Colombia”, by Rodríguez-Sánchez, Odena and Cabedo-Mas (2018). Through a pilot study with ten participants, these authors find that it is useful to include sound postcards

in life histories to capture the life stories and experiences of people who have been displaced in a country which is still in a recovering process from a war. They mention the evocative capacity of music to enrich the narratives of the interviewees, and suggest the use of music in readers of arts, social sciences and other areas.

Dealing with the topic of exclusion, I would like to mention the work of Francisco Amat and Moliner Miravet (2017), “Me aconsejaron o casi me obligaron a ser ‘normal’, análisis de las barreras de exclusion a partir de historias de vida de mujeres lesbianas y bisexuales”, which the authors translate into English as: They advised me and almost forced me to be ‘normal’. Analysis of the barriers of exclusion from lesbian and bisexual women through life stories”. This work, grounded on the life stories of 18 lesbian and bisexual women, deals with the exclusion due to gender preferences. I consider that this fulfills some of the goals of Peace Education like making visible the exclusion from the testimony of the silenced voices of those who suffer that exclusion, in this case, women who do not follow mainstream heterosexual social conventions. Additionally, and going even further, this work contributes to Peace Education through the transformative process of collecting and analyzing the data in a collaborative process where the voice of with the main characters of the life stories is at the core centre. In so doing, Francisco Amat and Moliner Miravet, by deconstructing and reconstructing social, interpersonal and intrapersonal dimensions, make possible to rebuild a new inclusive social space where life is possible and celebrated (Francisco Amat and Moliner Miravet, 2017:45-56).

As for the topic of teachers’ life histories in Peace Education, I will mention two cases. The first one is from Casey (1993), who wrote the book “Life Histories of Women Teachers Working for Social Change”. This work was based on oral histories of women teachers from different backgrounds –Catholic nuns, secular Jewish and

Black women-who propose effective prescriptions to undertake change. The author compiles into a discourse the common constructions of the self-identity of these women, how their social role as teachers is built by their lives, the influence of the institutions where they worked, and how they relate with their students. The book claims that the voices less dominant like the ones of these ordinary women teachers and their pedagogies that arises from their daily practices, are important and cannot be ignored.

The second case of narratives of teachers who work on Peace Education grounds on the article “Can we empathize with the narrative of our enemy? A personal odyssey in studying Peace Education”. Written by Sagy (2017), this article reflects on her 30 years personal and professional life while she was devoted to study, practice and teach Peace Education. At this time of her life, she considers *bystandership* (presence), which she defines as the ability to disengage from narratives and ethnocentric perceptions, as her core concept. Also, Sagy considers essential to face the emotional challenges of recognizing those narratives which contradict the collective assumptions of the reference group she belonged to. Moreover, and going further, she claims as crucial to accept her moral obligation of addressing her own contribution to violence, which she displays through her personal and professional life in academia, as she initiates, participates, teaches and facilitates Peace Education projects. She also studies some methods and results of recent studies in Peace Education which focus on the perceptions of collective narratives.

From all these insights in the use of Life History methodology for Peace Education, despite it not being an exhaustive review but rather an exploratory research, I can conclude that several Life History works dealing with conflicts started to arise, as well as some others regarding personal life of teachers. However, there is still room for this methodology to spread widely in order to contribute to the field of Peace Education.

Some components of Life History methodology like reflection and questioning, changing perspectives, giving voice to regular people and minorities, or recognizing the wisdom and knowledge of daily life experiences are very powerful instruments to educate in peace values and, in so doing, to transform our contexts and societies into more loving and caring ones.

As for the particular case of this PhD thesis, I can assert that the narrative work of Sagy (2017), grounded on her 30 years of teaching practice and reflection as a teacher, coincides with the aims that I set for myself in the present PhD dissertation. In this sense, Sagy reflects on her effort to apply Peace Education, to face emotional challenges, as well as to transform her personal beliefs, assumptions and contribution to violence. In my case, I have also raised awareness, worked on bystandership and coherence between my evolving values and my acts. For these purposes, I have learned about Peace Studies, Peace Education, as well as about some caring methodologies and techniques that could help me to transform myself, to improve my teaching practice and to become a more empowering influence in my personal and professional relationships.

After the insights and reflections of theoretical and applied works that analyze the methodology of Life History from different perspectives, in general, in the field of education, and in the particular field of Peace Education, in the next subsection, I will refer to some examples of actual Life History research studies. In so doing, I aim at showing the goals and tools that the research in the methodology of Life History can display.

2.3. Fieldwork examples on life histories in Education

In this subsection, after talking in more detail about Life History examples in Peace Education, I list in a summarizing table some additional fieldworks on life

histories in education in general. I do it in that way because these works have also been relevant for the methodological design of my autobiographical Life History. I chose the format of a table to avoid overextending in this chapter and also, because I consider that it can be more visual to find the relevant information of each study in this synthetic form of presentation. The works are presented in two different tables, the first one for the works written in Spanish language and the second table for the works written in English language. They have been listed following a chronological order.

Chart 4.3. Publications on life histories written in Spanish language			
Author.Institution. Year. Type of document	Title	Goals	Data collection instruments
1. Carmina Pascual Baños. University of Valencia (2003) Article.	<i>La historia de vida de una educadora de profesores de educación física: su desarrollo personal y profesional.</i>	To explain the personal and professional development of a teacher educator of Physical Education, her context and circumstances.	Personal and academic documents (autobiography, published papers, journal, doctoral dissertation and courses plans)
2. Analia E. Leite Mendez. University of Málaga (2011) PhD Thesis.	<i>Historias de vida de maestros y maestras. La interminable construcción de las identidades: vida personal, trabajo y desarrollo profesional.</i>	To rebuild the teaching identity of two teachers, Ana and Pepe, close to retirement, as well as their cultural, historical and social and educative contexts.	-Oral open interviews -Photos -Personal materials -Field diary -Reviewed versions of life stories
3. María Gabriela López Suárez. III Jornadas de historias de vida en educación. University of Oporto (2012). Article.	<i>Las historias de vida desde la visión regional.</i>	To know and describe how young artists from originary people (like indigenous in Chiapas) build their identity as photographers, videographers, actors, writers, and musicians.	Life History narratives from 5 main participants, collected through multiple oral non-structured interviews between October 2011 and February 2012.
4. Inmaculada Martín Rodrigo. University of Valladolid (2012) Final Undergraduate grade Project	<i>Cuando la teoría se funde con la práctica: relato autobiográfico de una maestra</i>	Through her autobiography as a preschool teacher, she studies the development and changes in her career, thanks to educative innovations like cooperative work and project work. The work integrates theory and practice.	-Autobiographic story -Questions from the tutor -Work guidelines for second analysis of the work -Autobiogram -Discussion group with teachers who share a long term project of group work
5. Begoña Bilbao Bilbao, Karmele Perez Urraza and Gurutze Ezkurdia Arteaga. <i>Tendencias Pedagógicas</i> . Num.24 (2014). Article.	<i>La investigación biográfica en la formación inicial de magisterio: las historias de vida como temática del trabajo fin de grado</i>	To propose the final project to end the university degree in Primary Education as a platform to study the teaching profession from a methodological, socio-cultural and training perspective.	-Life histories of students from the university degree of Primary Education, as a final project required to gain their undergraduate title.

	<i>de Educación Infantil y Primaria.</i>		
6. María Luisa Sánchez Fernández. Universidad Complutense de Madrid (2015). PhD thesis.	<i>Elementos de las historias de vida que influyen en la elección profesional de los maestros de educación infantil en formación.</i>	To discover which elements take into account future teachers in their life histories to justify their professional choice.	-Letters of school stories -Images of relevant moments of life -Oral open interviews to 8 main participants
7. Miguel Ángel Bailón Ballesteros. University of Granada (2016). PhD thesis	<i>Los principios pedagógicos de un maestro de la escuela pública de Granada desde su historia de vida.</i>	Through the study of the genesis of the pedagogical principles of a public school teacher, to answer to the question: where does education go towards?	-Biographic data: Semi-structured interviews, bigram, field notes, family stories, testimonials, autobiographic texts, conversations, photography. -Other sources: documents from projects and work tasks in different positions like director and teacher.
8. Antía Rodríguez Grandío. University of Santiago de Compostela (2016). Final Undergraduate grade Project	<i>Una mirada creadora en la Educación Infantil. Historia de vida de Enriqueta Pérez Mora, "Keta"</i>	To study the utility of Life History of teachers to train future teachers. It is grounded in the Life History of "Keta", an innovative teacher.	-Open questionnaires in oral interviews -Field notes -Research diary -Conceptual maps -Life line -Photos -Personal documents

(Chart of my own creation)

Chart 4.4. Publications on life histories written in English language			
Author.Institution . Year. Type of document	Title	Goals	Data collection instruments
1. Imran Mogra. University of Birmingham (2008). PhD thesis	<i>Life histories of Muslim teachers in Birmingham primary schools</i>	To explore relevant features for academically successful teachers from their personal and professional life. Spirituality and faith are found to be very relevant.	-13 semi-structured in-depth interviews to primary school teachers.
2. Gunars Cazars. University of Alabama (2009). PhD thesis.	<i>Life histories of three exemplary American Physical Educators</i>	Article-style dissertation that gives voice to how three exemplary physical educators experienced marginalization and overcame it.	-Three oral interviews to each of the three main participants (1 to 3,5 hours each interview). -Record, transcription and qualitative analysis of the interviews.
3. Almina Pardhan. University of Toronto (2009). PhD thesis	<i>Women Kindergarten Teachers in Pakistan: Their Lives, Their Classroom Practice</i>	Explore how kindergarten female teachers in Pakistan understand the concept of gender through their own reflections and life experiences while interacting with students. In the context, gender equality education is a critical policy issue in Pakistan.	-Pre-observations interviews of kindergarten teachers -Classroom observations -Post observation discussion -Continuation of Life History interviews

4. Toni Milton Williams. University of North Carolina at Greensboro (2011). PhD thesis.	<i>Black teachers caring for black students: intersecting identity, culturally responsive teaching, and Life History.</i>	To analyze how ethnicity, history, experience and home community shape African American teachers' in their way of perceiving and acting in front of African American male students.	-Three semi-structured interviews per each of the five participant teachers (male and female). -Oral feedback on the part of the interviewee on each of their own interviews.
5. Jeffrey J. Thomas, Arizona State University (2011). PhD thesis	<i>Quality of Professional Life for Teachers: Identifying the Behaviors and Characteristics of Teachers Which Influence Their Professional Lives</i>	To describe the quality of professional life for teachers at a elementary school with a 8 year history of high levels of student achievement.	-Interviews with selected teachers -Interviews with current and former principals -Brief written survey to teachers -Field observations like team meetings -Focus groups -School and District documents
6. Keoki Kikaha Pai Baclayon. University of Miami (2012). Master thesis.	<i>Ekü Makani: A "Life History" story of Kahuna La-au Lapa Au Levon Ohai</i>	Recount the life story of the late Levon Ammon Ohai and the connection of his beliefs and what he did with those beliefs.	-Informal, semi-structured interviews -Participant observation -Free listing of plants that Levon have traditionally used to heal.
7. Daryl Adam Ward. University of South Florida (2014). PhD thesis.	<i>Teaching with the End in Mind: A Teacher's Life History as a Legacy of Educational Leaders</i>	What legacy has left a particular teacher on four educative leaders that attended her classes, as well as this teacher's own reflections on her teaching and the legacy she might have left to her students.	-Initial main participant interview, a modified version of McAdam's <i>Life Story Interview</i> (2008), - second interview with Nina followed more closely to the "responsive interviewing" method developed by Rubin and Rubin (2012) -Co-Participant Interview with three types of questions: main questions, follow-up questions, and probes
8. Adam Michael Cooke. University of East Anglia (2014). PhD thesis	<i>A qualitative inquiry into the construction of modern foreign language teachers' beliefs and pedagogical content knowledge</i>	Examines language teachers' on grammar and target language when teaching.	-Autobiography -Other 5 teachers' interviews -Participants observations in their classrooms -Three year period (July 2010-August 2013).

(Chart of my own creation)

2.4. Final reflections on Life History methodology and scope

As previously introduced, the theoretical groundings of Life History have helped me to confirm that they totally match to the REM approach of Peace Education. Also, the enriching multiple examples of life histories coming out from several articles, thesis and works have made me aware of the wide range of narratives that have already been written in the field of Education and to a lesser extent, in the subfield of Peace Education. Still, as mentioned before, I have only found the autobiographic work of Sagy (2017) as a teacher who reflects upon how Peace Education studies have influenced her professional identity and performance.

Therefore, I consider that there is room left for a Life History study that reflects upon how a concrete proposal for Peace Education, like the REM approach from Herrero Rico (2013) has influenced and continues changing the life of a teacher, which is my personal case. In my case, I originally had a strong inner wish to change the world since a very young age. From that inner motivation in life, I have experienced multiple crisis of values and beliefs, insecurity, help from many dear people from personal and professional contexts, meaning negotiations, conflict transformations, huge dreams that become realities, other dreams that end up failures, resilience through creativity and persistence to try again, learning to accept losses and limitations and much more. All these processes have been accompanied and guided since 2004 by my contact and study of Peace Studies, and, more specifically, since 2013, with my thoughtful study about Peace Education and the concrete proposal of the REM approach of Peace Education.

Finally, regarding the methodological details, the grounding on Life History methodology and the examples and insights of narratives applied to education and Peace Education have nurtured and helped me to design and implement the model of analysis as follows in the next section.

3. MODEL OF ANALYSIS

In this section, I will explain the model that I have designed to set the goals of this applied study and how I compiled the data to build my Life History from a personal and professional point of view. For this process, I have followed six phases or steps: 1) rationale of the study; 2) design of the research; 3) data collection; 4) compiling information and data storage; 5) data analysis and discussion; 6) presentation and publishing of the study. These phases combine the components from the models proposed by Plumber (1989) and the model suggested by Cornejo and others (2008), which have been explained in the first section of the present chapter. Also, I add other insights taking into account specific features of life histories in education, as well as additional elements that the methodology of the REM approach of Peace Education might consider essential.

3.1. Step 1: Rationale of the study

In this step I reflect on the reasons why I choose this topic and I set the goals of my personal Life History, following the four goals suggested by Ruiz Olabuenágena (2003), as summarized in Chárriez Cordero (2012). Therefore, my personal Life History aims at:

- 1) Being a holistic capture of a biographical experience, in time and space, since childhood up to the present, including, physiological needs, family and friends networks, personal situations and changes, as well as social context changes, critical and calm moments (Chárriez Cordero, 2012:55). In my case, this aim is promoted with the detailed classification and explanation of all the relevant steps of my life since my childhood until the present, considering a new stage when my personal situation or context changed significantly and explaining it.

- 2) Capturing the ambiguity and change, including contradictions, or doubts along life (Chárriez Cordero, 2012:55). For this purpose, I include at each stage a reflective section.
- 3) Catching the subjective vision of a person regarding herself and the world, how she interprets her and others' behavior, displaying the constant negotiation between the person's own expressive tendencies and the external world requirements to adapt to its logics (Chárriez Cordero, 2012:55). In my case, to fulfill this goal I put into dialogue my insights between my inner perceptions, my acquaintances' points of view and the main principles of the REM approach of Peace Education.
- 4) Discovering the interpretation keys to social phenomena in the general and historic scope which can only be unveiled through concrete individual experiences (Chárriez Cordero, 2012:55). Despite the present work not especially focusing on this last objective, at certain points along my narratives as well as in the reflective comments, I analyze and interpret social and historical phenomena connected to concrete events and behaviours happening in my personal or professional life.

Therefore, in summary, the goals of my Life History narrative are to review, contrast and analyze important moments, transitions or challenges along my personal and professional life, from my perspective and my acquaintances' view to relate them with the theoretical framework of Peace Studies, and more concretely, with the REM approach of Peace Education principles and methodology. All this analysis and reflection will show how Peace Studies and the REM approach theoretical framework

has helped me to overcome challenges, to mature, to raise awareness and to become an active peace worker in my personal and professional life.

Also, when deciding about the goals and utility of my study, I questioned Pujadas's (1992) insight of the need that the informer or participant responds to a characteristic profile who is representative of the socio-cultural universe that is going to be studied (Chárriez Cordero, 2012:57-58). Also, I reflected upon Emanuel's (2005) ethical concern about the need of a scientific or social value of a research, which should promote an improvement in the life conditions or health or people. Additionally, I prioritize the principles of Martínez Guzmán's *Philosophy for making Peace(s)*, which highlights the need of commitment to undertake research and actions that contribute to mitigate the human pain and that from nature, as well as to positively transform it in order to generate joy and wellbeing instead. All these insights helped me to define the research questions that I aim at answering with this applied study, which are:

- How can I become a better teacher, taking into account my principles and values grounded on Peace Studies, and more specifically on the REM approach of Peace Education?
- Which knowledge and abilities shall I learn to improve my professional performance and my work relationships with students and colleagues?
- How can I become a teacher that contributes more to the world wellbeing, happiness, peace and preservation as Peace Education defends?
- Finally, to what extent could this learning be useful to other teachers who have similar sociocultural characteristics to me and experience similar generational shortfalls?

3.2. Step 2: Design of the research work

According to literature (Langness, 1965; Sarabia, 1985; Pujadas, 1992; Marshall and Rosman, 1995; Berrios, 2000; Lucca Irizarry and Berrios Rivera, 2009; Chárriez Cordero, 2012; Ruiz Olbuénaga, 2012) a Life History can be based upon the narratives of how different stages of a life are perceived. For that reason, I decided that I would collect data from my autobiographical narratives of the different steps of my life. Afterwards, I designed a semi-structured questionnaire that would be submitted to my acquaintances to contrast my vision with their perspective. The following step would consist of a period of reflection. There, I would write about, on the one hand, the combination and contrasts of my visions and others' visions of my personal life and of the educative task. On the other hand, I would take into account the theoretical framework of the REM approach of Peace Education and how it has influenced my world view and my teaching tasks. Also, I would take into consideration the learning that I obtain from all that introspection, questioning, interpellation and reflective process.

Finally, the last step would focus on how all the information will be displayed to make this work more meaningful taking into account the most recent insights on how to communicate narrative stories.

3.3. Step 3: Data collection

I started the data collection process by writing my own memories. Afterwards, I submitted the questionnaires to my acquaintances. After that primary process, I analyzed and reflected upon these two sources of information and their links to the theoretical framework of the REM approach of Peace Education.

3.3.1. Life personal experiences: my personal narratives by steps

In this stage, I had to make decisions upon how to give an order to the information that I wanted to narrate. For this purpose, I took into account Pérez Serrano's (2000) perspective as explained in the previous section, and I considered: a) the basic dimensions of biology, culture and the social features of my life history; b) the inflexion points or crucial events that drastically changed my usual roles or social contexts; c) the process of adaptation and development in the face of changes in my life.

Due to the fact that the works that I found dealing with life histories in Peace Education mainly focused on conflict transformation or collective life histories, I decided to ground my model of data collection on life histories written in the field of Education, because, as I explained above in this chapter, this methodology promote equalitarian participation, collaboration and social change in the field of education; also, this methodology benefits the training and practices of in-training and senior teachers. Among all the available literature, I have chosen those particular life histories in education that had certain similarities or shared goals with the aims of my study.

One of the works that inspired me the most in this sense was the PhD thesis of Daryl Adam Ward, *Teaching with the End in Mind: A Teacher's Life History as a Legacy of Educational Leaders* (Ward, 2014:214-215). In her interview, this author catalogues relevant events into specific conceptual frameworks: Life Chapters, Key Scenes in the Life Story, Future Script, Challenges, Personal Ideology, and Reflection. Key Scenes included some key points like high points, low points, turning points in the teaching career, challenges, regrets or failures.

Additionally, among others, I also looked at the thoughtful interview guides of Pardhan (2009:263) and Rodríguez Grandío (2016:84). They both designed their

interviews to pass them to participant teachers when asking for their life history. Their questions on details of events of the life, their career, as well as their beliefs, practices and interactions with students made me think about the kind of details and information that would be relevant to include in my own memories.

From the work of Martín Rodrigo (2012:50), I got the idea to write my own Autobiogram. After writing this document, and also influenced by this review on Life History questionnaires and guidelines, I realized that there were many details and experiences to be narrated and, therefore, my life history narrative was going to be very extensive. For this reason, I decided to split my autobiography into two main blocks, which I describe in chapters five and six. In chapter five, I will refer to my life experience since I was born and until I became a professional teacher. The second block, explained in chapter six, includes from my starting time as a teacher up to the present day, when teaching is still my main professional activity. The second block also includes the personal areas of my life that define my identity and strongly influence my teaching principles and actions.

This way to divide the information made sense to me, as it shows how my identity as a person was built and then, it moves to my professional life, how it has been influenced by my previously built identity, and how it gets shaped and evolves as different experiences and learning come to my life. The two main blocks of this autobiography are divided into the coming chapters five and six as follows:

CHAPTER FIVE: MY LIFE HISTORY I. GROWING AND LEARNING STAGES

STAGE 1: My childhood first memories

STAGE 2: My formal education

STAGE 3: My entrance in the world of work and first trainings to become a teacher

STAGE 4: Moving to a new continent with a new vocation in life

STAGE 5: Temporary return to Spain to start graduate studies in my inner vocation and retake my homeland roots

STAGE 6: Going back abroad to improve my education and working experience

CHAPTER SIX: MY LIFE HISTORY II. EXPERIENCES AS A PROFESSIONAL TEACHER

STAGE 7: Back to Spain for good. Professional life as a teacher

STAGE 8: Marrying and being a mum

STAGE 9: The other areas of my life that make me who I am

STAGE 10: Becoming a Peace worker

3.3.2. Others' perspective: written questionnaires

In order to enrich my vision with external perspectives, chapters five and six include the vision and comments of family, friends, students, bosses or colleagues who have been in close contact to me at each one of these steps in my life.

However, before collecting the data, I was concerned about some of Emanuel's (2005) warnings on the inclusion and exclusion criteria that qualitative research should fulfill as an ethical requirement. For that reason, I set some criteria to select the informers by which were, in priority order: 1) their relevant role in my life at each particular stage of my life; 2) to balance acquaintances from personal and professional context; 3) representation of hierarchical relationships (my parents, teachers, students or bosses) and horizontal relationships (siblings, friends or colleagues); 4) balance between male and female participants.

Nevertheless, I have to acknowledge that criteria 3) and 4) could not totally be fulfilled and certain bias could exist due to the fact that there were stages of my life from which I could not contact any relevant acquaintance. Also, because in certain periods of my life I have been more in contact with female people while in others, I have interacted more with males. All the participants were willing to answer, and only in two cases two colleague teachers preferred not to answer because they perceived that their interaction with me had been too short to answer the questions.

As for the contents of the questionnaires, all the participants answered an in-depth questionnaire about how they perceived me, my implication with the REM approach and their own perspectives on education. The questionnaire is included in *Annex 4.1. Acquaintances Questionnaire*. The questions refer to Nuria's (myself) life history, the context that they shared with me during a certain span of time, the image that they have about me, how they perceive that I promote the REM approach values and concepts, and the participants' own perspective on education today as well as their proposals for the future.

The questions were designed taking into account several interview guides and semi-open questionnaires that ground the life histories of the PhD and master thesis, published articles and final degree works that have been mentioned in the previous section: In Spanish language, I have especially inspired in Rodríguez Grandío (2016), Bailón Ballesteros (2016), Sánchez Fernández (2015), López Suárez (2012), Leite Mendez (2011); in English language, I mainly take insights from Ward (2014), Cooke (2014), Keoki Kikaha Pai (2012), Thomas (2011), Milton (2011), Pardhan (2009), Cazars (2009), and Mogra (2008).

However, the questions of my inquiry have also been influenced by an approach to Educative Coaching, as it includes techniques which promote the rebuilding and

empowering components enhanced by the REM approach to Peace Education. Therefore, some of my inquiry's questions address strengths, weaknesses and future proposals, on the micro level, focusing on me, as well as on the macro level, looking at the educative system, students' and teachers' roles. I consider this inclusion relevant to help to answer my research question: How can I become a better teacher? Which knowledge and abilities shall I learn to improve my professional performance and my work relationships with students and colleagues?

Additionally, the questionnaire grounds on the theoretical framework of Peace Studies, and more concretely, the REM approach of Peace Education by Herrero Rico (2013). For that reason, the questions aim to also answer my research questions: how can I become a teacher that contributes more to the world wellbeing, happiness, peace and preservation? To what extent could this learning be useful to other teachers who have similar sociocultural characteristics and with similar generational shortfalls as me?

3.3.2.1. Pilot questionnaire

Before starting to write a pilot questionnaire addressed to my acquaintances, I reviewed different interview protocols from previous works dealing with life histories in the field of Education. Again, I could not specifically ground on Life History studies dealing with Peace Education, because the works that I found in this subfield focused more on group perceptions rather than on individual people or roles, attitudes and performance.

Therefore, I nurtured my pilot questionnaire from the co-participant protocol for interview of Ward (2014: 216). This questionnaire helped me to design the questions that recalled my acquaintances' memories and perceptions about me, our relationship and the outer context during the time we shared together. Furthermore, I also took into

account the structure of the interview questions of Thomas (2011: 182-183). These questions refer to the perceptions, experiences and feelings of teachers regarding the particular school where they work at. The way they were formulated helped me to design my questionnaire, especially when I was asking my acquaintances about their vision of the educative system, the role of teachers and students.

In order to make sure that my definitive questionnaire generated the answers and information that I aimed at collecting, I designed the pilot questionnaire (see *Annex 4.2. Acquaintances Pilot Questionnaire*) that I submitted to eight people including close friends, colleagues and relatives. Their comments and suggestions helped me to create a definitive version of the questionnaire that was applicable to all the profiles of acquaintances that I wanted to include. I took into account gender, age, profession, cultural origin or language traits and I made sure that the questions were formulated in an accessible and clear way so that they addressed all this richness and diversity in an inclusive and caring way.

To me, it was essential that all the participants felt comfortable and encouraged to express with liberty their sincere thoughts, opinions and feelings. For this reason, and taking into account Plumber's (1989) recommendation of giving freedom to the informer, and Emanuel's (2005) warning for qualitative research to respect to participants during and after the research process, all the participants were given the option to be anonymous or not, according to their personal preferences.

I designed the pilot questionnaire in June 2017 and, after passing it on and introducing the modifications and suggestions, the definitive version of the questionnaire was ready by the end of August 2017. It was written down in two languages, Spanish and English, as all of the participants knew at least one of both languages.

3.3.2.2. Defining profiles of participants: acquaintances at different stages of my life

Maxwell (2005) asserts that a purposeful selection of participants is a “strategy in which particular settings, persons, or activities are selected deliberately in order to provide information that can’t be gotten as well from other choices” (Maxwell, 2005:88).

When I decided to ask familiar people about how they perceived me, I asked myself two questions: How can I ask so that they feel comfortable and motivated to answer? The first question has already been answered above.

The second question was: who do I want to ask? The answer was simple: I wanted to include all the acquaintances that I could reach and who knew me well enough as to have a grounded opinion on me. I wanted to include people from my professional sphere as well as from my private life. From that starting point, I started to make a list of people and to look for their contact information. From all the people that I contacted, I could say that more than 60% of them answered the questionnaire. The results were classified by stages: chapter five includes stages 1 to 6 and chapter six includes the rest from 7 until 9. Below, each stage is explained into more detail:

CHAPTER FIVE: MY LIFE HISTORY I. GROWING AND LEARNING STAGES

STAGE 1: My childhood first memories.

Includes five female friends (four living in my birth town and one who used to come in the summer), my mother and father (they decided to answer together), my two sisters, my brother and one teacher from primary education.

I have chosen these participants because they all were close to me, interacted with me along many years of my childhood and knew me well. Also, they represent

hierarchical relationships (my parents and teacher), and equals' relationships (siblings and friends).

STAGE 2: My formal education.

It includes two female friends at the university stage, two university professors and one female boss in a work internship in London.

I have chosen these participants because they interacted with me in periods from four months to four years, but we were close enough as to have a grounded opinion of myself and my relationship with them continues up to date. Moreover, I looked for a balance among hierarchical relationships (teachers, bosses), and equals' relationships (friends). However, at this stage, there is a female bias, as only one of the teachers is a male, and the rest are females, maybe because I have kept more in contact with women than with men afterwards.

STAGE 3: My entrance in the world of work and first trainings to become a teacher.

I received the answer of a male boss, and two female colleagues, one of them shared the same working position as me as a sales person, the other, was a language teacher while I was a bilingual secretary.

The reason why I chose these participants is mainly because they are the close acquaintances with whom I keep more in contact at the present. The three of them were quite close to me for a three year period of that stage of my life.

STAGE 4: Moving to a new continent with a new vocation in life.

Two Spanish female friends who were with me in Spain and in Mexico answered for this stage, as well as a female Mexican friend, two university colleagues from México (a man and a woman), a Mexican female student who became a very close

friend in that stage, and two female managers from the NGO where I volunteered during my time in Mexico.

I chose these participants because they represent all the areas of my life at that stage: personal life, including testimonials who have met me in both continents and have a wider perspective, a Mexican friend who lived with me and shared some volunteering passion and work with me, colleagues working at the university, and managers from the NGO who knew and shared my volunteer task. This stage is female biased because at that time, except for my work life, the NGO was all female based and my friends were mainly girls.

STAGE 5: Temporary return to Spain to start graduate studies in my inner vocation and retake my homeland roots.

No one answered from this stage who is not part of the other stages of my life. This was a one year period. Despite not being able to get the answer of any of my doctorate mates, professors (some of them did not answer the questionnaire to avoid falling into incompatibility as they are directly supervising this PhD thesis), working colleagues or students, I recall this stage with positive memories of the worth and meaningful relationships and learning from that stage.

STAGE 6: Going back abroad to improve my education and working experience (Canada for a master's degree + Spanish as a Second Language teaching experience).

A female professor, a Spanish male as a foreign language student, and a graduate female friend answered for this two-year period.

I chose these participants because they were the closer people to me in that period and they include my personal life, my life as student and as a teacher. Also, they show hierarchical formal interactions (professor, student) and egalitarian informal relationships (friend).

CHAPTER SIX: MY LIFE HISTORY II. EXPERIENCES AS A PROFESSIONAL TEACHER

STAGE 7: Back to Spain for good

This period is very long in time, as it comprises from the age of 32 until now that I am 45, thirteen years of my life. In this stage I include participants from university and secondary settings. From the university, I include four answers: one answer from a male university student, three colleagues (two men and one woman) and one male boss from the University Jaume I, a female university professor. From secondary settings, I include eighteen participants: four answers from students, seven female colleague teachers, two bosses (a man and a woman), two female counselors, two members of administrative staff (a man and a woman), and one male conversational assistant from England. Finally, I also include the answer of a female friend who is a teacher trainer, and with whom I have shared training as participants and also as facilitators.

This stage included the period with more varied professional experiences. Again, I have tried to choose participants who have been close to me and represent the two main professional contexts where I have been working in these last thirteen years: university and secondary schools. Also, the hierarchical and equalitarian relationships have been taken into account (bosses, students, colleagues and co-workers). Again, there is a bias towards female participants, especially in secondary settings, maybe because I tend to keep longer and closer relationships with people from the same gender as me.

STAGE 8: Marrying and Being a mum.

This stage includes the answers of my husband, a female teacher from nursery school of one of my sons, and two mothers who have become my friends.

The selection of participants in this stage grounds on the relevance of my husband in this stage, which is complemented with the perceptions of a nursery teacher with whom I got very close during a three year period. Also, I include the perspective from two mothers with whom I have a close relationship for more than five years. In this stage, I only include egalitarian relationships.

STAGE 9: The other areas of my life that make me who I am.

As this stage, I add the answers of two of my yoga teachers (a man and a woman) and a male friend from an NGO with whom I organized some free training courses with new teaching methodologies.

I chose these participants because they represent the other areas of my life that have had a relevant role in recent years. My relationship with them was mixed between hierarchical when attending their classes or training, and egalitarian when sharing concerns, perspectives, dreams or projects.

STAGE 10: Becoming a Peace worker.

From this stage, I include the interview of my professor of educative coaching, as she has also helped me with some coaching sessions to set goals and deadlines in writing my PhD dissertation.

I chose her because along the coaching she has learnt about my past and progress regarding Peace Studies, and my evolution in the last time when I have been more focussed on writing the present PhD thesis. My relationship with her was quite close and egalitarian.

3.4. Step 4: Compiling information and data storage

I started the compilation of the data by writing the narrative of my Life History grounded on my personal memories. That extended to a period of more than four

months, since May until September 2017. Afterwards I have updated and complemented my memories with recent stages and events up to the date of ending the PhD thesis.

During that first introspection period of four months, I had also been designing the questionnaire for my acquaintances and I passed it to them in the period comprised between September 2017 and July 2018.

As it was very difficult or even impossible to interview in person the acquaintances from all the stages of my life, I decided to pass the written questionnaire by email in most of the cases, and printed down in some others. In order to explain and justify the questionnaire and to motivate my acquaintances to answer my questions, I wrote some introductory emails in Valencian-Catalan, Spanish and English (see *Annex 4.3. Email to ask for acquaintances' participation*). However, I personalized the email to each one of the participants, and I think that it was a key to the success of the amount and richness of the responses. At the arrival of the answers, I read each one of them with all my attention and appreciation, I thanked each participant and, finally, I filed it in a folder according to the stage of the life it belonged to. I did not start the process of analysis until most of the answers were collected, by July 2018.

At this point, I would like to acknowledge and thank this wonderful opportunity to get in touch again with many people with whom I had not been talking for many years. Thanks to this work I am in contact again with fantastic friends and colleagues. Moreover, I have always been thankful to life for putting so many wonderful people in my way, but the kindness and availability of the beloved people that I asked to answer the questionnaire have really made me feel loved and appreciated. Also, the deepness of their answers and the positive and enriching words that they had towards me have been a very valuable present which I will always keep in my heart. From here, I sincerely wish to thank all the participants their objective participation.

3.5. Step 5: Data analysis and discussion

Once all the information from my memories and my acquaintances was compiled and stored, I started the process of data analysis and discussion.

I decided to include this analysis and discussion in each stage, after the narrative of my personal memories. Therefore, each stage includes the following sections:

1. Stage description: it includes my personal narrative on that time of my life.
2. My acquaintances' perspective: includes many comments, opinions and reflections from the answers to the questionnaires.
3. My learning from that stage and links to the REM approach of Peace Education: it consists of a discussion on the learning that I have interiorized along that particular stage. Additionally, this section also shows how the REM approach of Peace Education has influenced that stage in my life.

As for the contents included at each stage, they will be, in many occasions, focused on my professional inquiries. This focus grounds on the PhD thesis of Thomas (2011), from the Arizona State University, that aimed at describing the quality of professional life for teachers at an elementary school with high levels of student achievement. Similarly, in the present work, there will be a more in-depth focus on my professional activity and I will mention, along my life history narrative, my research and learning from teaching techniques that have already proved to be successful as well as successful experiences that are currently taking place in different secondary schools or informal settings with which I am in direct contact. These experiences that increase the wellbeing of all the educative community are the inspiration that I am looking for.

All those described experiences will be linked with my reflections and learning to REM approach insights. There, I explain how the intuition of the REM values and

principles on Peace Studies and Peace Education at the first stages of my life, and later, the actual study of them, have influenced and shaped my way of thinking, feeling and acting. In summary, I will reflect on how I can improve, enjoy life and contribute positively to the world as a human being.

After presenting all the stages in each chapter five and six, I have included some summarizing tables in order to synthesize the insights of my acquaintances in a visual and clear way. There, I include the adjectives, phrases or comments that my acquaintances mention about me, regarding education, the role of teachers or about the role of students. Finally, chapter five concludes with some personal final reflections, while chapter six ends with a final section of discussion.

3.6.Step 6: Presentation and publishing of the study

In the case of this work, following the fifth phase of Plumber's (1989) model, I have chosen to present and publish the study with the following artifacts:

- The literal transcription of my own memories through my personal narratives
- The direct and indirect quotation of my acquaintances' comments
- Some analytic tables that summarize the acquaintances' perceptions
- My interpretation comments as the researcher, linking the data collected to the theoretical framework of the REM approach of Peace Education as set by Herrero Rico (2013)

- The *Annex 4.4. Files with all the acquaintances answers to the questionnaire*, which includes the acquaintances' complete answers to the questionnaire in word and pdf documents.

4. RECAPITULATION

This chapter has grounded the methodological procedure that I will follow in the field work of this study. For this purpose, I have introduced the qualitative ethnographic methodologies, to contextualize Life History methodology, and later, I have defined it, and I have explained its use in the field of Education and in the subfield of Peace Education. Also, I have mentioned several examples of life histories presented in thesis dissertations and articles.

These field works have grounded the design of the methodology in the present study. In this sense, as I have explained along the chapter, all this literature research on theoretical contents and applied works has helped me to confirm that life histories are consistent and helpful to promote the values and methodologies suggested by the REM approach of Peace Education. With all this grounding in mind, the second section of the chapter details the concrete methodology that I have used to design and implement my Life History from autobiographical data, documents and the perspective of my acquaintances in different stages of my life.

The data collected and the way it will be analyzed and discussed in chapters five and six rises from my critical perspective of the methodology of Life History as a tool to reach awareness, empower ourselves through learning and deconstructing our past and in so doing, project towards our desired future with a clear focus, will, strength and optimism, as suggested by Educative Coaching and many authors compiled through the REM approach for Peace Education.

CHAPTER FIVE

MY LIFE HISTORY I. GROWING AND LEARNING STAGES

My life story is the story of everyone I've ever met

Jonathan Safran Foer

INTRODUCTION

Introduction to chapters five and six: my life history

As Jonathan Safran Foer asserts, I consider my life history as composed and shaped by the story of all the people that I have been in contact with along my life span. For that reason, I have chosen the methodology of life history to honour all these people who have helped me to grow, to walk along my life and to become the person who I am at the present, with limitations, strengths and potentialities. I would like to also honour these authors that I have been in touch with through their texts, as they have also been a very rich source of knowledge and learning in my path through life up to day.

For that reason, after explaining the theoretical groundings of life history methodology in chapter four, chapters five and six include the narrative of my life history with personal experiences, anecdotes, feelings and thoughts. Additionally, I interpellate my point of view with the perspective of some of my acquaintances on how they perceive me and the educative system. Due to the extension of the narrative of my life history, I have decided to split it into two chapters: chapter five, which focuses on my life learning experience since my childhood until my return to live to Spain for

good, when I become a teacher as my main profession; and chapter six, which deepens in my teaching practice since I came back to Spain until the present. This chapter six explains how I have evolved along my years as a teacher in different content areas, levels of education and institutions. Both chapters five and six follow a similar structure.

Chapters five and six contextualization and structure

The underlying question of my life is: How can I contribute to make the world a better place? When I realized that my vocation was teaching, my life question has evolved to become almost my obsession in recent years in these new questions: What do students need to feel happy and successful in their life? How can I become the best teacher I can be to facilitate them to reach these goals? The way I try to answer to all these questions is through these chapters five and six.

Along my narration, I aim at explaining: 1) The birth of my vocation for teaching and being a peace worker; 2) how I build my perception on students' needs and of the ideal teacher as the one that I would like to become; 3) how I started and have developed my own learning and teaching career (research-action); 4) the stage at which I am at the present; and 5) how all this process connects to the REM approach of Peace Education.

For these purposes, I divide my life history into ten stages which represent the main steps and crucial moments of my life. They shape and make sense to the way I think and act today. Each stage starts with my personal narrative of it. Then, in order to enrich my vision with external perspectives, at some stages of my life, my narration in first person will be complemented with my acquaintances' point of view. Unfortunately, I was not able to reach acquaintances who answered my questionnaire for all the stages.

As for the questionnaire, as explained in chapter four, all the participants have been asked to answer the same set of questions (see *Annex 4.1. Acquaintances Questionnaire* and *Annex 3.4. Files with all the acquaintances answers to the questionnaire*).

The questions refer to my life history, the context that they shared with me at a certain span of time, the image that they have about me in general, how they perceive that I promote REM approach values and concepts. The questionnaire also includes a final part which enquires about the participants' perspective on education today and their proposals for the future. The answers to this part will be briefly summarized to show how my way of thinking has been influenced by my acquaintances and also to take into account some of these valuable insights for further research.

Regarding how the contents of each stage will be displayed, as I mentioned above, I split the stages of my life into two halves. The first half, developed in chapter five, includes the first six stages of my life, since my childhood until when I returned to live to Spain for good. The second half of my life, explained in chapter six, includes stages seven to ten, since I have become a professional teacher, a mum, a peace worker and the person who I am at the present. Some of these main ten stages will be subdivided into other sub stages. When getting into detail, each stage or sub stage will include three subsections:

4. Stage description
5. My acquaintances' perspective
6. My learning from that stage and links to the REM approach of Peace Education

This is the common structure for both chapters five and six. Nevertheless, the last stage of chapter six, which is stage number ten and explains about my PhD studies and my path to become a Peace worker, includes my final reflections after the

introspective and analytic work conducted with my life history narration and interpellation linked to the REM approach of Peace Education and Peace Studies and my teaching practices. After the narration by stages with the three steps mentioned above, both chapters five and six include some summarizing charts on the acquaintances' comments. At the end, each chapter five and six closes with a brief recapitulation on its contents.

On the classification below, I list the different stages of my life which I explain in detail afterwards along chapters five and six:

CHAPTER 5: MY LIFE HISTORY I. GROWING AND LEARNING STAGES

STAGE 1: My childhood first memories

STAGE 2: My formal education

STAGE 3: My entrance in the work world and first trainings to become a teacher

STAGE 4: Moving to Mexico with a new vocation in life

STAGE 5: Temporary return to Spain to start graduate studies in my inner vocation and retake my homeland roots

STAGE 6: Going abroad to Canada to improve my education and working experience

CHAPTER 6: MY LIFE HISTORY II. EXPERIENCES AS A PROFESSIONAL TEACHER

STAGE 7: Back to Spain for good. Professional life as a teacher

STAGE 8: Marrying and being a mum

STAGE 9: The other areas of my life that make me who I am

STAGE 10: Becoming a Peace worker

INTRODUCTION TO CHAPTER FIVE

Once seen a global overview of all the steps of my life, I will focus on those stages covered in chapter five. Here, I will unfold the narrative of my growing years and my learning process with a wide range of experiences in different places and varied jobs. This chapter shows the stages that ground my personality, including all those experiences that have helped me to flourish, to make mistakes and overcome them, to find my limitations and potentialities, to discover what interested and worried me as a person in relationship with the world, to try different vocations, to reflect a lot about what I wanted to learn and to do in my life, to build many enriching relationships and to discover unexpected intercultural perspectives. Chapter five also includes my first contact with Peace Studies and how they progressively become more relevant and influential in the steps and choices I make in the upcoming moments of my life.

Below, I include an Autobiogram which details all the stages and sub-stages covered along chapter five.

Autobiogram of the growing and learning stages of my life

Chart 5.1. AUTOBIOGRAM OF THE GROWING AND LEARNING STAGES OF MY LIFE

STAGE 1: My childhood first memories

DATES	STAGE (place)
1978-1988	Childhood/first memories (Albocàsser, Castellón, Spain).

STAGE 2: My formal education

DATES	STAGE (place)
1988-1992	High school studies (CEI Xest, Valencia, Spain).
1992	One-month trip to England (Oxford, England).
1992-1996	Business Administration Studies (University Jaume I, Castellón, Spain).
Sept-Dec 1996	Leonardo Da Vinci internship at the European Vocational College (London, UK).

STAGE 3: My entrance in the world of work and first trainings to become a teacher

DATES	STAGE (place)
1997-98	Working in private companies (Albocàsser, Aiguaviva, Catí, Almassora and Castelló, all them in Spain).
January-June 1998	First teaching training: Graduate course of Pedagogical Adaptation, University Jaume I, Castellón (Spain).
1998-2001	Accountant, bilingual secretary and sales agent in an international English school (Castellón, Spain).
July-August 2001	Training to become a teacher in Spanish as a Foreign Language (International House, Barcelona, Spain).

STAGE 4: Moving to Mexico with a new vocation in life

DATES	STAGE (place)
September 2001- August 2004	Volunteering at the foundation Santa Maria del Tepeyac (Guadalajara, Mexico).
January 2002- January 2003	Teacher of Spanish and Business Spanish as a Foreign language and Spanish Department Coordinator at a foreign languages centre (Guadalajara, Mexico).
January 2002 - May 2004	Teacher of Spanish and Business Spanish as a Foreign language at a private Catholic University (Guadalajara, Mexico).
May 2002- June 2004	Teacher of Spanish and Business Spanish as a Foreign to undergraduate and graduate students at university TEC of Monterrey (Guadalajara, Mexico).

STAGE 5: Temporary return to Spain to start graduate studies in my inner vocation and retake my homeland roots

DATES	STAGE (place)
September 2004- July 2005	High School Teacher in Administrative Management Studies. Course of General Accounting and Treasury (Almazora, Spain).
June-August 2005	Teacher of Accounts for the courses granted by the Employment Chancellery at the Centro Audio Gil (Castellón, Spain).
October 2004- September 2007 (presence and distance work)	Part-time graduate student at the International MA program in Peace, Democracy and Development. University Jaume I. Thesis title: <i>Succeeding Among 'Others': Muslim Female Teenagers in a Dominantly Male Spanish Catholic School Environment</i> (Castellón, Spain).

STAGE 6: Going abroad to Canada to improve my education and working experience

DATES	STAGE (place)
September 2005-May 2007	Spanish Language Instructor for beginner courses in the Modern Languages and Cultural Studies Dpt. at the University of Alberta, (Edmonton, Canada).
September 2005-June 2007	Full-time student at the MA program in Applied Linguistics, University of Alberta. Thesis title: <i>Intercultural communication Cues in the socialization of immigrant students in a Spanish High School</i> (Edmonton, Canada).

After showing my Autobiogram which lists all the stages and sub-stages included in chapter five, I start explaining each one of them into full detail, following the structure mentioned above.

1. STAGE 1: MY CHILDHOOD FIRST MEMORIES

DATES	STAGE (place)
1978-1988	Childhood/first memories (Albocàsser, Castellón, Spain).

Stage description

I spent the first 14 years of my life in Albocàsser, my hometown, and the place where my parents still live nowadays. It is a small village of less than 1500 inhabitants in the interior of Castellón, Spain. We are a family of four children, three girls and a boy. I am the third child.

My start at school was not easy. During the ages from three to six, I was very frequently ill, as I had bronchitis and many allergies. I frequently visited the doctor in the village or went to Castellon to visit a specialist doctor. As a consequence, I did not attend school on many occasions, my mum helped me to learn the school tasks at home, and most of the time, I was not allowed to play and run with other children because it was dangerous for my health. I recall those evenings after school and in the summer, sitting in a small chair next to my mum, in our street, in a circle of adult and old women and some retired men, all them chatting about "adult topics" and I just listening and not

understanding most of the things. Whereas I was sitting there, my sisters and brother were playing with a ball, running or playing other street traditional games with the children from the neighbourhood.

When I was six, I had surgery on "vegetation disease" and from that moment on, my health improved a lot. However, I remained a girl who was a bit fat, and who got very tired when doing physical effort. Regarding my studies, my parents were very demanding and strict with all of us, and all the siblings tried to obtain the best marks. In my case, because of my health problems and my absences from school, I grew with the internal belief that I had to make more effort than others to be at the same level. Also, I became very competitive regarding studies and for me it was crucial to obtain the best marks in my class, and as good or better marks than my sisters. My memories from that time are quite sad in general, I do not remember myself feeling frequently happy, but weak and different, plenty of complexes, despite also determined to excel in my studies. I remember a recurrent thought of wishes to leave the village, travel to new places and meet people. However, I also have very good memories being with my brother and my sisters, with whom I always have had an excellent relationship. Also, I remember myself playing in my street to dress-up, singing or organizing children's parties when I was not ill.

Other memories come to my mind about going to the farm where my grandparents lived. They used to have a small herd of goats, some chickens, dogs and turkeys. They also had many fields with olive and almond trees. We used to go there at the weekend to help them. I remember myself feeling free and happy playing around the farm with my sisters and brother. We created and invented all kinds of places, tools, and situations with some stones, herbs and sticks. However, as we were growing up, not to have a TV and being separated from our friends when we were there started to be a

handicap. I had contradictory feelings about going to my grandparents' place. Also, sometimes I dreamt about going very far away from these same routine landscapes to see new lands and meet new people.

Late at that stage, I also took music classes and learnt to play the clarinet. I was not very good at that, but there were not many other options in my village for extra activities, and I did like to socialize and the environment of being part of a band. However, my lack of self-confidence was present there, and I used to play very shyly, quietly and only accompanying sheet music.

About the school, I was perceived as the nerd or crammer of the class. Teachers tended to expect very high marks from me, and I never wanted to disappoint them. Regarding friendship, I felt quite isolated, but fortunately I socialized joining the less popular group of girls in the school.

From the age of 11 until 14 I remember myself trying to make friends with the unpopular and the popular girls, and not understanding the distance and rejection of the popular girls towards the others, as well as the conflicts and fights that emerged among different smaller groups of popular girls. I rarely played with boys. Regarding sports, I joined the feminine hand-ball team as a goal-keeper. This came about because I insisted and my mother talked to the trainer, but my physical condition was not good enough to play the competition games, and my role was limited to attend all trainings and stay sitting on the bench during the matches. Moreover, I must recognize that I was horrified to play and make mistakes and I was happy to remain there, just supporting the rest of the team. However, sometimes I felt terribly sorry for not going out on to the field and helping my mates with a good performance.

My memories about my teachers are diverse, but I can recall how I felt in each class since the age of 4 until the age of 14. That is very significant to me. I can

remember certain episodes from each year, but associated to the name of each of my tutor teachers I have a particular feeling. At the age of four, kindergarten of discipline, rules but also lots of love from my teacher. At the age of five, second year of kindergarten, a lot of discipline, perfectionism, criticism and judgment for the mistakes I made, as I had a teacher from the old school, close to her retirement. At the age of six, first year of primary school, less tough discipline, an easy year for me. At the age of seven, second year of primary school, a more demanding level and teacher, more content, I remember the pleasure to learn many things because I was able to read, while I hated the reading-speed tests. At the age of nine, I had an extremely strict and demanding teacher, I felt scared and nervous most of the time in his class, though I liked his perfectionism and challenges. At the ages of ten and eleven, I had the same tutor for two years; she was an old woman with old methodologies (a younger sister of my teacher at the age of five). She was not very demanding regarding the content but very serious and strict with our behaviour; I did not enjoy being in her classroom.

The last three years of primary school were the best for me in the classroom. I made some friends and I had four different teachers instead of only one for all the classes. I liked a different feature from each different teacher: the languages teacher was really good and had high expectations, I loved languages and I enjoyed learning the contents of his classes, writing and answering his challenging questions. The Valencian language teacher had been my tutor at the age of nine. He continued being strict but I enjoyed more his classes this time because he was a perfectionist and taught us very well how not to make mistakes in our mother tongue language when writing. He made me gain self-confidence in my proficiency in my mother language. The sciences and maths teacher was much closer to students and allowed us to talk and sit in groups to up to four. I enjoyed his sense of humour, honesty, modesty and closeness, as well as his

excellent way to explain things in a meaningful and creative manner, without learning by-heart.

Finally, I really enjoyed history and geography classes with a teacher who tended to talk in class about other topics that were not strictly the ones that were in the book. We, as students, used to say that he was wasting time and not teaching the course contents, but I loved his stories about his personal experiences living and travelling through Germany or just about his adult life and world issues. Also, an important part of the mark in his classes came from handing-in individual projects that were his only homework: on the one hand, a journalism project in which we had to summarize and write a short criticism each week about news from the newspaper. I loved to write: "in my opinion..." No one before had worried about my point of view and I really enjoyed the opportunity and challenge of justifying and arguing to defend my positions, to study and argue the different points of view, and so on. The other project was to write about a country: socio-geographical data, culture, traditions, education, history, economy, sports, etc. He encouraged us to contact the embassies of the countries we were interested in. I still remember that I felt the most excited and fortunate student in the world when I received a huge postal package from the Brazil embassy one year and from the Austrian Embassy the next year. I felt in love with these countries and learnt a lot about them. It was amazing to read and look at those booklets of high quality, to receive a formal letter from such an official institution addressed to me...Unfortunately, I was a rare student in the class and not everybody took the projects as seriously as me. Also, we did not learn from the projects of each other. Finally, the personality of this teacher was not as strict as most of the other teachers we were used to, and many times, the classroom environment was noisy, with lots of students talking about their own

things and the teacher in front explaining exciting adventures while only the best-behaved students were paying attention.

My acquaintances' perspective

In this section I include the vision of some members of my family, some female friends and a primary teacher. The members of my family that answered the questionnaire were: my mother and my father together, my two elder sisters Susana and Alicia and my younger brother, Roberto.

My mum and my dad perceived me as an accelerated and perfectionist person during my childhood and teenage years, someone full of projects and wishful thinking that has not changed that much. They think that the REM approach core values are present in my way of being.

As for my two sisters and my brother, the three of them also highlight my perfectionism. They add that in my childhood and teenage time I used to be an enthusiastic, energetic, funny, creative, extrovert and hard-working person and I have stayed more or less the same. They highlight that I have high standards regarding justice and I am not afraid of moving against the current or face conflicts, despite having suffered troubles and disappointments because of that.

My elder sister Susana adds that I am a sensitive and empathetic person but without giving up on getting others to also understand my point of view. With the years, she perceives me to be more mature, assertive and persuasive. Still, my tendencies to do many different things at the same time keep me in trouble and at the same time, shape my personality.

My sister Alicia considers that I am a brave and generous person who likes to promote harmony among people and making friends. She highlights the time when I left a stable job to go to volunteer abroad.

My brother Roberto adds that I am a close person who has been always there when needed. He considers me empathetic and good advisor. He values my evolution as a more rational person, with my children as my priority without stopping trying to improve the world with enthusiasm. He strongly advises me to stop self-criticism and to start self positive assessment instead.

Regarding the REM approach, my family considers that, along my life, I have learnt most of its core principles and values, and they consider I am quite proficient at all of them.

Finally, my family advice on how to improve as a teacher includes to take things easy, to try to be happy and less self-demanding, but more self-confident instead. Also, they suggest that I listen to my students and truly understand why they sometimes cannot reach the goals set by the educative system. They also propose to adapt to my students but try not to be excessively emotionally involved.

As for friends, five female friends answered the questionnaire. Four of them lived in Albocàsser and one of them used to come there on summer holidays. They all shared my childhood since I started school until my teenage years, and we still keep being good friends.

They describe me as a responsible, reflective, intelligent, coherent, hard-working, innovative, flexible and engaged person, who promotes empathy and harmony, and who supports them in hard times. As strength, my friends highlight my determination and overcoming spirit since I was a child. Also, my way to explain things and to make them all seem easy and my emotional and human engagement that make

me feel solidarity, close and sensitive to others' needs. One of my friends highlights my doubts but also my clear goals.

With the time, they perceive that I have become more extrovert and I have widened my worldview with my travels, less headstrong, and not as introverted as I used to be when I was a child. Also, they perceive that I have reached the goals that I set for myself.

As for advice to become a better teacher, they recommend me to keep on with my observations and research, as well as continue teaching in a practical, funny and engaging way, with the same commitment inside and outside the classroom. They perceive me as a good person and a professional teacher with a lot of patience. One of them advises me to transfer my enthusiasm to reach goals with my usual tranquillity and certainty.

Regarding the REM approach of Peace Education, my friends consider that I promote all its values and contents. They specially highlight responsibility, empowerment, commitment, conflict transformation and communication.

As for my teachers, I include the answers of Paco Llopis, the primary teacher who taught me Geography and History for the last three years. As I mentioned, his innovative projects that drew us nearer to the real world outside our rural community made me love his classes.

He recalls me as a very responsible and respectful person. He mentions some memories, like once in which one of his homework tasks was to write a personal opinion on news that we chose. I questioned the teachers' strike that was going on at that time. He mentions how I understood the rights of teachers but I bravely claimed about who cared about the students' rights.

Also, on another occasion, we went to the nearby village of Les Coves de Vinromà, for a project of Cooperativism, promoting new ways of work organization. I participated in a radio program and Paco recalls how I defended my point of view and I even very assertively vehemently claimed for more time. I had forgotten about that event and it makes me very happy to realize that, at that early age, I already had certain self-confidence, as my memories had been more focused on my illnesses, limitations and insecurities.

In order to become a better teacher, Paco advises me to learn about the sociocultural and familiar context of my students. Also, he recommends leading my teaching with empathy.

Finally, regarding the educative context, my family and friends coincide to assert that more respect and motivation is needed on the part of teachers and students. Also, some of them mention the need of a consensual educative reform where all the society gets involved and which really prepares students for the future with updated skills and positive values. Creativity, liberty and dynamism, new methodologies, as well as comfortable and trusting environments are mentioned as necessary. Teachers' pedagogical training, supervision as well as care for their happiness and wellbeing are also recommended. The aim in education should be to feel happy while enjoying learning things, taking more into account all types of intelligences, the maturative stage and context of students and not so much standard curricula.

My teacher Paco adds that there should be a strong focus on defending and promoting Human Rights promoting an integral development of the person, where all the society gets involved. Despite it being a utopian goal, he insists we must continue moving towards it.

My learning from that stage and links to the REM approach of Peace Education

From that step in my life, I learnt many things and it was a time when it was built or set an important part of what I am at the present. I picked up the relevance of effort, the importance of trying to do things well. Additionally, I learnt to acknowledge others' jobs. I also think that I acquired the ability to dream and build objectives in my life. About how to interact with others, I finished this stage with a very clear idea about hierarchies and respect (close to fear) towards parents and teachers. With equals, I learnt to interact without conflicts and to me it was very easy to understand and share all points of view, though I preferred to avoid any kind of conflict than to defend my position if it was not the same as others.

Linking this stage to the REM approach of Peace Education, without being aware of it, in my childhood years I acquired a high sense of responsibility for my actions, and I identified a strong inner wish for harmonious and peaceful relationships. Additionally, I started to be aware about social and worldwide issues and to feel indignant about injustice, and I started to experience the need to do something about it. The values of care, recognition, empathy, and communication for peace were already unconsciously present in my life at that early stage. However, I still had very few tools and low self-confidence to defend these values in my context, despite sometimes doing so.

As for the methodology that my primary teachers used, it was grounded on the traditional Narrative-Contemplative paradigm with some exceptions that I have already commented on with the teachers of Geography and History classes and Sciences and Maths, who tended to approach a more participative-dialogical paradigm in their classes.

2. STAGE 2: MY FORMAL EDUCATION

DATES	Sub steps (place)
1988-1992	High school studies (CEI Xest, Valencia, Spain).
1992	One-month trip to England (Oxford, England).
1992-1996	Business Administration Studies (University Jaume I, Castellón, Spain).
Sept-Dec 1996	Leonardo Da Vinci internship at the European Vocational College (London, UK).

2.1. 1988- 1992: High school studies at a boarding School (Valencia, Spain)

Stage description

When I was fourteen years old, the Spanish educative system was organized as follows: we finished primary education, called EGB (Educación General Básica) and we had three options to choose: to stop studying and look for a job, to join vocational studies called FP (Formación Profesional) or to start secondary studies with the BUP (Bachillerato Unificado Polivalente) and COU (Curso de Orientación Universitaria). I decided the last option, and for that purpose, there was not a public high school center in my village. The only options were outside our village. Nevertheless, the students with good marks had the option to apply for studying at the CEI (Centro de Educación Integrada) of Xest, Valencia. My sisters had taken that option; I also strongly wished to also be accepted there. Fortunately, with my good marks, I was accepted. We used to go there by bus very early on Monday morning and came back home on Friday afternoon. It was a three and a half-hour trip each way.

That period of my life was of flourishing and enrichment. I was having a tough teenager time at home, especially with my mother. Therefore, to go to Xest, so far away, to live without my parents or family, sharing a room with three unknown female mates, being totally responsible for my clothes, my schedule, my eating habits, all my time... It was a liberating experience for me. In fact, to meet those entire new people and to have so much time to chat with them, to live and share new experiences, and to take

responsibility for my duties as a student but also as a person was very empowering to me. Moreover, it was comforting for me that my sisters were staying in the next building and I could ask for their help if I needed something, though I hardly used to visit them once a week or even less.

About my experience as student, I recall myself feeling very nervous many times when exams came, especially in COU. I continued to be a perfectionist and needed to get the best marks. Also, I was quite self-insecure and influential. Maybe because of that, at third course of BUP I chose the option of sciences when I preferred languages and social studies. I made my choice because it was harder and we were told that there were more career opportunities for science and technical studies. From the sciences option, I liked Maths and Biology, despite Chemistry and especially Physics and Technical Drawing being true nightmares for me. However, I was good at languages and liked them. I especially loved English as I perceived it as the door to travel and talk to people from all over the world. Also, I loved Philosophy.

As for my relationships with teachers, they were good but distant and formal, as I was very shy. As for their teaching style, I remember most of the teachers explaining and us taking notes, and quite rarely doing some individual or pair activities in the classroom. Most of the time, practical activities exercises or projects were assigned for homework. My best memories come from three teachers. The first one, a young science teacher called Olvido. She was small and wore very fashionable young clothes. She was demanding but warm and close to students, she did not scream in class and she asked for interesting individual projects, and gave us the chance to choose the topic and the way we wanted to do them. Also, she used to have a positive attitude most of the time, and only a couple of times got very angry because some of my peers did not allow her to teach the class with their interruptions and misbehaviour.

The other relevant teacher to me was an English teacher called Victoria. She was also quite young. I loved that she strongly expected us to talk to her in English and she always used very clear English in the classroom to address us. To me, it was very challenging because during the EGB I had studied French and my starting point in English was very low. However, I loved to spend time studying it and doing the book activities. Also, she was the first one to tell us about the possibility of applying for abroad stays awards and I immediately applied for it. The third teacher that I would like to highlight here is the Music one, he was quite old and he granted an excellent mark (A+) to all of us provided we kept totally silent in his class and listened to the music. All his classes consisted of listening to the different styles of music in a historical gradation in absolute silence. I learnt to truly listen to music and love it in that class.

As for my relationship with my friends, I made progress. In the first year, I shared a room in the residence with girls who did not attend the same classes as me. It helped me to socialize even more. At that time I was an innocent and naive person who had had very few life experiences compared to my roommates and sometimes they were teasing me. But in general, I had a good relationship with them and we spent long hours talking about our lives, likes and dislikes, worries, etc. The time when I was the nerd and kept isolated from others had almost finished. Only during the second year, there was a time when I felt isolated and some girls used to laugh at me and make jokes about me. It coincided with a moment when I was obsessed with being thin and obtaining good marks in sports classes. There were some objective tests with certain timed sports events that we had to fulfil to pass the course and I got obsessed with that and also with my image.

The last two years at the CEI of Xest, I shared a room with the same girls and we became good friends and confidants. COU was a very stressful year regarding studies,

because it was highly demanding, oriented towards the “Selectividad” Exams (similar to the A-levels in England), and also because I did not like nor understand some of the classes that I attended. But I felt happy and the wish of time to pass or escape from my life was much less than during my primary school years.

About the social context during that period, I also recall many students’ strikes to complain about the Education System. Students at my high school were very vindictive. I did not understand very well what was going on at that time, and my parents were very strict asking us not to be absent from classes and not getting into trouble. However, many times, there were no classes, and my friends and I used to walk around the nice forests of the boarding school, just relaxing, but almost not talking about the serious issues that were going on with the strike.

Another memory that I have from that stage of my life was taking a relaxation course with a psychologist who was in charge of one of the boarding schools for girls of Xest. It only lasted three sessions, but I really enjoyed it. At that time, I was very nervous and it was the first time that I was consciously able to control my nervousness and to stop my brain’s continuous flow of thoughts. I still remember learning the Muscular relaxation of Jackcobson. I was positive that relaxation was going to be an important tool for my future life.

My acquaintances’ perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

Those teenager years living by myself but in a protected environment were very empowering to me. My self-confidence improved, and my dreams widened. My

strategies to interact with others improved and I was able to make friends with any new people I met. I started to be more positive and joyful, though self-discipline and perfectionism still kept being the guides of my life.

From that stage, the main values of the REM approach of Peace Education that I developed were empowerment, empathy and recognition of others and myself. As for the methodology in which I was taught, it mainly grounded on the traditional Narrative-Contemplative paradigm, despite some teachers promoting facing challenges, critical thinking, or certain activities that promoted democratization and a shy opening to other cultures.

2.2. August 1992: one-month study abroad scholarship to learn English in Oxford, England

Stage description

This was my first time travelling abroad by myself. It was the second time that I applied for that grant from the Generalitat Valenciana to study one month in England. As I previously mentioned, my English teacher Victoria informed us about those grants and she helped me to apply for them at the age of 17, but I was not selected that year. However, at the age of 18 I gained it (as my English marks rose from “remarkable” or A to outstanding or “A+”). But the context of my social life that year was very special. The age of 18 was a unique one in my village. I was 18 years old and it was my last chance to be a maid of honor (“dama” in Spanish) at the Traditional feasts of August in the town, Albocàsser. To be “dama” implies to be part of a group of the 18-year old female and male teenagers that are the protagonists of the parties that year. It implies to buy expensive dresses, to have rehearsals and participation in traditional dances and acts during the 10 days that the festivities last.

But the grant to learn English abroad was for the months of July or August. I was selected for travelling to Oxford and in August. Though there was a chance to

change it to July, my family could not afford the expenses of going to the trip and also being a "dama". It was a tough decision to make, but I was very sure that to travel abroad and to improve my English skills was my inner priority and most wished dream. Later in my life, I have sometimes felt sorry for never being "dama", as I had the feeling of not participating enough in my home town traditions and not sharing that experience with my friends that age, but I have never regretted the decision I made and how happy I was to travel on my own, without any acquaintance at all.

My expectations about the experience abroad were wonderful, it was going to be exciting, challenging, and adventurous and I really loved the idea. I still remember the informative meeting that all the participant students received in Valencia. For my parents, going to Valencia was already a big challenge. We were very scared and felt like villagers in a big city. But I felt the happiest girl in the world at that moment.

About the actual experience, my balance would be positive, though with some cultural misunderstandings. I was very happy at the English school because, though my oral skills in listening and talking were very limited, I improved my understanding a lot. I was changed to a lower level at the first sessions, and from that stage, I felt happy and relaxed in the classes, as I only attended three hours of lessons per day and they consisted of plenty of simple oral exercises and participative games. Additionally, there were many social activities like visiting museums, sports, cultural events, social clubs, etc. I participated in most of them. However, I only made Spanish friends as there were many of them in that school, with a very relevant exception. There was a teacher who was very nice and open and invited me and another Spanish girl to meet his Jewish family to celebrate their Sabbath dinner. They lived in a farm which was one hour away from Oxford. It was my first experience of intercultural genuine hospitality. I still remember their pick-your-own fields with plums, apples and currants. They offered us a

special dinner with corn -a very new meal to me at that time- and, their prayers, the wonderful Jewish music, their adapted chatting to us, all these details made the both of us very happy and joyful. I could not be more thankful for that teacher's openness to share with us. I had never experienced anything similar before. Furthermore, we continued being pen-friends with him for many years, and he even invited my other Spanish friend and me to his wedding in Japan. Unfortunately, I did not have enough money to go, but I really would have gone if I could have afforded it.

About the family I stayed with in Oxford, after some days, I perceived they were very business-oriented and it was hard to accept that for me. I really wished to feel loved and appreciated, but, though they were nice, and polite, they kept distant. The family children hated me as I was sleeping in one of their rooms and during my stay they had to share a room. Thankfully, I compensated for that lack of affection with my new Spanish friends and the school socialization time.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

I would describe this stage as one that opened my eyes and widened my world. It changed my perspective of being only focused on studies, and I wished to learn more about life and enjoying it. I think this stage was crucial to enjoy more my next step with my university studies, as I was ready to accept without a crisis that it was ok to fail an exam or not to obtain an A+ mark. Without that learning, I think that my time at the university would have been much more stressful and isolated.

My other feeling when I came back to Spain was of self-deception about the level of English that I acquired. I had such high expectations of coming back home being fluent in English that I was disappointed with myself. At the same time, I was certain that one month had not been enough and that I needed much more time to really learn the language.

However, seen with perspective, that month stay was very useful to help me with my English courses at the University. Even more, it was especially useful and empowering for the next time I travelled to England. As I will explain later, four years later I gained a Leonardo scholarship at the end of my University studies. I went to London, and the moment we landed I felt like something automatic inside me got activated which allowed me to understand and communicate with a fluency that I was not aware of before.

This Oxford stage was also good to confirm my inner vocation and interest in world affairs, international and interculturality, and the relevance of the REM approach values of looking for happiness, joy, playful environments as enriching contents in my life. The intercultural awareness and openness confirmed my intuitions that it was the way I wanted to choose to manage in life. Also, to meet more business oriented English people in the host family, made me conscious about the different approaches to foreigners from different English people. Finally, as for the educative paradigm that they followed at the school that I attended, it was my first time in touch with classes that had a participative-dialogical, democratic and transformative paradigm, very playful and totally focussed in caring, positive and empowering communication. I totally connected with this way to approach the teaching of a foreign language. Finally, the educative paradigm that I observed in the informal setting of my English host house was maybe less controlling and more laissez-faire than what I was used to in Spain.

2.3. September 1992-June 1996: Business Administration Undergraduate Studies at the University Jaume I (Castellón, Spain)

Stage description

At high school, as I mentioned, I had chosen the option of Sciences, but at the time to choose which degree I was going to study, I had plenty of doubts. I did not know what to choose, I was not aware of what studies I liked the most. At that point, I liked the idea of Journalism, but because of my family economic restrictions, I was only able to choose those degrees offered by the University Jaume I, which was the closest one to my hometown. It was a new university, and from their limited but updated range of options, my choice was between Business Administration and English Philology.

My sister Alicia helped me to make my decision, she was already studying Business Administration (the older degree program) and she encouraged me to take the new degree in Business Administration as it had more English subjects, higher level of studies, and there would be more chances to find a job quicker in a business company than with a degree in English Philology, and our parents could not afford to pay any longer for all their siblings' expenses. In the wider context at that time, we were living an important economic crisis in Spain, my father was the only one working and the four of us were studying at that time living away from home. We were all good students and received grants. Also we helped to gather the family almond harvest and we taught informal private lessons to children to obtain some extra income. Still, money was tight at home during those years.

Once decided my studies option, starting university was a very challenging step in my life. I felt lost, I did not have many strategies on how to organize my time or how to study, and there were many opportunities to enrol in interesting activities. Also, for

me and my family it was urgent to obtain the driving-licence, as my village was far from other villages and towns. So I took driving lessons for the first term at the university. Additionally, as I was very worried about having good curriculum vitae in order to obtain a good job, I started German lessons at the Public Languages School in Castellón. Moreover, I played the clarinet and I attended music lessons at the Conservatory of Castellón for one year. With so many extra activities, my first term marks at the university were not very good and I realised that I was doing too many things. Then I gave up the music lessons in the second university year of classes and stopped taking the German language lessons the following year.

During my university years I used to live in a rented flat with my two sisters and other girls from other villages. Later, most of the girls left and my brother came to live with us in the flat. It was a good time to mature and take all the responsibilities for expenditures and home duties, as well as to learn to cooperate and negotiate to coexist together.

As for my social life, it flourished at that time. I was very sociable and made good friends with most of my fifty class mates, and with quite a few of them we became very close friends and up to this day, we are very good friends. I remember those university days as very happy ones, I felt joyful, enthusiastic with the new learning and my new friendships.

Regarding the university degree contents, I did not like the first year courses that much, as I had to study Law and some other very theoretical subjects that I did not enjoy. However, in the second, third and fourth years I enjoyed much more of the subject content and I specially loved the ones that used the case method with some group practicals and tasks. Also, I recall some subjects that I really enjoyed like International Economy and Macroeconomics, also Introduction to Accounts and

Financial Economics. These subjects were taught by excellent professors, who really explained very clearly-organized and well-prepared contents, with plain words, and not excessive use of terminology. There were other classes where I learnt almost nothing from listening to teachers, as to me, they were experts on the subject they taught but I was not able to understand their explanations. On the opposite side, there were very few teachers who treated us with pride and contempt. They generated inside me strong feelings of rejection and a profound wish to find the way to transform this situation so that this lack of respect disappears at the university level and at all the educative levels.

Other courses that I also loved were Marketing and Commerce, because the contents were very accessible and the teachers in that field were very positive and empowering. Also, I would like to highlight the Game Theory and Industrial Economy classes. They were led by a very nice couple of young professors. They had a fresh way to explain and made us think and work in a different way. For example, the husband, Nikos, he had an empowering way to make us work, and the main part of his subject assessment was a written project and an oral exam. Still, I perceived that only my friend and team mate Merche, myself and a few more mates took his course very seriously, as the rest perceived that it was easy to pass the subject because we were not required to memorize anything for a test.

The last two months of my undergraduate studies, I had to take in-work training in a company in order to finish my degree. As I had good marks, I had the chance to choose among most of the available in-work training positions. At that time, my dream was to work in the export department of a tile company and to travel abroad. Then, I chose Taugres, a big tile company with more than 500 employees at that time. I had a meeting with Fernando, a charming, calm and very efficient elderly man who was in charge of the Human Resources department. He asked me my preferences for the future,

and, as I was so undecided and insecure, he offered me a choice that I found wonderful: to spend some days in each department, having the chance to observe for one or two days the job of employees with different tasks: accounts and finances, production, two days with human resources, marketing and design, national sales and, finally, the export department where I was to spend more days. At that time, I was scared and really frightened to have to take any responsibility in the real working world. Also, one of the reasons why I had chosen the degree of Business Administration was to learn to manage paperwork and management issues, as I felt myself chaotic and disorganized. Also, compared to my friends at university, I had never done any management or paperwork in my life. Moreover, I was very shy in that context and I felt sorry to bother the employees who were very busy with their jobs. However, the majority of them were very nice and patient with me. They explained in detail their daily tasks and they answered all my questions. After some days, they gave me the simple task of filing documents and they showed me some strategies to do it. Also, the head of Human Resources gave me a very simple task to conduct a statistic on how many faxes entered two fax machines in the export and national departments prior to purchasing a new fax. It was a silly task that was a good excuse to spend a lot of time in both departments and going from one to the other while listening and observing how each employee at those departments worked. I have thought many times afterwards about it and I have felt very thankful for the ability of the Human Resources head to allow me to be there observing everything without feeling a hindrance and in a comfortable position without any stressful responsibility.

My written memory of the practical was a very detailed document which included the description of what each person in each position was doing. That observation has been incredibly useful later in all the working positions I have been at,

as I feel that, to me, it is very easy to empathize and see the point of view of any employee in his/her job position in the different organizations I have worked at. Also, I must acknowledge that I felt a bit bad because some of my mates had actually done business tasks of more responsibility than me during their in-work training. However, it is also important to recognize that I was not prepared for more at that point and that the starting point was different, as most of my mates had had previous experiences with business paperwork somehow, while I suffered a lack of self-confidence and familiarity regarding tasks with certain responsibility of money, deadlines or document accuracy, among other business-related tasks.

My acquaintances' perspective

From this stage, I include the answer of two classroom mates, Merche and Begoña, who become close friends from that time and up to date. Also, I include the answers of my two preferred professors at the university, who, surprisingly, still remember me fondly 20 years later.

My two female friends describe me as a compromised and enthusiastic person, always willing to do things and help others, someone who spreads her passion and desire on what she does. Also, they mention my energy that I focus on experiencing, learning and starting many projects at the same time. Additionally, Merche considers me as a curious person, especially regarding people, a quality that makes me very sensitive and perceptive in aspects that are hard to perceive. Begoña adds that I “think big”, I am positive and have overcome limiting influences, that I am a free spirit, constantly active, curious in learning and improving.

Merche also asserts that, insight my chaotic world, she could find a perfectionist and disciplined person. She recalls when I persuaded her to start with me the CAP

course together, in order to be able to teach. It helped in her transition to her present job as a university professor. With the time, she perceives that I have evolved to become more reflective and less impulsive, but still with energy to get involved in new projects and open to new people and worlds.

My friend Begoña highlights that as teacher, she perceives me as a generous and challenging person, who questions herself and also her students, moving from the comfort area, teaching in an applied and entertaining manner, so that my students grow up, mature in their learning process. Begoña also values my ability to listen and offer good advice, positive spirit, always willing to give exclusive time to those who ask for it. As to how to improve, she indicates tidiness and punctuality as qualities I need to work on, and I agree with her especially regarding tidiness.

To improve as a teacher, Begoña considers that a good teacher makes the effort to know her students, and looks for the best way to reach their academic goals, promotes critical thinking, and helps them to be assertive without imposing their point of view, solving conflicts in their lives and then, becoming resolute. Regarding how to improve as a teacher, Merche advises me to continue to be lively and engaged with my great vocation, as well as joining my creativity with my life experiences.

As for my professors' point of view, one of them perceived me as a serious, responsible, competent student who was kind and polite in class. She highlights that, despite my shyness, I actively participated in class. She advises me not to be afraid to be demanding of my students, as, if they perceive my commitment and passion for my job, they will react positively.

My other professor, Nickos, he also sees me as a hard-working, responsible, collaborative altruist person, humble and ambitious regarding the outcomes of her job more than regarding the reward. He also describes me as sociable, able to build quality

relationships as well as being keen with new people, accessible and honest. He recalls me as the ideal profile of student for an interactive teacher like him, as I transferred positivity and wish to learn, openly expressing my doubts or understanding of the lessons. He highlights my charisma and aptitudes as an educator.

Nickos' advices to become the best teacher I can be are to keep being myself, fair to my good principles, as a responsible and socially involved person. He asserts that with this emotional map I will not miss my way in this storm of technological innovations in education. He adds a saying that I consider worth summarizing here: once, a drunken man had lost his keys and was looking for them next to a streetlight, when another man approached him and asked if he had lost them close to that place. He answered that no, but he was looking for them there because that was the place where he could see well. The reflection of my professor is that the comfortable search is not the one that leads you closer to the truth.

As for the REM approach values, my friend Merche perceives in my way of being recognition, communication, empowerment, promotion of competence to do things, care ethics, imagination and creativity, and finally, the value of feelings, emotions and love as essential elements in education. My first professor agrees with most of them and adds responsibility and change of attitudes and perspectives. My second professor adds conflict transformation.

Regarding the educative context, my friends mention the lack of promotion of curiosity, motivation and interest in learning in kindergarten and primary education. At university level, they highlight the distance from the university and the real world. Some of their suggestions are, specially at the university level, project based team work, interdisciplinarity, specialization according to personal interest, taking more into

account teachers' and professors' motivation, vocation, as well as their coordination and collaboration among areas, with professionals from the working world.

According to Merche, a good teacher gets involved, listens, questions herself and learns from students. He or she also participates, makes suggestions to help students progress as a member of a team. Students should be open, receptive, and critical, to better understand the world and improve it. Begoña adds the need of feedback in the educative system so that the needs of students and society are taken into account.

One of my professors misses more permeability among vocational, technical and upper education. Both of my professors miss more autonomous work on the part of the students. The female professor also asserts that teachers and professors should not stop being demanding instead of prioritizing a good relationship with students. She also finds sad that, in some cases, students consider education as a compulsory requisite in life and do not value the transformative power of education. My other professor comments that students should not receive so much support. He believes that to simplify studying materials, though it might democratize the access to the facts to even unmotivated or lazy people, it prevents from reaching real knowledge.

One of the professors asserts that all the educative community should be involved in the process, and university studies are not the best option for all students and it can lead to their failure. As for good skills for a teacher, respect and polite communication with students, being demanding and motivating, and coordinating with colleagues. Also, my second professor suggests teachers to travel and learn about other cultures and cosmovision. He defines a good teacher as the one who loves his students, wishes they surpass him in all the aspects, values and encourages rebel and dissident students, transforms his own limitations in sources of learning and not conflict, incorporates each school year learning into next year's classes, is always eager to learn,

never judges, even when he has to assess them, and he always says the truth as he perceives it, ready to receive the contradiction of a student who successfully persuades him to be wrong.

As for students, my female professor advises them to be respectful, value their studies and be willing to learn, and show active and collaborative participation in classes. My male professor proposes students autonomy, exposure to failure, rejection and mistake, as huge discoveries have been preceded by many mistakes and failures. He also claims they have to be respectful to the knowledge previously developed by others, question it with honesty and curiosity. The students' wishes to change the world need to grow parallel to their wish to work on that change. Finally, he suggests looking for the many commonalities that actually exist among human beings, despite some efforts to make us focus on the differences.

My learning from that stage and links to the REM approach of Peace Education

My studies at the university were a crucial part of my life. I demonstrated myself that I was able to fulfil a university degree. I really enjoyed it and felt like a real adult making my own choices. It was a time of interesting challenges. I liked many of the subjects as well as the encouragement that we received from many of our professors. I went out from the university with the energy, skills and the sense of responsibility to try to change the world in some small way through my professional work.

In terms of the REM approach of Peace Education, my stage at the university brought to me a higher level of awareness, academic knowledge combined with the exposure to some new methodologies, in a mixture of narrative-contemplative paradigm in many courses and a dialogical-participative one in a few others. The values that I acquired were high levels of empowerment to assume the responsibility, as business

students, to transform the world, to take responsibilities, to face challenges and to be serious and demanding with the outcomes of our work. At this stage, I learnt the need to be updated and open to the changing world. The values that I sometimes missed were the environment or social awareness and commitment when dealing with the business and the implications that business decisions made on people's life in all their dimensions, on other species and on earth. I was more aware of these deficiencies later, when I learnt about the Epistemological turn suggested by Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015).

2.4. September -December 1996: Leonardo Da Vinci internship at the European Vocational College (London, UK)

Stage description

During my years at the university there were scarce programs to study or in-work training abroad. However, I was determined to participate in one of them. There was the chance to study one term abroad with an Erasmus scholarship or in-work training with Leonardo scholarships. I chose the second option because I did not feel confident enough with my English skills as to pass content courses in English language in another university. I must thank the help of the staff working on that program at the university Jaume I. They helped me to find a place in London, the European Vocational College (located at the City Centre of London) and to apply for the scholarship. From that starting point, the school provided me with a list of possible places to stay.

My scholarship was for a three-month stay. It covered the flight and the tuition expenses of the in-job training program but there was not any budget left for my accommodation expenses. Therefore, after my not so happy first experience in England with a family, I chose the option of staying at a youth hostel for only three weeks. My

plans were to look for a host family in person and to meet them before making a choice. In that sense, the European Vocational College facilitated me a list of host families and I contacted some of them. I had to choose the cheapest option among the ones that were very close to the European Vocational College, to save commuting expenses. The landlady that I chose was a medium-age woman who lived by herself. She offered a very tiny room to rent. To me, she had very strange habits. Also, she tended to be very moody. Again, as in my first trip to England, there were some cultural misunderstandings. I acknowledge now, with the perspective of time, that my relevant lack of competence in English culture and habits contributed to these confusions. These misunderstandings affected our relationship and at certain moments, sometimes I felt terribly bad for not being able to live up to her expectations. However, an important part of the time I felt welcome in her house. For example, at my arrival, she was very nice; I remember one night she spent all the night talking to me up to 4 a.m. in the morning explaining about her life and asking me about mine, showing me her photos, etc. Then, she insisted that I invited my friends to her house and I prepared "paella" for all of us, and she would buy the ingredients. When I told her that the recipe contained rabbit, she answered in a very sarcastic way, "if you want to cook with rabbit, tell me in advance, so I move from the house one week to not even smell it". To me, that sounded terribly sharp and made me feel bad, though later, I understood that it was just her British sense of humour and that to eat rabbit was not so well perceived in England. Another time, two of my Spanish friends visited me as she had persuaded me to bring them home. It was a Saturday night, we were talking and she was already in bed. She said that we could be there all the time we wanted. After a while, she came downstairs screaming and asking me to tell my friends not to come again as they were very noisy. I felt terrible again, but some days later, she made me some nice presents like a beautiful red

blouse. However, some days she would not eat dinner and, instead, she went for some beers to a bar close to her house; I went with her a couple of times. For me, her behaviour was really strange and I never knew what to expect. Finally, before leaving, she gave me a beautiful and complete set of make-up as a farewell present.

The two Spanish friends that I mentioned before were my mates from the Business Administration class in Castellón. They were also staying in London for some months. We used to meet from time to time during my stay in London. But I also had my own social life with my mates from the European Vocational College. Most of them were German, though there were some French and Dutch students. My tasks in that workplace were quite simple, like to put letters into envelopes, preparing mailings or helping with the catering when there was an event. My German mates thought that those tasks were not appropriate for us as university students in work placement training, and they used to be frequently angry about the school and its staff. My point of view was quite different, I felt so inexperienced and eager to learn that I was very thankful to have the chance to learn any kind of tasks. I became very good friend with the vice-director as she was always very respectful, caring and encouraging to me. In fact, we still continue being in touch and being good friends. At the end of my stay, I even had the chance to help them to translate some legal documents they needed to understand into Spanish.

Appart from my in-work training, I needed additional income, and I looked for a part-time job apart from my schedule at the European Vocational College. When I was at the hostel I had made some Italian friends and they helped me to find a weekend job in a clothes shop located in front of the British Museum. From that search experience, I recall myself complaining and being worried about money, about not being chosen for the job or not finding any other source of additional income. My Italian friend was always very supportive and optimistic, and she taught me to not to take things so

seriously, to flow with life and to actively try instead of keeping still and complaining. I remember how simple and straight forward she explained the things: “if they do not choose you for the job, it just means that it is not good enough for you and you will be accepted in the one that is good for you, nothing else”.

That job at the shop implied that during my time in London I had the seven days of the week employed, and then I did not have the chance to visit many of the cultural and entertaining activities that the city offered. However, as a counterpart, I gained many human and working experiences and I saved enough to afford to go my favourite cultural performances once a month: the musicals.

At the end of my stay in London, there was a chance to extend my in-work training at the European Vocational College for three additional months, but it was Christmas time, I was not willing to spend Christmas far away from home. Additionally, I had no money to afford another flight ticket to London and to pay my living expenses. At that point, I found it too risky to come back to London and I renounced the offer.

My acquaintances' perspective

From this stage, I include two questionnaires. One is from Jo Wilks, my supervisor at the European Vocational College. I was her assistant, attended some of her training classes and we became very close and have been in touch up to date. The other is Begoña, one of my mates at the university in Castellón who also shared that time in London with me. I included her answers in the previous section.

Jo Wilks was the deputy manager at the European Vocational College at that time and I was one of her assistant students. She remembers me as always enthusiastic, organised and keen to learn. She perceived me as interested in other people and fun to

be around, she remembers good team work and cooperation when I was working with her. She perceives my progress in life as someone who has combined the role of having a family with continuing working and studying towards my PhD. She perceives me as an inspiration because I am determined to succeed; I have high standards and manage to combine a variety of roles.

As for her advice to improve as a teacher, Jo advises me to continue being kind and encouraging towards my students, while having high expectations and belief in them at all times.

Regarding my promotion of REM approach values and standards, Jo highlights empowerment, responsibility and implication, change of attitudes and perspective, communication, ethics of care, promotion of imagination, fantasy and creativity and, finally, value feelings, emotions and love in human relationships.

As for the educational system, she values positively the decrease in teacher talk and the increase of students' participation, as well as a more varied and interesting syllabus. As negative, she mentions the rise in class sizes and staff shortages, as well as the excessive emphasis on outcomes since secondary school. Also, that some teachers do not realise the impact of their behaviour on children and carry on anyway. She suggests increasing budgets on education for resources, staff, buildings, etc. Additionally, she proposes to reduce classes' size, as well as peer observation and to take action among teachers if they do not deliver classes in an appropriate manner.

In Jo's opinion, teachers should love their job and want the best out of every child. Also, they must have excellent subject knowledge, be able to explain and communicate well, be interesting, show patience and respect to students, be good listeners, encouraging, empathetic, kind and friendly. Teachers should be fair to all students, remain calm, set high expectations and follow through on reward and

sanctions if necessary. Other qualities would be to have a sense of humour, be a good team player, hard worker, well-organized and creative, able to create a happy and productive atmosphere.

As for students, Jo considers they should be respectful to teachers and mates, not interrupt or call out, but participate and complete one's homework. In class, they should be organized, fully engaged and not distract other students.

My learning from that stage and links to the REM approach of Peace Education

I learnt a lot from that stay in London: I understood how expensive it was to live in London, I learned a lot about the deepness of differences between me and people from other places, not only because of the language but also because of cultural patterns and socialization schemas.

My perception about English people was that they tended to change mood very easily, also that they were less tidy and organized than I expected. This is not a criticism, at that point, I perceived myself as the worst person in the world regarding order and I liked to see that they did not stress that much about tidiness. I liked to see a country with plenty of people from all over the world, especially so many Hindu and black people. I did not like that I could not become close friends with any English person, apart from the very relevant exception of Jo, the vice-director of the European Vocational College at that time.

From my Italian friends I loved their positivity and how easily they faced life and problems. I disliked that they were very tricky sometimes with English rules and that was a trouble for me and my high moral standards. I remember a Saturday night going back to the hostel with these Italian friends. We took the tube, and when we were to cross the ticket control, one of them jumped without paying. Very soon we saw a

policeman running after him. Some hours later, we met that boy at the residence, and he and his Italian friends were totally calm and not worried but laughing about the event. I was astonished and still scared. As counterpart, I remember myself being very worried about money, and my Italian female friend helping me to place ads for babysitting first. I did not get an answer in some days, and I got quickly depressed, but she gave me energy. Later, as I already explained, she told me that they needed someone at the shop where she was working at the weekends and she got an interview for me, she supported and motivated me and I got the job.

From my German mates at the European Vocational College, I liked their high self-esteem, especially the boys, and how they faced new tasks without getting nervous and looked for solutions which implied the minimum effort on their part. I remember once we were asked to do a mailing, how I immediately went to write on the computer, address by address. They just took their time, went to the computer, looked for the option of combining mailing, and they got it done very quickly and easily. However, I did not like that they felt somehow superior to the students from Spain or Portugal. I also disliked that they were complaining all the time at how the school was abusive to us, the foreign apprentices, but did not do any effort to change it.

From my university Spanish friends who shared that time with me in London, I learnt that we had very different attitudes towards socialization and life priorities. They both came from more comfortable families than me, and they were more focused on cultural aspects whereas I did not even realize about their existence. I was totally obsessed with work and incomes. I also felt an urgent need to socialize and make friends with most of the people I met, while I perceived my Spanish friends as more calm and enjoying their time by themselves.

My comments are only concrete experiences with concrete people and I do not want to generalize, only pinpoint what surprised me the most. However, I would conclude that my intercultural awareness from that abroad experience made me more tolerant, and I understood that rules and beliefs depend upon the family, society and culture you are born in, and what is good or truth for someone is not compulsory good or truth for the other. Maybe at that point, the seeds that inspired my future Master thesis in Intercultural Communication had just been set.

Linking all this learning to the REM approach of Peace Education, I want to highlight that intercultural awareness, observation and tolerance on my part during my stay in London. I realized about how important and necessary it was for me to feel recognized and accepted by other people from other cultures, and the empowerment that I felt because I succeeded to build positive and encouraging relationships, to live by myself, to have my own social circle, to adapt to a paid job in a shop and to the in-training program at the European Vocational College. Also, I became aware of the relevance of cultural patterns and how intercultural differences and misunderstandings can create difficulties in communication or conflicts. I discovered with that experience that in the future I wanted to work in helping to promote intercultural communication and understanding.

3. STAGE 3: MY ENTRANCE IN THE WORKING WORLD AND FIRST TRAINING TO BECOME A TEACHER

DATES	STAGE (place)
1997-98	Working in private companies (Albocàsser, Catí, Almassora, Aiguaviva and Castelló, all them in Spain).
January-June 1998	First teaching training: Graduate course of Pedagogical Adaptation, University Jaume I, Castellón (Spain).
1998-2001	Accountant, bilingual secretary and sales agent in an international English school (Castellón, Spain).
July-August 2001	Training to become a teacher in Spanish as a Foreign Language (International House, Barcelona, Spain).

3.1. January -May 1997: Teacher and manager at a Nursery school and Academy (Albocàsser, Spain)

Stage description

This job consisted on running a kindergarten that was also an academy which offered after-school lessons in the evening, with children and teenagers ranging from 0 to 16 years old.

When I came back from England, I felt quite sad about not going back, but also, I was confident about my English skills, and the life experiences that I had acquired had made me more positive and optimistic about my ability to solve problems, be autonomous and find a good job. At that point, the owner of the nursery school and academy of my small village needed as substitute during her maternity leave. It is a small town and at that moment it was not easy to find a person with university studies and experience with children to substitute her, and she offered that position to me. At the beginning, I was not very willing to take the job, as I felt myself well trained to start in business companies and international departments instead of staying in my small home town, going back to live with my parents and doing a job that I was not properly trained for. No, it was certainly not my main preference. My mum on the contrary, was

very happy that at least one of her four children was going back to live at home, since at the age of 14 all of us moved to a boarding school and all of her children had lived away from home since then.

I did have previous experience with children because my elder sister, Susana had a degree in Education and she, my other sister, Alicia, and I used to organize summer classes for primary children during the time of our secondary studies and some years at the university. At that time, I used to be the cheerleader. I loved children and I enjoyed organizing games for the break time and a final excursion that we used to do. Additionally, I always was thinking about a funny way to teach the contents. However, my challenge was always to make the children be calm and work by themselves during the lesson time. Both my sisters used to be very good at that, I recognize now that I was slightly jealous of their skills to keep children organized and under control, but inside myself, I felt there was a small child wishing to have fun and make those children laugh and enjoy themselves during their summer holidays.

Another previous teaching experience was from when I was about 10 years old. At that time, I occasionally helped my neighbour who had a kindergarten. I assisted her at the most busy hours, helping feeding the children or just making them play. It was an experience that I also enjoyed very much.

Once explained my previous experience, I go back to my teaching position for the maternity leave substitution. The good part of this job was that I was going to have a contract with university studies category, and I was going to be well paid. But at the same time I felt a bit stressed because I perceived that I was not properly trained to do a good job there. However, I must acknowledge that Susana, the owner of the kindergarten and the person I substituted, was very nice to me and inspired confidence in me. I stayed about two or three days training with her before she left me by myself. I

was supposed to do all the tasks of a kindergarten school from nine to one and from three to five. At five, I had to go walking to pick up the children from the public school. I had a rope that each child had to hold. They ranged in age from 4 to 8 years old. I really felt overwhelmed the first day about the responsibility it implied to have about 15 children on my behalf walking on the street. But they were used to it and I never had a problem on that. One day, it was raining cats and dogs, and we had to organize the pick up by cars, the idea stressed me a lot, but in the end, it became a very funny adventure for all of us.

In the afternoons, there was a girl who came to help me and she stayed with the children from 0 to 3 years old since I left school at 4.30 until 7pm. At 4pm we used to give the snack to the 0 to 3 children. At 5pm the ones coming from the public school used to have their snack too. Then, I started the after-school lessons until seven. At 6pm the oldest ones used to come, they were aged 13 to 16 years old. We worked on all the subject areas in which they needed reinforcement: maths, English, Valencian and Castilian languages, sciences, history, etc. I did not have any problem to help them with the contents, but I had some discipline issues with some of the older students. In fact, that was my main challenge. The rest of the experience was surprisingly nice and enjoyable to me. I realized that, though I was conscious that I was not formally trained to be a nursery or a primary teacher, I enjoyed the job. Also, as the responsible person of the school, I had some small administrative or management tasks, such as control of monthly payments, talking to parents, small purchases, etc.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

What I learnt from this experience is that I really loved children any age, despite continuing to have problems dealing with young teenagers. I felt empowered to realize that with effort and care I had been able to do a job that I had not been formally trained for.

When May arrived and the maternity leave finished, the responsible person wanted me to continue some more months, but at that point, my sister Susana, who had a degree in Education, had become free from other jobs and she was able to take that position. Then, I was free to look for another job by myself. I really wished to succeed in the process of looking for a business job, to see my real possibilities in the employment marketplace. But I left with a sweet feeling in my heart of loving so much any kind of student.

Linking this experience with the REM approach of Peace Education, I would highlight the relevance of being open to uncertainty and changes, to have a positive and empowering attitude to face new situations in order to cope with them. Confidence, creativity, flow with the events, focus on the positive, and face the challenges with optimism as the REM approach suggest are recipes that have proved to work in this experience. Also, I realized how much I loved to work in a job that required caring and loving human interactions with children and teenagers.

Also, my challenge at that time was discipline and respect dealing with children and especially with teenagers, and that challenge has continued to be so for most part of my teaching professional experiences. I link that handicap with the need to be skilful on communication for peace, conflict transformation and assertive communication as the REM approach suggests. In the upcoming years I have taken several theoretical and applied training courses on these issues.

3.2. June-September 1997: Administrative Assistant and Cashier tasks at Savings bank (Almazora and Cati, Spain)

Stage description

Once I left the nursery school and academy, I immediately enrolled in Computer courses, as I was conscious of my lack of ICT skills and how necessary they were in the business world. Also, as the Spanish economy was coming out of the crisis, I applied for many positions that were starting to be offered in many businesses.

In this context, I had the chance to apply for summer temping work as a Cashier at a savings bank. I was selected in the recruitment process and I received one-week training on their software application. After that, I was contracted through an employment agency for temps and I did two months temping in Cati, a small village close to Albocàsser, my hometown. I could stay at my parents' home those two months. Also, I did one month temping in Almassora, a town very close to Castellón. During that month, I was staying at the flat I shared with my brother and my sister Alicia.

During my time in Cati, the experience was very intense and formative for me. There were two people working at that office, the director, and a man with firm voice and manners, smart, and excellent social skills. The other person was a younger man; he was a perfectionist, more serious, polite, and discreet than his mate. When I started, the director was the one who took his holidays, and the other worker was in charge of the office. I was extremely nervous, to control the cash was very scary to me, I had never worked with money before. My first day in Cati I was very nervous and overwhelmed and I did not even take a lunch break in my seven hours time. After we closed the office, I had to check and I realized that I had 50.000 pesetas (about 300€) missing. I told the officer in charge and he got very nervous himself. He did not scream at me, but he was just serious and started to check my session at the computer and revise my

papers to discover where the mistake was. During these minutes, I was feeling terrible, very guilty and inefficient, worthless. We spent from 2.45 until 4.30 pm trying to look for the error but we could not find it. In the end, he said that he would cover the missing amount with the funds from the bank office and that would be all. However, I was incredible nervous and stressed. Moreover, I was supposed to be at 5pm in Castellón, one hour away from there, as in these days I was in the middle of a Computer course, learning EXCEL. Therefore, I left the bank office without having had any food since 7 a.m. and I was so stressed and anxious that two kilometres away from Cati I had a car accident, as I took a bend in a straight line. I think that I was trying to fix the music when it happened. The car turned over twice and stopped upside down in a deep ravine. Fortunately, that day I was driving my father's car, a very high car, with a van style model, and nothing happened to me, only the car got damaged in the driver's cover side. I was unconscious for one minute and then I awoke. A man driving towards Cati saw me, we called my father and then all the assistance services. I still remember my father's face very well. He looked very worried, suffering and scared, and at the same time, he seemed very angry with me for not being more responsible and focussed on driving. I felt and still feel today that he was right.

Next day I was able to go to my job again, and, as it was a small village, the bank office was especially visited by people to take out money and to ask me about the accident. This curiosity among the village people lasted some days. The responsible officer was nicer to me over the coming days and I did not have any money out of pocket from that day on. Also, I stopped attending the computer course. Moreover, I started to take my break in the middle of the morning, and left the office for 20 minutes.

Despite the accident, I have very nice memories from my time working in Cati. People, especially the younger ones, insisted inviting me to visit their festivities. I

remember that I went one night to a party there. Many people invited me to drinks, they took me from one place to the other, and they really cared about me. I felt very welcome and cared for in that village. I still have some friends from there and I keep excellent memories.

Now I move to talk about my banking experience in another office. During August 1997, I worked in one of the offices of that savings bank in Almassora, a larger town with around 17,000 inhabitants at that time. It was a busier office with queues of customers waiting for our services during the whole morning.

I remember one day that they asked me to do an internal job on loading receipts on customers' accounts such as electricity or water bills. I accepted the task, but I become overwhelmed with lots of customers coming to my window, and I got delayed in the internal task. A female colleague asked me: "why didn't you ask for help from us, and stop attending the public for some minutes to finish your task? It was supposed to be finished by 9.30 and it is 10.30am." At that moment I felt terribly inefficient and guilty for being so ambitious that I did not ask for help. Now, seen with perspective, I realize that no one had told me about the options and that I was too shy to ask for help. That female co-worker and I became close friends from that moment on. She gave me very good advice and she shared many things with me. I really thanked that closeness because she used to be extremely serious and quiet in the office. Maybe the fact that I was also a girl in an office where the rest of employees were men had an influence on it.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

My short time working in a bank was a very intense period of important learning for my future life. I discovered that to deal with money with extremely high standards of accuracy and efficiency made me feel too stressed. These feelings persuaded me to not try to develop my professional career in that field. Again, I confirmed that I had an issue regarding my self-confidence. Seen with perspective, I consider the car accident as a clear sign of life to tell me “Nuria, take it easy, relax, calm down, do not pressure yourself that much, there is time for every important thing in life, but not all at the same time”. Also, I discovered how much I loved to deal with nice humble people from all ages. Moreover, taking care of customers and their needs was a real pleasure for me. Additionally, I learnt that I enjoyed calm working environments in the countryside.

Linking this experience with the REM approach of Peace Education, again I can see how important is care and communication for peace to solve problems and prevent negative consequences like my accident in Cati or the delay in my duties in Almazora. I think that if I would have been more assertive and self-confident or there would have been more empathetic communication with my colleagues, things would have been different.

Also, the need to limit ambition and excessive self-demanding attitude can be linked to my lack of emotional education in those days. Moreover, those negative and self-harmful attitudes reflected how the Narrative-contemplative paradigm of education, as described by the REM approach of Peace Education, had influenced me. I was a very unconfident person, with few practical skills but lots of theoretical knowledge, no patience, care or compassion for myself, but only high self-demanding expectations.

3.3. October 1997-January 1998: Teacher of Occupational Training Course for adults in rural areas (Aguaviva, Spain)

Stage description

After finishing my summer job in the bank, I had realized that I liked to work in a bank office, but it was not quite my vocation. I did not like the stressful feeling of having to work with no errors, because a mistake could imply a large money loss. I continued looking for a job and I received the job offer to teach business courses - Accounts and Marketing- as well as Computer courses in the rural village of Aguaviva, in Teruel. It was one of those courses financed by the Employment Chancellery. But before starting, I was supposed to get trained. For that purpose, I had to go to Valencia to the offices of the man who organized the course. He was a very busy man who offered services on Finances, Accounts and Labour consulting. Some weeks before starting my course in Aguaviva, this man just gave me the basic materials of the course and showed me a room with plenty of computers. He told me that I was supposed to learn how to install and manage the computers in order to train myself to teach later to the future students in Aguaviva. The part of teaching computer management was an important challenge to me. At that time, the use of computers was still rare, but it was starting to get generalized and some software applications for the office such as Word, Excel and to a lesser extent Access, were perceived as a compulsory skill to find a job. Also, I had to teach them how to introduce business documents such as invoices, receipts or bank extracts into an Accounts Program (and I had just barely observed it a couple of days in my in-work training at the tiles company during university time).

I remember myself going to Valencia many days to train myself, and being by myself in that office, reading and practising as much as possible for long hours. Another important challenge was that I had to install all the computers in the classroom of

Aguaviva, where I was going to teach the course. For that purpose, I had to overcome one of my most terrible complexes: being terrible at understanding how electronic devices worked. The owner of the academy was with me less than half an hour a day, and some days I was by myself. In fact, I remember a conversation where I told him that for me it was very expensive to go to Valencia and that I would like to arrange some training time to be with him so I could learn more quickly. His answer was that I did not need to go that much to Valencia and that he was a very busy businessman.

When the course started, I was totally by myself. I went with this man to Aguaviva, we installed the computers and then I started the course. I was the only teacher for all the subjects. As that place was more than two hours away from my home, I stayed in the only Hostel in that small village of less than 200 inhabitants. I liked the village and my students, all they were very charming. Their profiles were very varied, three teenagers with different degrees of interest in the course, some mature housewives, a few unemployed middle aged men and women with some working experience. I started by teaching them Accounts and Marketing. Then, I realized that they listened to me with lots of attention and politeness, as I was a close but hard-working serious teacher, and I was very strict with the breaks. After the first two weeks, the students liked my classes but they told me I was too demanding for them. Also, my sister came to visit me some days; she spent time with my students at the break and during some other activities outside the course time. She also made the same observations: “Nuria, I think that you are too demanding and business oriented for these people, if we take into account their starting point and their interests.” One day during my sister’s stay, some of the ladies taught us how to prepare some typical dessert from Aiguaviva at the break time. From that day on, my relationship with the group improved a lot and they dared to ask me the real questions that interested them: I helped them to

prepare their Curriculum Vitae to look for job, I taught them more applied but simple strategies and techniques, such as how to make a business phone call. It was great; my sister's visit was very helpful and raised my awareness. Now, I have really good and sweet memories from that working experience.

Another challenge from that experience was to go there by myself by car. It was about two hours drive in the mountains and with a bad road. The classes took place in the evening and on Fridays I had to drive at ten in the evening, and sometimes it was snowy. At that time I did not yet have a mobile phone.

The final challenge of this experience was getting paid. The manager of the Academy paid me a very small amount of money at the beginning of the course, but then I did not receive any additional money during the other three months that the course lasted. That was a handicap to me, as I had to pay the gas, the hotel and my food. The reasons he argued for not paying me were that the Employment Chancellery always paid with a lot of delay and he did not have the money. After the course had finished, I went some times to ask him for the money in Valencia, but he was always busy and even asked me to help him with some administrative procedures for free and without any working contract.

Meanwhile at home, I had a lot of pressure, especially from my mother. She strongly insisted that I had to ask for my money and not to be cheated. Finally, I called this person in a much more aggressive and demanding tone, asking for my money. I still remember his answer: "you talk very rude as if you were an oak. It is not necessary to be so rude". I felt terrible and violent, as that way of talking was totally against my principles. However, it worked that time, and in some days, we arranged the payment, I went to Valencia and he gave me a cheque. It was a very sharp end to our professional relationship.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

My learning from that experience was of overcoming important challenges working by myself, to learn to sincerely listen to my students and their needs, and to be assertive to stop being exploited by my employer. It was a short but intense learning period.

Linking this experience to the REM approach of Peace Education, I can see now with perspective, how the traditional Narrative-Contemplative Paradigm of education had led me to be a person with many shortcomings in applied skills such as computers management or software applications. Also, my goal-oriented perspective and my focus on preset and de-contextualized objectives had become a communication barrier with my students.

On the positive part, the visit of my sister and the close relationship with the students helped me to overcome these communication barriers and we all ended up with an enriching experience, with a caring and charming learning atmosphere. These facts can be linked to the ethics of care and the need to contextualize, adapt to the needs and care about the involved people in any interaction. Finally, this experience nurtured me on the REM core content of empowerment, as I faced my worst fears of computers, of learning, working, and living totally on my own, and finally, I was able to show my indignation and claim my rights as a worker. With this claiming, I also felt empowered to ask for responsibilities to my boss for his abusive practices. This is also a crucial content in the REM approach of Peace Education.

3.4. January-July 1998: Export Assistant at A tiles company (Castellón, Spain)

Stage description

When I finished my job as a teacher in Aguaviva, I wanted to find a job in a business company where I could have the opportunity to practise the knowledge that I acquired at the university and also my language skills. I was just starting to send my Curriculum vitae when an acquaintance of my mother told me that his son, who owned a tiles company, was going to widen his facilities and increase the workforce. He was going to need someone in the export department. I had an interview with him and in a few weeks I started to work at his company. They gave me a place next to the only exports sales person in the company at that moment. We were located in a new office in a new building very close to Castellón. My arrival to the company was welcome by that girl, who was very sweet and always willing to help me, despite being very overwhelmed with a lot of pending work and responsibilities. I perceived the rest of the administrative personnel were nice but a bit suspicious of me. I observed that the office working environment was, from my point of view, challenging and competitive, very demanding and not tolerant to mistakes. At that point, I was feeling self-unconfident as it was my first time actually working in a tiles company, and I was very scared to take the responsibility of preparing commercial and especially international banking documents that had to be perfectly filled in. After some days working there, the exports girl took some holidays and they asked me to fill in some of her documents. I did not feel prepared at all, and the person in charge of accounting helped me to do an important part of the job. I felt that she was very disappointed with me. Also, she highlighted some of the mistakes I made, and how was it possible with my high level of studies and my arrogance. She claimed that I was expected to do things right. It started to be very hard for me to go to work every morning, I remember that we used to start at

8 o'clock in the morning, and I did not have any wish to get up in the morning. I felt useless and unmotivated. I remember one day going for a drink with the head of the administration department and some other work mates from the accounting department. She told me about a girl who had been there before me and that she could not manage even to the end of the contract and left.

Finally, after two or three months, a young man who was working at the reception desk got fired and they put me in his place. In this position, my main tasks were to receive and fill in delivery notes from truckers and messengers. Also, I handled the telephone switchboard and conducted phone calls in English and French. These and other small tasks implied being the whole day talking with people from outside the company. Additionally, I had much less responsibility in that position and I felt much happier and comfortable with this new work placement. However, I realized that that company was not my place for a long term job. Therefore, after thinking a lot about it, I found the courage to talk to the boss and ask for his permission to attend to other job offers and to leave when my contract would finish. He was very understanding and I felt very relieved the minute after I had that conversation with him.

I felt that I had not earned that position by my own merits and that I was not prepared enough for it. Also, I realized that I did not like the business company environment and I started to doubt about if my dream was to work in a business company, as I was too sensitive for the sharpness and competitiveness that I perceived there.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

That working experience helped me to clarify my ideas about what I did not want as a professional career, and also to accept my limitations and lack of preparedness to assume positions of responsibility. Moreover, feeling that bad in the workplace gave me the strength to talk to the boss and to make important efforts to look for a place where I could feel better. I realized that my priority was to feel happy where I worked. Also, that situation made me aware about the fact that people and positive human relationships were an essential part for my wellbeing.

Linking this experience with the REM approach of Peace Education, I think that some of its essential content values like recognition, communication for peace, ethics of care, and conflict transformation through creativity, empowerment and positive feelings are essential for my wellbeing and I could not develop them in that working environment. For that reason, I felt the need to leave that place and to question myself about my business vocation. I acknowledge that not following a proper and fair selection process of selection made me feel guilty, asking myself for responsibilities on what I had done, as Martínez Guzmán suggested. I felt pressured and not free to accept that job, and despite it being my dream job until that moment, I realized that I did not actually enjoy it and I did not want any similar position in the future. I found out that the business environment was too tough, competitive, aggressive and demanding for my personality.

3.5. January- June 1998: Course of Pedagogical Adaptation (CAP)

Stage description

During these months, while I was working at the tiles company, I took the Course of Pedagogical Adaptation (CAP), which was a mandatory requirement to teach

in secondary and high schools in Spain. It consisted of some evening lessons on Psychology, Pedagogy, and how to teach Science content courses. At that time, Business Administration was considered a sciences degree and there were not specific courses for Social Sciences. The most useful classes to me were Psychology and Pedagogy, as I learnt to better understand the maturational process of teenagers as well as a few teaching dynamics and techniques. At the end of the course, I had a two months internship in a Professional Training secondary school and an ICT teacher was my tutor. My memories from entering these classes are of a noisy environment where the teacher had not much authority. I had to teach a session to these students and I hardly remember how it went, I think it was just ok, and that students did not pay much attention to my explanations.

I was taking that course in the evening after my 9 hours of work at the tiles company. I acknowledge that my energies were very low and I did not absorb well enough the contents of the theoretical courses or the experiential learning of my in-work training time. However, I felt that the program was too short and theoretical as how to train me well enough to become a good and confident secondary teacher. I ended the course with the feeling of not being well prepared.

Some years later, the CAP course was substituted by a one-year Master Degree in Education as a requisite to teach in secondary and high school centres. It is a deeper and more applied training and secondary teachers seem to be better prepared now.

I remember attending the CAP course with Merche, my female friend from the university that I previously mentioned. We both were working in private business but had a strong interest in education as a future professional option. We both were making an important effort to follow that course.

My acquaintances' perspective

I shared that time with Merche Segarra Ciprés, a university friend whose vision has already been included in the sub stage "Business Administration Studies".

My learning from that stage and links to the REM approach of Peace Education

I felt very happy taking that course, despite not feeling that I learnt that much in it. But to fulfil the requisites to become a teacher in public schools made me very happy. Then, I was more positive about my teaching vocation in life. Also, to me, to be able to teach in public centres was important, as I wanted to reach all kind of people and not only the ones who had the money to pay for private education. The theoretical sessions were not of much help to me, maybe the most important lessons to me were the raising of awareness of different evolutionary needs and behaviour at the teenage age. Also, I still use a couple of the group teaching dynamics and techniques that I learnt in that course. Finally, the classes at the high school made me doubt again my skills to deal with noisy teenager groups.

Linking this experience with the REM approach of Peace Education, I would say that the Narrative-Contemplative paradigm was present in most of the theoretical courses that I attended, with master classes, except some sessions on the Psychology and Sociology courses, that were more dynamic and participative. As for my two month internship, I was accompanying an ICT teacher in a computing classroom, it was very practical, but students did not listen to any explanation and my perception was that very little work was done in these classes, and they were very noisy. Some years later, I have lived myself in that kind of environment and I have realised that the fact that students are noisy, does not necessarily imply that they do not work, but sometimes the contrary. Therefore, I am still doubtful if that ICT teacher was already starting to use the

Dialogical-Participative paradigm as proposed by the REM approach of Peace Education, and maybe my unconscious expectations of silent, obedient students were grounded on my own education in the traditional paradigm.

3.6. September 1998-June 2001: Secretary and Didactic Consultant at an international English school (Castellón, Spain)

Stage description

After leaving the tiles company, I was looking for another job, the Spanish economy was reactivating and, after some search, I was very lucky. There was a certain moment when I had four job offers at the same time and I had to choose. In one of them I even had the chance to recommend one of my university friends and she got the job. I loved the feeling that my search had also helped her.

The process to obtain this job at the international English school was interesting. I had answered the offers of different newspapers and I was waiting for the job interviews. Then, I remember myself walking in front of the franchise of that particular English school in Castellón. It was an emerging and very prestigious English academy that was constantly advertised on the TV. I told myself: "I really would love to work here". To my surprise, one of the interviews that I was waiting for was to cover a position as a bilingual receptionist and accountant there. After a long process of challenging deep interviews with the director, the sales manager and the didactic manager -this last interview was in English-, I was selected for the position. Immediately, I went for one-week training to Barcelona and then I started my job in Castellón. It was my perfect job at that time. I was required to talk in English all the time; I was the receptionist and also the secretary. I helped the didactic staff and also did management tasks like purchase enquiries and banking management with the

supervision of the director. Additionally, I had to enter the accountancy registers, but I had the support and supervision from head office in Barcelona. My supervisor in Barcelona was the same person who trained me, her name was also Nuria. She was a very nice, encouraging, patient and positive person, who always helped me to solve any kind of problem and she had the virtue to make things easy.

In my routine, I used to have a daily half-an-hour meeting with the director. She was a very serious and demanding woman with a strong character. I was quite scared to enter her office every morning, as she used to talk quite sharp. But I think she realized on how it stressed me, and how I would do anything to not get screamed at, and consequently, she was always very polite and respectful to me.

I remember the first week when I asked if I could go to work on Saturday because I was not able to finish my accounting work. It was a bit delayed at my arrival and it was the first time I had worked on accounts in my life. I will never forget the director's answer: "for this time it is ok, you are new and you may need a bit of extra time to get things done. However, if on a regular basis you cannot finish your duties during your schedule; it means that you are not good enough for that position". When I left her office, my legs were almost shaking. I had to work faster and better, and there was no chance to spend extra hours to finish the work. That was a huge challenge, because my workplace was at the reception, in the entrance of the school, and I was constantly interrupted by students, personnel and phone calls. However, I loved the busy environment and I was always smiling, happy and I loved to take care of everyone in that place.

Also, I loved the fact that we as personnel had the chance to study English there in our free time. I really wanted to improve my English level, so I was very committed and hard working and I reached all the highest levels that the school offered and even

the new Business oriented programs and tests that they were just introducing. To experiment the method on myself made me even a better worker, and I really loved how it worked. It was a combination. On the one hand, there was a computer self-study, but with the assistance of lab-teachers. On the other hand, there were small group classes with native speaker teachers. Additionally, there were weekly social activities like cinema, games, parties outside the school, etc. In the computing part, we practised by ourselves on a computer, listening, repeating, filling the gaps and giving grammatically correct answers. At home, we did some contextualized grammar extra activities, very well adapted and accessible to the level we were on. About the teachers, I loved how they taught the contents; they used an applied methodology in which, through laughing, and without any kind of stress, they made us speak English, to learn new expressions and the grammar contents that we had already learnt in the computers lab and with a very practical workbook where we had to write in. There were no repetitive activities. Also, the working environment was charming and fun. Customers and employees used to go out together in an English fun environment.

Also, as an employee, I liked that once a week we had didactic meetings with the didactic staff and I was considered part of it. The head of studies informed us about the news, objectives, new proposals, special cases, etc. It was in English and for me it was another occasion to learn.

Finally, once a month, we had a General meeting with all the personnel. It was from eight to nine, one hour before the school opened. The bosses always told us about the sales goals and monthly sales, and how were we doing compared to other centres and to previous periods. Also, they talked about new promotions, new rules, problems or particularities, materials acquisitions and changes, and so on. Also, I liked that every month one member of the personnel was in charge to check that all the installations and

the materials were ok -there was a check list to complete-. I liked that, while the director was serious and sharp, the sales head was more charming and motivating, and also, that we had the chance to talk and make suggestions in those meetings. I felt closeness, and I liked the challenges and the team focus of the company. Moreover, I enjoyed that they had standardized forms and procedures.

Another important detail that I liked about that franchise was about how trained the bosses were to tell us the things. I think that in their training as directors from the franchise, they taught them that rule of acknowledging and celebrating three positive behaviours in a person before mentioning only one negative point that they wanted the employee to improve on. Even when talking about that negative issue, they focused it very positively, as an ongoing process of learning. In fact, I did never even perceive myself judged or told that "you have done this wrong". Especially Enzo, the sales manager, he never used a negative word to me, and he helped me to improve my performance in an incredible way.

Regarding socializing, I made very good friends at that stage of my life, not only staff members but also students attending the school. It was a very sociable and happy time of my life. But after one year, I felt that I had learnt all about reception and I wanted a change. I wanted to become a sales person. The reasons were that I liked that position as I had observed it being done by my colleagues, and also, because in my private life, I started to need more money, and I knew that if I became a sales person I would double my salary or even more.

The reasons why I needed more money were that my sister, my brother and I had decided to purchase a flat a few years ago and stop paying a rent. Therefore I needed to pay-back a loan and I have never felt comfortable with debts. Also, it was becoming clear in my mind clear that I wanted to go for a quite long period to collaborate with an

NGO with international missions in Latin America, Asia or Africa. Therefore, I needed to make more money and being a sales person was a great opportunity for that purpose. Then, when the company needed a new sales person and a selection process started, I asked to participate. I remember the director being very surprised about it; she did not want me to leave my receptionist-secretary position. However, I had a friend who was the perfect substitute and she liked her.

While I was in the selection process as a saleswoman, an English student who had been a previous professor of mine at the university told me that there was a vacant position at the University and that I could apply for it. Actually, it was a job offer to work at the university. I rejected the position as I perceived it as boring, offering stability but stopping my inner wish of adventure and prove myself. I passed the offer to a friend of mine who was unemployed; she got the job, and she is still working there. It is funny, that in the coming years, when I had some difficult times, I had remembered about that opportunity that I had for a more stable job, but I have never regretted it; I needed the adventure and to have enriching life experiences around the world. Also, when I have met my friend in the coming years, she has told me that she had had some difficult times because of the boredom. I do not think that I would have been able to stay in that position for very long.

Coming back to the sales promotion at the English school, this new selection process was even tougher than the previous one. Many sales candidates were coming for interviews and I was at the reception receiving them. The company was looking for a very attractive profile of person and I felt very unselfconfident in that aspect. However, I went shopping for each round of interviews and bought new clothes and even took a few make up lessons to improve my appearance. The director had many doubts about my competence for the position, as she perceived me as very weak of character.

However Enzo, the sales manager, supported my candidacy and I was sent for the one-week training on sales to Wall Street Institute head-office in Barcelona, which I needed to pass in order to obtain the job. In fact, they told me that they were going to train two candidates and only the best one was going to stay, but in the end, I do not know what happened and I went by myself.

That week was a wonderful experience to me; we spent all the time practising communication skills, persuasion methods and the sales protocol of the company. I really enjoyed that practice; I think I was the most enthusiastic attendant. As an anecdote, I remember that the last day of the training, one of the important bosses in sales came to meet the trainee group in person and he asked for a model role play. The teacher asked me to make the role play with another partner, and I still remember that conversation. I was supposed to phone to what they called "an old contact", someone who had previously come to the English school facilities to ask for information but did not enrol on any course. I started with: "Hello, XXX, I am Nuria, from the school YYY, do you remember me? How is your dog? Is she still in pain?" I still laugh when I remember this instant occurrence that I had, all my partners and I laughed a lot about it, and also the directors. My partner got a surprise and the conversation went very well, spontaneous, natural and positive.

When I returned to Castellón, the idea of working with goals was the next challenge. I had monthly objectives that complemented my salary with bonuses and commissions, and also my permanence in the company. The first month was very tough, I worked a lot, I made many phone calls, I met an incredible amount of people and worked long hours. Still, I did not close almost any sales. I got very sad, almost depressed, and then the director wrote me a very nice and encouraging note that

concluded with this sentence: "quien siembra, recoge, no te preocupes", that could be translated as "whoever sows, reaps, do not worry".

At the same time, I had continued my training with Enzo, the sales manager, doing role-plays on sales presentations. It was a very enriching training as he added many new nuances and details to the standard presentations I learnt in the training in Barcelona. Also, he helped me to improve my sales closing process, when I had to ask if the customer had any objection and if he/she was going to take the course or not. On her part, the director came one day with me to buy new clothes. She suggested me to wear more modern outfits. I felt a bit intimidated with that suggestion, but it was a very fruitful experience: I was used to going shopping and trying on one or two pieces that I liked each time. If I did not like it, I looked for two or three more garments, and so on. But with the director, she told me to look at many things and take them all to the fitting room. Also, she encouraged me to try on more tight clothes than I would not usually dare to even try on because I thought I was too fat to wear them. I went out from the shop with many new clothes and a much higher self-esteem about my appearance. Also, since that day, when I go shopping, I follow the director's strategy; I take many pieces to the fitting room and I try on, almost anything that I like from the shop. I usually leave with quite a few pieces that renew my style. I usually go by myself and I do not need to go so frequently shopping.

Regarding the sales, after all these improvements, I remember despite the first month failure, the first week of the second month on that position I was able to fulfil the sales goals of both months, January and February. I obtained the optimum, which was a higher level of sales that implied an additional cash bonus for me. I felt very happy, empowered, and my self-esteem rose high. From that starting point, being a sales person was a nice and also challenging job to me. I got very stressed to fulfil the

monthly goals, and the end of month was a nightmare to me. However, I loved to talk to students and sincerely get involved in motivating them and helping in their learning processes, doing follow ups to check they were working on time, and trying to solve any problem that had to do with the school and their learning process.

Also, I had a female sales colleague; we worked one in front of the other, separated by a glass wall. It was a strange relationship of competitiveness and collaboration that we used to have. But I always had a team work focus, and my family wisdom had taught me that my colleague's goals were as important as mine, in order to live in harmony. We became good friends in the end. Also, there were some didactic sales goals every term. They consisted on obtaining certain turnover from old students who renewed their courses. To me, that was a compulsory goal to fulfil, because it implied an extra payment to all the didactic staff of the centre. Other sales agents did not perceive that goal as so urgent or did not feel that degree of compromise. But I had been part of the didactic staff myself for quite a long time, and I knew how important and motivating was this extra payment to all of my didactic colleagues. Additionally, the didactic staff was always doing a fantastic job, they worked very hard and efficiently, they created a good environment and motivated students. Most of them used to leave the centre speaking fluent English thanks to that excellent didactic team. I sincerely thought that they deserved it, and during my time as a sales agent, the didactic goals were always accomplished.

This commitment with didactic bonus also helped me to have a good relationship with the teaching staff, as in the past there used to be a slight rivalry or feeling that sales and didactic staff were not at the same level. The reason was that the salary of sales agents was varying but used to reach much higher levels than salaries in the didactic positions. And the requirements to become a sales agent were less

demanding in terms of educational background and English skills. In fact, I have a sour memory about that conflict. There was a laboratory teacher who used to be very close to me when I was the secretary and part of the didactic staff, but who almost stopped talking to me when I became a sales agent. I got very sad about it, because I had defended her job position and her work in front of the director and the sales manager quite a few times.

Moving into my personal life, with the high salary I made, I could pay back my loan very quickly and I had the chance to save enough money to fulfil my dream. I wanted to go abroad to help in an NGO. Therefore, in the summer of 2000 I went to India in an organized trip of the Vicent Ferrer Foundation. I did not know anyone from the institution before going. We were there for three weeks, two weeks doing tourism around the main Indian cities, and one week staying at the foundation, learning about their projects and meeting the sponsored children.

It was a very nice experience. During the tourism weeks, we had a historian as a guide, and he explained to us many details about the culture, history, religion and economy of India. He widened our perceptions on what we observed through the windows of the bus. I remember one visit to the hospital of the Vicent Ferrer Foundation. There, they used to practise a tubal ligation to women after having their second child. The personnel at the foundation had previously informed and persuaded them to do so. A medium age woman was staying there with her daughter and her just born grandson. Then, in an indigenous language that the foundation staff translated to me into Spanish, the lady said "why do you come here to help when you are alone and are the ones who have not your own family and are alone?" Another grandmother put a baby girl in my hands. I found very sweet the gesture, but then a staff member of the foundation got angry with the lady and took the baby back to her. Later, that staff

member explained to me that the woman wanted to give me the baby girl for good, to take her with me. The reason was that her daughter had just had two female children and in India, to not have baby boys was terrible for a family, as to marry a girl they need to prepare a very important dowry. Therefore, female children are perceived as an expense and a burden for the family. Conversely, a baby boy brings prestige and power to the family and to the mum and grand mum who gave birth to them. These situations made me reflect a lot for a very long time and raised my awareness on gender issues in India.

When the trip to India finished, I had made clear that I wanted to stay for a longer period in an NGO abroad, but not to come back to that foundation in India. Though I liked the place, to become really helpful there I would have to learn other languages apart from English. Hindi is the official language of India but there are many languages and dialects among the communities that needed help. It would take me at least half a year to learn those languages before I could even start helping. Also, my professional profile was not what they asked for. Additionally, I perceived that people there were very calm and not outgoing, and I would feel comfortable in a more expressive society. All these reasons made me to start thinking about Latin America.

The following year, when I came back from my holidays, things in my job started to change. First, my company opened a new school in Castellón. I remember the director asking me about the convenience of opening that other centre in the same city. I felt surprised and a little overwhelmed by the question. Perhaps it was one of the first times that I was asked for my critical opinion about such an important issue. I felt a lot of responsibility, and I had not even thought about it, because I did not feel myself clever or relevant enough in the company process of making decisions as how to even think on that issue. I answered that it was fine if they had decided to do it. Internally,

my perception was that I had doubts about it, but I did not feel the strength to tell the director and contradict the sales manager. At that time, also a competence English school had opened in Castellón. They offered cheaper courses and we started to have sales problems. My job was becoming tougher.

At the beginning of 2001, I told the director that I wanted to leave because I wanted to travel to Latin America. I was thinking about applying for a position in a Latin American quarter of our English school. However, I was really tired of working by goals, I was more aware about the commercial funds of the company, and I wanted to do something more humanitarian. Additionally, from my time working there I had realized that I wanted to do the same job as my colleagues in the didactic department: to teach my own language. Then, a booklet arrived in my hands; a teacher at the school gave it to me. It was from International House, a school that offered training to become a teacher of Spanish as a foreign language. I liked the idea, it was an intensive course, and their methodology was much applied.

At the same time, I was looking for an NGO in Latin America to volunteer there for some months. I found "Amigos del Perú", but at that time, Perú was quite risky as how to go there, and I would have to always go out with a local person. I did not like the option of not being free to lead my life totally by myself. Finally, a Mexican student from the English school where I worked put me in contact with a foundation: Fundación Santa María del Tepeyac, in Guadalajara, México.

So I made my choice, I contacted the foundation and we arranged that I was going to Guadalajara after the summer. I left Wall Street Institute in June, just before lots of problems arose -in fact, a couple of years later the company had to close-. During July and August, I took the course to become a teacher of Spanish as a foreign language.

Before moving to the next step in my life, I would like to mention a final memory that makes me reflect on the life chances and how easily our perspective can be changed. One day, when I was already in the sales position, I met an English teacher crying in the bathroom. She told me that she was very unhappy working at that English school, because she did not like being a language teacher, her contract was finishing but she did not dare to tell that to the head of studies. Casually, I had just talked to the head of studies one day before and she was feeling bad because the company planned not to renew the contract for this teacher, as the students were not very happy with her classes.

As I had that information, I persuaded the teacher to be brave, and to go immediately and sit in front of the head of studies and tell her that teaching was not her career goal and that she wanted to leave and look for another kind of job. I told the girl that the head of studies was a very close and understanding person, and that she would not get angry with her because of that, I was positive about it. She followed my advice; she did so and left the company.

Some days later, the head of studies told me that she did not have the need to give the bad news to that teacher as she left voluntarily. I got very happy internally, but I never told the head of studies about my conversation with the teacher, as I did not feel it was necessary. I think that I influenced that young English teacher in that way because I had already experienced quite a few processes of selection and job changes by that time. For that reason, I felt empathy with that teacher, and I thought that I would have felt much more empowered and with high self-esteem if it was me who left a job because it was not what I wanted than if I was fired.

My acquaintances' perspective

From that sub stage, I include the answer of a didactic colleague, a sales colleague and Enzo, the male sales manager who later become the director. I worked with them for most of my time at that company.

My sales colleague perceived me as competitive and excellent colleague, nice and discreet, empathetic, calm in the stressful working environment. My didactic colleague adds that I am responsible, professional and patient, able to deal with difficult situations. She also perceives me as empathetic, generous and kind, always willing to help others. They both advise me to continue with the desire and commitment that I put into everything. As a teacher, my didactic colleague advises me to try to understand the student, get into their skin.

Enzo perceived me as a trustful, hard-working, efficient and imaginative person. He considered me discreet, participative and kind, empathetic, able to work well in a team and to adapt to new challenges. He advises me to use my closeness and aptitude to increase my performance. He recalls my promotion from being a secretary and receptionist to a sales person as a very high challenge that I managed to fulfil successfully.

As for the REM approach values, they three consider that I promote all of them. As for the educative system, they highlight the need to include English as essential, to support public education instead of religious or sectarian education. To my colleagues, good professionals in education should be patient, open and willing to learn. Students should be curious and willing to learn, respectful and polite.

My didactic colleague also mentions the lack of motivation of many students because they do not like what is going on inside the classroom, with too many students per classroom, with difficulties to attend special needs and individual characteristics and

learning styles. Also, families should get involved. Educative changes should not depend so much upon politicians, but more upon teachers. A good teacher motivates and worries about each student and makes them feel comfortable in class. Good students are respectful, participate in the classroom and have a positive attitude towards learning.

My learning from that stage and links to the REM approach of Peace Education

My learning from the time working at that international English school was wide and enriching: professionally, I learnt to work with procedures, to get organized and work with goals. Also, I improved my communication skills and I felt empowered to realize how much money I could make for the company, for my colleagues and for myself. I liked the fact that I could work in business but continue being very human. My priority continued to be harmony and having good relationships with everybody. My social life was great and I worked in an intercultural environment, which I loved. I made many good friends that still remain my friends today. It was a flourishing step of my life but with a very clear deadline to me. Also, I had made clear that, at that time, my vocation was to become a language teacher.

Linking this stage with the REM approach of Peace Education, I really thanked the caring way that they treated me in equal and hierarchical relationships at the English school. Despite the bosses being very demanding and we worked with weekly and monthly goals, they always faced things positively and made me recommendations to improve, without any negative words. I keep that learning with me since then and I apply it to all the areas of my life: why should we make people feel bad when we can achieve improvements by exposing challenges and failures in positive and sincere terms, at the time that we focus and work on the potential solutions or options to face

these areas of opportunity? Those positive feelings and attitude are totally convergent with the REM approach of Peace Education, as well as their creative way to face challenges, their empowerment and the team-work focus and worry for positive communication.

However, with the time I also realized about the fact that I was quite naive at that time and I was not totally aware of the excessive business-oriented focus on some of the decisions that were made in that place. In terms of the REM approach of Peace Education, apart from worrying about being an efficient business, more care of students, staff, intercultural positive values, and diffusion of culture could have been promoted. Also, a more balanced distribution of salaries between sales, management and didactic staff would have been fairer.

Finally, I would say that the methodology of that international languages school totally grounds in the Dialogical-Participative paradigm proposed by the REM approach of Peace Education, as it cares about the student, who is always at the center of the learning process, it makes him or her apply their knowledge to practise in a safe and encouraging atmosphere, it empowers it, and all in a creative and fun environment where social equalitarian relationships between teacher and students are promoted in small groups.

3.7. July- August 2001: Graduate intensive course for Teachers of Spanish as a Second Language, International House-Universitat de Barcelona, Barcelona (Spain)

Stage description

As I have previously explained, I had the wish to be able to teach my mother tongues, Spanish and Catalan, just like the native English teachers did in the international English school where I used to work for three years. I loved their active and funny way to teach, I really enjoyed the interaction there was in their classes, and how they built the students' self-esteem in the new language, and we -I include myself because I also used to be a student there- felt encouraged and safe to talk in English without complexes or panic to make mistakes. These English teachers also communicated their positive and empowering attitude towards life in general.

Therefore, I followed my plan: before going to the NGO in Mexico, I took an intensive course for teaching Spanish as a Foreign Language at the International House, in Barcelona. Then, my plan was to try to look for a job as a teacher of Spanish as a foreign language when I arrived at the NGO.

It was quite an expensive training course and, additionally, I had to pay for the trip to Barcelona and a 3-week stay in a flat close to the school. But I had read about the school and they offered just what I wanted. Also, one of my mates at the English school had taken that course and she strongly recommended it. So there I went. I was very enthusiastic and with very high expectations, which were widely fulfilled.

The course consisted on some theoretical-practical lessons that we took in the morning about teaching linguistics, its history, evolution, and updated teaching techniques. Also, I learnt about International House methodology, its groundings and how to apply it to teach grammar, vocabulary, the sociocultural competence, etc. Moreover, they explained to us about group interaction in the classroom and classroom

management. What I loved the most was that the professors, who were excellent professionals, applied their proposed methodology in their theoretical classes, and those classes were very interactive, student-centred, productive and fun. To me, the time flew. I also liked that they had a protocol to follow in each class, with many varied activities and different types of groupings and interactions throughout the class time.

In the afternoon, the school offered very cheap classes to international Spanish students that were taught by the in-training teachers. They offered beginner, intermediate and advanced level. We, the in-training teachers, were one week with each one of the levels. Our role the first day was to observe how the main teacher -our professors in the morning sessions- taught the class. The following days, each one of us had to co-teach one lesson; I think it was about 10-15 minutes of the session. When the lesson finished and the students had left, we, the in-training teachers stayed one more hour with the main teacher and she gave us feedback on how the in-training teacher who presented that day had done. The feedback was very clear and sincere, not hiding or making softer any of the mistakes we made, but also telling us how to solve them and making suggestions for changes to us, and of course, acknowledging our strengths. There was a professor for each level, and I remember that the one for the beginner level was especially tough, and some of us left the feedback session crying. The other professors were less sharp with their comments, I especially remember one of them who was much more positive and encouraging and the feedback sessions with her became a pleasure to me. However, I acknowledge that I learnt a lot from the beginner's tough professor, and I loved her teaching style. She had a lot of energy, she prepared her classes with extreme accuracy, timing control, progress of level, transitions between activities, meaningful and contextualized learning, as well as connection between activities with a very clear and simple objective that she fulfilled every session. Also,

she managed to pay attention to what each student was actually doing and learning at each moment. I have tried to copy many things of that professor in my languages classes afterwards.

The last days of the course, we had to prepare a full lesson working in groups. That part was quite challenging and exhausting, as we were very busy attending the lesson while preparing our participation. In my team, we had a lot of discussion about what to prepare, how to do it, which materials to use, etc. I remember myself sleeping too little and spending all my time of the day, even at lunch time, to work preparing for the lessons. About my relationships with partners, they were very intense because group interaction was an important time of the morning theoretical-practical lessons, and because of the final task in group.

I remember some small discussions in the group activity outside the classroom about what each person was going to do, the lack of participation of one of the members of the group, who seemed to be the most experienced and learned in knowledge. Also, I recall a comment from the eldest in-training student of the course. He was a teacher with many years of experience. We were in a group activity together in the last days of the course. He told me that at the beginning, he agreeded with me in one activity and he perceived me as very bossy. However, after knowing me better, he totally changed his mind and felt happy to work in my group. We also talked about future plans; he was there to motivate himself and to improve his teaching skills. I told him my plans to travel abroad for a long period of time and how scared I was about it, and he said, "if you have already spent more than one month abroad, you were happy and want to repeat it, you do have a travelling spirit and things will go well with you, do not worry".

When the course finished, we had to prepare and hand-in a full didactic unit prepared with the International House methodology. I had some days to do it at home. It

was another challenge, I felt not that much confident or prepared to do it, but I did it, and I passed the course with good marks.

My acquaintance's perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

That intensive course on teaching Spanish gave me the confirmation that the way I wanted to teach was already applied with a lot of success. Also, I felt more confident about changing into the teaching profession, despite still having the feeling that I was just at the beginner level, and that I needed much more training and knowledge to become a good teacher. Additionally, the experience of living in Barcelona for some weeks was nice, despite working most of the time and I almost had not time to visit cultural places. I remember my night visits to the Sagrada Familia, as it was very close to the flat where I stayed. I really loved to go around there and feel the atmosphere of the city at night.

Linking this short stage with the REM approach of Peace Education, I would like to highlight that at the International House I had finally found the active teaching methodology that I wanted to apply in my future teaching career, and it contains the groundings of the Dialogical-Participative paradigm proposed by the REM approach of Peace Education. The applied student-centred focus, the extreme care and promotion of positive group interaction and work, the thoughtful planning of each moment of class to promote meaningful and motivating learning is totally consistent with that focus. Still, after practising that methodology for some years, I find that they had too scheduled protocols on how to time each session, and the transitions that needed to be made, with

in my opinion too many activities with too short time for students to reach deeper interaction and to flow in a more natural way. Therefore, I would suggest combining this International House methodology with some sessions with a more relaxed, less controlled timing.

4. STAGE 4: MOVING TO MEXICO WITH A NEW VOCATION IN LIFE

DATES	STAGE (place)
September 2001- August 2004	Volunteering at the foundation Santa Maria del Tepeyac (Guadalajara, Mexico).
January 2002- January 2003	Teacher of Spanish and Business Spanish as a Foreign language and Spanish Department Coordinator at a foreign languages centre (Guadalajara, Mexico).
January -May 2003	Teacher of Spanish and Business Spanish as a Foreign language at a private Catholic University (Guadalajara, Mexico).
May 2002- June 2004	Teacher of Spanish and Business Spanish as a Foreign to undergraduate and graduate students at university TEC of Monterrey (Guadalajara, Mexico).

This stage of my life includes many and varied experiences that I will subdivide, but I like to consider it as a full complete part of my life that transformed my world vision, personality, priorities, and level of awareness and sensitivity for the rest of my life. It shaped a new more mature and open minded Nuria.

4.1. September-December 2001: My arrival and full-time at the NGO

Stage description

When I sat in the plane during that flight from Barcelona to Mexico, I had the most happy and joyful feeling I had ever had in my life. My thought was: "I could

already die right now, I have accomplished the dream of my life and I am happy". To arrive there, I had had to renounce to my previous job, to save a lot of money, and to leave my family, with quite a strong resistance and emotional pain from my parents and grandmother. I could not believe that I was in that plane with my suitcase and ready to fulfil my dreams. I also felt nervous because I did not know what I was going to find on my destination. The good part was that my Mexican friend was on holiday there at this time and she was going to pick me up at the airport in Mexico DF.

My arrival to Mexico DF was great, my friend was waiting for me and I spent five days with her before moving to Guadalajara. She persuaded me to discover and enjoy Mexico DF a bit before I arrived to the NGO to start volunteering. Those five days were fantastic, she and her friends took me to visit the most relevant touristic attractions at the DF: the National Museum of Anthropology, the Latin-American Tower, Garibaldi square with its mariachis, Xochimilco, the Bellas Artes Museum, Teotihuacan pyramids, the Zocalo and the museum of the Templo Mayor, etc. My preconception about Mexico DF was that of a very polluted, crowded, noisy and dangerous city. After these five days, my perceptions changed completely. I was surprised to not see so many high buildings but low small houses very colourful and nicely decorated. There were many trees in most streets and many parks. I saw colours and warmth all around the places I visited. I perceived a new positive energy in that place.

Also, my friend was about 15 years older than me, and to me it was a life lesson to know her much better and also to learn from her friends. I loved how they faced life, and how some of them had rebuild their life situations from separations, divorces, jobs changes in a positive way, accepting the past without resentment and looking very positively to the wide range of options for the future. Those five days changed my

vision of life for good. I was 27 years old at that particular moment and I was coming with the thought that I was too old for many things, with some complexes and feeling somehow sorry for my bad luck or too focused on my limitations in many areas. I felt regenerated with my friend's enormous generosity investing five days of her holidays on me. Moreover, the closeness and hospitality of her family and friends overwhelmed me. They all gave me much more than I would have ever expected. They took away my distrust and since that moment on, I feel myself a sister of all humanity. Finally, my friend and her friends were yogis and I had the privilege to get introduced to yoga by yoga teachers. Since that moment on, yoga has been always somehow present in my life.

When those five days finished, I flew to Guadalajara. At my arrival at the airport, Carmelita, the director of the foundation and one of the girls working there picked me up. That was also a very welcoming and charming reception. The director was a missionary nun. She was a medium- aged, small woman from Spain. We had talked on the phone, but as soon as we met, we started to talk without stopping. She had been in Colombia and in different parts of Mexico. But some years ago, she left her religious order to start the female children shelters with some supporters living in the area. She explained to me about Guadalajara, the tasks of the foundation, and so on. This NGO was founded to help female children and young teenagers coming from dysfunctional and very poor families. They chose to only work with girls because they considered female children and teenagers were more in need. Also, she was a nun and to her, working with boys would have been more complicated. The girls stayed at the foundation from Monday to Friday, they had a bed, food, and they were taken to the public school, and the carers looked after them afterwards. They helped them with their homework, they taught them healthy habits and positive moral values, they played with

them, took care of them at night, etc. Moreover, the foundation had the support of official social and psychological services from the public institutions of Guadalajara. The incomes of the foundation mainly came from private donations. They also had access to the Food Bank of Guadalajara to obtain much cheaper food.

I remember that one hour first trip from the airport to the foundation. We were travelling in an old van with very few shock absorbers. After maybe half an hour driving on main highway, we started to drive on unpaved roads, until we arrived at the hill where one of the shelters of the foundation was located. I was going to install myself there. That first trip was very significant to me: the cars there were older, the roads smaller, also the houses smaller and again, there were not many high buildings apart from the ones at the commercial city centre of Guadalajara.

The shelter was a large house of two floors, a basement and a first floor. It had a gate and a small outer part outside the house. Then, there was a wide spacious dining room with four large tables with six chairs around each table. It was not a separated space from an also quite large kitchen and a small asphalted yard. At the end of the corridor there was a bedroom where I was going to sleep. On the basement, there was also a small toilet and the director's office. On the first floor, there were the children's bedrooms, a bathroom and a large asphalted yard which some months later would get renovated. That was the shelter for girls from six to nine year old children. They had another shelter with similar distribution for the young teenagers.

During my first weeks at the foundation, I spent each day with the different female employees working there. Each one her functions explained to me: cooking, supplies provider and purchaser, children day care, administrative and accountant, a house responsible for each house, director and, all of them, cleaning staff. The nun had an obsession for cleaning and tidiness. I remember my first day there, the nun sent me

to buy small things with the children, so people in the neighbourhood would know that I was a member of the foundation, and I was there to help. Otherwise, they warned me that a very white and tall foreign girl in that area where everybody was shorter and dark-skinned could be easily robbed or even injured. Also, the Foundation had a patronage. They were a group of mature religious people who helped to constitute the foundation and who organized some events to raise money. However, the income came from many other private donations apart from these events.

During these first days, I aimed at really understanding the situation of the children staying at the foundation as well as their families' realities. For this reason, the nun took me to visit some of the girls at their homes. These visits had a big impact on me. There was for example the case of a girl whose mum had some kind of mental disease. She had four siblings, and all the family lived in a pig pen, where her grandmother used to keep the pigs. It was a small dirty one-room space, where three children slept in one bunk and where they also cooked. The surprising thing was that her grandmother gave proper well built houses to her other "normal" daughters.

Another example was a child whose mum was a prostitute and attended customers in a car while her daughter was inside the car. This child came back one Sunday night to the foundation with a terrible burn in her arm, because she burned herself while she was preparing the food for her younger brother, whilst her mum was drunk in bed. Another case that made a big impression on me was from a mum who explained to me how she had left her husband. They were living far away in the North of the country. They were employees in a big farm and her husband used to get drunk with the owner of the farm. He frequently physically abused her with beatings. One night, he was very drunk and he tried to kill her with a gun in front of their children. She fought with him, took the gun, and left the farm. She came to Guadalajara where she

had a part of her family. There, with her own hands, some bricks and materials that the foundation could provide for her, she built her own house.

Another case that also impacted me was that of a 6-year old child who was autistic, she hardly spoke or related to other children or people. The nun explained to me that when she was a baby, her mum left her closed inside home by herself, while the mum was working hard; this lack of socialization caused her autism. The last example that I want to mention here is from a 6-year old girl. One night, while I was ironing, she came close to me and explained to me how she had been violated by her uncle.

In most of the cases, the girls were accepted at the Foundation because they had not been able to take any place in any public institution from the Instituto Jalisciense de Asistencia Social (IJAS). In other cases it was Carmelita and the personnel at the foundation who studied their cases for admission. Carmelita had been living in the area for more than 10 years with her previous missionary order helping in a charity dining-room for poor children. She got very involved with the society of that area and she wanted to do something else. She used to walk around the neighbourhood observing if there were begging children. Also, many families used to ask for her help.

After getting familiar with everything, I started to realize that I could contribute to the foundation in some different ways: by helping with the fundraising, looking for professional help and professional training for the workers and volunteers at the foundation, helping the foundation to define their mission, goals, organization charts and jobs descriptions. Also, I could help with the marketing area. Additionally, I could be part of the adult school they were just starting for the area. It was specially addressed to the children's families, mainly mothers and grandmothers. I also started teaching some English to the staff members, as I saw an incredible potential to rise funding from United States and Canada. My initial plan was to stay there for three months, but after a

few days there, I realized that I wanted to stay longer and I started to look for a job outside the foundation, as I wanted to help but not to be an additional expense for them. Moreover, I wanted to keep my freedom and independence to continue my professional development. In this way, I perceived I could be more useful to the foundation, as I promoted it and looked for volunteers and any kind of help everywhere I went among medium-class and high-class society.

About my personal relationships, I became a very close friend with all the personnel at the foundation, from Carmelita to all the employees and volunteers. I liked to listen to their worries, problems, wishes, expectations and dreams. And at night, I liked to talk to Carmelita, who shared a room with me, about those issues and how to solve them. She also trusted on me a lot, and explained me her handicaps to keep the doors open each day. I was really impressed with the exhaustive work of each one of the women working there. I still have a profound admiration about the job and humanity of each one of them, and, despite not being very much in contact, I continue to consider them my heartfelt friends.

As a contextualizing anecdote about the historical moment in the world, I remember the 11th of September being at the foundation and watching on the TV the images of the Twin Towers explosion with Carmelita and the children. We all got very worried about the consequences of that. I immediately phoned home telling them that we were not affected. But being far away from home in that situation was strange and worrying to me.

Around one month after my arrival, I found a job outside the foundation teaching some English classes in an academy. It was an informal and not well paid job, but it was a start. I immediately connected with the students and we had a lot of fun. I was very happy to be able to start using the new methodologies and classroom

management strategies that I had learnt at the International House. Despite teaching English instead of Spanish, all my learning was very useful there.

Also, I left my CV at a Languages School that offered English and Spanish for foreigners. The Spanish head of studies was a very young business-oriented alert young man. He really liked my profile and he told me that maybe in January there was a Japanese girl who wanted to enrol on a Business Spanish course and he would contract me for that job. That option was the key to help me to take the decision to come back to Mexico after the Christmas holidays, as I would have a proper job.

I flew back home to spend Christmas holidays with my family. We had a very conflictive time with my mother. When I told her that I was returning to Mexico, she got very upset. I remember that I was preparing coffee in the machine, my mum and I had a big argument and we all forgot about the coffee machine. Then, it suddenly exploded, filling the entire kitchen with coffee. It was a very visual picture of the explosion of emotions and words that was taking place at that moment. All the family remembers very well that day.

Whilst with my mum things went terribly bad, I felt happy and totally fulfilled with what I was doing and the choice I had made. Also my friends and brothers supported me and appreciated my choice as a positive and valuable one.

My acquaintances' perspective

From that stage, I include the vision of the Mexican friend who lives in Spain, the answers of two female Mexican friends who I persuaded to volunteer at the foundation, and finally, the answer of the two main managers in charge of the Foundation, Chela and Carmelita.

As for my friends, the first of them is Cristina, the Mexican friend living in Spain who put me in contact with the NGO Fundación Santa María del Tepeyac (nowadays called Nandy Project). She has seen an evolution in my life, from being in Spain, hard-working, responsible, efficient, caring about people, a bit insecure, and disposed to explore new worlds and cultures, and face obstacles. Then, I become a person totally devoted to humanistic jobs like teaching and volunteering, more self-confident, assertive, with wider personal and professional perspectives, conscious of her limitations and capabilities. She defines me as a cheerful, sociable, adaptable, constant person, who has a positive view of people, takes good care of her relationships with family and friends, and sometimes overloads herself with too many areas of interest. She considers that I have clear values which I respect. To her, I am a very complete woman and a warm human being.

My other Mexican friends, Martha and Tania, they also perceive me as professional and engaged in anything I do, very loyal, reliable, someone who trusts on people around her, always joyful and supportive, warm and close. Also, Martha highlights my respect towards those who think differently to me, always trying to avoid conflict and, if it happens, to try to look for the best solution for all the parts. She sees me as a loving person, especially with children and elderly people.

Martha also perceives that I work on goals that I might adapt to fulfil my final human aim, methodical, tenacious, humble and human. Tania was also my Catalan student and found that I made classes pragmatically, useful and funny, without decreasing on quality. She also highlights that I adapted in harmony, acceptance and closeness with people from all social stages and contexts. Additionally, she mentions once when we went to a trip to Chiapas, she enrolled on it because I gave her confidence, trust and realized about her inner braveness inside herself. She also

highlights my support when she came to Barcelona to start her PhD. She finally mentions my congruence and perseverance, as well as my constant learning to cope with personal and professional new challenges.

My friends also value my empathy with Mexican people, in the problems but also sharing their joyful moments. Additionally, my ability to perceive others' potentialities and letting them know.

Some of their advices to me are to persist in my goals because I still have much potential to unfold, with my perseverance and all the educative methodologies and enriching experiences that I have already acquired. Also, to continue with my spark, daring to learn new things and sharing with others with warmth. As for students, my friends advice to trust in students' capabilities, to take care of my health and to rest, so that I will be able to work from joy. Moreover, they suggest that I continue with my holistic vision of humans and students in particular, as well as with my group dynamics training skills like communication, self-esteem or conflict management.

As for the NGO managers, they agree that I am responsible, prepared and eager to improve and update my skills all the time. Carmelita adds that I am dynamic and creative, tenacious, entrepreneur, joyful, fighter, pushing others to learn, innovative, nonconformist, updated and with vision. She considers that I have evolved becoming more professional, mature and realistic in my personal and professional projects, with clear goals, easier in my social relationships, and firm in my decisions. Carmelita advises me to continue being innovative in the search of new learning useful for future generations as well as how to implement that knowledge, being updated to the social and generational news, and working on enthusing my students to learn. The other manager, Chela, highlights my moral values, honesty and friendliness, always looking

at the positive side of things. She adds that I am a very talented and prepared person who is good at sharing her knowledge.

Carmelita specially recalls when we started the Adults Alphabetization School in the peripheries of Guadalajara. She insists that my contagious enthusiasm, motivation and celebration of each minimal progress were crucial for many of the students who finally got their certificate in primary studies. She highlights my communication skills to reach people from all generations and provide them with useful knowledge for their life.

As for the REM approach values, my Mexican friends and Chela perceive that I promote all of them and add my solidarity towards socially disadvantaged people, as well as my interest for ecology and health. Cristina also sees me as the kind of vanguard conscious woman that our society needs to create a more fair and balanced society. Carmelita coincides that I have promoted all the REM values except conflict transformation, and she adds my positivity and enthusiasm. My friends feel honoured and great joy to be my friend. Carmelita considers that the time we shared was enriching to her. I feel the same towards all of them and I sincerely admire their great job to improve the world where they live, their hospitality and positivism.

Regarding education systems, Carmelita considers that present education does not lead students to think, question or enthuse to study or self-learn, the system is too passive, when it should potentiate personal capabilities of each person. Also, my friend Martha perceives that public education focuses more on content rather than on people, with obsolete structure, with not enough investment in teacher training to update in the use of more experiential and interactive pedagogies. Both Carmelita and Martha suggest that educative reforms should be led by teachers and pedagogues instead of politicians. Martha adds that education in values needs to be prioritized, and parents and

community need to take a more active role. Tania also mentions the need to substitute memorization by autonomous thinking so that students create their own ideas and experiences, with more horizontal structures, empowering students, not only teachers, who should focus on generating learning situations taking into account the complexity of each context. Also, Martha suggests that financial education is needed to become independent adults.

My friend Tania suggests a school where the day starts with a dynamic of group integration in small groups, where conflicts are identified and transformed in time, with space for body exercise for pleasure and not duty, with subjects that teach how to deal with stress, conflicts, emotions, health and ecology. My friend Martha would like to see happy children who grow in a safe and supportive context, they eat healthy food and are aware about it, and finally, they are entrepreneurs, artists, athletes, free to decide about their future.

According to my friends and the NGO managers, good qualities for a teacher are to acknowledge him or herself as a unique human being that, apart from his academic education, is interested in continuing learning as a person in society, who uses its creativity to enhance children and teenagers' curiosity and teach academic contents. He or she loves its work and manages its energy to face the effort it requires. Also, a good teacher has community commitment, is coherent and knows, uses and recommends social, psychological, artistic and other kinds of tools that he or she perceives its students need. Standardized teaching is substituted by teaching according to each child's abilities, interests, and contexts. Children feel comfortable with themselves, motivated and eager to learn and develop their individual and group skills. A good teacher also collaborates with parents and is a guide in all aspects. Other qualities mentioned are vocation, closeness but being able to set limits, with good

communicative skills, without prejudices but open to diversity, disciplined, joyful, competent, self-confident and sociable.

Good qualities for students are to trust their parents and teachers and perceive them as models to imitate. They ideally should be accompanied by responsible adults who help them to become responsible. To enrol in other artistic and physical activities outside the classroom is also advisable. To be respectful, have good social skills and emotional education, as well as to care and respect nature. Also, it is good to be respectful and eager to learn, look for happiness at all the time, but without damaging others. Additionally, each student should take the responsibility for their own learning process, being organized and with initiative, proactive, not only complaining. Other mentioned qualities for students are to be disciplined, joyful, nonconformist, fighter, constant and creative.

Finally, my friend Cristina asserts that in a technological world that evolves so fast, it is an excellent moment to be creative and sociably responsible. Martha concludes that engaged professionals are required for significant progress. Still, Tania feels sorry because political interests limit the needed educative transformation in Mexico. All the interviewees from Mexico value and thank the opportunity to express their points of view in this work.

My learning from that stage and links to the REM approach of Peace Education

As I have already mentioned along the description of that stage, my arrival to Mexico and my time at the foundation transformed and widened my approach and attitude to life. I realized about how young I was, the many chances I had, the willingness and ability I had to help with my knowledge, skills and energy. Additionally, I became aware of the humanity and generosity that arose from the people

I had the privilege to share my life with at that time. I had many life learning experiences and I learnt to love without limits and to be sensitive and empathetic with many other ways of living and understanding the world.

Linking the learning of this stage with the REM approach of Peace Education, my acquaintances and I agree in the need of introducing all the core contents proposed by the REM approach in formal and informal education in Mexico, and to move from the traditional Narrative-contemplative paradigm towards the Dialogical-participative one. My personal learning with the foundation was to really know how was the life of poor and excluded people, mainly female children, girls and adult women. I realised how important is to educate in the ethics of care and to promote equalitarian relationships and opportunities between men and women. In this sense, my opinion is that we need to avoid making men guilty but to empower them to learn and share caring tasks that will make them happier and less abusive with women and children. This opinion would apply for my vision of Mexican but also Spanish societies.

4.2. January 2002-January 2003: My work at an International Languages Centre

Stage description

At my arrival to Guadalajara after Christmas, everyone at the foundation was very happy about my return, and the nun took my ideas about how to improve things there more seriously.

About my job outside the foundation, it was only a part-time job at the beginning. It consisted of an intensive course in Business Spanish with only one student. She was a wonderful and smart girl and, as we were spending many hours together, we become good friends, and her level of Spanish rose very quickly. After that

course, I was offered teaching more classes. The Spanish language courses at that school used to last about one month, and we used to have very few students. I loved to teach beginners, though all levels were great, and the relationship with students was very close. Also, we as teachers had to take students on one-morning trip each week, to show them Guadalajara or the surroundings. It was a very pleasant job to do.

A funny and sweet anecdote comes to my mind from that time. In my classes, I used to do lots of games, and there was a very joyful atmosphere, as I learnt at International House. Once, I had in my beginner class a retired Canadian man. I remember that he looked very serious and formal, but when I explained the prepositions, we were using mimes to explain the concepts of up, "arriba" and down, "abajo". He got up from his chair and hid under the table. Then I truly understood how a trustful warm atmosphere could help people to feel free and be creative to express themselves.

Curiously, later I organized an activity to go to the cinema with my Spanish group of students and some Mexican friends. It was in our free time, because some of the students asked me to do so. Despite all Mexican friends told me that "they were going to do all their best to come", only that Canadian student and his wife came. Later I learnt that that expression is a very polite way to tell you that they are probably not coming. It connects with the Mexican cultural pattern of avoiding using negative words. As we were only the three of us, we decided not to go to the cinema. Instead, we went for dinner in a restaurant and we chatted for hours. We became very good friends, and when I told them about my volunteering at the foundation, they decided to visit it. Since then on, they helped the foundation with money and other support actions.

My friendship with this Canadian couple continued in time. Casually, almost two years later, I had the opportunity to ask for a scholarship to study a Masters Degree

at the University of Alberta in Edmonton. It was the city where this couple lived. As soon as they learnt about it, they invited me with a plane ticket and a place to stay for one week in Edmonton, to check if I liked the place and if I wanted to stay there or not. Therefore, I went to Edmonton for one week with all the expenses covered and I really liked it. Two years later, as I will explain in the following stages, I decided to take the opportunity of the scholarship and the daughter of my Canadian friends rented me her basement for a low price, in order to live for the two years that the Masters program lasted. During that time, I sometimes I babysat their child. I could not feel more thankful to have met this family! All these coincidences made me trust even more in the good things and opportunities that life has to offer to each person!

Another nice example of how I made good friends teaching Spanish was the case of a student from Russia. She had got married one year ago to a Mexican surgeon, but they talked in English between them, and he was the only person that she had talked to in all that year. The first day when I met her, she told me about her wedding, and I realized how important that event was in her life. I asked her to come next day with her wedding photos. Surprisingly, we - all the class - were speaking Spanish. She felt confident and she never again talked to me in English. Her progress was incredibly fast and she was such a perfectionist, that in some months she was able to correct small mistakes of punctuation or accents that I might make. She was by far my best student. Nowadays, she is a Spanish-Russian and English-Russian translator.

An additional example of my teaching experiences was the one with a female student from United States. She was in my advanced class. Some months later, she came back to Guadalajara and became my colleague as an English teacher at the international languages center. We later become very good friends and shared a house. She gave me wonderful feedback on my teaching practices: at the beginning, she said

that I did not allow her to talk, and I remember in one of the classes, she was telling me almost screaming: “please, allow me to finish my sentences, don’t finish them for me”. And I was thinking that I was doing so well because I prepared a lot my classes...But I had forgotten to be patient and to listen...During my time sharing a big flat with her and some medium class Mexican males, I also learnt many things from her organizing skills and her strong personality, how assertive she was and how quickly and self-confident she acted when taking decisions. From these boys, I learnt about how different was their life compared from the life of the girls working at the foundation in the same city.

Another interesting adventure on that time was a trip that I made with some friends during the Eastern holidays. I only had four days free, and I was very interested in meeting indigenous people and learning about their way of living. Then, we organized a trip to follow a group of “huicholes”, native indigenous people, in their tradition of a pilgrimage to visit their ancestors in the desert of San Luis Potosi and made celebration dances while eating “peyote”, a hallucinogenic cactus. We took a very expensive but comfortable bus, as there were no trains there, and we started our trip. Our guide was a boy from Madrid who had been in Mexico for quite a while in a scholarship. He told us about the fire the indigenous made. We followed them, but it was not polite to join them, as we had to respect their privacy. I remember ourselves walking for many hours under the sun, climbing mountains and from there, we saw incredible views in the desert and I felt a great sensation of freedom, fulness and at one with nature. Also I remember that one of the friends in the trip got hurt and we took care of her but continued the pilgrimage. Another not so pleasant memory from that trip also comes to my mind. We used to sleep in the desert without a tent, but only with a sleeping bag. I was not used to that. I remember one night in the middle of the dessert that the boy from Madrid said: "this is a good place to sleep; there is not cactus or any

grass here". Next morning, he told us that it was a snake nest. I am terribly scared of snakes; they are one of my worst phobias. I got very upset at that moment. Then the trip continued, I was not feeling comfortable with that guide, but we had not other choice than to follow him as we were in the middle of nowhere. The rest of the friends on the trip were very nice and friendly. There was a very funny Italian boy who made us laugh and the trip was more pleasant.

Going back to my job, I was working part-time for about a year and I moved from living in the foundation to a rented room in the centre of Guadalajara, a ten minute walk far from my job. It is the flat that I previously mentioned. I continued going to the foundation to sleep there two nights per week, to help take care of the children at the night shift, and to teach at the adult school. Additionally, I continued helping with fundraising and looking for external volunteers.

After that year as a part-time Spanish teacher, the head of studies of the Spanish department received a job offer at the United States Consulate of Guadalajara. And he proposed me as his substitute. I was very happy, but also felt sorry because there were teachers who had been longer in the school. However, no one of them had a management profile or even an interest, and they rejected the position. I quickly learnt how to do his job and, at the same time, I continued to teach some of the classes. It was not a very busy job because there were not many Spanish students, and it was a full-time job, though comparatively, I was making better money being only a part-time teacher, and I had less free time now to help at the foundation. Still, I found the time to organize fundraising concerts where lots of people I had met with my job would come.

I was happy and enthusiastic about the opportunities that there were in promoting the Spanish program in that school. Recalling my marketing classes, I developed a potential marketing plan to reach more new Spanish students. Also, I found

that the Spanish teachers had not any training in teaching to foreigners. They had mainly been prepared to teach content Spanish lessons and some students had complained about some of the teachers' methodologies. Then, I decided to organize training for the staff and I got in touch with a professor at the Public University of Guadalajara who was thinking about doing that kind of training. However, she was mainly focused in teaching grammar through text deconstruction-construction, while I was worried about classroom management and in-class teaching techniques for a communicative approach. She suggested that she could offer the course open to all the public with a low price and the teachers at the school would not pay for it. It was a great success and there we discovered a potential market of Mexican young people who saw an opportunity to travel and work abroad teaching their own language.

As it was so successful, we decided to repeat the course. But this time the school wanted to raise the price four times, and the professor I had contracted was not willing to work with expensive prices as she wanted it to be accessible to everybody. At the same time, I had made a proposal to the school director to promote the Spanish department and I asked for a salary raise. She laughed in my face. And there were other organizational issues that made me not feel happy in that place. Then, the professor that I had contracted suggested that we could become partners and create our own school and our own training courses for Spanish teachers. She made me feel in a hurry and I was very burnt out at that moment, so I accepted her proposal and I left the school.

That was a too quick, not well prepared way of leaving the school and I regretted for a long time doing things that way, as it was not my style. Maybe for this reason, my project with this professor did not work well, and in the following months my income went down. This professor had helped me to get a job at the catholic private university. But it was only for some hours, and it was not enough to pay my rent.

Nevertheless, despite my end in that languages school not being a happy one, I think that it was a necessary step to me to continue growing professionally and it was the first time that I had such a strong rejection reaction in front of someone who did not respect or value myself and my job, as that director did. Some months later, when things got more stable again in my life, I met the director and I apologized about the way I quit. She explained me that there had been a complete mess in the company, with many members of the staff leaving or being fired, with serious accountancy and financial embezzlements. She told me that my quick quit was a minor and insignificant problem compared to what she had had to face afterwards. Very soon after, that director left her position to a very valuable member of the staff. In fact, he was the first Mexican to run the school and my colleagues there told me that things turned much better with his leadership. To have this information about the denouement of the school after I left helped me to contextualize and stop feeling guilty.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

My learning from that experience was wide. Professionally, I was able to successfully apply my learning from the International House training, and I confirmed that I was passionate with the job of teaching. Also, my self-confidence improved as I felt myself a good professional. During my time as Administrative Manager running the Spanish Department, my learning was also wide and it also helped me to put in practice some of my knowledge acquired with the Business Administration degree and some of the skills I had learnt in my previous jobs in business. However, now that I can

see things with perspective, I realize that I was not totally aware of my reality and the actual options on that time, and that I made too ambitious marketing plans.

Linking this learning with the REM approach of Peace Education, I can see in this work experience the relevance of the educative paradigms that are applied. On the one part, I can see how to apply the Dialogical-participative paradigm led me to teach motivating, meaningful and joyful classes that built confidence and excellent social relationship among students and between them and me, with equalitarian, caring interactions. I also realized that I was still not proficient in the application of this paradigm and I tended to over-control and sometimes the teacher-centred style came back at certain moments of my lessons. Also, I realized about similar tendencies in the other Spanish teachers and I worked to readdress that situation promoting training among all of us in new methodologies that followed the Dialogical-participative paradigm.

Additionally, I learnt that the Narrative-contemplative paradigm in which I had been educated had prevented me from learning some skills that would have been very useful to face the challenges of this stage, like being assertive to defend my interests and asking for recognition. Also, this traditional paradigm did not train me to make mature processes of decision. Still, with the perspective of time, I thank the fact that I felt empowered enough to stop living in the situations that created me inner trouble, as many co-workers around me were feeling the same way and they had stayed in that situation for ages.

4.3. November 2002- October 2003: Trying to start a new Spanish school

Stage description

When the Spanish language professor that I mentioned before proposed me to start our own Languages School to teach foreign students Spanish language and to train young Mexican graduates to become future Spanish teachers, I felt as if she was reading my thoughts. It was my dream and she was offering it to me. Also, she was very self-confident and persuasive, I trusted in her knowledge and university background as a warranty. However, her impulsive proposal to quit in a hurry from my job at the foreign languages centre made me feel uncomfortable. Unfortunately, I was more emotional than rational at that moment after feeling hurt by the contempt of the director, and my new partner pressed me to act quickly. However, she was a very changeable person. I remember that the day I had just told that I was leaving the company, she told me, "maybe you can wait and leave at a slower path". It was the first time I felt distrust towards her. That same week, we went to a Notary to set the statutes of our language school. From that moment on, we had many mismatches: First, we started to look for a place to teach our classes, and we found a nice place, well located, but not very reliable and we had to pay them an important rent. We stayed there some weeks. Then, we found a more reliable place where we could rent the classrooms per hours but it was very expensive. We moved there for one month or so. Finally, my partner had found a small cheap flat to rent, which was beautiful to teach small classes in an alternative way as we wanted, but it was far away from the centre, almost an hour by bus. We had very few students and despite not liking the location, we finally moved there because if not, I was losing money instead of making it. Fortunately, our students were very loyal and continued attending our classes.

My partner kept her full-time job at the university and I was full time trying to start the school, arrange all paperwork, doing promotion and marketing tasks, and teaching most of the Spanish classes to the foreign students. She used to teach most of the classes to train Spanish language teachers. She was a very creative and intelligent person, but she also was very nervous and stressed. She used to come very few times to the school, and we could never plan or make arrangements in advance in the way I wanted. Also, we offered many small courses that we did not properly promote and they were a failure. I acknowledge it was my initiative and that I was not very conscious on how the market of that kind of teaching worked. I was feeling weaker and weaker as the days went by. It was taking me an enormous effort to do things, and I had to spend more than two hours on the bus to arrive at the language school.

At that time, the previous Head of Studies who helped me to get promoted in my previous job contacted me. He arranged a meeting with the Vice-consul of the American Consulate to create a Spanish program. He offered that opportunity just to me, but I decided to share it with my partner, as to me it was the fair thing to do. It granted us enough income to run the school. And now seen with perspective, I can see that it was a big mistake, as my partner continued keeping her own professional projects apart from me but I offered her this opportunity and she took control of it. She started setting rules, asking for a lot of money, with sometimes a negative attitude towards our “Gringo” customers. Also, she insisted that some of our in-training students taught the lessons to the American students, and she imposed that on me, despite my insisting that it was not financially possible for us, as my income was very low and we could not afford to pay someone else to teach the classes that I could teach.

Also, she proposed who was going to teach and when I looked for a friend of mine to substitute me in some of my sessions, she got very upset because I did not ask

for her permission, when she had exactly done the same thing to me. I must acknowledge that I was not doing all what we agreed that I was going to do about promotion and paper work, but I did not find the energy inside myself to do so and I realized that I did not like to do that job all by myself, without her collaboration, especially because we had very different points of view in many issues.

I was starting to be aware that I could not continue very long with that situation, and it was terrible to me because to build my own Spanish language school, teaching foreign students and training teachers with these new methodologies was my dream and I felt that I had failed. I was very depressed and I extended that feeling to all parts of my life. I was going less frequently to the foundation to help, I was always very tired, and I started having problems with my roommates, as I had stopped being an outgoing and party girl and I had become a silent non-sociable person. Also, I had to move to a smaller room in the same house because it was cheaper and my income had gone down.

Then, a friend of mine advised me to go to a psychologist. She recommended me one. He was quite a strange man. He explained me that he had been a street child. He could not understand what my problem was. From his point of view I had many assets in my life and many opportunities. I remember he told me about some therapy that they applied to rich people making them eat faeces to realize how fortunate they were. I really did not like his way of facing my worries. However he gave me a very practical advice that I followed: " why don't you look for a new job outside your present job?" I remembered then that at my arrival to Mexico, I had applied for a job at the Tec of Monterrey, another private but secular university which had a program of Spanish for Foreign students. At that time, they had all their positions covered but they got very interested in my Business and Spanish profile. So, I decided to call them again, and,

surprisingly, they had an available position for that summer and they directly contracted me.

My acquaintances' perspective

This stage was specially shared by Martha, one of the friends who shared the flat with me some months of this stage. Her perspective has already been included when talking about my stage at the NGO Santa María del Tepeyac.

My learning from that stage and links to the REM approach of Peace Education

My learning from trying to create a new school with a partner was a challenging one, but very useful for my life. I learnt not to trust in a person to that level to become a partner in a business when I had just met them. Also, I learnt not to trust so much in the self-confidence and knowledge of others but more in my own competences. Another lesson was to never make important decisions in an impulsive way and under pressure. Finally, not to start a business without a well-planned business plan that has been analyzed by different experts with experience in the concrete field of the business and taking into account financial and legal issues.

Moreover, I learnt to be stronger and stand up after a failure, to change my way of thinking and to adapt to the context and look for new options for me. I learnt to prioritize being physically and mentally healthy to my ambitious professional goals of running my own business.

Linking the learning of this stage with the REM approach of Peace Education, I consider, as I already introduced in the previous stage that my education in a Narrative-contemplative paradigm had not prepared me well enough to face the challenges of this stage. My excessive ambition and my lack of awareness of the reality that I was facing, together with my accelerated, impulsive and impressionable character led me to focus

too much on my dreams without paying attention to the time and necessary requirement to successfully reach them. However, I must acknowledge that despite this lack of maturity, the training that I had from a demanding and competitive educative system also had made me strong enough to not totally surrender.

As a counterpart, the lessons that I taught to the Spanish students at that time were very adapted and meaningful and their level of Spanish rose at an incredible speed, at the time that the group social interaction was very positive and transformative to all the implied parts. This helps me to confirm that the use of the Dialogical-participative paradigm proposed by the REM approach of Peace Education was working very well in my lessons.

Finally, I reflect on the way that I finally went out from that failure in my life, and I associate the process with the content values suggested by the REM approach of resilience and creativity to face challenge. These positive values worked out for me, despite I also must acknowledge that I was not skilful enough in using the creativity and positive attitude to manage conflict and I lived many sad moments.

4.4. January-December 2003: Working for the American Consulate in Guadalajara

Stage description

I already introduced my experience working for the American Consulate in Guadalajara in the previous sub-stage. I just will add that we had a beginner, an intermediate and an advanced group of Spanish language learners. They were small groups and we taught them very practical and applied Spanish. They enjoyed mixing with the very few students that we had at our school and their progress was quick in the language but also in a deeper intercultural understanding of the Mexican culture.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

I just would like to add here that I enjoyed meeting people and making friends from United States, their values and way of living. I liked their positive and empowering way of seeing any questions and problems. Also, they did not judge nor talk bad about anyone, but focused on the facts. Additionally, I learnt professionalism and planning skills from the US Vice-consul. To attend some of their parties with a starting and ending time was a very enriching cultural experience to me. Also, I enjoyed observing closer how my American friends educated their children, in a more responsible but less close way, promoting the self-confidence and independence of their children. Additionally, I learnt about how they managed separations and divorces in a rational and mature way. Finally, I did not like their distance to the Mexican society in general. More specifically, a few of these American students felt different, like with more rights just because of the fact of being American.

Linking these learning with the REM approach of Peace Education, my intercultural awareness raised with this close contact to North American students. The positive attitude, their focus on facts and not people to face conflict, their way to raise empowered independent children, their rational way to face troubles without emotional pain were some of the REM approach core contents that I learnt from the American people whom I interacted with. As a counterpart, the lack of empathy of some of them towards Mexican people and culture, and certain hierarchical perception of people because of their origin contradicted the REM approach values.

4.5. January 2003- August 2004: My part-time job at a private catholic university

Stage description

Thanks to my partner at the Spanish language school, I got a part-time job as a Spanish Instructor at a catholic private University. Teaching at that university was very helpful to me during the time my income was very scarce. It paid a not bad salary. They were quite demanding about our moral and religious values and life style. Also, their manuals had some contents that guided these preferences. However, once inside the classroom, it was a very pleasant place to teach, with small and medium-size groups and international students from Europe, United States and Canada. Also, I had the chance to create a Business Spanish program and to teach a training session on classroom management to the Spanish professors at that university. I really enjoyed and was grateful for those opportunities, and despite the environment at the university being very serious and formal, I always felt welcome and supported.

Also, they offered me private-tutoring lessons with businessmen from United States. I remember one of them living in Puerta Del Hierro, a luxury resort closed with high fences and a Guard at the entrance. With that job, I had the chance to really experience and observe the social differences in that society. I was astonished to see how many people entered there to work as service employees for that rich community. They were dark skinned people and travelled using the public transportation, a service that I also used at that time, being always the whitest person in the bus.

My acquaintances' perspective

Again, Martha was sharing a flat with me when I was working at that university and her perspective has already been explained before when talking about the NGO.

My learning from that stage and links to the REM approach of Peace Education

I found challenging to work in a religious university which limited our academic freedom about the contents we taught. However, I did not have problems to adapt and to still preserve my own perspective on the main issues in life when teaching, thanks to my methodologies and closeness to the students. Also, they always felt confident and safe to express their opinions and feelings in my classes. These limitations persuaded me even more about my idea that I wanted to focus on transversal aspects of teaching that would be rarely be banned at any educative institution and could help to transform society. The way I taught, the techniques, classroom management skills, the way to communicate, to organize the classes, to distribute the space, to democratically distribute the time of active participation in the session were some of the key issues on which I wanted to focus.

Linking this learning to the REM approach of Peace Education, I can see now with the perspective of time that I already had very clear ideas about promoting the Dialogical-participative paradigm suggested by the REM approach, despite not even knowing about its existence.

4.6. May 2003- July 2004: My full-time job at the Tec of Monterrey

Stage description

As I previously mentioned, when I decided to leave my partnership at the Spanish language school, I called the Tec of Monterrey and they immediately offered me a position to teach Spanish and Business Spanish. My job at the Tec of Monterrey implied to multiply my income. At a certain point, I was making as much money as I made in Spain in the best well-paid positions I had worked in. This new job allowed me

to move from the house I was staying. I rented a shared apartment with a friend of a friend. Very soon we become good friends. The flat was located in Arboledas, a very nice area of Guadalajara, plenty of trees and with a beautiful park close to it. Also, the flat was charming and quite spacious for two people.

I still continued teaching to the groups that I had a compromise with at the Spanish language school I had started with my partner, as well as teaching a course at the catholic private university. Finally, I had to give them up because it was overwhelming to me. That was another lesson of life.

The Tec of Monterrey was a beautiful private university. There was a very spacious place where we as professors could prepare our classes, arrange meetings, work with modern computers, have lunch, etc. We were about 25 or 30 professors from different disciplines who shared that space. The working atmosphere was warm and quite positive in general. I remember a comment from a partner at my arrival: "Are you a 'Gachupina'?" he asked. "Maybe, I do not know what that word means", I answered. Then he explained me that Spanish conquerors who arrived in Mexico were called "gachupines" because they used to wear some shoes called "gachupines", which were pointy and sharp at their front. They used to ride their horses and to kick the indigenous slaves with these shoes. I felt very sorry to listen to that story.

He insinuated that I might also come there to conquer and take advantage of Mexican people again. I, very touched, answered that I had came there to help, and that, in fact, I always wanted to be a volunteer, and I decided to come to Latin-America because I felt that, as a Spanish person, I had a kind of cultural depth with Latin-American people and that my ancestors were in part responsible for the poverty and inequalities of the New Continent. Many other teachers were also listening to that conversation. I think that they liked my answer and very soon this curious teacher and

many others become good friends of mine. I loved to listen to them and the wide range of knowledge they had about Mexican history and politics. Sometimes, I had to make a huge effort to keep myself apart from their chatting in order to prepare my lessons.

I also remember that particular nosey colleague having some funny but heated discussions with another professor. The first one used to teach Physics at the time that he was also studying a degree in Philosophy at a Jesuits University. The other professor was from Peru, he had a double background in Law and Crafts and he was teaching Crafts courses. I remember that on a particular occasion, they invited me and other Spanish instructors to listen to one of their arranged discussions. They booked a tutoring room for certain time, and they discussed in a pre-set manner. Each one could talk two minutes without being interrupted by the other and then they changed shifts. I really laughed with that discussion. They had very strong and radically opposed points of view on current issues and how to solve them. They tended to raise their voice and overlap each other constantly, but that day they could hear each other. However, none of them moved a millimetre from his starting position and there was not an agreement at any point when I left after ten or fifteen minutes listening to them.

Regarding teaching conditions, that university had very high quality standards, groups of 25 students or less, very well equipped classrooms and updated training courses for teachers on teaching methodologies and skills. We as professors and instructors could freely access these courses. About our teaching, content programs were provided to us and we had to prepare our individual lessons and tests. I liked the focus of that university on the way we taught. Some of my partners complained that there was not much research in that University, but at that point, I felt that they were right trying to make us the best instructors or professors we could be. What I did not like that much was that, as each student was paying a lot of money, he or she could go

and complain to our supervisors and we might even get fired. I liked that students were listened to, but I disliked that so much power was put in the hands of each one of the students.

Getting that job had been like an unreachable dream made true to me: I did not even know that without having a doctorate, I could teach at university level. And I was working at the best paid university of Guadalajara. I started teaching Beginner and Intermediate Spanish language to foreigners. The Spanish department was a very collaborative and coordinated one and I learnt about their teaching methodologies, techniques and also many new contents about teaching Spanish. For example, I remember a writing class where we asked students to write their own diary. I was amazed about their progress, how they improved and experienced meaningful learning week by week.

After the summer, I was offered winter sessions to teach "Analysis of the Information", a very interesting content subject of the Degree of Communication. It was an overwhelming challenge to me because I had never studied the contents of that course in my background studies, and the level was quite high. Moreover, at that point I was still finishing with my labour commitments at the Spanish language school with my partner and I almost had no time to prepare. Also, I had some lessons at the private catholic university and continued helping at the foundation on the Adult Alfabetization School on Friday evening. I used to get up at 5 a.m. in the morning as I did not have a car and buses were very slow and I had to make a long trip to the universities.

Being in that situation, I spent time preparing my lessons, but their quality got reduced, I remember one student asking me why they always worked in teams of five, as if I only organized a repetitive routine and did not prepare my lessons. I was scared at that comment because of the power my partners told me that a student could have.

Later, I discovered that he felt upset because in one of the games that I used to start my lessons, he felt himself ridiculed and then he started to dislike me. However, I took his comment very seriously, I saw my job at risk, and I decided to end my lessons with my partner and end our association.

That decision was an enormous relief to me. Also, thinking about this experience and the comments from some of my Mexican friends - who also wanted to apply to work at the TEC but who were not accepted - I become more conscious with that situation that there was certain "malinchismo" that had benefited me. They had offered me a content course in an area that I was not an expert in, without even having a master's degree or a doctorate, because they had the perception, maybe grounded on their previous experiences, that foreign educative systems from Western countries were better than the Mexican system of education.

Nevertheless, by that time, I had saved enough money to buy a very cheap old ninth hand car, so I could sleep a bit more and not to spend three or four hours a day on many different buses.

Then, I was offered the chance to coordinate the creation of the programming and contents for the Business Spanish courses that the Tec of Monterrey was going to offer next summer. I was very happy with that opportunity. We had to prepare basic, intermediate and advanced levels for MBA students coming from a North-American university. But again, I made an important mistake. I was so willing to do things that, as I was supposed to be the expert in business and all the teachers were very busy, I volunteered myself to prepare all the programs. I had bought some Business Spanish books for non-native speakers in Spain and I had plenty of ideas. The question was that I again got overwhelmed with such an ambitious task.

I still remember the program coordinator telling me: “this has been your mistake to want to do more than you can or you should do, and also, it has been a mistake on your partners’ part allowing you to do so”. This was another important lesson of modesty and wisdom for my life. Also, I realized that as the other teachers who were going to teach the business courses had not got a business background, they were neither ready nor willing to teach such in-depth contents on business and finances or proposing business projects. Conversely, they tended to come back to the contents and methodologies they already were familiar to.

Finally, with the help of the coordinator, we all solved the problem together as the programming had been arranged with a lot of anticipation and everything went well. I could teach with my applied methodology, business plans projects and oral presentations. The students worked incredibly well and they prepared outstanding jobs. The other teachers took what suited them from my proposals and designed their own courses and they also ended up being very happy with their results.

During my time working at the Tec, I continued being very committed volunteering at the Foundation and I wanted to help as much as possible. I talked about the foundation and its needs to my foreign students, and some of them asked me to arrange a visit to there as part of their extracurricular activities. We did arrange that visit once, and they liked it that much that it became a regular visit for future foreign groups. Foreign students really loved to have the chance to see the nice and touristic parts of Guadalajara and Jalisco, but also the more authentic ones. Some examples of touristic excursions were to a crafts town called Tlaquepaque where they could listen to the mariachi in a cantina called The Parian or an indigenous museum and a beautiful cathedral in a town called Zapopan. Guadalajara's cathedral and the city centre, the San Juan de Dios Market was a third visit that they also loved. However, they also loved to

see the poor and excluded neighbourhood and to have the chance to spend some time playing with the children at the foundation. The students practised their Spanish while learning about the reality and the way of living of modest Mexican people. I especially remember a group of very young Japanese students. They had a beginner level of Spanish, but their communication with the children, showing them their cameras, and teaching them how to do origami was incredible. The faces of all of them were full of love, light and happiness; I will always keep that in my memory.

Nevertheless, I wanted to help more at the foundation and its director, Carmelita, was persuaded that they needed to professionalize and also to improve their communication with the society. Then, I met the responsible of Social Services programs at the Tec of Monterrey. I had heard that students had to fulfil certain hours at a social institution to complete their degrees. Therefore, I wanted to enrol my small foundation in those programs so they could receive the help of university students there. The responsible person was a wonderful woman. We immediately become good friends and very soon students from the Tec of Monterrey started to complete their social work there. Some of them improved the webpage of the foundation; others helped with the children homework, others participated as teachers at the Adult Alphabetization School. The program worked well for a certain period of time, while I was living in Mexico.

Also, I remember a funny detail when I first met the Social Services person responsible. She said among laughs: "it is you the crazy girl who has taken our most appreciated Japanese students into that dangerous neighbourhood where our expensive bus could scarcely enter and the bus driver was scared to be robbed or attacked. Only a foreign crazy person like you would have been allowed to do it, no Mexican professor or member of the staff would have dared to do it". These comments made me more aware on why I was so successful at obtaining the collaboration of many rich or

influential Mexican people in Guadalajara. They felt guilty and a bit ashamed that a foreign person from a richer country had to come to help their poor people while they were living very well and were not so involved in helping their own people.

Moving to the leisure time, during these days, I was able to organize a holiday trip to Chiapas with Carmelita, the nun, and some of my friends inside and outside the foundation. I really wanted to have the experience of spending some days in an indigenous community and there was a friend who had been in Chiapas in a religious order, living in a community for a long time. He was willing to be our guide. We rented a minibus and after a long preparation, we went there. We spent many hours in the bus, but it was worth it. When we arrived at the indigenous community, there were some last kilometres that the minibus was not able to enter and we had to take our things and walk. It was a funny anecdote that a Coca-Cola vending machine had been able to arrive, though.

The indigenous people were waiting for us, they were welcoming and charming, especially because we travelled with our ex-missionary friend and they trusted him. My memories from that stay are great, I remember the women teaching us to make corn Mexican "tortillas", following all the full process. Also, I recall myself walking to a waterfall and having a bath in the river close to the community.

It was also interesting that there was almost nothing there. They lived from their own crops, and the little money they made was from selling eggs and a part of their harvest. They used that little money to buy a few things or food, but their diet was mainly based on corn tortillas and beans ("frijoles").

Also, there was a new Evangelist church that was competing with the Catholic community that had traditionally worked with the community. For example, the Catholic missionaries had built and started the school at the indigenous settlement. I did

not understand the language and could not comprehend very well what was going on, but our ex-missionary friend told us that the Evangelist church was persuading people not to take the children to that school, but did not offer another one. The leaders of the community were worried about the bad values, manipulation and abuse that that Evangelist church was bringing to the community. I did never reach to learn the other point of view, but to me it was very sad that a small community, very close to the nature, with those traditions, had such a conflict due to external people who "trying to help", ended with the peace of the community.

Also, during that trip, we had a small conflict among the members of the trip. Most friends from the foundation wanted to visit the Pyramids in Palenque and only to stay two days in the indigenous community. Conversely, I did want to stay there longer with the indigenous people. I had said that in advance, before leaving, I had been the one promoting the trip and we had arranged the trip that way. But half way through it, they told me about their sincere interests.

I felt betrayed and I became very upset. The nun, who also wanted the most touristic option, told me that we had to solve that conflict and we arranged a meeting. I had a strong position of anger but ready to accept their imposition. But she found a creative option: the ones who preferred to extend our time with the indigenous people could stay longer, while the rest would go to visit the touristic sites. In three days they would come back to pick us up. It was an excellent solution. This was a lesson to me on conflict resolution, respecting everybody's wishes and renouncing keeping my own position and being only proud but not flexible nor assertive.

After being with the indigenous community, we travelled to San Cristobal de las Casas, a very touristic town where the conflict with guerrillas had been very present some years ago. My colleagues at the university had explained me the historical

background of the conflict. We did not see weapons but we went to a market where my Mexican friends told me they could see the presence of people hiding weapons. Just in case, Carmelita and I walked very close to the group all the time, as it was more dangerous for a foreigner to go by herself in that area. The trip ended very well and it was a very enriching experience for all of us.

Going back to my classes at the Tec, during one of the courses to Canadian Spanish teachers, I became a good friend with one of them, and I told her that I felt that I was enjoying teaching at university level but that I had not a high enough level of studies and I was thinking about starting my PhD in Peace Studies and going back to Spain to do it. She told me that I was an excellent instructor and encouraged me to ask for a grant to study a Masters Degree at the University of Alberta, the place where she came from. There was a requisite of high level of English and I had it. Moreover, although I was applying for an Applied Linguistics program I did not need to have a Linguistics profile because I had enough teaching experience, only to have a university degree was a mandatory requirement. I was accepted to that program for the next year. I received this news like a success and another incredibly wonderful present of life to me. But at the same time, it generated in me a lot of stressful feelings, as I had already been away from home three years, my grandmother was very old and ill and I was feeling the need to stay for a time in Spain.

At the same time, to leave Mexico for good was one of the hardest decisions I have ever made. I was very happy there. I loved its people, its culture, its closeness and joy, and I had made friends that had become my family there. Still today I feel myself Mexican, I love the country and I miss it many times. But I made my choice because I was determined to create my own family and I had not met any Mexican man who seemed to me as willing to share his life with a woman in equal conditions.

“Machismo” (maleness) was very present, in a lesser extent at the university, but still very integrated among many academic men and women.

Also, another aspect that motivated my decision was my observation on Carmelita’s life. At that time, she was suffering from being far away from Spain while her mum was getting very old and was not very well looked after. I really could feel her pain in my heart and I realized that I could not tolerate that pain in the midterm or long term future. Moreover, as I already mentioned, my grandmother was very old and ill and I felt the need to be closer to her for a while. Additionally, I was missing my family.

Then, I was almost going to forego the grant at the University of Alberta when they told me that I had the option to postpone it for one academic year. It was perfect to me, because I really wished to improve my English and the opportunity to study a Masters degree in Canada went beyond any of my dreams or expectations. Also, as I explained before, the Canadian friends that I met in my previous job invited me to visit Edmonton for one week. I went and I liked the place.

Regarding that one-week trip, I was so used to be accompanied by friends in every trip in Mexico that I almost did not dare to go out in Edmonton during that week. There, everybody was very busy and had no time for me. Moreover, I was expected to be autonomous, check the maps and the tourist information offices by myself to explore the city. It was another cultural change that I had to face. I loved the challenge it was going to be studying and working there, however, I felt in my heart that I was not going to feel the same way as I felt in Mexico.

My acquaintances’ perspective

From my time at the Tec of Monterrey, I collected the answer of two colleague professors: Meli, who worked at the same department of Spanish for Foreigners, and

Javier Zapata, who was a Physics teacher who shared with me the wide work space of the professors' room. As I already mentioned, we become good friends and spend joyful times talking and discussing about our different worldviews and opinions.

My friend Meli perceives me as a passionate and empathetic teacher who cared for the emotional and even physical wellbeing and needs of her students. She recalls me always updating with new methodologies and tools to improve my teaching. She also highlights that I liked to share my learning with my colleagues. She perceives me as a model to follow as a teacher, as my students adored me. As a friend, she perceives me generous, positive despite adversity, fun, enthusiastic and eager to help friends, colleagues or students. As for advice to improve, she considers that I am already a good teacher and any new learning and training will help to consolidate my skills. She hopes I continue teaching to many students and also that I work training other teachers.

My friend Javier Zapata recalls me as a person very engaged with the NGO I volunteered at that time, with an attitude of social and human responsibility. He also perceived me as very worried and interested in my foreign students. Always happy and with a positive attitude, he perceived me sometimes disorganized, trying to manage with too much, despite making all effort to cope with everything.

Javier recalls the passionate debates that professors from diverse areas shared in the staff room. There we showed our truthful personality. He met me four years later when I returned to Mexico, more centred and stable, focused on my personal goals. Javier advises me to stop being so demanding to myself and such a perfectionist, but instead, to put the heart in each thing and the rest will come.

Regarding the REM approach values, Meli considers that I promote all them. Javier specially highlights empowerment, acknowledgment, responsibility and

engagement, care ethics, conflict transformation, and value love, feelings and emotions as essential components of education.

As for Meli's perception on education, the negative points are that there is a lack of empowerment and promotion of values. To her, students seem depressed and unmotivated as they expect to pass courses only by attending their classes, without making any effort, and they do not perceive the value of education. Javier adds the technological era that makes teachers compete with facebook, twitter and so on, and students are distracted. As positive aspects, Meli highlights that they are starting to make efforts to select, train and maintain competent and skilful teachers. She claims that in her country, all the educative community should be involved in the educative system, bureaucracy should be limited. Furthermore, Meli suggests that vocational and passionate teachers should be selected, then trained and, finally, their job should be recognized and well-paid. Values of respect, honesty and responsibility should be promoted, students should be empowered and the focus would move from marks to develop capabilities.

Javier claims that history and the accomplishments reached should be honoured and valued by the educative system, and not because at that time there were not computers, they should be discarded. He proposes an educative system where machines are a tool and not the goal, where humans are able to use their imagination, hands and brain to build and reason.

For Meli, good qualities for a teacher would be empathy, high ethical standards, creativity and positivity. Close to students and family, but clear and firm about the goals to be reached. Teachers should help to an integral development of each student, from cognitive, to emotional dimensions and their personality so they reach all their potential. Javier highlights patience, imagination, and love to serve their students, especially the

young ones. Also, good teaching qualities for Javier are to be proficient in their area, to be fair, honest and coherent, being the same person inside and outside the classroom. Communication and social skills is also milestone in this profession.

As for students, both Meli and Javier assert that they should be eager to learn and discover, not afraid to make mistakes, to realize that they can reach goals they set for themselves. Also, they should be responsible and accept the consequences of their acts. Meli adds that students should be respectful, kind, and disciplined to not get distracted from their goals, and finally, students should go beyond the minimum requirements and be motivated. Javier concludes that they should study, especially at the university level, because their disinterested wish to become universal, their love of culture, and not so much for their love of money.

My learning from that stage and links to the REM approach of Peace Education

To summarize, the time while I worked at the Tec of Monterrey, I flourished personally and professionally. It was a very happy time in which I had the chance to fulfil many of my goals, I was able to help the foundation a lot and I could teach and design wonderful courses of Spanish and Business Spanish at a very prestigious and well-paying university. I widened my mental borders and I felt more empowered than ever before.

Relating my experience at the TEC of Monterrey with the REM approach of Peace Education, I would say that this university had already taken some of the insights of the Dialogic-participative paradigm such as small group and personalized teaching, promoting the use of updated methodologies among their professors and instructors. Also, they paid well the teaching profession; they were very organized and updated in technologies and at the same time they respected the teaching style of each teacher. The

backdrop of that university was that it was private, and students were perceived as customers to a certain extent. Also, their commitment with the less favoured majority of the society was present, but in my opinion, not with enough strength.

4.7. 2001-2004: My time with friends and the visits from Spanish friends and family

Stage description

In 2002, only some months after my arrival to Guadalajara, my sister Alicia came to visit me for two weeks. I was surprised at how the friends that I had made in these months took care of her as if she was their own friend. All the foundation staff was very charming to her. Also, I contacted the friends of my friend from Mexico DF and they invited us to visit them and to stay at their home. It was wonderful. We visited together the same touristic places that I had seen at my arrival. To me, it was very important to feel the support and presence of a member of my family there and to share all these new experiences and culture with her.

About one year and a half later, my Mexican friend Cristina, who lives in Spain, came to visit me with her daughters for a couple of days. We stayed at the foundation and we visited Guadalajara and its surroundings. It was a nice time.

About two years later, when I had only some months left of living in Mexico and I already had made my choice to go back to Spain, Eva, a friend of mine, came to visit me and to volunteer at the foundation for two months. At that time, I was working at the TEC of Monterrey and I had moved to live with other friends to a house from the foundation at a very contaminated but centrally located house in a popular and quite poor neighbourhood. My friend was supposed to sleep at the foundation but, at the end,

she decided to stay there only two nights to help with the caring-shifts and the rest of the time, she slept in a sofa in our house.

These visits from dear people from Spain were a time of excursions and discovering more about Mexico, its food, places, culture, and to party and enjoy. I had been very obsessed in helping the foundation and my professional career. Thanks to my sister and to my friend, I enjoyed life a bit more during those three stays.

When Eva came, she empowered me to drive with the car to different states in Mexico like Michoacán, and despite being most of the time busy with my multiple jobs; her presence there forced me to find free time for excursions, going out for dinner or to a party, social life, etc. With her longer visit, Eva taught me to live a more happy and balanced life and thanks to her, I could better learn about other aspects of Guadalajara, its people and their way of being and enjoying themselves.

My acquaintances' perspective

From this stage, my sister Alicia, Cristina and Eva answered the questionnaire. The answer of Alicia was already mentioned in the first stage when talking about my first years of life. Also Cristina's answer was already explained in the stage about the NGO Santa María del Tepeyac. For that reason, in this section I only include the impressions of my other friend Eva.

This friend considers me as an active, flexible, creative and innovative professional person. Eva also thinks that I am responsible, communicative, excited, empathetic and highly engaged, naive and eager to learn and improve as a person. She also perceives me as someone stable who tends to improve and is flexible to discard useless aspects of any issue if they can be eliminated. This friend recalls the differences in culture, traditions, values and cosmovision of Mexican people, how she and I had a

different perspective, approach and implication in that society's traditions and uses, but still we became a good team and succeeded to join together Mexican society in the community we lived. She advises me to continue in the same path, but maybe, she suggests me to relativize the relationship between my personal and professional life.

As for the REM approach values, she considers that I promote all of them and persevere. My attitude, she asserts, is vocational and I devote myself to any job I do.

Regarding the educative system, Eva refers to Spain and considers that only the Kindergarten stage promotes the integral development of the people, while in the rest of stages, it sticks to stage goals to be passed to promote, memorization and tests. As the educative stage is crucial for a person, she would prefer a more flexible system that does not label people, but favours the globalism of learning and their update. She suggests experiential learning, group work, coeducation practices, use of TIC, real multilingual schools, and finally, significant contents which are updated to the living experiences of the age and social context of each student.

Regarding teachers' personal qualities, she advises them to be a close person, patient, enthusiastic, communicative, creative, respectful, recognizing and accepting their mistakes, team working, working capability, and having an open attitude. As for professional qualities, she adds ability to conflict solving, continuous training and updating, organization and planning skills, responsibility, motivation, and flexibility.

As for students, they should be curious, eager to learn, responsible, organized, engaged to work in team, with communicative skills to relate to their partners. Also, ideally, they would have a close relationship with teachers, with mutual respect, where interchange might occur. According to Eva, the relationship with friends, family and social context is very relevant, too.

My learning from that stage and links to the REM approach of Peace Education

With the visits from Spain I learnt to stop working so compulsively. I enjoyed travelling, living adventures and getting to learn about the wonderful places to visit in Mexico. Also, I realized my obsessions kept the same as in Spain. My sister and friends helped me to have a new and wider view on what Mexico was. I will always be thankful to them for it. Also, my Mexican friends confirmed what I had already heard about: Mexican society and culture is very hospitable.

Linking these visits' experiences to the REM approach of Peace Education, I would highlight how to stop focussing on timing pressure and professional goals is a way of care, meaningful cultural learning and social networks building.

As for the values suggested by my friend Eva for the educative system, they coincide with the core contents of the REM approach of Peace Education, promoting caring teaching, personalized equalitarian relationships and meaningful multicultural learning.

4.8. Final conclusions about my time living in México

Some friends had told me that Mexico, as part of a new young continent, is a country with the mess and lack of organization of a teenager, but with all the open possibilities and hope, and where all was to be done yet. Conversely, Europe was an old continent, very organized and mature, but without the illusion and the openness to renew and reinvent itself, with more comfort, but more negativity and objections to new streams to be opened, with old people having the control and power and resisting and limiting the growth of the continent. After my time in Mexico, I totally agreed with that opinion, and I was terribly scared to again find things difficult, and be affected by the distance and the excessive worries about appearances from my home country.

I also acknowledge that my different perceptions were very much influenced by my situation and context in this new country. Appearances, family limitations and rules also affected my Mexican friends who were living close to their families and they influenced their decisions.

Additionally, I was very much impressed about the awareness, knowledge, respect and love that most of the Mexican people I met had about the history of their country, the indigenous population, the Spanish invasion and the North American influence. I felt ashamed of not being so conscious of my own origin and country and not feeling that attachment and love for it.

Linking the learning of my life in Mexico to the REM approach of Peace Education, I would say that I gained awareness and certain management regarding the values and core contents that the REM approach promotes, such as intercultural awareness and communication skills, assertiveness, resilience to overcome difficult moments, autonomy, self-confidence, certain tolerance to frustration, recognition of others and respect to their perspective, promoting caring relationships among equals and in hierarchical interactions, empowerment and a positive and pro-active attitude that I spread to everybody around me. Also, I was being consistent with my inner questioning regarding to assuming my social and cultural responsibility and acting in consequence.

As for the Mexican society in the different contexts in which I lived, I had the chance to very clearly observe the three kinds of violence described by Galtung: certain physical violence against the children and women that we helped at the foundation; a lot of features of structural violence towards the poorer, darker skinned communities, with an enormous gap between the majority of low class people and the higher strata of society; also a lot of structural violence towards women with a patriarchal male chauvinist society; finally, there was cultural violence as I observed with the

“malinchism” attitude that put down the talents of the locals in front of the foreigners like myself and in other features such as macho advertising, legitimation of the power of whiter richer people and the status quo by drowning the cultural struggle of the oppressed to defend their rights, democratization and equality.

As for educative paradigms, I observed that mainstream schooling was mainly using the Narrative-contemplative paradigm, and in the private universities that I worked I observed certain features of the Dialogic-participative paradigm as proposed by the REM approach, but not totally implemented and with an underlying focus on business efficiency rather than an interest in social transformation.

5. STAGE 5: TEMPORARY RETURN TO SPAIN TO START GRADUATE STUDIES IN MY INNER VOCATION AND RETAKE MY HOMELAND ROOTS

DATES	STAGE (place)
November 2004-June 2005	Doctorate courses. International Program of Peace and Development Studies
September 2004- July 2005	High School Teacher in Administrative Management Studies Course of General Accounting and Treasury
June-August 2005	Multidisciplinary Academy, Castellón (Spain) Teacher of Accounts for the courses granted by the Employment Chancellery.

5.1. Taking the doctorate courses in Peace Studies

Description of the stage

As I said before, to come back to Spain was a very difficult decision to make. However, I had made clear that I wanted to have doctorate level studies as I felt I needed them if I wanted to continue teaching at the university. The doctorate program that I chose was not what might be expected for my needs when teaching languages,

but, as I already mentioned, I had felt in love with it the first time I heard of its existence.

It was some years before, walking in the city centre of Castellón, when I had just finished my degree in Business Administration. It was 1996, I was doing my job search and I saw at the building called at that time “Fundación Bancaja” that they offered the International Master in Peace. I immediately entered to ask for information; something very strong inside me said that I really wanted to take that program. When I got informed I was even more interested, they offered subjects in English, in an international environment, and the content courses were in topics that I was really interested in, such as Philosophy for Peace or Conflict Transformation. However, inside me I heard a voice that said that, with my business background, that master was not going to help me to find a job. Also, it was a private and very expensive master in a full-time schedule and at that time, I strongly needed to find a job and obtain income and I could not afford to pay for a master’s degree that would not allow me to work. Therefore, I made the choice to renounce the masters program at that point of my life.

However, eight years later, in 2004 I had come back from Mexico and I was looking for Doctorate programs at the University Jaume I. I was clear that I wanted to follow the Peace Studies program. Some friends tried to persuade me that it was not as helpful as others for my plans of teaching languages at the University, but I was going to study my masters in Applied Linguistics in Canada the following year, so that year I wanted to enrol on the doctorate that I really liked.

About the course contents, I enjoyed all of them: Human Rights, Philosophy for Peace, Peace History, Peace Communication, Anthropology and Religion, etc. The courses were short and intense, but compatible with a job. The professors were excellent academics, they knew what they talked about and they were good speakers. Also, we

were encouraged to participate in the seminars, to ask questions and give our own opinions. That was something very new in my life as a student, and I loved it.

I remember a final dynamic from Mario Lopez that I still use many times and taught me the meaning of Peace Studies in an applied way: "make a circle and hold your hands. Now each person is going to do an action and a noise that the rest of us will imitate him or her". It was a short and simple activity that built a feeling of brotherhood in the group that I cannot describe in words, but we all laughed together and felt connected to each other.

Another memory that remains very strong in my brain is a couple of ideas that Vicent Martínez Guzmán constantly repeated: "the female and male workers for peace, we are the realistic not the idealistic ones. We, who were born in the white rich part of the world, do have more responsibility to try to improve the living standards and wellbeing of humanity and the world as our home". These words resonated in my heart and made me feel that I had found the sense of my life.

About my doctorate mates, I really liked them, as they were very conscious and proactive young professionals in different fields, from education to politics or finances. Most of them already volunteered in social projects and all they aimed to do their best to build a better world. I really empathized and had a sense of belonging in that class. We all felt comfortable and safe to share our thoughts, dreams, projects and expectations.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage. Still, my family and friends in Spain have been in constant contact with me along all the stages, and

their comments mentioned above include their vision on my personality, abilities and evolution, very influenced by my Peace Studies.

My learning from that stage and links to the REM approach of Peace Education

To take the doctorate courses helped me to confirm and ground, through authors, readings and speeches from expert professors and the experiences of my friends, my inner voice about how the world worked and what was our mission as human beings on the earth. These courses widened my knowledge about the misinformation that I was receiving. I became more critical about what I heard and I read or saw. Also, I got empowered and hopeful when I discovered that there were many other well-trained people that shared my perspective and opinions. I was not the only crazy person who wanted to promote love and to build a better world.

Regarding the REM approach of Peace Education, this stage represents the grounding stone of my interest and present commitment in working for Peace Education in formal and informal educative settings. Without this stage, I would have never even started the job I am writing at the present.

5.2. September 2004-July 2005: Working in a Professional Training high school in Almassora and in a multidisciplinary academy

Stage description

During the year that I was taking the doctorate courses, I needed a job to maintain myself. Again, I was very lucky. I found a job as a high school teacher at a Professional Training secondary school in Almassora, a town very close to Castellón. There, I taught the courses of General Accounting and Treasury, as well as Financial Products. At this point, I used the books I was provided with, and I used the warm-up

activities that I had learnt at my International House training and with my languages teaching classes. But I did not have a proper methodology to teach these content classes, I followed the book, explained, and we did some applied activities. I did not know how to integrate my knowledge in language teaching techniques and dynamics into these content courses. However, my relationship with students was excellent and they told me that they learnt a lot with my explanations. I liked the detailed and applied way that their books were made, and they were a good guide to me.

About the staff at the school, I had a good relationship with all my colleagues, and also with the director, she was a good person, but she had another job, and she was sometimes not very consistent with her instructions. I remember one day being in our break time with the head of studies and other teachers. Our complaints about the director's inconsistencies were a continuum, and the head of studies told us something that I still remember: "you know, last Sunday I went to church and the priest in his sermon told us this: when you say something, think in advance, is this really important and worth saying? If yes, then, what are going to be the consequences or reactions to what I say in others? If I think these consequences or reactions are what I wish to provoke, then, how am I going to say that thing in the best way so the consequences or reactions are the ones I expect?" Then, her priest continued and said: "if you talk badly about someone, it is as if you throw a bucket of water on the street. Later it is going to be impossible to collect all the water and put it back into the bucket again".

She made these reflections for herself and also to all of us, as we were all in that negative attitude of complaining. That was a life lesson to me that I will remember forever. Since that time on, I was more focused on my job there and I spent less time criticizing about what was wrong without being positive and making proposals. Also, I think that if she would have explained us these life lessons using her hierarchy

superiority, our reaction would have been of rejection and more complaints. The head of studies was also complaining about the unfair situations we were experiencing at that moment, but the way she faced it, had a much more positive and effective result on me. She had put the reflection and advice in the mouth of another person; she sincerely acknowledged that it was a lesson for herself and that she wanted to share it with us.

From my teaching partners, I also learnt to be practical. As I was a very idealistic person with plenty of ideas and plans, it was good to me to meet people who were very focused on finding a stable job, preparing opposition-contest to gain a permanent position as secondary teachers in public schools. They were very organized and methodical. Thanks to their influence, that year I joined a labour union and started trying to fulfil all the requirements to some point for the opposition-contest.

One of the requirements was to obtain the "Capacitació en València", a Valencian training requirement that allowed teachers to be able to teach content subjects in secondary schools using Valencian, which is the geographical dialect of Catalan spoken at the Comunitat Valenciana. That training consisted of an evening course that lasted for some months, only once a week. It was quite an easy course for me. But it was crucial for my personal life, because there I met my husband.

It was funny, because the first time I saw him, to my brain came one thought: "he would be a good father for my children". At that point, I had plans to move to Canada in some months. I had not a clear idea about my future, and I did not want to think about a formal relationship that could limit my international plans. But we started to go out, and when it was time to move to Canada, I invited him to visit me and to see the Rocky Mountains. He came; he crossed the world without knowing English to visit me. His braveness really impressed me and made me feel loved and valued. I realized that that relationship was worthwhile. We kept it alive in the distance for two years,

and we still continue together. I can happily say now that my intuition got confirmed: he is an excellent father for our two children.

Returning to the professional dimension, as I was going to teach Spanish in Canada the following year, I also continued my training with the Graduate online course “Didactics of Spanish as a Foreign Language for Professional Purposes”, from the University de la Rioja and the Instituto Cervantes. It was a 65-hour course. It was a very interesting course, with good contents and new methodologies. However, I was overwhelmed and I did not take enough advantage of it because I could not spend as much time as I would have liked on it.

In the summer of 2005, I also taught some Accounts classes in an Academy. I had adult students who were unemployed, and the courses were financed by the Employment Cancellery at the Comunitat Valenciana. I enjoyed these courses more than the ones at the professional training high school. I started to use more active student-centred activities. Also, the profile of these students was different, as they were adults and came voluntarily to my classes.

Also, in June 2005 I went to the public competitive examinations to become a secondary and high school teacher. I took the exams on the specialization of Business Administration and Management. My boyfriend at that time and my colleagues at the public-private partnership school persuaded me to take them. However, as I had been very busy, and I had made my decision to take the exams only a couple of months before, I was not well prepared. Still, I remember I enjoyed the nervousness and challenge of doing the best in the exam. I got 4 out of 10. That mark made me very happy, taking into account the scarce preparation I had made for the exam. Also, I think it was around that time that the job agencies for secondary teachers opened without the

requirement to have passed any exam. I enrolled on all the ones I was allowed to with my undergraduate studies background.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

As I already mentioned, in this stage I learnt to be practical, to not criticize but make positive proposals instead, to adapt my skills and applied knowledge to the field of business and to work with teenagers. Also, I parked aside from my huge dreams and projects. Instead, I started thinking in how to build a safe and stable long-term life.

During this year, life was not as exciting and adventurous as my time in Mexico, though still was very busy preparing myself as well as studying. Also, it was a time of reconciliation with my parents, despite they were not happy that I was going to leave again and go to Canada, but they had learnt to accept me and respect my decisions, and our relationship was much better then. Still, I see from the perspective that I continued to be too busy, wanting to do more than I could. I seemed to be happy being always stressed, and at the same time, I still had many disperse interests, but I was starting to seriously think about a potential stable future in Spain, and I was giving up for good the idea of living in Mexico.

Linking the learning of this stage to the REM approach of Peace Education, I consider that the main issue for me in this stage was the handicap to transfer from the Narrative-contemplative paradigm into the Dialogical-participative one proposed by the REM approach when entering new content areas. As for the values and core contents proposed by the REM approach, I started to learn to conciliate and balance my personal

and professional goals, accept my limitation and limit my ambitions. To reconcile with my family was a way of care, recognition and change of attitudes that was very worthy to me at this stage. Finally, regarding the schools where I worked, I must thank the equalitarian, caring, empathetic, wise and helpful relationships that I built at that time with colleagues and some students.

6. STAGE 6: GOING ABROAD TO CANADA TO IMPROVE MY EDUCATION AND WORKING EXPERIENCE

DATES	STAGE (place)
September 2005-May 2007	Spanish Language Instructor for beginner courses in the Modern Languages and Cultural Studies Dpt. at the University of Alberta, (Edmonton, Canada).
September 2005-June 2007	Full-time student at the MA program in Applied Linguistics, University of Alberta. Thesis title: <i>Intercultural communication cues in the socialization of immigrant students in a Spanish High School</i> (Edmonton, Canada).

6.1. September 2005-May 2007: working as a Spanish Language Instructor in Canada and being a full-time student at the MA progra in Applied Linguistics

Description of the stage

When I took the plane to Canada my feelings were very different to when I moved to Mexico. This time, I was feeling that I was going to work on my professional future. At the same time, I was feeling a lot of uncertainty in my life: At that time, my relationship with my husband was only a possibility and I did not totally believe in distant relationships. Also, I had doubts about if I wanted to come back to Spain or not. Additionally, the challenge to study a master's degree in English with Linguistic contents without any undergraduate degree in languages was very stressing. I knew that Canada was not going to be such a warm and welcoming country as Mexico, and I

missed Mexico. Back at home in Spain my grandmother was getting older and very ill. Moreover, I had started my PhD in Peace Studies and I felt that I loved them but did not see how to continue with them and I was supposed to start thinking about writing a PhD thesis.

The good part about my situation at that time is that I was going with clearly arranged professional plans: About my studies, I was going to take graduate courses between September 2005 and May 2006, and then I would start writing my Master Thesis. Comparing Canadian and Spanish educational systems, in Spain at that time a master thesis used to take some months to write. During that time, my scholarship included my tuition expenses and a part-time job as an instructor of Spanish as a foreign language, with enough income as to survive and pay a low rent. Regarding my stay, I was going to pay that rent to the daughter of my friends from Edmonton, because I was going to live by myself at her basement.

My arrival to Edmonton was nice, with my friends coming to pick me up. But this time, I was in a country where people was very busy and while in Mexico and specially with the foundation, I had people with me all the time, my stance in Canada was going to be a more lonely one. However, I also loved the chance that I had to discover things and solve problems by myself.

At my arrival to the basement, I briefly meet my landlady, her husband and their two-year-old child. When I entered into the basement, I found it wonderful. I really liked that it was a large space for me to live by myself. It was the first time I lived totally on my own. I had a small kitchen with a table, microwaves, a fridge, and a cooker. Next to the kitchen, I had a spacious dining room with a TV, a comfortable armchair and some shelves, some chairs and a table. Also, I had a bedroom with a queen-size bed, a small night table and a big cupboard. Finally, I had a small bathroom.

Additionally, in the basement there was a shared laundry room with the washing machine and the drying machine. That was the only space I had to share with the family.

To have my own space made me feel very autonomous and independent. I also was really thankful that it was so large, nice, tidy and clean. I realized at that moment how used I was to sharing and how valuable was to me that living space. I think now, looking at it with perspective, that to live by myself helped me to mature as a person, to know myself better and to learn to go over my problems, difficulties, challenging moments and also happy exciting moments, or even each step successes, without constantly communicating to anyone else.

My host family was very nice and helpful to me. They lent me a bike for all the time of my stay. I was going to use it during the months there was not snow, since September until mid November, and then from April on. To have a bike meant saving a lot of time and money in public transport, as the University Campus was about half an hour far by bus from that place. However, the same trip was a 20-minutes ride by bike. Also, my landlady took me shopping at the groceries supermarket and at a clothes department store. It was funny to me that they strongly persuaded me to buy long johns, which are an underwear piece of cloth to wear below my trousers. Also, I bought very warm clothes. My sister had already bought me a snow sport coat. I was very thankful about all that practical help. My landlady had thought more than me about what I was going to need to have a comfortable life there.

Next day after my arrival, I went to the University of Alberta. Once there, I immediately learnt about my schedules, my duties as an employee and my duties as a student, the welcoming programs and so on. The following days I meet my master degree' mates. I quickly become a good friend with a Colombian boy, two Mexican girls and a Spanish girl from Girona, Laura. With this last one, I keep very closely in

touch and she continues to be one of my best friends. Also, in these first days, I received the key of my shared office at the university. I shared it with another graduate student from Slovenia. She was a charming and lovely girl, but she was always studying and during the time we shared that space, we hardly talked or shared experiences. To have my own place in a shared office made me feel very recognized and valued.

In the coming days, I met the Spanish program coordinator, an Argentinian professor. She was a well-organized and planning ahead skilled person. She had sweet and incredibly polite manners, combined with a clear way of organizing our materials and job. It was a great pleasure to learn from such a boss in the following two years.

When classes started, I met my professors. The program included three main courses per term. To me, it sounded very little compared to the six or seven subjects that I was used to in my full-time undergraduate programs in Spain. However, very soon I realized that each content course required many hours of preparation on my own. I liked all the courses and I found all the professors very professional, organized and well prepared. However, I must acknowledge that I especially liked the courses on Didactic Methodologies, the Teaching Languages as a Second Language, Discourse Analysis and very especially, Intercultural Communication. I liked these courses because of their contents and also because of the professors that taught them and their way of teaching. The Didactic methodologies professor was a very energetic person who loved and believed in the same new methodologies I loved. The professor of Teaching Languages as a Second Language was very nice and accessible, and had the quality to make things easy to understand and accessible. Also, I loved the contents of her course and I very soon started asking many questions on the subject.

Finally, I want to pinpoint the professor of, Discourse Analysis Dr Elisabeth Le. She was very demanding and used very new methodologies that combined interesting

collaborative work and individual tasks. She asked us to read long articles, short summaries and abstracts on articles about the topic. She taught us how to identify the main parts of each article or abstract. Then, she created work groups and we discussed the contents that we had previously read. Dr Le's course became my favourite class for the first term. In the second term, I chose another course with her called Intercultural Communication. This was by far my favourite course in the whole Master's contents. This time, the professor split the group into two main teams and each session one student of each team led the discussion about the readings of his or her group. Each session was very enriching because we were a very multicultural class and we were allowed to talk about our personal experiences from the experiential knowledge we had of our own cultures.

It was interesting how the professor put herself aside most of the time and allowed us to flow in our discussions. I even remember once that a male student from an Eastern Europe country was leading the discussion and he was using very macho/chauvinist arguments, with a loud tone of voice and he did not allow the female students to participate in the discussion. That was one of the very few times that the professor finally intervened. In that situation, I really felt the strong weight that cultural patterns and beliefs could have, especially, when they mix with intolerant self-centred personalities. These factors totally affected the flow in communication and even in making decisions at meetings or other contexts. Furthermore, in this class on Intercultural Communication, we had to write our own personal reflections about the readings and the discussion we had in the last session. We sent them to an online platform, something very new at that time. I loved to read my partners' reflections, to answer them, as well as to write my own reflections and conclusions.

For the following school year, when it was time to choose a supervisor to write my MA thesis, I asked Dr Le to be my supervisor and I chose the topic of Intercultural Communication. Before making my choice, I had my doubts, and I had been talking to the Spanish coordinator about which topic to choose, as I also had the idea of developing Business Spanish programs. She gave me some concrete ideas on how to do it and I really liked the proposal. The inconvenience was that I needed to be in Edmonton another full year to implement my proposal, and my initial plans were to spend only one year in Canada and to write my thesis in Spain. That factor was the key to make my choice. I was going to focus in Intercultural Communication, studying the phenomena of Muslim immigrant teenagers arriving to Spanish schools.

However, I discovered later that the terms when I was writing the thesis I had to pay full tuition, and, as I was a foreigner, it was an important amount. Without the scholarship of being a Spanish instructor, it was by far much more money than the amount I could afford. Also, to write a thesis in Canadian educative system was a much more serious process than I perceived it was in the Spanish one at that moment.

To write the MA thesis was a very long and tedious process to me. At that moment, David, my boyfriend at that time, came to visit me and we had realized that we wanted to continue together. So I wanted to go back to Spain as soon as possible. Therefore, I talked to Dr. Le, my supervisor and she helped me to define a thesis proposal that included a two-month research in Spain. I was going to conduct a qualitative study on successful adaptations of immigrant female Moroccan students at a Spanish secondary school. For this purpose, David put me in contact with the psychologist of the secondary school where he worked in Spain. The psychologist was a smart and welcoming man, he immediately accepted the proposal. Then I prepared some semi-open interviews, they got validated by the University of Alberta and, between May

and June 2006, I temporarily moved back to Spain to collect my data. Fortunately, I obtained some funding for the field research which helped me to pay for the trip.

I tape-recorded more than 30 interviews of between 5 to 30 minutes each. It was an ethnographic study with four main participants. They had been previously selected by the psychologist at that Spanish secondary school. I interviewed them and some of their partners, teachers, and staff at the high school who were in contact with them. For further details on this research, see *Immigrant Students "success"* (Segarra Adell, 2009).

To be in Spain for that time was a relief, a nice break from living by myself and working extremely hard. I was with my boyfriend, my family and to a lesser extent, with my Spanish friends. The experience of interviewing teenagers and their teachers at the high school was also very enriching. To be there as an observer was a privilege and to give voice to these participants was a nice role that I liked to do.

At the end of the summer, I went back to Canada. It was a very hard return to me because my grandmother was very ill when I left and I was not sure if I would see her again, that was the saddest part. Also, to return and live by myself was going to be tougher and now I was going to spend most of my time writing the thesis and only going out from home for two hours a day to teach my Spanish lesson. Moreover, I was supposed to be much focused and not to spend time with other activities because I wanted to finish the earlier the better.

I pressured myself a lot with all those thoughts before my return, and they become truth. It was a year that proved my resistance to have almost no social life and to work organizing myself on my own schedules and at home. I was able to finish the MA on time thanks in an important part to my supervisor. Dr Le was very demanding, and she did almost not intervene in my choices, but she helped me to decide what I really was interested in and how I wanted to write it. Moreover, her quality standards on

procedures and contents were outstanding. I loved that, but it was a very tough work. I had to transcribe all the interviews, and afterwards, I had to find the main recurrent themes and analyze them. Also, I had to look for intercultural communication theories to set my theoretical background. Additionally, I felt myself the need to learn and write about the contextual situation of the Moroccan immigrants, from their origin culture, to the immigrant situation and process in Spain. That entire theoretical search made the process of writing the thesis very long and implied many hours of work.

During that process, I had a weekly appointment with Dr Le, and that helped me a lot to not give up or to stop. Also, I really want to thank here the constancy of David, my husband (boyfriend at that time), who everyday called me on Skype and we had lunch-dinner together. He also helped me with some bibliography searches, and he trusted in my capacity much more than I did. Also, my Canadian friends did some proof-reading on my work and some of them gave me very enriching ideas on successful experiences that had already worked in Canada.

Finally, I wrote a long masters degree thesis which I liked and was perceived as very good by my tribunal. The day I had to present it, I had 10 minutes to talk and then, I was going to be asked questions on it. I was very nervous, but I had rehearsed it many times. I really want to thank my friend Laura, from Girona, her help on that aspect. She made me aware on how important it was to prepare an oral presentation, how to do it and she listened to my rehearsal as many times as it was necessary. The defense of the MA thesis went very well, I felt very self-confident when talking, and I really enjoyed explaining all what I had been writing about. I was precisely on time and when it was the time for the tribunal questions, there were not many, but I remember two of them. One was about the influence of postmodernism in Spain. I answered that it was beyond the scope of my study and I could only talk about my personal experiences and

observations and I briefly mentioned them. The other question was more an observation that I did not quite understand at that moment, but I kept in my brain up to the date, and maybe was one of the seeds of the present thesis: "is not your study Eurocentric? Why do you only study how the newcomers adapt? Is it not true that the context changes and everybody has to adapt to that new intercultural environment? Why do you assume that only the newcomers need to succeed in that process?" Now, in the distance, I only can say: What an appropriate and enriching criticism!

To be a graduate student also provided me the opportunity to be a speaker in a few conferences. A couple of these conferences took place at the University of Alberta, one at the University of Idaho, United States and another one in Dusseldorf, Germany. Through them, I realized that I loved these participations, and, after the life-lasting lessons of my friend Laura on how to prepare oral presentations, I loved to participate in conferences and workshops and now I feel well prepared to do dissemination tasks on Peace Education among academic and especially popular target audiences.

But my life in Canada had also a professional part, teaching Spanish at a beginner level at the university. As I said before, the Spanish coordinator did an excellent job in program planning and materials selection. I knew in detail what contents I was to cover each day, which homework my students had to fulfil, but, in spite of that, I still had the freedom to teach all these contents in my own way. Also, the university provided us with well equipped smart classrooms with only up to 30 students who were in general very respectful, responsible and participative. I loved teaching there, and I perceived a joyful and productive atmosphere in most of my teaching sessions. Even in one occasion, the last session of a course, I went to have a drink with my students, and I had the chance to hear about their personal lives. I got surprised to know that, being only 18 or 19 years old, my students lived by themselves and paid for

their rent and their studies with their own money. Most of them had a part-time job in restaurants, pubs, groceries shops or similar non-qualified positions that offered part-time jobs to students. My students perceived negatively to totally depend on their parents' money or to still live with them. I loved that autonomy.

Regarding my students, another intercultural anecdote comes to my mind. One day, it was five minutes before the time my class started, it was winter time and we had very snowy weather. A student entered the classroom and took his trousers off. I was astonished; I did not know how to react. Then I realized that he was wearing another pair of trousers below, and I relaxed. Other cultural differences to me were that sometimes students ate in the classroom without asking any permission. Later it was clarified that there was not any scheduled break and they might need to do that if they wanted to have lunch and attend all the courses they were enrolled in.

Another small detail had to do with the rules classroom setting. The blackboard was always erased when I entered the classroom and I was expected to leave it so when I left. I forgot to do it once and I was told. I did not make that mistake again. I incorporated these intercultural differences into my understanding of the world, and at present, I hardly ever leave a classroom without erasing it. Also, I tend to be very tolerant to students eating in the classroom despite some teaching colleagues calling my attention to it sometimes, as Spanish cultural patterns are different. Moreover, I am also very tolerant to the students' dressing styles.

Regarding my progress as a teacher, I also enjoyed to have the opportunity to fulfil a Novice Teaching Training Program. It consisted of taking some courses addressed to teachers on teaching techniques, programming, assessment, how to write, etc. Additionally, I had to be video-recorded in two different teaching sessions and the Spanish Program Coordinator had to observe the video and give me feedback. I

remember the video-recording as a very stressful experience. Also, I was extremely nervous about the feedback I was going to receive, but it was on both occasions very positive and constructive. I went out from the process feeling empowered and more mature as a teacher.

My self-criticism was much tougher than the Spanish Coordinator feedback. I remember not feeling very happy when I observed my video. I realized how difficult it was to pay attention to all the students, and how easily they get distracted on the class flow. Also, I confirmed that teacher-centred time was the most dangerous time to lose the attention of students. I needed to reduce my protagonism, and also, it would be good to better clarify and model the instructions in by pairs and group activities. Otherwise, students got lost and they did not fulfil their activities with the ideal accuracy and missed part of the learning that it implied. Also, I learnt that I needed to find simple and quick ways to assess the learning process as well as the effectiveness of my teaching in each session. It is still my handicap today. The good part is that I know what I am looking for, but I still feel that I need more tools and abilities to do so. I think that I would love to do a long co-coaching period with another experienced teacher in which I worked on all those improvement goals and he or she monitored my progress. I am positive that it would be an excellent scaffolding to improve my teaching practices.

As for my social life during my time in Canada, it was quite limited. I mainly socialized with my landlady, her family and a few mates at the university. The good part is that I still keep in touch with them. About Canadian culture, I had the chance to know a bit of Canadian traditions like Halloween celebrations, going on picnics, having dinner or going for a drink in a pub. Moreover, I loved Edmonton libraries, their farmers' market and their public transport service, despite I missed there being no trains. I also had the chance to teach some classes in a Spanish school for some weeks and

there I widened my contacts and learnt more about the daily life of non-studying Canadians. What I also liked to learn was how my neighbours educated their children. They used very polite manners, not screaming at all, and encouraging them to take challenges like climbing a tree. Something that contrasted with my Spanish background, as in my hometown in Spain it was perceived as too dangerous for a child.

Finally, I also admire how aware, empathetic and solidary is the Canadian society in the face of other societies' suffering. I remember one person telling me that his grandfather had come to Spain to fight in the Civil War to defend democracy. Another example was my Canadian friends. They were constantly helping to bring political refugees from different countries in Africa to Canada and they provided them with all the necessary things to start a new life, from shelter, to food, clothes or contacts to build their own social network.

I miss Edmonton and I wish to be able to go there soon. Maybe I can go back to spend one school year there with my children and my husband. I would love to do it.

My acquaintances' perspective

From this stage, I include the answers of Allan, an undergraduate student who attended my classes as a Spanish instructor; Yukari, a Japanese friend from the Masters program in Applied Linguistics and finally, a professor from that Masters Degree program at the University of Alberta.

My Spanish student Allan perceived me as very personable and professional, close, interested to know each student personally; he felt like if I was a friend. He specially recalls once when I invited my boyfriend at that time -my present husband- to a class and they practised their Spanish asking him questions. Students had to guess who David was, they loved the challenge. As for advice to improve, he does not have

suggestions because to him I am already an incredible teacher. He recalls that when he felt nervous in his language assessments, I was positive, enthusiastic and made them feel very confident. Some years later this same student collaborated in one of my classes in Spain through skype. He had become a university professor and researcher.

My Japanese friend Jukari perceived me as passionate and dedicated about teaching and doing research, very dedicated to my students and concerned about how they learnt. To her, I was positive, considerate, friendly, and able to listen to problems and give a positive outlook of life, I made her think that one can be hopeful. As for my evolution, we have been in touch and she visited me in Spain some years later and she perceives me happy and settled with my husband and children. She advises me to continue with my positive attitude and passion, despite there being hard times. She misses our times chatting and attending yoga classes, and me too.

My professor when studying my Masters in Art at the University of Alberta perceived me as a very serious and positive graduate student, very involved in her studies, fun, active, like sunshine. She comments that when I defended my MA thesis, all the committee members were impressed by my lively passion and humanity. She perceived that I gained self-confidence with time. She advises me to keep trying to do my best, being interested in others, bring light, joy and knowledge to those around me.

As for the REM approach values, the three interviewees consider that I promoted all of them but did not see any situation where the skill of conflict resolution was required to be put in practice. Yukari adds that in her interactions with me there were no opportunities to see need of changes of perspectives or ethics or care either. My professor adds that the REM approach fits me very well and she is not surprised that I have decided to work on it.

Regarding their point of view about the educative system, my student Allan claims that our educative system based on grades causes a lot of conflict and division in the world instead of building us up. He suggests an ideal educative system where assessment is qualitative instead of quantitative, more practical involvement of students with the outside world through volunteering, travelling, guest speakers, etc. He suggests methodologies like problem-based and project-based learning, student-led curriculum, and autonomous learning. Yukari perceives that students expect too much prepared materials from their teachers. She suggests to improve efficiency on both parts, teachers and students, and they should be able to say and teach what they consider is important in their teaching. My professor from the University of Alberta adds the need of collegial culture in educative systems, professors and students. They should feel free to try new things, share resources, abilities and needs so that the educational community were a true place of knowledge seekers, with initiatives coming "from up down" and "from down up" of the institutions. She also proposes to substitute the negative criticism with a constructive one.

As for teachers, Allan suggest them to have a truly democratic understanding of the learning process, taking the role of peers and not of authoritarian though-leaders, encouraging students to find not just answers, but also questions. Yukari adds the need of deep knowledge and passion for the subject matter, compassion and respect for students, open-mindedness to teaching and learning styles, closeness, friendliness, willingness to learn new things, patience, and value oneself.

Regarding students, Allan suggests them to have passion for helping others, and a willingness to build new things. Finally, he concludes that "so often we base education on the notion that there is an answer to questions. But in reality the modern world is so complex and contains so much information that there are usually many correct answers

to questions. We need to build students who are more than knowledgeable about facts. We need students who are ready to perform, lead, build, and change within complex systems. This type of education democratizes knowledge and information and puts the student on an equal footing with educators in many ways". Yukari concludes that teachers are awesome and brave people.

Finally, my professor considers being open-minded as the milestone quality as it leads to the rest of qualities, both for teachers and for students. She asserts that it might not be innate, but, using the appropriate strategies, it can be cultivated and grow.

My learning from that stage and links to the REM approach of Peace Education

From my MA graduate studies and writing the thesis process I learnt to think more in depth, to do and accept positive criticism as part of knowledge building. Also, I improved my constancy, perseverance, hard-working attitude, self-discipline, research skills, writing and oral skills in formal English, and self-confidence. Finally, to reach the academic level of having a masters degree was a very fulfilling accomplishment to me.

Regarding my experience as a language instructor, I learnt to plan in advanced, to open myself to new cultures, to be more professional and to observe all the details of my teaching as well as the feelings and behaviour of my students. Also, I learnt to be more reflective on my working practices.

About my personal life, I became a more mature and balanced person, more focused on my goals and with the empowerment to finally trust on my ability to reach what I really desire in life.

Regarding how I link the learning of my time in Canada to the REM approach of Peace Education, I would say that the main lessons of this period came from learning in

depth about interculturality, communication and teaching in theoretical terms, but also through my daily living experiences as a student, as an instructor and in my personal life. I was very happy to live in a society where many of the values and core contents promoted by the REM approach were already enhanced and taken into account at an institutional, educative and social level, such as fair recognition and care of all human beings, defense of democratic values, equalitarian relationships between men and women, less hierarchical interactions between students and professors, despite high levels of professionalism and high expectations, positive and creative attitude towards challenges and practical attitude towards life. I perceived empathy and compassion regarding the practical dimensions of life, especially with newcomers, but distance towards the emotional dimension of life, maybe linked to the individualistic and autonomous character of Canadian society.

Finally, regarding the educative paradigm, I would say that I perceived in the context that I experienced many threads of the Dialogic-participative paradigm, such as more equalitarian relationships, strong empowerment towards students linked to high standards expectations but total confidence in their qualities and abilities to reach them, promotion of pro-active and positive attitudes. Maybe, the focus on grading was the main backdrop that I would mention.

Once explained about all the stages included in chapter five, I include below some summarizing charts on my acquaintances points of view.

7. ACQUAINTANCES' PERSPECTIVE SUMMARIZING CHARTS OF STAGES 1 TO 6

Once narrated in detail the first six stages of my life from my perspective and summarizing my acquaintances' perspectives, in this section I include some summarizing charts that show the most frequent answers of my acquaintances to the questionnaires in a more visual manner. In *Annex 5.1. Summarizing charts with all the comments of Nuria's acquaintances (stages 1 to 6 of her life)*, the reader can see all the answers and comments used by the acquaintances in tables. Additionally, in *Annex 4.4. Files with all the acquaintances' answers to the questionnaire* I include the exact answer of each one of the interviewees to each one of the questions.

Figure 5.1: Nuria's description



Figure 5.2: Nuria's promotion of REM values



Figure 5.3: Visions on educative system (Complaints)



Figure 5.4: Visions on educative system (ideally)



Figure 5.5. Teachers' qualities

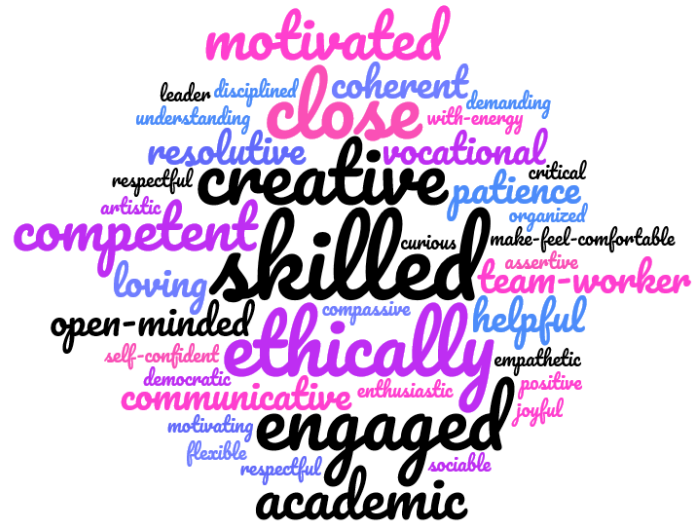
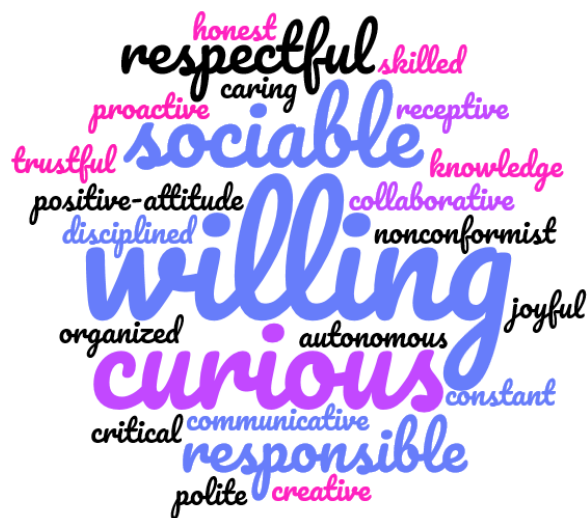


Figure 5.6: Students' qualities



8. FINAL REFLECTIONS

As it can be perceived from my extensive life narrative, the comments of my acquaintances and my reflections, my first thirty-three years of life were active, varied, full of difficult challenges, enriching experiences, some frustrations, some sad moments, and many happy and joyous occasions. Also, I had the opportunity to make wonderful friends along that journey, many of them remain in my present life with less intensity. It was a time of continuous learning, change, and new opportunities.

At the end of this first part of my life, I had already started my Peace Studies and had a clear idea to work on Peace Education. In the other areas of life, this time concludes with my decision to settle down, marry, have children and look for a stable teaching position in public secondary schools in Spain.

Looking back at that stage, and from my own reflections and my acquaintances' insights, I can conclude that those stages have been an interesting path that has made me find my essence and look for Peace Studies values, principles and core contents in order to find the sense of my life and to find my way and the goals that I want to pursue to feel happy and fulfilled.

Linking this part of my life to the REM approach of Peace Education, I can conclude that in this period I already had been in contact in an unconscious way with the main worries of the REM approach of Peace Education, I was aware that I wanted to deconstruct the way that I acted and taught, and I had already started that process. In fact, I had started to develop in myself and to promote in my context at each moment some of the values of the REM approach such as empathy, intercultural awareness, caring communication and interactions, equality, recognition or understanding among genders, cultures, social classes and different styles of life. Also, empowerment and

pro-active positive towards conflicts and challenges was my main concern for many of the stages during that period.

As for the educative paradigms, I had become aware of the threads of the traditional paradigm and I had a strong inner feeling of rejection towards it. This feeling had led me to learn and to try to apply as many new methodologies and techniques that I could learn to move to which I know at the present is called the Dialogic-participative paradigm for Peace Education as suggested by the REM approach of Peace Education.

9. RECAPITULATION

Along chapter five, I have introduced my life history, starting with a general overview of the main stages of my life that would be unfolded along chapters five and six. Then, chapter five focuses in detail on the first six stages, from my birth until my return to Spain for good being a teacher as my main profession. Each stage is explained in terms of my personal narrative, my learning from that stage, and my acquaintances' perspective. With this structure I explain my personal and professional life since my childhood, my teenage years, my time at the university, my first working positions, my experiences volunteering, working and studying abroad and my temporary return to Spain to start Peace Studies.

After the detailed chronological explanation of my life and learning, the chapter concludes with some summarizing charts on my acquaintances' perceptions regarding myself and their perspectives regarding education and some final personal reflections.

CHAPTER SIX

MY LIFE HISTORY II: EXPERIENCES AS A PROFESSIONAL TEACHER

A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history.

Mahatma Gandhi

INTRODUCTION

The words of Mahatma Gandhi are inspiring to me, and I relate them to Lederach's vision of the need of critical yeast and not a critical mass of people as the key to transform a conflict (Lederach, 2005: 91). I consider that to write an autobiography is an excellent way to focus and find the mission of one's life and the determination and faith to fulfil it. Also, I have the hope that Peace Studies and Peace Education can transform a teacher like me into a tiny part of that yeast suggested by Lederach. Therefore, in this chapter, I deepen on my professional life as a teacher and how my insights in Peace Studies and Peace Education are influencing the path and mission of my life.

Autobiogram of the stages of my life being a professional teacher

As in the previous chapter five, I start displaying the Autobiogram of the stages of my life included in the chapter, and afterwards, I explain in detail each one of them.

Chart 6.1: AUTOBIOGRAM OF THE STAGES OF MY LIFE BEING A PROFESSIONAL TEACHER

STAGE 7: Back to Spain for good. Professional life as a teacher

DATES	STAGE (place)
September- November 2007	Business Studies Teacher at secondary level following the UK Educational System in an English school in Valencia and finishing my MA in Peace Studies at the University Jaume I (Castellón, Spain).
January-July 2008	Teacher of Accounting for courses granted by the Employment Chancellery at a private academy (Castellón, Spain).
July 2008- December 2009	Volunteer English Classes in Xilxes and attending classes to prepare for the public opposition-contest for the secondary job exchange to teach English at the Comunitat Valenciana.
September 2008 - August 2017	Associate part-time Teacher of Accounting and Finance for undergraduate students, University Jaume I (Castellón, Spain).
June 2009	Pass the opposition-contest for the secondary job exchange to teach English as a foreign language.
December 2009	English Teacher for high school students in the adult students program at the IES Serrano Morales public high school (Valencia, Spain).
January-June 2010	English Teacher for high school students at the IES Els Ports public high school (Morella, Spain).
October 2011-June 2012	English Teacher for high school students at the IES Luis Vives public high school (Valencia, Spain).
July 2013	Research stay at the Univ. of Tromso (Tromso, Norway).
September 2013- June 2014	Technical English Teacher for vocational studies at the CEIPFP Misericordia (Valencia, Spain).
September 2014 – June 2015	Part-time English teacher at the IES Districte Maritim public secondary school (Valencia, Spain).
November 2014- March 2015	Coordinator of the training course for teachers "Curso de Introducción al Enfoque REM (Metodologías Inclusivas). Técnicas Didácticas para el Manejo de Aula" organized by the CEFIRE at the IES Luis Vives (Valencia, Spain).
September 2015 – August 2016	Part-time English teacher for Bachillerato courses at the IES Clot del Moro public secondary school (Sagunto, Spain).
September 2016 – August 2017	Full-time Economy teacher and Head of Economy Department at the IES Cueva Santa (Segorbe, Spain).
Sept. 2017 – August 2018	Full-time English teacher at the IES Jorge Juan (Sagunto).

STAGE 8: Marrying and being a mum

DATES	STAGE (place)
2010 up to date	My children's birth and growth (Chilches, Spain)

STAGE 9: The other areas of my life that make me who I am

DATES	STAGE (place)
1986-88:	Playing handball
1990-2000:	Playing the clarinet
2001-up to date:	Yoga practice
1992 up to date:	Volunteering, reading and travelling

STAGE 10: Becoming a Peace worker

DATES	STAGE (place)
November 2007 up to date (discontinuous periods)	Part-time graduate student at the International PhD in Peace, Conflicts and Development program. Final thesis registered topic: <i>Promoting the REM approach of Peace Education in secondary school settings. An application from my own life history.</i> University Jaume I (Castellón, Spain).

After showing my Autobiogram which lists all the stages and sub-stages of my life included in chapter six, I start a detailed description each one of them into full detail, following the structure mentioned above.

1. STAGE 7: BACK TO SPAIN FOR GOOD. PROFESSIONAL LIFE AS A TEACHER

1.1. September-November 2007: Teaching Business Studies in an English school in Valencia and finishing my MA in Peace Studies at the UJI (Castellón, Spain).

Stage description

Before leaving Edmonton, I started to prepare my return to Spain looking for a job. I contacted different bilingual high schools in Spain and I was called by one of them. I had an interview on Skype. They contracted me and in September, when I was already back in Spain. I started to work for that prestigious private school which functioned following the British Educative System. I was there to cover a maternity leave of an English native speaker who taught Business at GSCE and AS levels. I was there for only three months. The experience was very intense and challenging.

It was the first time that I taught Business contents in English. Also, it was the first time that I was teaching under-sixteen students in compulsory high school education. Also, was my first experience with the formal British educative system. The Business department was very small and the head of the department was a very young English boy. He also was new in his position, but despite of it, he was a close person and he was always willing to help me. He provided me all the needed materials and he even allowed me to visit one of his classes to have a model on the teaching style and classroom management for the Business classes. There were many new things to be learnt about the school system, how they taught the classes, the British system, the contents, how to manage that profile of students, and many other issues. I was coming from teaching university students and other contents and it was a sharp and challenging change. I mainly had discipline problems with some of the younger groups. At that

time, I had my doubts about if secondary and high school were the levels I really wanted to be teaching at. I felt quite unconfident and stressed during my time there.

Also, as I was a non-native English speaker I perceived that the students did not value and respect me the same way than to my native-speaker colleagues. I really disliked that feeling. In fact, the day that I was leaving, I met one of the managers and owners of the college -I had her son in one of my classes- and she offered me the chance to cover a substitution on Maths. I immediately said no. I felt that to accept that position would be too challenging and far from the contents that I wanted to teach. Also, I had made my mind that I wanted to focus on studying to obtain a job in a public school.

What I liked from that school was that there were personnel general meetings which I found quite motivating. Also, there was teachers' training. I liked the facilities and workteam too. There was a wide teacher's room with many computers where I could prepare my classes and share ideas with other colleagues.

Contextualizing this period in my life, it was a transition time, I was coming back to Spain for good and I had moved to live with my boyfriend. Also, my doctorate program in Peace Studies was going to be updated and I had to move to a new program where I needed to first complete a Masters degree to continue with my Ph D program. During the spring and summer of 2007, I had had to take some online courses on Academic Writing and Research. Then I had to write a Master Thesis and defend it. I had to complete it by the 30th of September. The process went well and I was happy with my defense. I was able to apply most of the materials and contents collected in my Master's thesis in Canada, and I complemented it with Peace Studies background theories and contextualization. This new requirement with such a close deadline was a factor that added stress to my return. However, it was worth for my professional and

academic curriculum, because then I had a Masters Degree title in the Spanish Educational System.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage, apart from my husband, who was my boyfriend at that time. However, I will include his answers in the stage that refers to my personal life, our marriage and the birth of our children.

My learning from that stage and links to the REM approach of Peace Education

I would conclude this stage of my life saying that again I had many things going on at the same time in my life. I was able to cope with all of them; I experienced challenging and exciting moments on that time, and also very stressing and overwhelming others, especially in some concrete sessions with my teenager groups. I learnt to perceive my limits and to define and focus my efforts on what I really wanted to do. Also, I realized about my lack of skills to manage teenager groups.

Linking this learning to the REM approach of Peace Education, for the very short time that I spent at that school I cannot say if they were using the Dialogical-participative paradigm, however I perceived some practices that suggested that, such as group work, students-centred teaching, teachers training in new methodologies and team work among teachers. Still, I perceived hierarchical relationships, strong focus towards discipline and following preset rules, some superiority attitudes of some students in front of others or even in front of teachers. Also, marks and standards of learning were milestone issues at that school.

As for the values and core contents of the REM approach of Peace Education, I felt empathy, good communication strategies and positive and encouraging attitudes

from the personnel at the school, but distant and not always trusting relationships with some students. However, I think that my perception might be influenced by my own particular difficulties to deal with teenagers, and it could not be a general trend.

1.2. January-July 2008: Teacher of Accounting for the courses granted by the Employment Chancellery

Stage description

As I knew that my previous job at the bilingual school was only temporary, I looked for other part-time jobs where I could feel more comfortable and have some free time left to study for the exam to enter as an itinerant teacher at the job exchange at the Comunitat Valenciana for high school public secondary schools. The exams were going to take place in June.

Therefore I took a job at the private academy where I had already before (it is mentioned in stage five of chapter five) and I enjoyed teaching there. There was not so much pressure with exams; the students were adults and voluntarily enrolled classes and the groups were of fewer than 20 people in all of the cases. It was a shame that they lasted short periods and there were not warranties that they would be repeated next year.

Also, I had the chance to teach some special courses to over-16 students who had not finished their secondary studies. The course was called the Social Guarantee Program (PGS). It was a small group and I had to teach them Spanish language, history and geography. To pass this course would give them a school-certificate that would count as similar as to have finished regular formal secondary education. In these groups, students were nice and emotional, with some basic deficiencies in writing and speaking skills. Moreover, some of them had problems to understand the core content of subjects like math or history, and some of them had troubles with behaviour and attitude. At the

beginning of my lessons there, I did not know how to teach them, but very soon, I found a combination that worked well for me: I followed their very basic materials in a very structured, slow and guided-way, and at the same time, I introduced warmer activities and games to apply the learning that they made and to improve their social, communication and emotional competences.

When they first offered me to teach that particular group, I was with doubts after my bitter previous experience with teenagers. However, it worked very well this time, and I really liked to work with these students. I also empathized with their difficult lives and I motivated and encouraged them to not stop working and making good efforts. I was very happy of their progress at the end of the course. Regarding the school in general, I made good friends in that private academy and I was very happy with the classes that I taught there, but I wanted to focus for a more granted and stable job.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

This stage helped me to realize that I liked to work with teenagers and that I could have a good and enriching relationship with them. I became aware that I was specially empathetic and sensitive with students who had difficult socioeconomic backgrounds. I confirmed that I felt happy in a classroom and teaching. Also, in my personal sphere, I was learning to organize my personal life living with David. I had to adapt again to live in a small Spanish town where everybody knew each other.

Linking the learning of this stage with the REM approach of Peace Education, I would highlight how the PGS program that I taught promoted the values of inclusion,

recognition of the difference, as well as care and communication for peace, as well as empowerment. Additionally, the other courses that I taught helped unemployed people to improve their qualifications; they also promoted empowerment, acceptance and recognition of people from different backgrounds and situations, and helped to build caring networks.

1.3. July 2008- December 2009: volunteer English Classes in Xilxes and attending classes to prepare for the public opposition-contest for the secondary job exchange to teach English as a foreign language at the Comunitat Valenciana

Stage description

During the summer 2008 I decided that I wanted to work in Xilxes while I prepared for the public opposition-contest and ended my PhD. So I made a proposal to the Xilxes' major for one-month free course of English in the town. He agreed and about 30 people enrolled the course. It was incredibly funny. I used all the methodologies that I had learnt in International House for beginner level. In September, the town hall proposed English classes for beginners, intermediate and children, and we got to form groups for all of them. The classes took place in a small classroom in the recently built library. I was happy with the number of students and we had a very friendly and funny atmosphere. Some of the groups used to go for a drink after my lessons.

During that period, I started attending classes to prepare my public opposition-contest. I found most of the contents to be learnt very dense and boring, despite some of them were interesting and useful to me. I was a little upset because I was investing a lot of my time in something that I did not perceive as very useful to help me to get closer to my ideal of being a teacher.

My acquaintances' perspective

From this stage, I include the answer of a friend who shared with me the time studying public opposition-contest. Later, this same friend shared with me the time I was teaching the REM approach course, and finally, the school year 2017-2018, we also coincided teaching English at the IES Jorge Juan.

According to my friend, I am a good person, worried about students and partners, trying to teach not by heart, but helping and motivating my students to really understand, and at the same time, having a joyful learning experience. She considers that I try to help others in their needs. She highlights our conversations trying to understand and learn from the different situations we both have faced together. As for my evolution, she perceives me more mature, and to face difficult students has taught me that sometimes it is not in our hands the change that we would like. She advises me to relax and to see difficulties from a different point of view so that they do not hurt me. Also, she suggests me to be more severe at certain times, because some students do not attend to nice words.

As for the REM approach values and core contents, she considers that I promote all of them, and she adds patience and peace. Regarding the educative system, she considers that we still continue somehow with traditional master classes, students participate more but they are not the main characters of the class yet. She considers we should use more the new technologies to individualize learning, to motivate and, in the English teaching, to practice more speaking skills.

As for recommendable qualities for teachers, my friend suggests being patient, open-minded, communicative, nice to people, polite, understanding and tolerant, but on the other hand responsible, respectable, honest and reliable. Furthermore, a teacher should work on values, equality in diversity, and friendship within the students. As for

mates, a good teacher should be a good co-worker; teachers should share knowledge, experiences, and resources. Moreover, they should always help partners in any need related to work or personal life, if possible.

Regarding students, my friend considers that they should be first of all good people, with instilled values, well-educated and polite. They should be good classmates, help and respect each other. Also, they should be organized and responsible with their tasks. This would help them work individually and in group. Finally, students, independently of being shy or open-minded, they should believe in their capacities and abilities to work individually, in group or even to talk or explain any doubt to the teachers. This would help them to communicate with people and in their future workplaces.

My learning from that stage and links to the REM approach of Peace Education

Despite the fact that during this time my incomes were very low, I really enjoyed the opportunity of having free hours along my day to prepare funny and motivating activities for my classes, enjoying time with David, my family, friends and my hobbies, like reading or practicing yoga. To enjoy and feel happy without being overwhelmed with duties and compromises was a very important learning to me from that stage. During that time, I took my exams opposition and my PhD studies with more calm than I used to in my previous studies.

Linking this stage to the REM approach of Peace Education, I would say that what I learnt has to do with the value of care and recognition of non-paid tasks of life as also worth and rewarding to have a balanced and happy life.

1.4. July 2008- August 2017: A part-time job at the University Jaume I

Stage description

Since my return to Spain, I was looking for job opportunities and I missed to work at the university. Then, a friend told me that there was an option to apply for part-time positions at the University Jaume I. I sent the application to many offers and I was accepted in one of them. The offer was to teach Accounts at the Accounts and Finances department. It was a nice feeling to come back to the university where I had studied but now as an associate part-time professor. At the beginning, I was very nervous. I was used to teach at the university in Mexico and in Canada but the contents of Spanish as a foreign language or language related courses. However now, I was going to teach a full content course and I was not updated on Accounts contents. However, at the department they provided me all the needed materials and it was a great experience. After that first course, I was offered a permanent part-time position as an associate professor that I kept until August 2017, when I decided to renounce. During three school years I was teaching accounts related courses and the following six school years I was teaching finances courses.

My time working at the University Jaume I has been an enriching one. I loved to teach university students. I prepared very well my classes because I had learnt from my experience in Mexico that university level is demanding and I did not want to deceive my students' expectations. Also, I used some of the engaging and motivating teaching techniques that I had been acquiring during these years. As a result, I had a lot fun while teaching and I had the perception that my students too. Additionally, most of the school years, I looked for a professional guest speaker to tell my students about the professional world of Accounts or Finances. My students always loved that activity and asked many questions. Also, I used to organize collective tutoring sessions a few days

before the exams to put together all the students' doubts. To me, it was a very useful way to help them to better understand the contents and clarify their learning.

Another aspect that I learnt from my experience teaching at the university was that the coordination and supervision tasks were not very direct, but mainly through emails and following procedures. I acquired some training on that way of working at the University of Alberta, and now I really enjoyed the freedom of being mainly by myself. However, I also must acknowledge that when I had the chance to collaborate with partners, it has been a pleasure to me to do it, because I have felt valued and treated at the same level than my colleagues, even when they had reached higher levels of studies or they were at higher hierarchical positions.

I am also very thankful to the University Jaume I because I had the chance to take excellent training courses for professors while fulfilling the educators training program called "Programa de Formació de Professorat Novell". Thanks to these courses, I have learnt how to work on a moodle platform, collaborative learning, flipped classroom, some ICT tools, creative teaching, etc. Also, I had to fulfil a proposal of didactic unit and implement that with the supervision of a doctor from the university. I had the privilege of receiving that supervision from Dr. Merche Segarra Ciprés, a very close friend from my undergraduate time. She is an excellent professional with outstanding teaching qualities and knowledge, and her feedback was very nurturing and enriching to me. She told me about not being afraid of being demanding and looking for participative and engaging activities that had their origin in students needs, likes and potentialities.

Additionally, I also had the privilege to collaborate in a program of educative innovation, working especially close to two colleagues, Dr. Amparo Masset Llaudes and Dr. David Cabedo Semper, and to less extend with some other professors. We

published a couple of collaborative articles on students' online self-assessment. It was about self-assessment using moodle application. This project started with a pilot study in which only three teachers participated –the two professors mentioned above and me. The following year, all the professors of the subject -about 21- got involved in that innovative educative practice.

It was a great experience and we confirmed that the percentage of approved students significantly rose with the online self-assessment, as well as their marks. Also the feedback comments of the students were very positive and, despite they complained about the additional work they had to do, they perceived that they had learnt more with that new methodology. We published the results of this collaborative research-action work and I went to present them to the UNIVEST 2015 Congres in Girona. For further details see “Evaluación formativa virtual en asignaturas básicas con grupos masificados” (Cabedo, Maset and Segarra, 2015), “Formative Assessment in Groups with a High Number of Students” (Cabedo, Maset and Segarra, 2015) and “Tic y Educación: Técnicas on Line de Autocorrección en Asignaturas Financieras” (Cabedo, Maset and Segarra, 2015).

My last year at the university was not that joyful. I finally renounced to it because I felt overwhelmed with the full-time positions in secondary public schools that I had during the school year 2016-17. Also, I wanted to finish this PhD and start focusing in other areas in my professional development. Moreover, my family requires more of my time, and the death of my sister in law after a very long cancer illness was determinant to make my choice. I did not want to spend that much time far from my beloved ones.

During my last month of teaching I made some mistakes and I suffered a lot because of that. To my surprise, it arrived to my hands in these sad days a letter from

the University Jaume I congratulating me because I had won the distinction of being one of the best professors from the previous school year. It was a very fulfilling reward for me, and a nice way to conclude this stage of my life.

My acquaintances' perspective

I include from this stage the answers of four colleague professors at the University Jaume I: A colleague with whom I coincided in the evening shift of teaching; one of the heads of the Finances and Accounts department with whom I worked close for several years when he previously coordinated and taught Financial Maths; Dr. Andrés Arnau, who was a former head of the Department; and finally, Dr. David Cabedo, who was the coordinator of the course of Financial Maths that I taught for several years during my time at the university, and with whom I shared some innovative and research projects, as well as teaching the same subject in English for a school year. Additionally, I also add the answer of an undergraduate student of Financial Maths who attended my classes the last year I was teaching at the UJI.

My colleagues and my student coincide that I was nice, friendly, hard-working, a vocational, good professional and good and close colleague, truly interested in the person I am talking to and supportive. They consider me respectful to students, comprehensive and willing to help my peers and students, collaborative, eager to solve problems and work in team, with good predisposition. Also, they observe I have improved my teaching skills through training looking for the benefit of my students, no matter the time I needed to invest in it.

Dr. David Cabedo adds that I am not afraid to face new challenges. He mentions the project in educative innovation that we conducted in the subject of Financial Maths with three leading researchers and 18 colleagues. It had outstanding results in terms of

improving the learning and marks of students. He highlights that I was one of the three or four who believed and trusted on the project since the beginning, before knowing the results.

When talking about advices, my colleagues suggest me to continue so interested in teaching and with the same attitude. One of them highlights my group tutoring practices and advices me to keep in mind that making things easy to students is not always the best to them, as they also need to make the effort to learn what they want to know. Dr. David Cabedo shares one of his strategies to improve, which is observing other teachers and try to collaborate with those who he thinks can enrich his own teaching. Also, attending teaching practices forums, especially for secondary and university settings.

My undergraduate student also mentions that I try to personalize my teaching and it gives excellent results, and that I go beyond the content knowledge of the subject to share my experience if asked for it. He also mentions that my classes were motivating and he felt encouraged to learn more. He was impressed that despite the teaching period was over, I programmed extra activities like group tutoring and solved even the most unexpected and basic questions, and I even encouraged the rest of students to answer those doubts because, according to me “la visión de un compañero puede ayudar a entender algo que a lo mejor un profesor no consigue transmitir de forma clara para el alumno”, which I translate as “a partner’s vision can help to understand something that maybe a teacher cannot get to transmit in a clear way to the student”.

As for recommendations, this student advices me to continue being close to students and engaging. He also recommends to video record explanations like some websites do. He mentions Economy classes from the professor Jesús Huerta del Soto at the University Rey Juan Carlos, Math classes in Youtube by the teacher David Calle in

channel Unicoos, or the classes of the website “solopapelyboli”. He asserts that having the materials in different formats helps students to learn more effectively.

As for the REM approach values, my colleagues highlight that I promote competence, empowerment, recognition of difference, responsibility, communication, ethics of care, creativity and imagination and value of feelings and emotions. My student adds acknowledgement of differences and recognition of the other.

As for the educative system, Dr. Andreu Andrés claims there is a lack of responsibility despite excellent means available, because the most important thing is the desire to teach and learn. He recommends involvement, respect and effort on the part of students and professors. Another colleague mentions that there is a lack of recognition on the teaching task, that with the crisis there is more teaching time which is not remunerated and also research is not so well supported with stable contracts to young researchers. He suggests more investment in research and also to good teaching practices on the part of the public institutions. Dr. David Cabedo adds that society must value research going beyond the university context, and also in education, to transform it. He adds that extensive curricula, programs and normative requirements limit the personal input of teachers and professors in their task. To him, professors and teachers should be guides and not only transfer knowledge, and they should believe in themselves. My student coincides in that point, as he considers that teachers and professors need more authority and flexibility to conduct their lessons according to their concrete students. Therefore, students would reach better their goals and feel more engaged in their studies. He mentions the Economy field, as we only study one School of Economy when there are many other currents that are being recognized and followed in other parts of the world.

Another colleague mentions the importance and value to attend to classes, making more interactive classes and more frequent renewal of teaching materials. Another colleague adds the need that students pay equal attention to their duties than to their rights. As for the ideal educative system, my colleagues suggest that it would be more related to the working world, with more percentage of the Gross Domestic Product investment in education, closer to more advanced European countries, student-centred teaching, with more autonomous learning. Teachers and professors function should be of accompanying students learning process.

Dr. David Cabedo also mentions that the educative system should provide students with solid general pillars so they are able to adapt when changes happen. It should be a dynamic system which is able to distinguish between the structural and the conjunctural changes. He claims that education should not only train for a specific job and economical growth, but rather to create critical people, able to think by themselves. In so doing, these critical students will contribute to society advance and progress, and as a consequence, also economy will grow. Conversely, the present focus of education on economical wealth also has a reflect in students' attitude, as they only pay attention to those things that affect their mark but not in what might be of their interest.

The interviewed student adds that the ideal educative system would leave students and teachers or professors more freedom to make their choices. Then, he asserts that students would look for the information and training that they consider relevant for their future plans, and would chose the teachers who better transfer these knowledge to them. Teachers and professors would be eager to improve and to innovate. Effectiveness should be taken into account in educative reforms, like for example, studying through competences.

This student also warns about teamwork. He considers that if the mark is equal for all the members of the team without further supervision on the part of the professor, only a part of the team works and the rest frequently take advantage. This promotes the opposite effect that was aimed: hard-working good students avoid and reject teamwork.

According to my colleagues, qualities to be valued in a teacher are competence, attitude towards students, communication skills and teamwork with colleagues. Have an accompanying role, close but professional, open-minded, eager to research and participate and share his experiences in teaching forums. Also, try to adapt to updated communicating channels of each moment. One colleague adds that teachers should not promote competitiveness in class. My student coincides with that description, and also highlights closeness, and willingness to guide professionally going beyond the limits of the subject contents.

As for students, my colleagues suggests better preparation from primary and secondary education, more participation and willingness to collaborate and work, instead of only attending classes to copy or listen to what is said in class. Eager to learn, they should have commitment with social problems, be conscious of their duties and respectful to those who respect them. My student adds: being polite, nice, competing with oneself rather than with others, responsible, autodidact, curious and with initiative to look for what he considers he or she needs or wants to improve in.

All the interviewees from the UJI enjoyed the reflection process of answering the questionnaire, and some of them assert that they found it useful to reflect on their own teaching and learning practices. Some of them add that they consider this kind of study useful to improve the educative system.

My learning from that stage and links to the REM approach of Peace Education

To summarize, I would say that my working experience at the university Jaume I helped me to be updated in new technologies of education, as well as teaching techniques and tendencies. It also helped me to remember some of the core contents of my undergraduate studies in business. During these years, I built my confidence to teach in front of large audiences with varied and demanding expectations and profiles of students. Also, after some difficult days at the high school, to come to teach to the university and to have so receptive and interested students was a real and motivating present to me. I learnt to value and thank good attitude among students.

As I already mentioned, I also improved my teaching skills, my ability to conduct research, to write and to present a paper in a conference. I also realized that I enjoy that part of academia, but I do not like the deadlines pressure that my colleagues who work there full time have to overcome. That was another reason why I decided to focus on secondary education, but continue at my own path with the doctorate program and organizing training seminars for teachers or parents.

As for the links of the REM approach of Peace Education with the learning of this period, I can say that I experienced the value of very autonomous working environments for students and professors, with updated ICT resources and focus towards new knowledge and training in updated methodologies. Still, my perception was that to reach a real Dialogic-participative paradigm of education in the particular setting where I worked, more training and coordination time as well as economical resources are needed. Additionally, the bureaucratic structure of university makes changes happen slowly and that is a challenge. As a positive part, I would say that the context of students and professors interested in knowledge and social transformation, in

a tendency towards equalitarian, caring, inclusive and empowering relationships is an excellent asset that the society should protect and promote.

1.5. June 2009: Passing the opposition-contest for the secondary job exchange to teach English as a foreign language and the following months.

Stage description

In May 2009 I got married to my husband. It was a very special wedding because we married at the same time than my sister, we celebrated both weddings together. After the wedding, in only one month, I had to take the opposition-contest exams for the English specialization in public secondary and high schools in the Comunitat Valenciana. For that reason, my husband and I did not go on our honeymoon until the summer, after my exams procedure. Later, in August, we went to Poland. It was another adventure of learning from a new culture and not understanding the language.

Going back to the opposition-contest exams, the selection process was very stressing. It consisted on different steps: first, a theoretical written exam that we had to read orally afterwards; then, we had to submit all our credentials as well as our academic and experience merits; finally, we had to prepare the programming for a full school-year on an English course from Secondary Education, we handed it in and we had to defend it for one hour in front of a tribunal.

I had prepared some theoretical topics, but not all of them. Also, I had prepared a didactic programming for a full year course. This was the second time I was taking an oppositions process, but this time I was more interested and implied in the process, I had invested much more time in the preparation and I was more nervous. Moreover, I was going to defend it in English, and among the candidates, there were some native

speakers and some other people with excellent English skills. I was very scared and nervous.

For the first part of the process, we were supposed to pass a theoretical part where among 5 topics (of 70), we had to choose one and write for two hours on it. Then, another day, I had to read what I wrote in that exam aloud. I was lucky with one of the topics. It was about foreign languages teaching theories, one of my favourite topics. I had many things to say about it and I was enthusiastic about explaining the new emerging approaches. The second part was to register my merits, such as all the courses I had taken, proof of my teaching experience in formal education or titles on my languages.

The last part of the process was to present and defend a didactic programming for a full year course and explain in detail a particular didactic unit from that full programming. I enjoyed explaining to the tribunal the many new things I would do in that hypothetical course. They liked it. The main objection they mentioned was that I had not planned in much detail how to evaluate and that some of my materials were for lower levels. Still I passed the exams but it was not enough to earn a permanent job place. To earn a place was almost impossible in my situation, as I did not have any previous experience teaching in public secondary schools. Fortunately, by passing the exams I entered the exchange to cover internship vacancies. That was a very important step for my job stability.

After the opposition-contest process and the summer, in September, when the course started, they did not call me to work from the public English exchange at the Conselleria of Educació of the Comunitat Valenciana. So I started teaching in Xilxes in courses organized by the town county like the previous course. I had three groups, adult beginners, adult intermediate and children. Many of my previous year students repeated

and we all had a lot of fun together. I really enjoyed preparing my classes in my own way. I was mainly thinking about motivating them and breaking their emotional-filter to feel confident and talk in English.

I remember once that my children student only wanted to have fun, but their mothers forced them to tell me that they had an English exam next day and that it would be good to review for it. It was funny because they were eager to play the funny game I had prepared. So we spent reviewing only half of the class. They were very attend and focused to finish fast. They were incredibly clever and knew very well their teacher, they told me a model text that the teacher would ask them to translate. We worked on that text, and later, we played my game. Next week, they told me that all of them had past the exam with excellent marks. To me, it was a lesson on how motivation and strategic thinking are key in learning processes.

Also, with the adult groups, we organized a one- weekend trip to London in late November. It was a very nice experience to me. It was my first time being the guide and responsible of a group, though they were adults and some of them with lots of experience travelling.

I think I was reproducing the charm, exciting and fun environment that I had enjoyed so much in my time at the international language school that I worked since 1998 until 2001. I was missing a bit not teaching Spanish but English, because I did not feel so 100% confident about my knowledge of the language, but I was feeling that I still was being useful and helpful to my students, and that they learnt a lot and improved their confidence in their skills in the English language.

My acquaintances' perspective

From this stage, I only got the answer of a friend who enrolled the same academy than me to prepare the opposition-contest exams. We studied very close and collaborated a lot that year and we have collaborated later with the course of REM approach at the IES Luis Vives. Furthermore, school year 2017-2018 we both were teaching at the IES Jorge Juan and were colleagues at the English department. Her answers have already been included before.

My learning from that stage and links to the REM approach of Peace Education

The opposition-contest process was a stressful challenge that taught me to control my nerves, to keep optimistic and calm and to be persistent and focused to study with the most clearly and concrete goal I ever had had, which was to gain a position that could imply stable jobs for the rest of my life. I recognize that I enjoyed that challenging experience, though I also suffered during the process.

As for the short lapse of time between September and December 2009, I improved and grounded better my teaching techniques. In this period I also learnt about more new and fun activities, and I had the chance to experience on them with motivated students. It was a good baggage for the future working experiences that were going to come in future years.

Linking the learning of this period with the REM approach of Peace Education, I can say that during the opposition-contest process I worked on my own the values of competence, empowerment, positive attitude, resilience, as well as awareness of the actual educative system at the Comunitat Valenciana. Regarding my teaching experience during these months, I had the chance to teach creative, empowering, caring, inclusive English classes that motivated the students and me. Also, the living experience

of going to London widened the intercultural perspective of my students, their self-confidence and communication strategies and skills.

1.6. December 2009- My first experience teaching English and Spanish in Public High school. Teaching at an Adults school in Valencia.

Stage description

By the beginning of December 2009, I was happy teaching in Xilxes with my own English groups, as despite my incomes were low I was enjoying to have time for other things. However, I was pending on the public exchange for English secondary teachers at the Comunitat Valenciana. I was excited and at the same time worried because when I was to be called, I had to accept the position immediately and I might have to go anywhere from the Comunitat Valenciana, which implied to up to four hours distance far from home.

Fortunately, the first time I was called for a one-month substitution at a Public centre For Adult People Education in Valencia, which is only one hour far from Xilxes and I was able to go by taking a train and a bus. I had to teach evening English and Spanish language courses there. Despite it was a short experience, it was good and made my entrance in public secondary education smoother than I expected. I was already used to teach and motivate adults and the level was quite accessible to me.

I remember one Spanish lesson where I was supposed to teach syntaxes to the students. They had a very negative attitude towards it. Then I started a game: we were going to build a very long sentence by adding a word each person. We wrote the sentence on the board and I started asking questions to the students on what kind of word was each word. Later, we analyzed together the functions of each part of the

sentence. It was funny and all the class was focused and sincerely involved in answering my questions. The activity worked very well.

Also, I remember that the city of Valencia was beautiful at that time and some of the students offered to accompany me walking to the train station instead of taking the bus, so I could see the old part of the city with its Christmas lights. I really felt cared by them and it was a sweet detail that I will not forget.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

That first month was my first contact with public schools being a secondary teacher. It was nice to get started, to learn how it worked from inside and to feel welcome by my first students. My memories of that month are very sweet.

Linking this experience to the REM approach of Peace Education, I can just say that my first impressions about the Valencian public secondary system were of closeness to students, autonomy on the part of the teacher, but still many traditional structures, contents and test in the way it was taught. Therefore, I would say that I perceived that some traits of the Dialogical-participative paradigm as proposed by the REM approach of Peace Education were present, but still the traditional Narrative-contemplative paradigm had a lot of strength in the public structure.

1.7. January-June 2010: Moving to Morella to teach English

Stage description

My job in Valencia ended before Christmas time. I spent the holidays at home, and in the middle of January, I was called again to cover a maternity leave, this time in Morella. It was a long substitution and I was going to end the course at that school. Morella is located more than two hours far from Xilxes. It is a historical and very touristic town in the north of the province of Castellón, located in a mountain which is 1000-meter height. It has a medieval castle, which consists of a stone made fortress. In the winter, it snows quite frequently, and there are problems to reach there by car. In that context, I decided to rent a small house and to stay there during the week days. However, I was already working at the university and on Wednesdays I used to go to Castellón, teach my class, go home to Xilxes and return next morning to Morella. It was a very tough trip to do, and because of that, I used to end each week totally exhausted. Moreover, on Fridays, I used to attend to a four-hour class to prepare the oppositions exams in Valencia. With this new job, I changed to the Saturday turn, but in April I could not continue with that rhythm and I left the oppositions school. One more reason for that decision was that by April I was four-months pregnant.

My memories of my time in Morella are of joy and happiness because of my pregnancy. Professionally, I felt calm and comfortable with the students. I was not very happy with my teaching because I did not prepare my classes as much as I used to, but things went well. I realized that some of the students that liked me a lot did not like so much their previous teacher, while other students had the opposite position, they preferred the previous teacher to me. But it was not a radical change, only minor appreciations. The students were sweet and polite. I entered relaxed and focused in these classes, worried to properly finish the job started by the previous English teacher.

I only introduced as novelty my special interest and focus on oral skills. Some students were a bit resistant to that at the beginning, but they enjoyed it soon, especially when they saw that it had positive effects in their marks.

The only relevant conflict that I had in that period was with a student who refused to do anything in my classes as well as in the rest of his classes. He just wanted to be left aside and ignored, but to me that was very difficult and he started to misbehave and be rude to me, and then I started to insist asking him to change his behaviour. It was at the end of the course, but that situation generated a lot of stress on me. The good thing is that in some days, I managed to not take it that personally and to continue teaching as I normally used to. When the course ended, that same summer, I took a teachers' training course on conflict mediation and they gave me good advices on how to deal with similar situations in the future: just to stop focusing that much on that particular student.

About my secondary colleagues from Morella, there was a distinction between the ones who were interim and the permanent staff. All the colleague teachers were nice, polite and helpful, but it was not that easy to make friends. I especially become good friend with three interim colleagues with whom I came with the car on Wednesdays. I remember that our two-hour trip became a very enriching talk on many subjects, we had a background in different content areas: Economics, Sciences, Humanities and English. Incredibly, time was flying in that car.

An interesting aspect that I recall about discipline in Morella's secondary school was what they called the "Paco-therapy". Paco was the name of the head of studies at that time in the centre. He was a very serious big man, with a strong severe voice. When students misbehaved and received reprimand, they had to stay with Paco at the school on Friday afternoon after the classes ended. Then, they received the "Paco-Therapy",

which consisted on working on the school garden with a hoe or picking up trash. At the end he used to invite them for a snack and chat with them, combining taking responsibility and having a tough consequence for their acts with some care and individual attention. In most of the cases, the problematic students used to have serious troubles at home.

To sum up my memories from Morella, I remember that place as a very nice place to stay, and despite I was living by myself and I do not like to be alone, I was so busy and tired that time flew and I did not have any time left for over thinking.

I finished that school year 2009-2010 and fortunately, I was not called to work in September. In the socioeconomic context in Spain, we were in the middle of the economic crisis, and there had been cuts in the public job offer for substituting teachers. Then, in October, my first child was born. I was not called to work in secondary school for the full year. I just kept my part-time job at the University and I also took the required courses to become a Valencian -Catalan dialect- teacher. I enjoyed the combination of being a mum almost full-time, have a small job to go out from time to time from home and continue my training. Also, I attended maternity reunions and I read many books about new-born children, their feeding and education. I remember that time as the most flourishing and harmonious one of my life, I felt full of love and realized as a person. I thanked the chance to be able to enjoy that much the first year of life with my new-born child.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage

Morella was a place to mature, enjoy, and see things with perspective in the distance. I think that the height of the place contributed to these feelings. I started to learn how to teach English to teenager students who compulsorily had to be in my class. However, they were good students in general and that learning was not that difficult.

Linking my learning of teaching in Morella with the REM approach of Peace Education, my observations regarding the teaching paradigm would indicate that still the traditional Narrative-Contemplative one was present at that secondary school as it was going to be in all the secondary schools that I worked at the Comunitat Valenciana due to the curriculum preset by law. Also, the way that classes were organized and the hierarchical relationships made me think that way. However, I observed some traits that made me think that some components of the Dialogic-participative paradigm as proposed by the REM approach of Peace Education were also present at that school. For example, the way to discipline students that I explained with the “Paco-therapy”, the personalized and caring relationship with students, with a sincere worry for the wellbeing and the academic success of each one of them. Also, I really thanked and enjoyed the welcoming, respectful and helpful relationships among teaching staff.

1.8. October 2011-June 2012: Teaching at the IES Luis Vives of Valencia

Stage description

In September 2011 my first child started his kindergarten school. It was an important moment for all the family. Then, in October 2011 I was called to cover a part-

time position for the full year at the IES Luis Vives in Valencia. I had to teach second, third of ESO and first course of Baccalaureate. Also, I had to teach a special group of students with behavioural problems.

This centre was one hour far from Xilxes, but it had the advantage that I could go by train and it stopped just in front of the school. The centre was one of the oldest and most prestigious secondary public schools in Valencia. Also, as I discovered later, it was one of the most vindictive centres in the Comunitat Valenciana.

I remember one anecdote that links with this affirmation in the wider political context of 2011. Once, at the end of the course, when I was seven-months pregnant of my second child, there was a multitudinous demonstration in front of the school. It was getting very moved, and the police came, there were students and policemen running all around the building and a lot of noise. I remember that we, as teachers, were asked to leave on a side door. Next day, we had an extraordinary cloister of teachers to talk about the riots and to defend the students in front of abusive violent repression on the police part. The students claimed against the educative reform and budget cuts. We also as teachers were complaining about the same issues and went into strike for several times.

About my teaching experience there, I found that school a busy centre, with many students per class. Also, I perceived them quite mature and specially the baccalaureate ones. They were very reflective and pro-active in my classes. I remember myself being very tired because of the pregnancy and having some problems of classroom management with some groups of second of ESO at the last hours of the morning. I felt the need to learn new techniques and to change my way of teaching, reducing the focus on myself as a teacher and increasing the time of class that students were active, doing things and interacting more among them.

A positive event for me in that time was the arrival of four in-training graduate students who studied the Masters to become Secondary teachers. Two of them were German and were supposed to accompany the Head of the department in her classes but she suddenly got ill for one month and she was not substituted by any other teacher. Therefore, her in-training students came to many of my classes. I thought that their presence would help to reduce the messy and noise atmosphere of my classes at the end of the morning, and it worked like that in most of the cases. Also, to have someone observing motivated me to use some of the techniques and games that I had learnt in my training courses or that I had read about. These in-training girls liked my innovations and the students also thanked them. Also, these graduate students led a part of a couple of my English sessions, and the students and I enjoyed the experience. The girls asked me for feedback and they really thanked my comments. It was nice to collaborate with them that way.

Among all the groups that I taught, there was especially a challenging one regarding behaviour and previous knowledge of the students. The classroom management was difficult at the beginning to me. I shared the group with another English teacher, as the group got split into two halves and I only had seven students. They were very noisy and talkative and their level of English was very low. They never came to class with materials and they were never willing to work. I had to reduce my expectations with them, and I was happy just being listened by them and being able to enrol them in a simple language activity each day. After some months, all of them were able to do greetings and have a very short conversation in English about themselves; their likes and dislikes, and they had learnt some basic vocabulary. I was happy with that. To lower my goals to some more modest ones was a good lesson to learn in that context.

Another anecdote with that group was that on Christmas time, I proposed to meet with the other half of the group to sing Christmas carols. All of my students got like crazy when we gave them some instruments like tambourines. My colleague stopped them in a sharp way and the calm returned to the classroom. She asked me: “don’t you realize that we cannot work this way because they are without control?” To me, it was a good lesson to learn, as I had never interrupted a session in my life in that sharp way and I did not have the strength or even the awareness that I, as a teacher, had that power to stop right away if things did not work well. That learning empowered me for future similar situations.

In May 2012, I asked for a maternity leave. I was more than seven-month pregnant, and having one year old child at home and two hours of train per day was very exhausting to me. Therefore, I followed the advice of my colleagues at the department and my husband, and I made the decision to stop working. The gynaecologist supported me on that choice too. In fact, she had offered me the leave more than one month before. To me, it was hard to leave things half-way. For this reason, the week I was to leave, I started to plan ahead the rest of the course, to prepare piles of photocopies to leave everything ready for my substitute. However, what she needed the most, which were clear list with the previous marks of each student, was not so clearly done. A colleague that kept at the school told me how to prepare that much ahead to my substitute was not helpful because she could not teach all that materials, while she had to spend some time trying to understand my marking criteria. That was another good lesson to me about accepting my limitations and also not wanting to control that much, but focus on the relevant issues of each moment in life.

Another lesson that I learnt from that school year was about students with high academic level. There were some excelling proficient students who had been attending

after-school English classes apart from the school. As we had standardized books and readers, these students got very bored with so simple readers and so repetitive explanations on grammar. A couple of them asked me to do something different in my classroom like reading a non-adapted novel. I accepted, but it did not work well, as their marks in the following tests went down, and they tended to be more distracted in the classroom. Also, I only asked them to write a summary and their opinion about the book, and they did a good job on it, but the task did not take them very long and I had the feeling that I did not positively challenge enough their brain to stimulate new learning, or to leave their comfort zone.

Moving to the personal sphere, in July 2012, my second child was born. Again, a wonderful time in my life started with his birth. Professionally, once more I was not called to work for the full year, and, despite this second time I had not any unemployment incomes, to me it was worth to be with my child during his first year of life, while the economic crisis continued.

My acquaintances' perspective

From this stage, I include the answer of an English teacher with whom I got very close and we still keep in touch up to date. She considers me as a super enthusiastic teacher. She remembers me preparing material for the students, and sometimes I got frustrated because what I had in mind did not work so well in the end, but I was a very resilient woman, I never gave up and never stopped preparing extra activities, always trying to find the fun way to teach. She defines me as very honest, nice, kind, and sensitive, with a big heart.

She recalls that I asked for advice many times and how I showed my tiredness because I was pregnant at that time, with some very sensitive moments. She mentions

the evolution that she observed in me along the course, which was of losing enthusiasm and energies, maybe because of my pregnancy, my two daily hours commuting in a train, added to difficult groups and individualistic working environment, which she claims is common in Spanish schools. I agree with her to some extent and in fact, we talked sometimes about the individualistic issue and tried to be a bit of a team. Still, she asserts she admires me for doing so many things at the same time and being so “unbelievably strong”.

As for her advices to me, she recommends to know my students well and give myself time to understand what type of teaching I can offer them. She adds I should not get stressed if I had in mind some activities that in the end students did not enjoy, but look for a calm version of me for the first weeks. After a couple of weeks, when I feel confident, I can try those activities that I like.

As for the REM approach values, my colleague at the IES Luis Vives considers that I promote empowerment, recognition and acceptance of difference, imagination and creativity and finally, value feelings, emotions and love as essential parts of education and relationships. Regarding the educative system, her opinion is:

I don't like it, clearly. I don't think we have adapted our educational system to nowadays' society. I also think parents are too protective and I hardly ever feel supported by them. I know some private schools are working on changing their methodology but government schools are slow and improvements are not being taken seriously. I don't feel that I am part of an educational system; I feel I work on my own. No one controls what I do in class, and no one cares about the fact that I have used some tool that has worked amazingly, for example.

She considers everybody should be engaged in this change: parents trusting professional work of teachers and supporting them instead of judging as if they were experts, heads of department having more responsibility and acting as real bosses if they had to, teachers being encouraged and students taking education seriously. As for

methodologies, she loves the idea of task based or projects learning, as she considers that “students NEED to see that what they do is useful in life”.

As for teachers, my colleague considers that they must have a good knowledge of the subject they teach. Also, they need to be strict but flexible, organized, reliable, with a good relation-communication with the families. Additionally, support among colleagues is essential, sharing information and showing interest on each other practices, and in so doing, we have more chances to improve our work. She concludes “Show that you love your work and your subject, be enthusiastic and human”.

Finally, regarding students’ qualities, she considers an interesting question to think about, and she mentions they should be respectful, hard working, motivated, organized, sympathetic, realistic, resilient and willing to help others. She concludes asserting that she loves her job and cannot imagine herself doing anything different, and also, that we as teachers have an enormous responsibility.

My learning from that stage and links to the REM approach of Peace Education

As I already mentioned, that school year was plenty of learning: about how to deal with difficult groups, how to be assertive and learn to put peace in difficult situations, how collaboration with colleagues and training graduate students was enriching to me and to students. Also, how to learn to listen to my body needs and prioritize health and wellbeing, and how an obsession on control was not useful whereas focusing on the really important issues was a cleverer and more productive choice.

Linking the learning of this stage to the REM approach of Peace Education, I could observe some components of the Dialogic-participative paradigm as proposed by the REM approach, such as the autonomy, critical and cultural sense that this particular high school promoted. Students were empowered to be pro-active and organize cultural

activities that defended equalitarian relationships or vindicated direct, structural and cultural violence. Some of school practices were consistent with these values, such as not having separated toilets for boys or girls. Still, I could observe some traits of the Narrative-contemplative paradigm, like the curricula, the focus towards exams, and the scarce interdisciplinary work among teachers from different content subjects. As for student-teacher relationships, it depended on each teacher attitude towards hierarchy and distance.

Regarding the values and core contents of the REM approach of Peace Education, during this period, as I mentioned, I became aware and reconstructed some of my teaching practices, from being controlling to trying to listen more, be more present and adapt to my students needs and context. Also, to care about my health, to set priorities and to accept my limitations.

1.9. July 2013: Research abroad stay at the University of Tromso

Stage description

The one-month research stay in Norway was a very interesting experience to my family and me. I looked for that stay to fulfil the requirement of some abroad stay for the international PhD program. After contacting some universities with Peace programs from different European countries, I was accepted by Tromso's University. It was an exciting and challenging adventure with our children being one and almost three-years old. It was the first time that they were going to fly on a plane and live abroad in a different house. I am especially thankful to Christine, the person in charge of my stay, who not only helped me with the paper work and to adapt to the university, but also she helped us to rent a beautiful flat on the beach to live with my family during the stay. She also provided us a baby carriage, some toys and a lot of useful information on how the

bus system worked and other aspects of the life in Tromsø. She also spent part of her free time to show us the countryside of the area and we invited her to a Spanish meal.

As for my family memories, my youngest child celebrated his first year there, and started to walk in Norway. Other family memories from that stay are our short excursions during week days, as I used to go to the university in the morning, and in the afternoon and evening, we used to go out, sometimes to Tromsø's center to visit museums, markets, children's attractions, some botanic gardens, and so on. Also, one weekend we took a cruiser and we spent there only some hours, but it was a worth experience as we had the chance to see the Norwegian fjords and some fishing villages. The only stressing memory from that trip is that we lost our baggage a couple of times, with some documents and money on it. Fortunately, we could recuperate it quickly the both times, and it rests in our memory as a funny adventure with no bad consequences.

Regarding the research time at the Tromsø University, I must thank again all the care that Christine took on me. She accompanied me during the first day and introduced me to all the staff that was not on holidays during that month. Also, she helped me to have access to the university resources and I was assigned an individual office with a desktop to work on my thesis. Moreover, Christine organized a meeting with all the academic staff from the Centre for Peace Studies. They were interested about the topic of my research and how they could help me. All of them were very nice, and, the meeting ended up being an intercultural chat in which they asked me many questions about Spanish politics, educational system or the socioeconomic situation. I also asked them about their society and their perceptions on Peace Studies and education, and how they perceived their educational system. There was a professor who was specialist in Peace Education and suggested me some interesting references that I have taken into account in the theoretical part of this work.

In summary, I would conclude that this stay was an enriching and opening experience for my family, and also a widening opportunity for me in the academic area.

My acquaintances' perspective

I could not get any answer from my acquaintances at that stage.

My learning from that stage and links to the REM approach of Peace Education

From my family stay in Tromsø, I learnt to integrate my adventurous spirit having the role of mum and wife, which is quite different to travel by myself. Much more arrangements and planning needed to be done in advanced. Also, small things become huge adventures.

Linking this stage to the REM approach of Peace Education, I must acknowledge that I did not reach to be much in direct contact with the actual educative system of Norway. The reason is that I spent most of the time at the university and doing literature research. However, I observed that at least at the university level, I could perceive some values promoted by the REM approach such as their openness and willingness for the intercultural exchange, which I really enjoyed. I felt valued and appreciated.

Also, I observed that the interaction with other people apart from the university was more limited and difficult, and we did not build any new significant relationship with our neighbours during that month.

1.10. September 2013-June 2014: Teaching at the CIPFP Misericordia of Valencia

Stage description

In September 2013 my two children entered the kindergarten school and I really wanted and needed to work and earn some incomes. Then, I applied for any part-time job in almost all the public high schools in the provinces of Castellón and Valencia. Among my options, I was selected to work at the CIPFP Misericordia for the full school year 2013-2014. The position consisted of a part-time job where I had to teach first and second year students of technical vocational training in Electronics and Computing.

The centre was one hour far from my house by car, and I had to take several crowd freeways to arrive there. However, I also had the option to go by train and then to take a bus or, with an additional 15-minute walk, the underground. This implied that I spent more than three hours a day in commuting each time that I chose public transportation.

Regarding schedules, despite I had a part-time job, my initial schedule was to go for four days a week. But in front of such a long trip to arrive there, I asked the head of studies to reduce it to three days. Then, fortunately, I met Elena, a very empathetic English teacher who understood my situation and persuaded Jacqueline, the head of the English department to help me. CIPFP was a very large and bureaucratic centre, and I got the impression that there was not a close collaboration between colleagues because of the size of the centre. However, Jacqueline was very persistent and persuasive and she helped me with the schedule changes.

From that moment on, Elena, Jacqueline and I become very good friends. Later in time, we used to meet for lunch once a week and I shared with them with some informal and playful sessions on coaching and communication strategies that I had

learnt. On their part, they shared their class projects, activities and new initiatives. We had a lot of fun. Unfortunately, Jacqueline was diagnosed a very aggressive cancer and she died in September 2014. It was a very sad disgrace. However, I want to highlight here the energy, persistence, and resistance to accept failure of this great and demanding teacher.

I only learnt a little from how wonderful she was as a teacher, because life did not give us time for more. Just looking at some of the works her students had done made me cry on the creativity and perfectionism that she was able to inspire in her students. Also, I admire her creative and poetic skills. However, she wanted to finish all her duties before taking down her job, and she was there for too long. That was another lesson to me to be learnt, as she become exhausted and having to handle issues that her health hardly could stand. I imagine that her life would have finished very soon anyhow, but I felt sorry that she did not spend more time taking care of herself and being close to her beloved ones doing nice things that she really liked to do.

Elena, the other English teacher is still today a very good friend of mine. She is also a model to follow as a teacher and I have collaborated with her in the REM training course for teachers that I organized in 2015. Elena's calm, welcoming and trustful voice, her ability to flow and allow others to flow are qualities that I admire. Also, how she allows students to be themselves and her exquisite way to empower and challenge students to take initiatives that they like really impressed me.

Regarding the students that school year, they were focused on their technical training and, most of them considered English only useful to understand technical manuals or the music they liked. They resisted to oral practice, despite they finally enjoyed it a lot. I have very nice memories on these students. They had very different levels of English, but I felt they collaborated in small groups of friends. However, I did

not like the rivalry and lack of respect that I perceived in certain students. They were academically good students but they misbehaved and in a hidden way, they sometimes verbally abused on some of their partners. I regret about not being aware quite on time about what was going on and not being stronger or more persuasive when I realized about it. Also, I missed in those groups more emotional education and training in collaborative work, so that the full class learnt to act as a team.

That school year the English department received a Conversational assistant coming from England. He was called Sam and he was a charming and very nice person, young, active, open-minded and empathetic with students, with many communicative skills. I loved to have him in my sessions, he really motivated students and I learnt some new teaching techniques from him. Also, I learnt from his close charm and playful attitude, but always focused on the students learning process. Additionally, I realized that Sam was very patient and no matter how short we could be on time, he always listened to the answers of all the students to each one of his questions, which were very personalized and showed his genuine interest for each person he interacted with.

I remember once I asked the students to prepare their CV and to role-play an interview. Sam came to my class and he was supposed to interview them as if he would be an employer. The students did not want to be interviewed and finally, it was me who got interviewed to model the interview. They really enjoyed the experience. Another day, with that same group, we had a Skype conversation with Allan, my student from Canada that I already mentioned in chapter five. It was a very interesting activity but I perceived that the students felt a bit scared in case I could ask them in the future to participate in one of my classes. I realized then that I could become intimidating.

Also, with another group, we had a very interesting guest speaker. I love to bring people to my classes. It was an entrepreneur who was only 22 years old and had started

his own company on computer software. He was already leading a staff of about 10 employees in his own company and he was going to launch his products to United States. He had excellent communication skills and motivated my students. He asked profound questions about their future plans and gave them excellent advices.

Finally, that school year, there was another young English teacher colleague who explained me her techniques. She had studied a degree in English Translation and a master's degree in ICT for teaching. I really loved her perfectionism and how demanding she was, and how she cared on the details of oral presentations and other jobs that we shared in our groups. It was a pleasure to work with her. Later in 2015, she also participated as speaker in the REM training course that I organized.

When the course ended, I would not have minded to repeat working in that centre the following school year if it would have been closer to Xilxes.

My acquaintances' perspective

From that stage, I collected the answer of Sammuel Ratzler, the English Language Assistant who was collaborated with the CIPFP Misericordia that year as part of the British Council scheme. We still keep in touch.

Sammuel perceives me as very diligent in my approach to the classroom, innovative in my approach to teaching; He asserts “(she) thinks outside of the box to make lessons interesting. She uses her wide network to put young people in touch with inspiring people. She is very diplomatic”.

He also considers me empathetic with colleagues and students, caring of their welfare, selfless, supportive of other people's innovative ideas. He remembers that the time we shared we learned from each other and I took the time to explain things to him.

His advices to me are to keep positivity, innovation, empathy in my teaching practices, listening and trying to understand my students and not making assumptions.

He recalls the time when I invited him to attend a conference and deliver a session at the University Jaume I in one of the sessions of the course I taught. He asserts those experiences supported him in his overall development. He reflects: “I look back with fond memories of our time together and use her as a point of reference for my own approach. I now work in a University and use a similarly innovative approach in my connection with students”. As for the REM approach values, he considers I promote all of them inside the classroom or in the wider professional context.

Regarding the educative system, Sam complains about the excessive political interference, he claims for U.K. higher education the presence of pioneers with empathetic approaches to all functions, he even considers education being run as a business if it seeks for efficiencies that do not decrease the quality of educational experiences and reduce the impact on the environment. He also thinks links need to be made among schools, colleges, universities and university research, so that “the best academics contribute to the development of all education” and young people’s mind gets inspired in an innovative way. For these purposes, he thinks that education should pay more so it could become a more dynamic sector and attract the best minds, and research funding should depend upon how it “will filter down to improve the educational outcomes of young people throughout the system”.

As for good qualities of a teacher, Sam recommends to be enthusiastic, passionate to share knowledge and understanding. Also, he considers important to be patient, honest, open, sharing how teachers themselves overcome challenges, empathetic, with conviction on what they do. Also, teachers should approach what they know to the students’ lives. Additionally, they should value they supportive role

regarding their students' future. Finally, Sam highlights that teachers should take care and value their health and wellbeing so they can be at work offering their best and in form.

Regarding students, Sammuell recommends them to be patient, but also enthusiastic and with passion to develop knowledge and understanding. He also suggests honesty and openness on their opinions and challenges they face, empathy and care towards fellow students. If there is something they do not find interesting, they should relate it to something they enjoy. Also, they should value their teachers' role for their future. Finally, students should also care about their health and wellbeing to be at their best when they are studying.

The final comment of Sam is:

Participating in this questionnaire has been a positive experience. It has helped me to positively reflect on my time with Nuria and how I have developed as a professional. It has inspired me to look at new opportunities to develop and has encouraged me explore new training. Thank you, Nuria.

I also thank Sam from here for his collaboration and inspiration.

My learning from that stage and links to the REM approach of Peace Education

Teaching vocational students was a more calm experience than my previous year at the high school. I learnt new techniques and I could implement more group activities and projects than before. To have guest speakers and a conversational assistant also were enriching experiences. I really thank from that year the learning that I made from the professionals I was in close contact with during the course. Also, my students were mature and their insides on how to make classes more motivating and productive were very helpful and I tried to implement their suggestions as much as I could.

Linking the learning of this stage with the REM approach of Peace Education, again I had the chance to observe how the Narrative-Contemplative was still present in the organizative hierarchical structure of the school, as well as in the curricula and the isolated way of working by the different departments. As for teacher-students relationships, I observed a closeness and less distant hierarchical interactions.

From the Dialogical-Participative paradigm suggested by the REM approach, I observed in this centre the particular caring and empowering relationship with my department mates, the focus towards innovation and interculturality. In my particular case, during this period I empowered my students to group-work projects, to approach real live to their schooling experience, and to overcome some of their learning insecurities, but feel motivated and engaged in meaningful learning.

1.11. September 2014-June 2015: Teaching English at the IES Districte Maritim of Valencia

Stage description

It was September 2014 and again it was time to choose options in the secondary exchange to cover internship vacancies. This time, I was looking forward to obtain a position in a place closer from home. Then, I was adjudicated to the IES Districte Maritim, which is also in Valencia, but a little closer to Xilxes. To arrive there I had to take the train for 45 minutes and then a 25-minutes walk or a 10 minutes ride on bike. It was the chance to go by car, but I did not get decided to take the car. To sum up, I spent two hours and a half on the displacement every day I had classes. This time, I still was a part-time teacher, but I had to go four days a week to the school as I had a slightly longer schedule, and also a slightly higher salary. To go by train gave me a little of time to correct students' homework and tests. Also, I had the chance to meet new people and

make interesting friends on the train. At that time, it was a very positive and unstressing thing to me, as I was very busy at home with my two very young children, and with some challenging groups at the secondary school.

More specifically, that school year I was teaching ESO students from second and third courses. Also I had a group in first course of baccalaureate. Again, the groups were quite numerous because of the public budget cuts in education, and the classrooms were not big enough to freely walk around the tables. In that context, I realized about how important it is the space in a classroom atmosphere. I was happy with all of the groups but I had some challenging hours at the end of the morning with two groups. It was a complex centre with some conflictive students.

However, this year, I had changed and evolved in the way I faced difficult groups. I wanted to really solve my problems inside the classroom. Additionally, I was retaking my PhD studies, I had learnt about the REM approach of Peace Education as proposed by Herrero Rico (2013) and I prepared a training course on the REM approach for teachers. The plan was to make a proposal of new techniques and dynamics to help teachers to improve the participation, motivation and wellbeing of their classes. Initially, it was going to take place in English, but finally, it was conducted in Spanish language. I coordinated it and was the speaker in some of the sessions. Despite not many teachers enrolled in the course, it was very enriching to me, as I had looked for many speakers from whom I learnt several applied experiences and knowledge.

However, I must acknowledge that while I was conducting the teacher training course I realized on my lacks on the new methodologies I was proposing. I knew that I wanted to change my way of teaching and to share that knowledge with other teachers. For that purpose, I had done some reading about new and more inclusive ways of teaching through Peace Education studies. However, I realized that, as I had been taught

in a traditional way, I ended up spending most of my teaching time using the same teacher-centred activities that I was criticizing. I needed to take courses on these methodologies that I was reading about and that some studies proved they worked well. I wanted to be brave and implement them in most of my time of classes.

To illustrate this point, I will explain my concrete experience of one day when I especially became aware of these needs: One Friday of January, it was eight o'clock in the morning, my class started at quarter past eight and I was already in the classroom. I was very nervous and stressed because my last class with that group had been horrible. Two students had a fight inside the classroom and I had a big argument especially with one of them who usually was in trouble in most of the classes. But it happened to be that the previous day we had had a session of the REM approach course for secondary teachers that I mentioned above. While the conflict was taking place, it came to my brain the explanation of the speaker of that Thursday, the high school English senior teacher Elena Fernández Modesto, a friend that I have already mentioned from the Misericordia School. Elena compared the relationship between students and teachers with the love story of Romeo (teachers) and Juliet (students). As she suggested, I also wanted to have a loving relationship with my students despite our families (our role and reference group of equals) who are in a constant war against each other. I wanted to stop that war and communicate with them. Also, the senior teacher Elisa David Mondragón, another speaker from the REM course, had previously advised me to highlight in front of the class the strengths of that conflictive student, who was very smart. Elisa also recommended that we, as teachers, should be more present in class, observing and acting according to what actually was happening, and not so much following pre-set inflexible plans.

Thinking about all that, I took a deep breath, I felt relaxed and... I felt inspired on how to make things work differently this time! I looked at the classroom and changed the setting, I moved the tables that were in long rows of six or seven together, and set them in pairs. Then, I wrote on the board the beginning of some sentences in Spanish that could be appealing and engaging to the students. I was supposed to introduce the future tense in English, so I wrote: “En vacaciones de verano, yo iré...; el fin de semana, yo haré...” (Translation: in summer holidays, I will go to...; at the weekend, I will do...).

When the students arrived, I greeted them with lots of energy and a big smile. I took a couple of minutes to ask how they were feeling and joking a bit. They were surprised because of the changes in the classroom setting, but accepted them well. The two students who had trouble the previous day sat quite apart from each other. Then, I asked them to write their plans in Spanish. They did it quite quickly. Then I asked the students to translate them into English. But before, we translated together some models of my own plans on the board. They did it, they suggested that they wanted to go out to the board and write the translations. Surprisingly, the most conflictive student was the one who participated the most and I made positive comments on that positive attitude. Then each student made his or her own translation. All of them were asking questions to translate their own words to express themselves.

In conclusion, I perceived that the class went well for me and for them, they seemed happy and engaged, relaxed and most of them had a participative attitude. I also felt happy, relaxed and with the feeling that my students had really learnt something that day and, even more importantly, they had enjoyed the class and had enjoyed staying together in a peaceful and positive atmosphere.

I have some years of teaching experience in secondary education, and this was the first time that I could so significantly transform a class that I expected to be a failure into a successful one. I think that the deep learning and reflections that I made together with the support of other colleagues on the REM approach was the key to this transformation.

With all these thoughts on the REM approach, practices related and my self-questioning in mind, I started to take action in the classes with the particularly challenging group. I invited two different teachers, Elisa and Monica, to come for a class session with these groups. These both teachers were also teachers' trainers and had been speakers in the REM course for teachers that I mentioned above.

Elisa was very good dealing with conflictive students who had unstructured families and I invited her to the group with which I had more behavioural conflicts. She entered the classroom pretending to be on an apprenticeship program. She came once to observe my class session, and a second occasion to teach her the class. She prepared a much applied activity with cards, where the students had very simple information about a situation and they had to prepare a story and represent it in a role-play. She approached and chat with students while they were working in teams using a close jargon which was very familiar to them. Then, she positively challenged and raised curiosity on the most disruptive students. Meanwhile, she put limit to misleading interventions in a very nice and calm way. It was a masterful lesson that, to me, it was worth more than one year of theoretical studies on teenagers and their behaviour. After these sessions, Elisa and I talked about the different students, her perceptions and some advices on how to approach each one of them.

The second invited, Monica, was a training teacher. She usually works training primary and secondary teachers in new techniques that focus on the brain but also on

the body and emotions, like brain-gym. I invited her to help me with a group that was very talkative. There were some students that, until that moment, had not shown any interest in the class and, moreover, they were preventing me from teaching anything in that group with their interruptions. I got impressed on how Monica faced the session: First, with lots of calm and presence, she made them breathe for one minute; then, she did a five minute introduction of brain-gym. This introduction calmed the students and helped them to focus and feel interested and curious about what was coming next. Later, she explained them that I had invited her because I wanted to improve the situation of that class and because I was a teacher who worried and cared about them. Afterwards she suggested that all of us collaboratively thought on how to improve the situation in the English class. She wrote a diagram on the board asking students: “1) what do you need or can you use English for? (Motivation); 2) how do you want to or how can you learn it better? (recognition of their preferences and skills, autonomy) 3) what compromises are you and Nuria going to make in how the English class is taught?, and we all decided the kind of behaviours that would comprise the course from then on (compromise, will, engagement, co-responsibility, accountability, competences and preferences recognition, two-way-communication, etc.).

Afterwards, Monica suggested the students to make a deal with me as contents like vocabulary or contextualized grammar where also necessary to properly learn a new language. They agreed on that. Therefore, we negotiated the proportion of time we would spend on each kind of activity.

From that day and for the rest of the course, my relationship with that group radically improved. I still had problems with some students and some days it was hard to teach the class as they continued to be very talkative. But as my relationship with the students changed and they knew that I trusted their competences and listened to their

opinions, we made some agreements that worked quite well. For example, we agreed to watch an English video that they loved on Friday in the last hour. As a counterpart, we arranged that the following Monday they would work actively in a difficult grammar topic, and most of the students did so.

As for other teachers, the tutor also was happier with this particular group, as well as other teachers talked about certain improvements in the evaluation sessions. Other teachers did not perceive any change at all. Also, some additional disciplinary measures had to be taken with some students and some others just stopped attending the classes when they reached the age of sixteen.

In conclusion, despite I could not follow the plans and advises of Monica and Elisa one-hundred per cent, in both cases there was a positive change in the way the students behaved in my classes. They showed more interest, they made more proposals and they respected me better. Also, I think I started to listen to them more sincerely; I was less obsessed with finishing the units and following my demanding plans. I changed my expectations of doing what I had written in my paper and, instead, I prioritized to listen and flow with the class at each moment.

Another interesting experience that I had in this high school was in individual tutoring and it started by chance. In one of these challenging groups, I had a student who was generating many conflicts. She was a newcomer to school. By chance, I coincided with her the same day I was starting teaching at the secondary school. She was waiting for the head of studies because she had done something bad. I simply said hello to her and told her that she had the same name than my sister. We both got together right away. While we were waiting there she explained me a bit of her life and that she was a newcomer.

Later, the head of studies explained me details on the problems that they were having with that girl. The head of studies suggested that, as she was my student and she had talked openly to me (while she just kept silent and challenging in the head of studies' office), that I might do some follow up on her. I accepted the proposal and we started to have emotional tutoring once a week, in a free hour that I had in the middle of my schedule. I asked for the help of the psychologist and he allowed me to take copies on some interesting activities he had to promote communication, to work anger, guilt, and other emotions. In some weeks, a friend of her also wanted to incorporate to these emotional tutoring sessions and so she did. First, I worked separately with each one of them, and later, together.

We talked on how they felt, how they managed their conflict and how could they better solve them. I taught them some communication strategies and we made many role plays. Some days, I told them about my own problems and worries from when I was younger and also of my present life. They loved my anecdotes and stories. Also, I asked them to write their own life history as I had learned in one of the training courses I had taken. Along the narrative of their life history, the girls also had to talk about how they felt at each step, as well as their future plans, and what would they do to accomplish them. Once they finished, they presented their life history in front of the group of the teachers attending the REM teachers' training course that I had organized and their own parents.

The girls prepared a very nice PowerPoint and, at the beginning, they felt very shy with their oral presentation, but the audience was helpful and encouraging and they ended doing a good job. I was very happy on how that part of the life history went. However, some weeks later, at the high school, while one of the girls improved her academic performance and moderated her aggressiveness with most of the teachers and

partners, the other continued to cause troubles, especially in certain classes and at the break time.

My conclusion about that individualized tutoring process is that I had not enough training to manage well the process. It extended for some months and the girls continued to misbehave in their classes. It is also true that most of the upcoming weeks they were more polite and less aggressive and they apologized after their misbehaviours. However, these two female students told me that they felt confident with me and they could acknowledge their faults with me because I was nice to them, and that was why they were working in my class. But they did not feel the same way with other teachers who judged them without giving them new opportunities.

Then, I talked to these teachers, and I also understood the teachers' point of view. The behaviour of these girls had been really disrespectful. I felt empathetic with the teachers' anger. Also, we talked later with the head of studies, and we agreed that the emotional tutoring should complement but not substitute the established discipline consequences to each kind of misbehaviour. Otherwise, we were being condescending to them. I felt sorry to not help more, but the head of studies told me that it is a long-term work and that in the future, all the time I spend listening to these girls, sharing my personal history and training them in new emotional and communicative skills will help them to face life with a wider and maybe wiser perspective. I really wish the head of studies' words become true, but I have lost the contact with these two students and I think that I will never know for sure.

Moving to my observations on the students of that centre, I reflected a lot about the strong lack of recognition among them. Students sometimes used force to relate and set hierarchies and leaderships. Also, they laughed or undervalued different physical

characteristics, different social groups or living styles. Some examples could be the insults that they used such as Negro, Moroccan or “grass bole”.

Also, from students’ comments I was wondering if a few teachers might use psychological abuse against students not respecting their integrity or even to other teachers. I sadly can express myself feeling that way on one occasion when, in a conflict that emerged when passing an official exam to a particular group, I was in charge of a group with a teacher who did not concur with my criteria on how to conduct the session. She started to scream at me in front of all the students. Later I tried to talk to her in order to "make peace(s)" (following Martínez Guzmán’s terminology) between us, and she continued screaming and not listening to me at all.

However, this conflictive interaction was the exception, and I can say that it has been the only occasion when I had such a kind of experience with a colleague teacher and that I am very happy with the relationship with a wide majority of my colleagues. Also, I had an excellent relationship with the directive board, always being close and supportive. In fact, I used to go for lunch once a week with the director and head of studies, who also was an English teacher. It was the day when I had afternoon classes and they also stayed to work. It was interesting to listen to their problems and worries and to know about their perspective on what was going on at the school. The centre was located in an area with conflictive socially excluded families and some more medium-class families. To manage that combination was challenging to the management team, but I really admired how human they both were, and how they tried to transform conflicts by peaceful and dialogic means.

In fact, in the middle of the course, the head of studies with the conflict mediator coordinator and a group of teachers organized what they called the "affective tutoring program". About 30 teachers voluntarily participated in the program, and I also enroled

in the program, as I had already started in a less formal way with the two girls I have previously mentioned.

The affective tutoring worked this way: a student was suggested to participate by his or her tutor or maybe the students themselves asked for that kind of help. Then, they had a weekly appointment with one of the volunteer teachers in the program, and they talked about the students' problems and tried to find solutions together. The problems could be either academic, on relationships or regarding emotional and psychological aspects. The volunteering teachers had a monthly meeting during a break time. Then, we briefly explained if our tutoring process was going well, if we continued with the same student or had finished and so on. However, the lack of guidance on how to conduct these emotional tutoring sessions, and the shortness of our meetings were challenges to work on. The participants who were not interim teachers proposed to try to improve these handicaps in future school years.

Conversely, I can also mention examples of peaceful situations, which I have perceived thanks to my raising in awareness through my study of the REM approach of Peace Education. Peaceful moments were most of my classes with a group of first of Bachillerato during the course 2014-2015. These students were respectful and charming. I really enjoyed bringing new, challenging and engaging activities to this group, and most of the times they worked very well, because the overriding atmosphere was peaceful, and there were very positive feelings from the students towards me and from me towards them. Also, this group of students did tell me when a particular activity was not working, if a topic needed to be reviewed or if they felt tired or bored. I shared my personal experiences that I considered could be interesting or helpful to them, and some of them also shared some personal experiences that enriched the class. I

also encouraged these students to propose and introduce activities in class and to make volunteer tasks, presentations, bring materials, suggest dynamics or content, etc.

Linking the peaceful flourishing context of that class of baccalaureate with my daily classes in more recent years, I am happy to highlight that many of these peaceful situations have been frequent in my upcoming courses. However, I must acknowledge that to teach those groups to whom attendance is not compulsory, with lower numbers of students, or groups with less pressure on the contents have been the most peaceful, joyful and successful experiences. These experiential observations confirm the conclusions of some research studies about the influence of size group, age, and pressure on content in the quality of teaching.

Finally, linking my observations in this secondary school with the need of empowerment as suggested by the REM approach of Peace Education, I would like to highlight another example that I profoundly admired and consider a model to follow. It is the case of Gloria, a Castilian teacher at the IES Districte Marítim who usually teaches many hours with a group of students who are willing to study but with some special needs like difficulties to focus, some learning or socio-familiar problems. According to LOMCE's legislation, those groups are called PMAR (Programa de Mejora del Aprendizaje y el Rendimiento). During the course 2014-2015 Gloria organized two solidarity food markets, in which students and staff prepared and donated food. She also arranged other fundraising activities when a relevant disaster happened like the flood in Indonesia. In the Indonesia example, for instance, her students filled the high school with supportive positive sentences for the people affected by the catastrophe. This was a much applied way to practise the grammar content of the subjunctive for wishes in the Castilian class. These messages could be read by all the educational community and I have to acknowledge that they made me cry with emotion,

because they consisted of beautiful, sensitive, genuine, very deep and meaningful sentences. After the fundraising, they exposed how much money had been collected, and Gloria took the students to the bank to make by themselves the money transfer to the particular NGO that they were supporting in that project. I perceived Gloria's initiatives as a way of empowering and raising awareness among her students but also among all the educational community. Talking to Gloria, I discovered that she had a handicap daughter and this fact gave her even more energy to empower students with difficulties.

To conclude the narrative of my time working and volunteering at the IES Districte Maritim, I ended that school year totally exhausted. I had invested on it quite a lot of my free time working on these tutoring as well as preparing and implementing activities and classroom materials in order to improve the quality of my classes and the engagement of my students. As a result, I had the sensation that I had learnt and grown as a teacher, and despite not being able to improve some situations as much as I would have liked, I felt satisfied with the efforts I had made, as well as by sharing experiences and our humanness with my students and colleagues. If the school would have been closer to my house, I would have been happy to repeat in that school and collaborate in the new programs like the emotional tutoring and other collaborative initiatives that were emerging.

My acquaintances' perspective

From that experience, I collected the answer of a colleague teacher from the Valencian area. She perceives me as a very engaged person regarding my job because I love what I do and I believe there is room for improvement. She defines me as nice, patient, cheerful and optimist person despite difficulties. She recalls the case of the two

students to whom both of us taught and with whom I did emotional tutoring. My colleague mentions that these students' behaviour was difficult, sometimes almost hostile, and she mentions how I was able to communicate with them in a way other teachers could not. She perceives me as someone who has clear goals and how to reach them, she advises me to continue trusting on my project.

As for the REM approach values, my Valencian colleague considers that I promote all of them. Still, she warns that all those values are sometimes difficult to promote because of the circumstances of educative centres do not favour them, which adds more value to those people who still try to focus on them.

Regarding the educative system, this teacher mentions that despite the system and some people still favour the immobilism and the status quo, there is an important number of people in the educative context that support other ways to understand the teaching task and to perceive students. She suggests reflecting upon what people do we want our students to become. She suggests all the educative community should be involved, starting from the top, with management boarding to the bottom. She would like to see an educative system that promoted real quality education, inclusive, open, with real answers to students and society needs.

As for a good qualities for a teacher, my colleague pinpoints authentic vocation, which leads to the rest of qualities, like good communication to students, be trained in the necessary skills and competences for teaching, be exemplary to students and with a fluent relationship with families.

As for students, my colleague advice is to be eager to learn and to have the will to work. In so doing, they will learn the skills and abilities they need along the learning process. Also, their values are essential as they ground social relationships and coexistence, accepting and understanding the world, but also themselves.

She concludes that the questionnaire leads to many reflections and questioning. She considers that it is our duty in education to explore, inquire and implement alternatives to grant a valid and efficient education for everybody.

My learning from that stage and links to the REM approach of Peace Education

My stay at the IES Districte Maritim coincides with an empowering moment of my life. To decide to organize and lead a training course for teacher in new methodologies was a dream that come truth for me. At the same time, I had to teach difficult groups and I conducted individual emotional tutoring with students who had academic, behaviour and socialization problems. What made me happy about this process was that I looked for the necessary tools and help to positively transform the unfavourable situations. I did not give up neither missed the time only complaining. I got into action, and despite I regret on some of the mistakes I made, I conclude with the positive feeling of having tried to change things and of getting involved despite the personal time and implication that it required.

Linking all this learning with the REM approach of Peace Education, as I have already introduced when extensively narrating different experiences of this stage, at the IES Districte Marítim I had the chance to observe the promotion of some values and contents suggested by the REM approach such as empowerment, peaceful conflict transformation, emotional caring education, tolerance, respect and recognition, and a positive imaginary for peace that was pro-actively promoted by some teachers and their students to widen the perspectives and awakening the sensibility and empathy among all the educative community.

Still, I also had the chance to observe the hierarchical, competitive, aggressive way of communicating of some students and the interest of some teachers to maintain

the status quo supporting the Narrative-Contemplative paradigm, while others tried very hard to improve and transform the way we do things in education.

1.12. November 2014-February 2015: Coordinating a teacher's training on REM approach at the IES Luis Vives of Valencia

Stage description

As I mentioned at some points in the stage before, during the year that I was working at the IES Districte Maritim, I organized a course on applications of REM approach of Peace Education to secondary school settings. I really felt the need to apply Herrero Rico's (2013) theoretical framework of the REM approach of Peace Education and transforming it into useful tools for teachers. Again, as in other previous occasions, I was too ambitious, because I looked for many speakers. They were impressive and qualified teachers and professionals who I really admired. Because of that, I drastically reduced my own initial prevision of participation as a speaker. Instead, I included participants like Sofia Herrero Rico explaining the REM theoretical background, some high school teachers who had experience on ITC, on interdisciplinarity, on conflict management, on brain-gym and new methodologies or classroom management. Additionally, I wanted that some of the sessions were in English. That language component, together with the lack of diffusion, short-time notice, and the resentment among the teachers community because of the recent salary cuts and the increase of two more hours per week of work, did not help to find motivated teachers to invest their free time in the training we offered.

Finally, as I already explained, the few teachers who attended the course really enjoyed it and we created a small but very harmonious community of teachers from different areas who were willing to lead changes in their educational settings. That

teachers' group continues still in contact at the present and I hope we can work together again in the future.

My acquaintances' perspective

From that experience, three people have been interviewed. Two of them have already been mentioned before, one is from my mate at preparing for the public opposition-contest, as she attended and video recorded the REM training course. Another one is from the Valencian teacher from the IES Districte Maritim that I mention in the previous stage. The third answer is from Mónica, one of the speakers of the course, with whom I still collaborate at the present. Therefore, I will only include here Monica's perspective.

Monica describes me as a very enthusiastic, motivated, hard-working person, passionately devoted to offer didactic resources to my students, with the main goal to make them have fun while learning. She adds that I am a generous, responsible and very creative person full of vitalism and entrepreneurship. She asserts that I like to create new projects and synergies among people in order to reach more ambitious goals, always for the common wellbeing. She highlights my ability to adapt to others' proposals and improving them in many occasions. Also, she mentions my social skills to communicate and share with others. She considers that I have evolved thanks to my desires to continue growing as a person and as a professional, always eager to learn in those skills that help me to improve my work and my relationships with others. She pinpoints my ability to organize and my practical skills to integrate and apply what I have learnt.

She suggests me to trust more on all the resources that I already have and be less self-demanding. That will help me to flow and enjoy while my students learn. In other

words, Mónica suggests me to apply on myself those resources that I teach to my students.

She really likes my clown facet, as it helps me to go out from my structure and enriches others, as it also allows them to loose and enjoy more. She finally highlights my chameleon aspect to show different facets of myself, it helps to capture my listeners' attention and invites them to participate with liberty. As for the REM approach values, Monica considers that I promote all of them, despite the one that she has less experienced is conflict transformation.

Regarding the educative system, Mónica dislikes the passive role of students, which generates demotivation. As positive aspects, she likes the new pedagogical resources that are arising and the implication of most teachers who want to make the educative system evolve from inside. For this evolution, she suggests: more participative teaching with equal participation of students and teachers; more pedagogical resources in hands of teachers to teach according to today children's capabilities; collaborative work and project work to create synergies and weave links among participants; to compensate scientific and art content subjects in school time; to promote autonomy, empowerment, fellowship, dialectic and healthy leadership among students.

As for good qualities for teachers, she highlights empathy to understand students in a vulnerable stage of growth, and enthusiasm as key in a vocational profession like teaching. Regarding students, she considers good values would be respect, generosity critical spirit, and an open and flexible attitude, with motivation and eager to learn.

Monica concludes that this questionnaire makes her to question on how she can participate in the changing process that she would like to see in the educative system.

My learning from that stage and links to the REM approach of Peace Education

These three months being involved with the teachers' training course in the REM approach of Peace Education helped me to grow in the field of coordination, course promotion and arrangements. The speeches and workshops of the speakers were excellent and I video recorded all them. However, there was a lack of concreteness, focus and diffusion of the course. I know now that in the future I would like to repeat a similar experience but in different conditions, with more preparation on my part and with the potentiality to widen the scope of the training. Also, in the future I would like to be more helpful to other teachers and that we all go out from such training with new tools and methodologies that promote the REM approach of Peace Education values, contents, methodology and contexts. However, my purpose is that we all we go out from such a training not only with the knowledge, but having internalized and feeling confident to use straight forward at least some of these tools in our next week classes. Additionally, I wish to continue engaging teachers with empowering, empathy and determination attitudes to transform their contexts.

1.13. September 2015-June 2016: Teaching English at the IES Clot del Moro of Sagunto

Stage description

In this centre I lived a very relaxed year of teaching in a similar way than when I taught adults who voluntarily enrolled the languages courses. I was teaching English to baccalaureate students in the evening shift.

It was not a very demanding job, I had a part-time job with not many teaching hours concentrated in four days and I only had a twenty-minute drive from the school. To me, to go to classes was a great pleasure and I never had any important problem

during that school year. Only small conflicts, like a student who used to talk in a rude way, but I had a small chat with her and she changed her attitude. Or some talkative students who interrupted the class at the beginning of the course, but I forced them to sit separately one day and they stop to interrupt in the following days. Also, many students had strong barriers regarding the oral practice in English. Again, I tried to overcome that problem with a joyful non-stressing atmosphere.

Regarding my teaching practice in that centre, I only have a few comments. We saw sometimes the chapters of an English fun serial created by the BBC, called “Extr@”, and I realized that students learnt and enjoyed from them. Still, I had the handicap of finishing the contents, but the evening shift was less demanding on that sense, as most of second of baccalaureate students were not going to take the PAU exams and they had strong resistances to work hard. Still, I did not create many new dynamics and I only proposed small projects, because my students asked for very guided and structured lessons. Also, we did not go on excursions. We only had a guest speaker that my students liked a lot. He was working on the diffusion of the grants and volunteering programs for young people in the European Union. The students found his explanations very useful and motivating to continue studying English and other foreign languages and the speaker empowered them to plan to travel abroad.

To work in the evening shift and part-time allowed me to take online teaching training courses as well as some in-presence ones that helped me to learn some of the methodologies consistent with the REM approach of Peace Education, and in which I was very interested. Some of them include emotional education, flipped classroom, collaborative learning or educative coaching. Also, I learnt a little of brain-gym and mindfulness. Along this school year, I could enjoy the courses as I did them with full concentration and not overworking. Also, during that school year I had the chance to get

more involved in the collaborative project of improvement in innovation regarding the subject that I taught at the university. I have already mentioned this project when talking about my part-time job at the University Jaume I.

About my colleagues and the management in that centre, I really liked it. I remember the first day being received by the director. He gave me a warm welcome and tried to be helpful. The head of studies in the evening was a very nice and responsible man who was always extremely polite and caring about all the personnel and the students. He was a very empathetic and comprehensive person and he always defended what he felt was fair. About the other teachers, I only coincided sometimes with one of my English mates and I met the rest of them at the department meetings. They were all helpful and nice all the time.

The personal backdrop of this evening shift was that I did not spend the evenings with my children and there was one day that I did not even see them before going to bed. To me, that was the worst part of that job. Despite I was able to awake my children in the morning, to go to pick them up in the afternoon, and to spend a short time with them before going to work, I had the feeling that I missed some part of their childhood.

The professional negative part of that school year was that I did not work on writing my PhD thesis as much as I would have wished. I did not feel motivated to write but I felt the urge to learn these new techniques and methodologies in order to be consistent and really apply in my own daily teaching practice what I was proposing in my PhD research.

Also, during course 2015-16 I had the chance to practice yoga more regularly and that made me a more focused, balanced and harmonious person. That benefited my health and relationships in my personal and professional environments.

I ended the course wishing that the part-time position that I had that year were available next year, but I was aware that it would not probably be.

My acquaintances' perspective

From this stage I include two answers: one from an English colleague who taught most of her schedule in the morning shift while I was teaching in the evening. We only coincided at department meetings, so she only answer on her view on education; the other one from Jose Maria Prats, the Head of the Studies of the evening shift at IES Clot del Moro during the school year 2015-16, who now is already happily retired.

Regarding how they see me, Jose Maria perceived me as an engaged teacher, enthusiastic, motivating, trying to open windows to the world of my students, with complementary activities, very weird in the evening shift. He highlights my versatility to teach different content areas. He also perceived me as someone who seriously combines professional life in different areas with family responsibilities. He mentions that my good mood in the work and engagement left a trace on him. He advises me to continue with my commitment, affectivity, enthusiasm, positivity and understanding. He considers these ingredients are very important to lead to innovation.

As for the REM approach values, José María considers I specially promoted recognition and acceptance of difference, responsibility and engagement, communication, care ethics and value of feelings, emotions and love as essential elements in education and relationships.

Regarding the educative system, my English colleague considers that in the educative system, we as teachers, try to go beyond only instruct to also educate our students in different values, but we have not been academically trained for that purpose

and we should. She would improve the educative system with smaller groups and more individualized attention. My English colleague adds that secondary teachers should receive training in teaching abilities.

Jose María perceives as positive that physical punishment has been totally abolished, but he misses a culture of effort and the taste for well-done things and for learning. He considers that the goal of educating critical citizenships is rarely accomplished; students should feel more co-participant and collaborators in the education system which looks for their own welfare and benefit. He suggests more human and material resources, as well as co-participation of students in regulations of internal regimes so that they are consensual. Jose María also claims that the value of learning as its essence for life is not well explained. Also, that easy going, harmonic and respectful environments inside and outside the classroom are the key for learning. He imagines an ideal educative system full of stimulating students who make of a class an adventure, who look happy and expecting, who value your effort and interest or who even ask for more.

As for qualities for a teacher, my English colleague mentions patience, personal motivation, tolerance, knowledge and role model for students. José María adds clarity and efficacy to teach the content, effort to improve explanations, working methods and materials. He also mentions maximum respect toward students and asking for this respect from them too, treating students as if they were the most important in the world, as they actually are, promoting affect and concord. As for assessment, the head of studies defends to adopt the maximum that “in the case of doubt, in favour of the student”.

Regarding students, my English colleague mentions capacity of effort, motivation and being open-minded. Jose María mentions a positive and receptive

attitude, confidence to show limitations and difficulties in front of teachers and peers, awareness that they are the core of the educative centre and that teachers are there to help them, but they can make mistakes. He asks respect for all, to solve problems through the proper channels, to participate and promote improvements in internal regime, to be honest and sincere to their parents regarding marks or problems at school.

Jose María concludes with a final reflection after 35 years of teaching work, from which 26 he has been the head of studies. He wishes to have left a good example in his teaching and executive functions. From my year working with him, I can assure he has left very high standards to be followed.

My learning from that stage and links to the REM approach of Peace Education

That school year I had the opportunity to spend time learning the skills, methodologies and techniques that I really considered important to improve the quality of my teaching and that promoted the values, contents and methodologies of the REM approach of Peace Education. That learning has positively transformed my attitude and teaching practices in my classes.

Regarding my private life, to not be able to spend the evenings with my children made me value even more each minute I could share with them and feel thankful for it. I had to learn to trust on my husband the children's care and education on these evening hours. He did a fantastic job and I am very thankful for that fantastic job he did on his own.

1.14. September 2016-June 2017: Teaching Economy at the IES Cueva Santa of Segorbe

Stage description

In July 2016 I applied for my preferences in the adjudications for interim teachers for the next course. I limited my choices to part-time positions and quite close to Xilxes as my plan was to work in my PhD. But when the results were published, I got very surprised. I had been selected for a full-time position to teach Economy in a high school in Segorbe. I got very disappointed about this news at the very first moment. I had many backdrops on that teaching position: I had been working teaching English for more than six years and I assumed that I was not activated in the other specialties exchanges to cover internship vacancies that I had applied for many years ago. Moreover, Segorbe was half an hour far by car from Xilxes and there was not an option to go by train. Additionally, it was a full-time position that would not allow me to work on my PhD thesis.

But as the month of August passed by, I felt more willing to go to Segorbe. I had always felt a strange attraction to that town, as it is a beautiful historical place, plenty of monuments, and is located inside the beautiful natural space of the Serra de Espadà, and I love nature and countryside environments.

The first of September, I arrived to the centre and the director told me that they were very curious and expectant regarding the Economy specialist, as it was the first time that they had one in the centre. Previously, the subjects related to Economy had been taught by teachers from other areas like History, but since last school year Economy had become more relevant in the ESO Curriculum.

Once introduced to the centre, they told me that I had to apply for the books that I wanted to use for the course and that there were only some days left to apply for these

materials. Also, I had to prepare the didactic programming for the course. The subjects that I was going to teach were Economy and Initiation to the Entrepreneurship and Enterprise Activity. Economy was a compulsory 3-hour per week subject for Humanities students of fourth level of ESO. Initiation to the Entrepreneurship and Enterprise Activity was an optional subject in third and fourth of ESO. Also, I was going to be the head of the department, being myself the only member of the department. To complete my schedule, I had to teach a first of ESO course of math.

I love challenges and changes, but so many new things at the same time were overwhelming. However, I calmed down, I focused and started working. I contacted old partners and acquaintances who were teaching Economy to ask for models of programming. I asked for the materials taught the previous year in Segorbe for the subject of Initiation to the Entrepreneurship and Enterprise Activity. Additionally, I immediately contacted some editorials to send me sample books to make my choice. However, the course was starting, and the first weeks I had to start my lessons without my programming finished and without having the books.

Surprisingly, in the middle of that stressful situation, I fell in love with the subjects that I was going to teach. Suddenly, a pile of ideas started to come to my mind about the projects and activities I could do in my classes. The Economics subjects were proposed by the European Union, and their approach had to be practical, with an important part of project-based work and assessment. Initiation to the Entrepreneurship and Enterprise Activity was approached starting from a human point of view, teaching self-knowledge, communication skills, team work and empowerment. To my surprise, many of the contents that I missed in my previous teaching experience and that I perceived essential to be successful and happy in life, were now included in the core contents of the courses I was about to teach. Also, Economy introduced many relevant

topics for daily life that I had not even studied in my university degree but I had had to learn in my jobs and along my adult private life.

Moreover, in the first weeks of class, I realized that the students in that town were especially responsible and mature, as well as funny and willing to get engaged with new activities and challenges. Also, maybe because I also came from a town in the mountains and my parents were farmers as most of my students' parents or grandparents, I started to feel an even more especial connection with these students. Additionally, I realized that I had changed. All the training courses and readings for my PhD on motivation techniques, collaborative work, Coaching, Flipped Classroom and so on was suddenly inspiring my planning and implementation of classes. My yoga and meditation practice each morning before entering the class also contributed to my calm, energetic and positive attitude when starting each class.

As for the work environment, the management staff and all the personnel was very welcoming and helpful, and at the same time, very focused on work. There was a nice working environment, wisely combined with many extra-curricular motivating activities for students which were already organized along the year, such as Carnival, concerts, trips and so on. Additionally, this secondary school welcomed and encouraged all my initiatives; despite I can assure that they were many. Finally, I also became very good friend with the psychologist, the responsible of equality, and some members of the mediation team. We spent some time chatting about our experiences and learning, making proposals, and implementing some of them. I really loved that engaging team work.

In summary, I had fallen in love with my new specialty, my students, the teamwork and the town of Segorbe. Moreover, and for the first time in my teaching life in public compulsory education, I felt confident to apply new engaging methodologies

in which I believed and that promoted the REM approach values, contents, methodologies and contexts. It was a flourishing course for my life.

One reflect of this flourishing also arrived to my academic life, as during that school year I had the chance to collaboratively publish the article "El coaching educativo desde el trabajo cooperativo y la flipped classroom" (Herrero Rico and Segarra Adell, 2017) published in Aula magazine, June 2017 number 262 . The article summarizes my self-coaching practice during the course 2016-17 at the IES Cueva Santa of Segorbe.

Finally, one fact that I remember with admiration is that the director was very determinate fighting for equalitarian working conditions. He wanted that the deputy manager could be paid her full salary when being on a maternity leave, at the same time than the person who substituted her. He was very engaged with equalitarian rights for female workers. In the end he did not obtain his goal, but he openly declared his disconformities to his superiors.

My acquaintances' perspective

From this stage, I include six questionnaires: three from colleague teachers at the different departments, two from administrative staff and one from Maite, the psychologist.

The administrative staff perceived me as a nice, responsible and professional person, open, communicative and accessible, engaged with my job, with a collaborative attitude with any issue that rose. They also mention that I am dynamic, very interested in my students, that I motivate them every day and make them feel a lot of interest in my subject. One of them recalls once I invited him to talk about economic issues in my

4th of ESO class, for him it was a pleasant experience that students that age were so interested for invoices, budgets, expense, banks and so on. He asserts he imagined that I had duly instructed them. Another member of the administrative staff was also the mum of one of my students. She thanks my communication to her in order to help and motivate her daughter. Their advices to me are to continue with my commitment, love and motivation towards students.

One of my colleague teachers defines me as a revolution, a happy tide with my enthusiasm, always thinking how to improve things, she called me “my thinking colleague”, always trying to improve my classes and collaborating with different colleagues and areas. She considers me a warm, open person who shares feelings and her life, and listens to others, “you feel welcomed as soon as she meets you”. She says she misses my energy. Other colleagues add that I am competent, resolute, devoted to my job, honest, solidary and coherent, motivating and able to get the best out of people. They also consider me close, kind, that I transfer joy and serenity.

Maite, the psychologist, also mentions many of the previous adjectives and adds that I am sensible, sensitive, open to new experiences, familiar and worried about my family, enthusiastic, intelligent, perseverant, practical, helpful, with an open mind, innovative and careful. Also, she perceives me scared about retaliation. She thinks that I will lead anything in which I believe.

My colleague Elena recalls the collaborative project that we shared for a term, with the Economy and Castilian subjects. It was a nice experience, also the time that we walked for more than three hours for a visit to a company. She pinpoints how we integrated transversally academic and personal issues. She perceives that, as I listen and reflect, I evolve learning new ways to do tasks.

Another colleague highlights our conversations on our shared vision on education, as both of us are open to experiment new methodologies. She saw me with a wide professional and cultural baggage and for this reason she asserted “siempre es posible aprender alguna cosa de sus palabras”, which I translate as “it is always possible to learn something from her words”.

Maite recalls the day we first met, she was struck by my openness and availability to show how I was without masks or fears, acknowledging that I was experimenting on myself and on how to improve as a teacher. She considers that I have evolved improving my self-confidence and enriching the range of strategies and methodologies I use in my classes.

Two of my colleagues advise me to continue with that strength, desire to excel, passion and enthusiasm, they add not to forget the enormous and necessary job we do. Elena mentions that just “to be” is enough. She adds to look at students from a systemic perspective, taking into account all their living experiences, family context, and to balance my teaching task between what I give and I take. She thanks our enriching process of reflection together.

As for the REM approach values, the administrative staff members highlight competence, empowerment, responsibility, change of attitudes and perspective, communication, ethics of care, conflict transformation and value of feelings, emotions and love as essential ingredients in educations and relationships. My colleague teachers perceive that I promote all REM values, and two of them highlight my ability to communicate feelings and help others to also express their emotions and to be aware of their strengths and weaknesses. Another one adds that I have always led by example.

Regarding the educative system, positive aspects highlighted are the tools for students and teachers’ training, as well as the wide range of opportunities available

compared to previous decades. Also, teachers maintain their academic freedom which allows bringing creativity into the classrooms. Additionally, my colleague teachers highlight that there is more participative, active and dynamic methodologies in which students are at the centre of the learning-teaching process and the good will of many teachers who do their best to train and enrich education. Moreover, the inclusion of education in values as transversal topics.

As negative aspects, they mention the lack of effort from students and other sectors. Additionally, there are difficulties to motivate a certain sector of students. Also, they complain about the constant transformation and lack of social awareness on the relevance of education and the challenges that teachers face. One of them mentions shortages, paternalism from institutions and schools. Those factors, she asserts, limit students' autonomy and responsibility, lack of pedagogical dialogue and focus on living experiences, but statistics and organization issues are prioritized. They also mention that governments should focus to educate future citizens rather than robots, and not only patching education but consider it in its relevance. According to Maite, a new educative law is needed, one which commits to educate citizens with emotions, interests, thoughts, different casuistics, with the aim to promote the best of each of them. Also, she claims there needs to be a "cleaning" of educative centres and teachers with more professionalism.

The changes they propose, assert my colleagues, are long term, with changes of structures, like teachers training, to reach the job for which one studies, they new ways of entertainment and communication media. These changes are the responsibility of all the sectors. The ideal educative system would be adapted to the social and personal needs, perceive it as a media to reach our life project. A colleague teacher recommends recuperating the teaching authority, teachers being listened at all stages, proposals being

reviewed and improved by all the educative community, and defend rights, with truly democratic practices at all stages and more engagement on the part of the teachers.

The ideal educative system for some colleagues would be based on team work, in a listening, motivating, engaged working environment, where each one offers its best, with creativity, dialogue, love and care of each other. Teachers should be open to experiment new methodologies and adapt to changes using TIC, updating their knowledge, developing materials that connect contents with students' reality and so on. Administration should make education one of its priorities, reducing ratios, training teachers, with quick substitutions of absent teachers and so on. This ideal system would take into account diversity in all the aspects: opinion, gender, origin. It would promote respect, creativity and constructive criticism, looking for the common good.

Good qualities for a teacher would be to love their students, which leads to attitudes, competences, communication strategies that should be present in their job at the school. Other qualities mentioned are responsible, motivating, joyful, with desire, close to students and concerned about their problems and their training as a person. Also, good qualities are to show coherence and honesty inside and outside the classroom. Additionally, teachers' self-knowledge, planning and organizing are pinpointed. They should be eager to constantly improve, with interiorized values that they try to transfer to students like responsibility, honesty, respect to diversity, care of the environment with his model of respectful interactions, fair assessment, etc.

Maite mentions the attributes that are negative for a teacher, like projecting personal frustrations or lacks on students, lack of interest on students, their reality or their families, with no communicative skills as he or she cannot become a reference model. Also, she considers negatively someone who only assesses through a written test and does not take into account emotional, intellectual, spiritual dimensions of the

person. Other negative attributes are being competitive or not as an equal. In positive, a good teaching profile would be an emotionally competent person who knows how students learn and applies methodologies and assessment tools which are coherent to the people they have in front.

In summary, teachers should feel commitment to help their students. Also, my colleague Elena suggests taking into account students maturative stage and personal learning process, promoting critical and creative thinking. With colleagues and family, an attitude of respect, loyalty, empathy, kindness and collaboration. As for assessment, to inform in advanced about the criteria is very important and can help self-assessment of students.

As for students, the psychologist asserts that each student is as he or she is, and teachers can accompany them in the benefit of their growth. My colleague Elena warns not to pigeonhole any one with previous expectations, but lead them to become responsible of their own learning process. Still, the best quality to be reached or promoted would be to be eager, “hungry” to learn. Also, other good qualities that my colleagues consider good to promote are to be constant, hard-working, communicative, participative and collaborating, helpful and respectful to peers, teachers and materials of the school. Students should assume learning implies effort and dedication at school and at home, and a good working climate in class with respect, silence when required and following the rules is essential.

They add that families should recognize and support teachers task in a more clear and explicit way. Additionally, they should inculcate their children values, culture of effort and respect towards house rules.

The interviewees assert that the questionnaire has helped them to reflect upon our complex and at the same time nice work at the school and that we need to

perseverate to continue improving it with delusion. They also mention that they miss me and I feel the same towards them, I miss them a lot.

My learning from that stage and links to the REM approach of Peace Education

As I already mentioned, that was a transformative school year to me. I became aware on how much I like economy and business studies when they have a human and caring focus, how much I love to be with students who are eager to learn and get involved in applied and motivated projects, and how I love to share and implement collaborative actions and projects with my colleagues. I realized about the fact that in a favourable context, teaching can be a very fulfilling and rewarding experience.

That school year in which I taught something that I had not asked for, changed my preferences and goals and from then on I applied to teach Economy and that is what I am doing at the present when finishing this dissertation.

Linking my learning of this stage to the REM approach of Peace Education, I learnt and applied many of the values, contents and methodologies that it promotes. Starting from the resiliency that I developed in overcoming the challenge of a non-expected full time job in the new area of Economy, and to transform in a growing and enriching opportunity of growing and applying skills and knowledge. Also, I felt the freedom to teach REM approach values like equality, care, empowerment, empathy, responsibility and social commitment, as well as creativity to face life conflicts and challenges. I promoted all these value through videos, tales, anecdotes, games and dynamics. Moreover, I had the chance to do hands-in workshop style classes on intercultural assertive communication, emotional education, mindfulness, brain-gym techniques, or educative coaching on myself and with my students. Also, I promoted pro-active participative activities through project-based interdisciplinary activities like

creating their own funny ads or inventing a family with characters that faced different economical challenges and had to overcome them, designing their own budgets. Furthermore, my students also worked in individual motivating projects like video-curriculum, economic genealogical trees, or banking searches. All these examples show how, for the first time, I felt that I was implementing the Dialogical-Participative paradigm in all my teaching practice. Additionally, I perceived the attitude of the direction and of most of my colleagues as open to change and with many inclusive, participative and innovative practices in a motivating atmosphere.

1.15. September 2017-August 2018. Teaching at the IES Jorge Juan of Sagunto

Stage description

During the course 2017-18, I was really determined to finish my PhD thesis. Therefore, I quit my part-time job as an Associate professor at the University Jaume I and I kept only one job. On July 2017, when I had to decide my working options in public high schools for the coming school year, I chose full-time and part-time options. First, I prioritized teaching Business and the areas close to my home. But, secondarily, I choose teaching English in areas very close to my home. The coincidence made that, among all my possible options, I was assigned to the secondary school where my husband had been teaching during the previous eleven years. However, that year he was moving to a high school closer to our home. Along these eleven years, my husband had been telling me about how tough it was to teach at that school, because it was huge, with a varied range of vocational studies, as well as many groups of ESO and baccalaureate students: Moreover, it was in a conflictive area where many gypsy

students and immigrant newcomer students concentrated. Some of these students tended to not respect rules, materials or the role of the teacher.

When I arrived, my position consisted to be the tutor teacher of one of the most difficult and conflictive group at the first of ESO level. Additionally, I was teaching English in another ESO group which was also very challenging. In those two groups, there were many absentee students, with constant misbehaviour, lack of motivation, and important gaps on previous knowledge from lower courses. This new teaching experience absorbed many of my energies, challenged my positivism, and questioned my skills to promote a positive working atmosphere in the classroom.

However, I must acknowledge that I also have had other groups at the baccalaureate level and also in second of ESO with which I found much easier to work. Many of the students in these groups had a proactive attitude and we implemented collaborative tasks as suggested by them. These students produced power points and presented them in front of the class, some others produced animated videos, and the baccalaureate students leaded content lessons and debates on topics like the use of internet, or healthy eating habits.

Moreover, in my tutoring group with many compensatory students of first of ESO, we organized a story telling with the Castilian teacher in which the teacher of Music and of Art also collaborated. The outcome was three stories invented and narrated by the students in group, with their beautiful drawings and their music. We went to present the story telling a Primary school. It was a very exciting experience. The IES Jorge Juan provided a bus. When we arrived there, the students connected very well with the primary school children and they did an excellent job. About my students feedback, they said that they loved the experience. Also, the four teachers who got involved in this project, we all were very happy with the results.

It was funny that another group of second of ESO learnt about this experience going to a primary school, and they insisted to also present their final group project in front of primary students from their former school. One of the students put me in contact with her English teacher at the primary school. We organized the excursion, the IES Jorge Juan also provided the bus. My students presented their project called "Intercultural Newcomers" to two groups of third grade primary students. It consisted on inventing the life of a newcomer student arriving to Spain from an English speaking culture. All my students did an excellent job and the primary children had a great participation. Afterwards, when the activity ended, my students had the chance to greet their former teachers, as well as to meet their younger siblings and cousins. It also was a great experience for all of us.

Another project in which I participated that school year was with the creation of a football team with students of first of ESO with risk of exclusion. I already explained the project, called "Escoles cor Blancinegre" in chapter three (pages 324-326). On my part, it was a very enriching practice that I had the chance to contribute to.

Moreover, I also was part of a groupwork project in which four teachers were involved: Matilde Sánchez Villanueva (the coordinator and the one who worked the most in the project and made it possible), María Soledad Muñoz Tirado and myself, the three of us from the English department; the fourth teacher, Juan José García Martínez, was from the History department. The project consisted in asking our students from second and fourth course of ESO, with our guidance and support, to interview their grandparents (with a special focus on their grandmothers) and to write down a summary of their life stories. The task extended two terms and the students did an excellent and very meaningful job. I can happily add that this year 2019 that work is having a public recognition: the work has been printed by the IES Jorge Juan (García Martínez and

others, 2019) and each student has received a printed copy of it. Moreover, the 10th of May 2019, that compilation of stories titled *Historias de una vida. Recordando los altos hornos*, received a literary prize (Asociacion de Patrimonio Cultural de Puerto de Sagunto (n.d.)

Regarding the working environment, in this centre I found very professional and welcoming colleagues that were willing to share the problems we all dealt in our daily teaching practice and to look for solutions. New initiatives were rising at the centre like “Tutoría entre iguales (TEI) (Peer tutoring)” as I already explained in chapter three (pages 326-328). As a counterpart, I also saw some very tired and resigned teachers. I found their tiredness sad, though very understandable in that context.

However, to fight that demotivation and prevent teachers from burning-out, the counselor and the group-work of Coexistence promoted an action called "Compartim el que saben (we share what we know)" in which some teachers conducted workshops for other teachers on specific tools. I participated by conducting a three-session workshop on Educative Coaching at the break time. It was a very rewarding experience as more than thirty teachers collaborated in a very participative and joyful atmosphere. Other workshops were on mindfulness and healthy physical and breathing practices, I also attended to them as a participant.

My acquaintances' perspective

From this stage, I have collected six interviews including colleague teachers, the psychologist and members of the directive board. I asked to several students to answer but unfortunately, none of them finally did it.

My workmates consider me as very efficient in my job both with difficult group students and with higher level groups. They think I have many resources to work with

students and I motivate workmates and offer my help. Also, they perceive me as loving my job, caring about students, prudent, very close, discrete but bold, hard-working, tolerant, empathetic, open, innovative, determined, caring for the rest of the people, human, observer, empathetic, willing to collaborate with a smile, a good partner, eager and engaged to improve each day, positive, optimistic, someone who does not surrender easily to adversities, always looking at the positive part of the things. Maybe, they add, I am excessively worried to improve results. My colleague Juanjo considers that I am very well prepared and that I know what I have in my hands. My colleague Mati adds that I am sweet and calm, always listening and eager to learn from any situation I face.

One of my colleagues recalls how we collaborated in a football program to improve the behaviour and effort of students from difficult groups. She recalls our time together with joy that I always took her opinion into account, with honesty and respecting others and trying to make fair decisions for everybody. Another colleague recalls the training on Educative Coaching that I made for the educative staff, she enjoyed it a lot and it was relaxing to her.

They advise me to continue doing the same way with my teaching and research, keep with an open mind and delusion, also asking questions and making suggestions. They also recommend to get to know students and show them respect, affection, enthusiasm, recall them they are doing well, but also setting limits and warning on the consequences of their acts, we must be models as many of them do not have very positive parenting models. Mati recommends me to relativize problems and to remember that not everything can be reached in one day.

As for the REM approach values, they perceive that I promote all them. They specially pinpoint competence, empowerment, recognition of difference and accepting the other, responsibility, communication, ethics of care and value feelings, emotions and

love as essential components of education and relationships. Another mate mentions that I have also promoted reflection and relaxation. One more comment is my engagement in looking for occasions to help others to grow, and not to leave processes unclosed.

Regarding the educative system, Juanjo mentions globalization in its positive part. Additionally, some of them mention the special case of IES Jorge Juan, where many students present behavioural problems and low motivation in their studies. Some mention the chaotic atmosphere where each day fewer students want to learn and they do not allow teachers or other students who are interested to do their job, there is lack of respect and tolerance. Other colleagues mention as positive the closeness between students and teachers compared to past times, now teachers care more about students and their problems. Still, they add, there are certain teachers anchored in the past. Another partner mentions that the educative system works for students without problems but not so much with those with learning difficulties, she considers that students need to be a more active part in the learning process. One additional comment goes in the sense that there is a very potent current that wishes a change and it “clashes with well-established and outdated practices”.

Some of my colleagues think that change will come from training and leadership; additionally, educative administrations need delude teachers with a guide in their educative practices, with mime and respect. They suggest more resources and teachers training on methodologies to suit needs and desired goals in a changing society, also to work with difficult profile of students

Additionally, my colleagues suggest more use of ICT resources and new methodologies, project work, team work, self-assessment to promote values and more humanity. All society needs to be implied. They also assert that it is necessary to give

more voice to parents and perceive teachers as someone who guides you in your learning and wants to get the best of you. Mati suggests that first and second of ESO continue being taught in primary schools, and to promote languages learning. Also, she claims that politicians should not be changing education with each new government, they should set a stable workforce, introduce teachers' evaluation and lower university taxes.

My colleagues suggest an ideal educative system which would be more inclusive, with open, respectful, tolerant and equalitarian classes, with fewer ratios and with more motivated students, instead of the present cold, empty and dehumanized system. A system where team work and training-action are essential and emotional education impregnates occult and explicit curricula.

As for recommendable traits for a teacher, a colleague suggests to have a strong but accessible personality to students and colleagues, being reflective, able to make choices to improve, having social skills and emotional intelligence. Additionally, it would be good for any teacher to be able to recognize mistakes, even in front of students, as human beings that we are. Also, she proposes good coordination with colleagues, fluent communication with families, highlighting positive aspects and trying to solve the negative ones. Juanjo adds that the teacher is a link with the family and needs to build its discourse towards the student, to build knowledge but also to see the realities of each student and their priorities in each moment of life.

Additionally, some of my colleagues recommend being respectful and calm at anytime, despite extreme cases. They also suggest showing students the goals, contents, competences and teaching them to create their own portfolio to raise awareness on the self-learning and as an assessment tool. Group and self-assessment, apart from teacher's assessment is also suggested. Mati's recommendations are patience, values and

empathy, she also pinpoints that “sometimes problems are so big that it is necessary to take a seat, talk and support the student”. Another colleague pinpoints that we are not robots, so each one has its own personality, but she recommends trying to be open and eager to improve each day. Other colleagues mentioned additional positive qualities for a teacher like enthusiasm, sincerity, good listening skills, availability and flexibility.

As for students, two of my colleagues warn that they are all different and teachers need to adapt to the profile of students that we have regarding requirements and methodology. Still, one of them suggests how she would like the students’ families to be: these families would teach their children to become responsible, enthusiastic, and respectful to others. Also, families should make students aware that they are citizens with multiple possibilities and that they should make them worth.

Another colleague suggests that students should have interest to learn, capacity to amazement, ambition towards their goals. Also, my colleagues recommend social skills, tolerance, as well as respect towards peers, teachers and the rest of society. Being aware that they are the main character in their learning and they can achieve what they want. Finally, they suggest students to treat others as they would like to be treated and reflect upon their actions, difficulties and capabilities. Juanjo adds a critical attitude, not assuming things for granted. He also suggests students to be able to use new technologies, communicating assertively, and being a person. Mati also adds education and humility.

Some of the interviewees consider that the questionnaire was original and interesting, and it made them reflect upon their teaching style and how to improve things. Some of them consider that much good can be done with teachers who are devoted to their students. In fact, two of my colleagues assert that the change is already happening despite we still do not realize that much.

My learning from that stage and links to the REM approach of Peace Education

Along the school year 2017-2018, I learnt not to trust that my newly acquired skills and techniques could be successful in any teaching context. I realized that I still need to learn further about how to understand, motivate and live together with challenging students who do not share many of my cultural values, beliefs, priorities or expectations in life. Also, I need additional training to deal with students with special needs in their learning process.

Still, linking this stage with the REM approach of Peace Education, during that school year at IES Jorge Juan many of the values that ground REM approach like resilience, empowerment, and group support to face challenging situations have helped me and my students together, to overcome the problems and end the course with the feeling of satisfaction and certain success. It has been maybe the most challenging school year that I have ever faced as a secondary teacher, but also the one with more meaningful learning to me, in which I conclude with the modesty of learning about my limitations, some regrets, but also many good memories, and a renewed wish to care and love each one of my students, no matter how hard is the daily interaction with some of them, especially when they are in a numerous group and many of them had personal problems at home.

All that learning has been useful for my teaching in the following school year 2018-19 at the IES Puzol when I have been ending writing the present dissertation. Despite I am not going to include an additional stage for this school year, I just want to mention that I have been very happy with the good connection and sincere communication that students and I have built in all my groups during that school year. That has allowed me to propose many activities, individual and group projects, games

with a high degree of motivation, engagement and pro-activity on the part of students, and I am impressed on how much they already know and are able to create.

From all this analysis and reflection, I can conclude that I feel myself as teaching much closer to the Participative-Dialogical paradigm as proposed by the REM approach of Peace Education. Additionally, I can also assert that in recent years, I have perceived a tendency to embrace and promote this new paradigm in the schools where I have worked. There is a wider offer of teachers training in mindfulness, project-based learning, emotional education and many other inclusive and participative methodologies. Moreover, I observe and participate in more excursions, visits of professionals from outside or interdisciplinary projects. Furthermore, there is a more visible support on values like equality, respect of the difference, care of the environment or solidarity, as well as prevention of addictions.

2. STAGE 8: MARRYING AND BEING A MUM.

DATES	STAGE (place)
2009 up to date	Marriage, my children's birth and growth (Chilches, Spain)

Stage description

As I already introduced, my husband David and I met before I went to Canada and we have been together up to the present. He has shared all kind of situations with me: love, care, parenthood, adventure in Canada, Poland and England, coexistence, sad moments of family losses and much more. We got married in 2009 after one year of living together. Getting married has made me a person who is more landed to the real world and its daily problems. I have found calm and trust in my marriage.

As for having my children, it has been the most nurturing, fulfilling and happy experience I have ever lived. Since many years ago, I really had the internal wish to become a mother, and I am grateful each day for having that chance and being able to enjoy it. I adore my two children and we share many moments of sincere connection and fun. They teach me to enjoy the present moment with small, simple but very valuable things that give sense to live. Also, they are challenging teachers who make me experience lots of feelings and who generate questioning situations that are hard to solve to me. However, joy and love are the main feelings that are present during most of my time with my children.

My acquaintances' perspective

In this section, I include four answers: one from David, my husband; a kindergarten teacher of my son Damià; and two from Chelo and Daniela, two friends who are the mums of my children's friends.

In my job, David perceives me as always willing to take courses, also, a vocational person who loves her job. He perceives that I have not changed in essence, as I am very active in my studies and work, constant and methodical in those things I like. His advice to me is to finish my PhD and to leave apart less relevant issues by now.

David also appreciates my willingness to help everybody, and he likes what he calls my "cookie technique", which consists of being generous to other people, specially unknown people without asking for anything back, because he has realized that afterwards, you "pick up your fruits", as the others are also generous to you, and it is a nice feeling that he had not experienced before meeting me.

The kindergarten teacher has met me during the three years my elder child was in the kindergarten and I volunteered with English storytelling once a month for all the groups at that stage in the school. She perceives me as very involved with my students and with the volunteer task, implicated and loving, joyful, funny, open, always in constant training process. As a mother, she perceived me as very responsible, understanding and devoted to my children education, eager to collaborate and to grow as a person. She remembers me with care. Her advice to me is to continue growing and outdoing day by day.

Chelo, my friend and mum of a friend of my children met me when our children started school, at the age of three and we have been in constant close contact since then. She perceives me as someone who has many ideas and good advices. To her, I am a loving, sentimental, and very nice person. She feels that she can talk to me of any topic, that I am a supportive good friend and I am devoted to my family. The evolution she perceives in me is that, with the years, I go more to the point, I am happier and one hundred per cent active. She recalls certain moments like the time we both dressed up as ghosts with a sheet in Halloween or we have a coffee from time to time. Her advices to me are to be myself, as she thinks it is the way to reach our goals.

As for my friend Daniela, we also have met going to the school with our children. She also came one day as a guest speaker to some of my classes of Economy in Segorber. Daniela perceives me as very engaged and professional person who likes to introduce innovation issues in her classes. She perceives me as a calm, empathetic, fun and very open person, good listener, generous and always willing to help. She also has observed that to me is hard to disconnect from my work

worries. Her advices me are to be stricter and to set clear limits with my students, ask for respect.

Regarding REM approach values, the four interviewees mention most of them. Chelo adds that I still need to work on realizing on the many competences that I have.

As for the educative context, David claims that the society does not offer the option to work for those who do not want to study. Also, there are too many aids for students who do not deserve them. He also considers that we live too conditioned by others and many things need to change in our society. As positive aspects, he highlights the wide educative offer and the abundant resources invested in education. He would like to see an educative system with motivated and not forced students, where students find a job after finishing their studies. He and the kindergarten teacher believe that a reform is needed in contents, subjects, and the degrees or studies offered, but it should not be changed every legislature, as many aspects are obsolete. All the educative community should be involved, they should believe in education, and trust and value teachers' job.

My friend Chelo mentions the lack of conversation at home, as well as affection, hugs, kisses and "I love you". Also, she suggests that children should get used to housework, as it makes them to get involved into daily life. She also considers that teachers need more help and the opportunity to teach from the heart, because many of them are very communicative but the system does not allow them to express themselves. The ideal system, according to Chelo, would focus on each child likes and would highlight them, so he or she can progress or flourish on. Daniela suggests more project-based and applied work instead so much theoretical

learning. Also, she suggests team work, mixing ages, asking children for responsibilities and working on values to prevent bullying and promoting harmony.

As for good qualities of a teacher, David suggests being an example, communicative skills, sincerity and assertiveness, discipline through example, fulfilling expected contents, set clear guidelines and assessment criteria. The kindergarten teacher adds teachers' commitment, believe in what they do, make children have fun while they learn, positive attitude and delusion, trust and love close ties with students, team work with colleagues and families. Chelo coincides with the kindergarten words and she adds to have all the senses aware. Daniela adds that teachers should have defined relevant values, a proactive and positive attitude. Also, she considers that they should know how to adapt to each child, to reduce the stress on marks, but to make fun of learning, that they introduced innovation issues in the classroom and, finally, that they made children to think by themselves.

As for students, David suggests they should be motivated to study. The kindergarten teacher adds that ethical values, positive attitude, social skills and emotional education should be transferred to children by teachers and parents, so that they will have good relationships with teachers and mates. Daniela adds respect, constancy, eager to learn. Chelo concludes that education takes place at home, as school is mainly to learn new things.

The four interviewees feel lucky for the time that we have shared up to now and I feel the same towards them.

My learning from that stage and links to the REM approach of Peace Education

This is a stage that I am still living today and will continue along my life up to my death. Just mentioning the permanence of this stage brings me feelings of

overwhelming responsibility and ties, but also larger feelings of love, belonging and finding a sense to my life. Since their birth, my children are teaching me to be patient, to love unconditionally, to enjoy the present moment, to focus and to understand human needs and impulses. From my husband, I have learnt to be more demanding, serious, and responsible. Moreover, David has taught me to be more focused, to start setting limits and to be understanding and patient. We have complementary or even maybe opposing personalities and different points of view in many issues. These different approaches make our relationship challenging and enriching at the same time. To cope with it, we are learning to communicate with sincerity, honesty and compassion towards each other.

From my role as a mum in the social context where I live, I have learnt to socialize and also to keep distance. In fact, I had some moments when I got excessively involved in minor issues and from these experiences, I learnt to keep aside and let my children solve their own issues. Also, my points of view have widened and I can better understand emotional reactions in others and in me that I considered strange before being a mum. For example, I have experienced myself very inner and irrational feelings to protect my children that, if uncontrolled, could lead to very irrational behaviours.

As for the links of this stage to the REM approach of Peace Education, I acknowledge that my learning of this approach has influenced and even shaped the way that I think, feel and act in my personal life. I am much more reflective and analytic now about every interaction that I have in my personal environment, and I can better understand perspectives that are far from mine. At the same time, my scale of values has somehow changed. For example, while before I considered harmony prior to fairness because I avoided conflict. Now I feel empowered and with more resources to creatively face conflict. Therefore, I continue considering harmony a priority, but in a context of

fair, equalitarian and caring relationships. If to reach those qualities on my relevant relationships implies to face an eventual temporary conflict, I am willing to live that challenging moment using assertive communicative skills, as well as the win-win strategy which aims to benefit all the involved parts in a conflict. I consider and trust that afterwards all the involved parts will feel better and the relationship will be more sincere and enriching.

As for my children education, to study the Dialogical-participative paradigm has lead me to try to apply it in their education at home. However, I perceive that I have been educated in the traditional Narrative-contemplative one and I have many doubts on how to implement the Dialogical-participative one, as sometimes I perceive me as too permissive, while others the authoritarian manners of my parents return to me. Still, despite those moments of confusion or conflicts, the sincere and loving connection with my children is each day larger and we can talk about what happens and understand and respect each other in a caring, compassionate and loving atmosphere.

Finally, I must acknowledge that the effort of writing the PhD thesis is very demanding to me, and especially during the last months, all that learning that I had interiorized in my rational and also emotional dimensions, is now somehow blocked. I feel that I have lost a part of my positivity, energy, joy and playful attitude, and I perceive myself more rational, serious, and tired.

3. STAGE 9: THE OTHER AREAS OF MY LIFE THAT MAKE ME

WHO I AM

DATES	STAGE (place)
1986-88:	Playing handball
1990-2000:	Playing the clarinet
2001-up to date:	Yoga practice
1992 up to date:	Volunteering, reading and travelling

Stage description

Playing handball, playing the clarinet, practicing yoga, reading, travelling and volunteering have been very relevant personal hobbies and experiences that have complemented and also shaped my life style, some of my personal strengths and have become some of my sources of motivation.

I played handball since I was 12 until I was 14 years old. I was a bad player but I was very constant, loyal and motivating for the team. That process taught me perseverance, effort and modesty. I loved that we travelled to different villages each weekend. It was my only choice to visit new places. Maybe it would have been wonderful to be empowered at that time and feel the needed self-confidence to participate more actively with the handball team.

As for the clarinet, I played it during about ten years. I like music but I was not especially good at sol-fa and playing it. I tried to leave it a couple of times but I was persuaded to continue with it. Later, I really enjoyed the belonging feeling of being part of the music band. Also, I started to enjoy going to the rehearsals, participating in our village traditional parties and making friends from all the ages. It was difficult to leave

the music band to me, but I felt inside myself that I wanted to spend my free time with other creative things.

Regarding yoga, I started practicing it when I was living in Mexico. Since then, this practice has always made me feel balanced, healthy, grateful and in peace. It is a hobby that I want to continue cultivating the rest of my life.

Moving to reading, it is my passion since I was a child. However, since some years ago, I miss to read for only pleasure. The reason is that there are so many subjects that I feel the urge to read about my job, for the PhD thesis, or to apply them for the education of my children, that I hardly ever find the time to read a leisure book. Also, my eyes are quite tired at the present and I mainly focus on the mentioned readings.

As for travelling, as I had explained along my life history, I love to travel but not fast, if not to stay for a long period in a different culture and learn from it and its population. I have done it several times in the past and I hope to have the chance to repeat the experience in the near future.

Finally, regarding volunteering, I have volunteered in an NGO in Mexico for three years (as I explained in detail in chapter five), in some other NGO's like Oxfam international or the Red Cross, teaching Spanish to immigrant newcomers. Also, I have volunteered in community activities such as storytelling to children, parents' workshops or teacher's workshops. I love to do volunteer work, it is very fulfilling to me and I hope to have time to retake that activity after finishing this PhD. I would like to do it with the collaboration of my children and maybe other children. I think it would be a building and enriching experience for all of us.

My acquaintances' perspective

In this section, I include four answers to the questionnaire: two from my yoga instructors, one from the former leader of an NGO with which I organized a teachers' training course on the REM approach of Peace Education, and, finally, one from a monitor who organizes extracurricular activities on emotional education for children.

My first yoga instructor shared with me the stages when I was studying the public opposition-contest for the secondary job exchange to teach English and later, my two pregnant periods and my first stages as a mum. He perceived me as woman eager to learn and share, to improve her teaching incorporating the practice and experiences of her life. He perceived me as an open person who values human values, flexible to life challenges and moments, with sobriety, communication skills, and accompaniment of others as milestone qualities. He highlights that what I am is reflected in my wonderful family, he perceived respect and complicity in rising up our children. In my evolution, he highlights my search for harmony despite difficulties, looking for different tools. He advises me to continue transmitting my naturalness to my students, as it sets confidence.

As an anecdote, he mentions that I attended to yoga classes up to the day before of my first child birth. He thinks this reflects my loyalty to what I considered essential at that moment. He values my presence as an example of thankfulness that he appreciates.

My second yoga instructor, Maite, was in contact with me since 2014 until the present, when I attended her classes. She perceives me as someone engaged and motivated with her job, eager to use my knowledge to help anyone who can benefit from it, and with a strong social commitment. She considers me as a caring person, worried about others, with many values and ideals, self-connected and trying to be positive all the time. As a yoga practitioner, she perceives that I do my best and I like to

share the experience with the class, always nice and kind. Her advices to me is to continue like I am, as she perceives me caring, close, understanding and eventually very funny, and I can build a good working environment in my classes. She recalls the time when her 13 years old child had problems in his studies and I did an Educative Coaching session with him to help.

The third interviewee is Ferran. I collaborated with him at the NGO Red Creativa y Sostenible in Valencia. He also perceives me as a responsible person engaged with values and people. He adds that I am proactive, curious and open to awareness issues. He highlights it was easy to collaborate with me, and my willingness to get involved in those things that resonate with me. Also, he mentions how my interest to constantly learn keeps me in constant evolution. Ferran advices me to continue being proactive, coherent, and open to disruption. He highlights my effort to keep in touch despite the geographical distance of recent times.

As for the REM approach, the three first interviewees consider that I have well integrated these values and promote all them. The first instructor highlights my natural way to do it. Maite mentions how she also shares and promotes these values. Ferran highlights my intuition and interpersonal intelligence, and he advices me to trust my intuitive wisdom to enrich the REM approach by giving depth to it.

The fourth interviewee is Angela, I just talked to her by phone to show my interest in her extracurricular activities in emotional education for my children and we coincided very much on our vision about what are the needs of today's children. As she does not know me personally, she only answers to the questions related to the educative system.

Regarding the educative system, my first yoga teacher claims there is too much conditioning, stereotypes and formalism that ends up with many teachers' passion. He

considers that the solution is to educate educators, so that they are able to stimulate the huge potentialities of each child and person. Maite claims that teenager interests are not taken much into account, and that the educative law only works for a limited number of students who want to study further, but the rest are discriminated and moved to special courses and she disagrees with it. Compulsory education up to 16 year old causes unnecessary stress to unmotivated students.

Ferran considers that society is in a transition time and the educative system reflects of that situation. However, as it is at the present, Ferran thinks that education serves to a world that does not exist anymore, conditioned by political and economical interests of certain groups, with a disempowering and uniform effect. He also claims that excessive regulation prevents from intangible spaces and students' self-learning. Nevertheless, Ferran highlights the relevance of teachers' personal contributions. Finally, Angela considers that many aspects have improved in Spanish education since she studied, and she also perceives that change is happening. Still, as children are our future, we need to teach them in equality, respect, emotional intelligence and content subjects in those areas that are needed for daily life.

As for the ideal educative system, my first yoga instructor says "me gustaría que cada niño pudiera salir de la escuela con una matricula de honor grabada en sus corazones, de lo que significa una verdadera humanidad. Esto seguro que cambiará el mundo", which I translate as "I would like that each child could go out from school with an honours mark engraved in their heart, on what it means a truthful humanity. This, for sure, will change the world". Ferran adds that it is necessary to train empowered people to build a more free society, to harmonize tangible and intangible assets, spaces for intuitive self-learning harmonized with coherent curricula, so that the educative system attracts and develops talent and wisdom. Angela pinpoints that the ideal educative

system would promote freedom of expression and thought, respect, equality, training in values and useful knowledge for the future.

As for teachers, the first yoga instructor considers that it is not necessary to talk about roles, but being natural and authentic as a person, acting guided by the hearth wisdom. Regarding students, he claims for their respect and value of the effort on the part of the person who takes the responsibility to teach them. He suggests students should appreciate and care of the class as a team, going beyond differences. He considers these qualities should be promoted by their teachers.

Maite considers that good qualities of a teacher are keeping calm and patient, transmitting its values and teaching in a clear and nice way. As for students, she suggests them to be motivated and take advantage of the opportunities they are offered. Also, to learn how to manage an agenda and follow studying and working schedules.

Ferran considers good qualities for teachers self-learning, empathy, and development of intuitive wisdom. As for students, he advises critical spirit, curiosity, empathy, service vocation, discipline and finally, a connection to disruption in order to transform the reality.

Angela considers that the main attributes in a teacher are motivation and vocation. She adds knowledge of the subject and also to know new appealing methodologies to teach. Additionally, she suggests promoting ethical values and being role models. Furthermore, according to Angela, teachers should be close to students, have a good communication with them in academic as well as personal issues to prevent abuse or violence, As for students, Angela suggests to be eager to learn and work. She highlights that is parents' and teachers' job to promote these attitudes and also positive values. She concludes that everybody has the right to study, learn and be treated as equal, only it is needed to learn how to educate and teach them so they reach the future

they wish. Angela finally concludes that she has been in direct contact with German and Swiss educative systems and she suggests it would be very interesting to learn from some of their practices since kindergarten to high school stages of education.

Finally, my first yoga teacher really thanks and appreciates that the opinion of people who share time with teachers is taken into account. He considers it shows that there is more involvement in the growth and education of children and youth. Also Ferran thanks the chance to contribute his ideas.

My learning from that stage and links to the REM approach of Peace Education

These hobbies and volunteer activities have had a crucial influence in my evolution as a person. Playing handball make me healthier, stronger and more agile, it also reinforced my self-esteem regarding my physical aspect, and taught me teamwork, perseverance and resistance. Playing the clarinet taught me to enjoy and value music, provided me wonderful socialization experiences with people of all the ages in my town in a time when I used to be very shy, introvert and insecure. I also learnt that I was not very skilful on it and it was not my vocation, but still I loved the belonging feelings each time we had an event. Yoga has taught me to be more present, calm and patient, and to deal any inner or outer conflict from compassion, empathy, respect and love.

Finally, volunteering fulfilled my heart, gave sense to my existence and helped me to relativize my problems. Additionally, to try to improve the life of disadvantaged people or members of my community and put all my abilities and energy to their service empowered me to believe that I could do my little contribution to make the world a better place. Also, it was an opportunity to learn and develop many potentialities that I was not conscious that I had. Finally, and maybe the most important thing, to me volunteering generates privileged occasions to learn, as everywhere where I have

volunteered, the people who I was supposed to help or teach has taught me further much more than I taught to them. Also, their love, humanity, generosity and trust have made me a happy and positive person, and my way to payback those gorgeous presents has always been encouraging them with my tireless sentence: “We can do it! You can do it!”

Linking the learning of these other areas of my life with the REM approach of Peace Education, I can conclude that, as the Ethics of Care very well explains, the non-rewarded less valued activities of life are the ones that sometimes give sense to our existence. In this sense, I must honour all these parts as they have helped me to be a more complete person. Many of the contents and values that the REM approach promotes such as care, empowerment, creativity, awareness of the many competences that we have, peaceful assertive communication or taking social responsibility and commitment can be developed in the informal contexts of our hobbies. In fact, these contexts become in many occasions very valuable shelters for Cultures of Peace to flourish and spread.

4. STAGE 10: BECOMING A PEACE WORKER

DATES	STAGE (place)
November 2007 up to date (discontinuous periods)	Part-time graduate student at the International PhD in Peace, Conflicts and Development program. Initial thesis registered topic: <i>An intercultural proposal for Peace Education in The Comunidad Valenciana. Una proposta intercultural per a Educar per a la Pau a la Comunitat Valenciana.</i> Final title of the present PhD thesis: <i>Promoting the REM approach of Peace Education in secondary school settings. An application from my own life history.</i> University Jaume I (Castellón, Spain).

Stage description

As I explained before, I got touched by Peace Studies since I first knew of their existence, in 1996, when I had just finished my undergraduate studies in Business Administration. However I could not enrol the Peace Studies Program until 2004. Then the director of the program and its founding father, Dr. Vicent Martínez Guzmán, advised me to enrol in the Doctorate program instead of the masters, and I needed doctoral level of studies to apply for university teaching positions. Therefore, I enrolled the doctoral program and I very soon learnt Vicent's "epistemology turn" with which he asserted that we are responsible and need to be proactive for the things we do but also what we do not do to others, directly or indirectly. Vicent's new vision and his repetitive sentence of "los pacifistas somos los realistas", which I translate as "the pacifists, we are the realistic ones", raised my awareness and ringed a bell very deep insight me. In these words I had finally found the rational, academically grounded arguments that gave sense to my life and that were convergent with my previous intuitions on what I wanted to do and to become as a person and as a professional.

At that time, Dr. Vicent Martínez Guzmán was going to retire and Dr. Sonia París Albert became my supervisor. Since then, she has supportively accompanied me along the process to change doctorate programs and finish my Masters in Peace Studies. Her patience, empathy and high standards have been extremely helpful to not give up my PhD studies.

After finishing the Masters program in Peace Studies in 2007, I had "just" left the requisite to write my PhD thesis to become a Doctor. However, other priorities and maybe some distractions came to my life, like getting married, having a family, searching and studying for a stable job, and also learning to solve my daily problems and handicaps in the classrooms.

During these years, I had long periods when I did not write at all anything about the thesis. At times, there were some occasions when I collected articles and information for it. In that process, I had the idea that I wanted to summarize the theoretical contents of Peace Studies and especially Peace Education. I considered these contents worth to be introduced as transversal contents in secondary settings, and I wanted to make my own practical intercultural proposal on how I would apply those transversal contents and values in my teaching practice.

By chance, in 2012 my friend at the Catedra UNESCO, Sofia Herrero Rico, was going to defend her PhD thesis. She was proposing the REM (Rebuilding and Empowering) approach for Peace Education which was a theoretical framework that, from my perspective, already covered the first part of what my PhD thesis proposal consisted of. Immediately, I decided that my thesis was going to be a practical application of the REM approach.

Also, to me it was important to have the international mention in my PhD degree, as my focus is very intercultural. For this reason, I looked for two different international research stays. For the first one, between 2005 and 2007, I went to Canada, where I studied a master's degree in Applied Linguistics in a multicultural environment and I taught Spanish for foreigners. Later, in the summer 2013, I went a research stay at the University of Tromso (Norway). I spent the month reading essential books on Peace Education and summarizing them, with author such as Dewey, Freire or Montessori. I did not feel myself very focused at that time. These two stays have already been explained in depth in chapter five.

When I came back from Norway, I did not have the feeling of having advanced much in my thesis, despite I had spent about four to six hours per day reading and writing each day. The school year started and again I stopped my work with the thesis.

However, during the following school year 2014-15, as I already commented, I felt the impulse to actually develop the practical application of the REM approach of Peace Education and teach it to teachers, because, to me, it did not make sense to write about something that I had not experienced in practice. I do not know why I felt that impulse, maybe because I tend to learn more by doing than by reflecting, or maybe because of my business background. The fact is that between November 2014 and March 2015, I organized a teachers' training course in the REM approach of Peace Education, as I described before in a previous stage.

The following summer 2015 we went with my family to England for three weeks. We went there without a university stay, just to work on my thesis while my family supposedly was going to be learning English with a person that I contracted. Unfortunately, things did not work very well with this person and we ended up by ourselves and I was working only some hours a day with a lot of pressure and in a bad mood because I felt bad about my family not enjoying their stay in England. I managed to finish one full chapter, but there were many lacks and it needed a strong revision. Then, the dates were very tight, and I finally had to change to a new PhD program again as the previous one was extinguishing.

The school year 2015-16 arrived, and, as I already explained when referring to that stage, I was working part-time in the evening and started taking many training courses in Emotional Education, Educative Coaching, Mindfulness or Flipped Classroom, among others. However, I did not focus on writing the thesis during that period, as I felt that I needed to really know and implement the active, participative, caring and inclusive methodologies that I proposed as consistent and useful to bring the REM approach into practice.

During summer 2016 I again tried to advance writing the PhD thesis. My friend Sofia was accepted as my co-supervisor of thesis, and since then she has been supporting, encouraging, questioning me and enriching my research with her perspectives. Still, at that moment I was not that focused. I was reading a lot of literature, and I was still taking some additional training on Educative Coaching and Collaborative Education. I still had that urge inside me to be consistent with what I proposed. I was defending in my thesis that more action and practice needed to be implemented but I had not practiced the methodologies I proposed.

In September 2016 I was assigned to a full-time position to teach Economy in Segorbe, and, as I narrated when talking about that stage, the new speciality with a full-time position took all my time and energies and I barely wrote on my thesis during that period. However, I had the chance to successfully apply the new methodologies that I had just been trained on, from Collaborative work, to Emotional Education, some traits of Educative Coaching or Flipped Classroom.

In the spring 2017, I had a meeting with my two co-supervisors. I was stuck in the process of writing the thesis and they suggested me to talk about my wide and varied experiences along life. They said that life history was an approach to research that is widely extending at the present, especially in educative contexts, and that it could work well with me. They had that opinion because I might feel more comfortable writing about my experiences and as they were wide and diverse, it could make my PhD thesis interesting and somehow useful. I agreed, and during summer 2017 I was writing my life history and my reflections upon my learning on teaching and on life. I also linked these learning to my acquaintances point of view and to the REM approach and its basic transversal contents and values, as it can be observed in each section of chapter five and the present chapter six.

During the school year 2017-18, I took a full-time position as an English teacher at the IES Jorge Juan, as I already have explained when talking about that stage; it was a very intense and busy job that took all my energies. Still, I started a process of Educative Coaching to try to set a deadline to the PhD thesis and to work more focussed on it. It was difficult, but I did some progress. When the summer of 2018 arrived, I really had set a strict working schedule and I advanced much faster, rewriting the theoretical chapters one and two, deepening into many methodologies and tools that were consistent to the REM approach in chapter three and researching on the methodology of life history in chapter four.

At the end of the summer, a very sad event happened. On Saturday 25th of August 2018, we went to the burial of Dr. Vicent Martínez Guzmán. After a long illness he passed away. His death made us, all the staff and students from UNESCO Chair of Philosophy for Peace at the University Jaume I extremely afflicted. Still, I want to take into account the words that Eloisa Nos, one of my professors at the doctoral program commented to me after the ceremony. She said that Vicent leaves us his strength, and I would add that he also leaves us his legacy and commitment to continue his job of changing the world by starting changing ourselves, as he preached.

Despite the huge effort of that summer, I did not finish the PhD and the new school year 2018-19 started. This time, I had the opportunity to take a part-time position at the IES Puzol in Economy. During that school year, I have had fewer groups, they were not challenging to me, but motivating, and, despite I had to teach new courses on contents that I had never even studied before, I enjoyed the teaching practice. Also, I really have taken advantage of the two free days per week that I had to work on the PhD dissertation. Still, last Christmas time I even got very sick and I am sure that I was in part due to the overexertion that I was doing working on the thesis and trying to attend

all the other areas of my life. After working all the school year 2018-19 to finish my PhD, from May to July 2019 I have passed a very demanding content-oppositions selection process for a permanent position as a secondary teacher in Economy. Fortunately, I have gained the position, and at the present, September 2019, I am starting my new job at the IES Benigasló in La Vall d'Uixò, Castellón. Whereas, I am finally closing the process of writing and submitting my PhD dissertation in its final version. My health is weak in these days, my nervous system has suffered and I feel with low energies. At the same time, I also experience an enormous gratitude towards life to allow me to reach the highest dreams I had ever had in my personal and professional spheres, and I feel full of love towards all the dear people close to me and also towards the outer world.

My acquaintances' perspective

From this stage, I include the interview of my professor of Educative Coaching. She describes me as an enthusiastic person, with a positive attitude, eager to learn and improve her professional practice. She recalls my interest, dedication and participation in her courses, and how I applied my learning to improve my teaching practice. She highlights that I am adaptable and interested in innovation. She mentions that I could value more my experience and more clearly define my professional goals, as I can become scattered when I want to reach too many things. Also, I could improve my self-confidence.

As for the REM approach, my professor considers I promote all of them. She advises me to choose the ambit in which I want to work and enjoy the journey.

As for the educative system, she perceives that we are in a moment of opportunities but also challenges for educative institutions regarding students' interests

and needs. Changes are so fast and future is so uncertain that it is difficult to agree on what and how to teach. She suggests to focus on Delors pillars for education “learn to be” and “learn to live together”, as “Es lo que diferencia la Educación, con mayúsculas, de la escuela como dispensadora de contenidos”, which I translate as “it makes the difference between school as contents provider or Education with capital letters”. She would like to see an inclusive school, in which everybody participates, openly dialogues, where learning are based on experience and community projects are developed instead of so many encyclopaedias.

She concludes that it is crucial that each teacher reflects upon its being and its professional practice to increase self-awareness. From that point, he or she can identify strengths and weaknesses and design development strategies.

My learning from that stage and links to the REM approach of Peace Education

My PhD studies are extending now more than ten years in time. It is one of the most challenging goals that I have ever faced in my life. I think that to fulfil this project is very important to my essence and what gives sense to my mission in life. I perceive that my low self-esteem and my obsession to prioritize others well-being rather than accomplishing my own personal aims has been one of the main handicaps that has influenced on my resistance to finish the PhD thesis. Also, I like so much its contents and I believe that there is so much to be learnt that I have been very scared to finish it without knowing enough or not being well prepared to bring to practice the projects and actions that I suggested. Finally, I have discovered that excessive perfectionism can cause me illnesses and that I need to accept my limitations.

What I have learnt along this process of writing the present dissertation is to be aware on the important and crucial problems of the world and on some of the proposals

that there already exist to transform these problems like Peace Studies, and insight them, more especially through Philosophy for Peace and Peace Education. Finally, my personal reflection has shown me how important are Peace values to me and how strongly I feel the need to promote them in my personal and professional life.

I do not extend more in linking the stage of my PhD studies and becoming a peace worker with the REM approach of Peace Education because I include in the separated section of “discussion” the detailed reflections that link each component of the REM approach -its contents, methodologies and contexts- with my living experiences. This discussion shows how much Peace Studies, and more specifically the REM approach of Peace Education has and continues influencing my teaching reflection-action practice.

Once finished the description of all the stages of my life history included in chapter six, in the coming section I include some summarizing charts that help to see in a more visual way my acquaintances perceptions as I did at the end of chapter five.

5. ACQUAINTANCES' PERSPECTIVE SUMMARIZING CHARTS OF STAGES 7, 8, 9 AND 10

Repeating the structure of chapter five, once narrated in detail the stages seven to ten of my life and with the summary my acquaintances perspectives, in this section I include some summarizing charts that show the most frequent answers of my acquaintances to the questionnaires in a more visual manner. In *Annex 6.1. Summarizing charts with all the comments of Nuria's acquaintances (stages 7 to 10 of her life)*, the reader can see all the answers and comments used by the acquaintances compiled in tables. Additionally, *Annex 4.4. Files with all the acquaintances answers to the questionnaire* includes the exact answer of each one of the interviewees to each one of the questions.

Figure 6.1.Nuria's description



Figure 6.2.Nuria's promotion of REM values



Figure 6.5. Teachers' qualities



Figure 6.6. Students' qualities



6. DISCUSSION

This section summarizes my personal reflections regarding the concepts that I have theoretically approached in the previous chapters on Peace Studies and the REM approach of Peace Education and how I link them to some of my daily experiences teaching in different educative settings. More specifically, I will discuss on the core contents of the REM approach, as well as on its methodology and suggested contexts. Most of the ideas, reflections, suggestions and opinions that I expose in this section are grounded on the work of the authors that I have been mentioning along this PhD dissertation, and I would like to pinpoint that, to avoid the overdimensioning of this section I will explicitly quote some of them at certain points, but I want to acknowledge the worthy contributions of all of them in building my points of view.

6.1. Reflections regarding the core contents of the REM approach of Peace Education

In this subsection, I relate my experiences and reflection especially in secondary settings with the ten core contents of the REM approach of Peace Education that I theoretically described in chapter two, which are: 1) the imaginary of peace; 2) a positive and creative perception of conflict; 3) responsibility and competence to “make the peace(s)” from our daily experience; 4) the recognition of all human beings as competent communicators; 5) the need of empowerment; 6) changes in attitudes and perceptions (including the training in assertiveness); 7) communication for peace; 8) the ethics of caring; 9) conflict transformation by peaceful means; and 10) the use of fantasy and creativity to face conflict.

6.1.1. The imaginary of peace; a positive and creative perception of conflict; and the use of fantasy and creativity to face conflict.

The use of imagination, creativity as well as envisioning of utopia can be very productive in secondary education settings and in many other educational contexts (Curi,2010; Freire, 1970; 2003; 2006; Galtung, 1985; 1996; Jares, 1991; 1999; 2005; 2006; Herrero Rico, 2013; 2016; 2017; Herrero Rico and Segarra Adell, 2017; Lauritzen, 2016; Lederach, 2005; 2007; 2010; López Martínez, 2000, 2001;Martínez Guzmán, 2001; 2005a; 2005b; 2006; París Albert, 2009; 2017; 2018b; 2018c; Rapoport, 1992; Rodari, 1976; Rodríguez Grandío, 2016; Rosón, 2012; Seligman, 2002; 2005; Segarra Ciprés, 2018). For that reason, I introduce it with warm up experiential activities and projects which demand the use of imagination and creativity. Also, I sometimes organize guided written tasks where I ask students to imagine their ideal future, or the ideal future situation of a particular issue in a time span of ten or fifteen years. Then I ask them to think about the steps that will need to be followed to reach that ideal, utopian future -how will things need to be in nine, eight, seven, six...years, and so on until we arrive to the date of today and the question: what do I need to do today to go in that direction?-.

In those experiences, sometimes, young students have problems and show some resistance to make the effort to imagine a better, positive future. I try to do it in a playful manner, and I try to give examples to make it a reachable and joyful challenge. In the last couple of years I have taken some training courses in Educative Coaching and I have extended the questions that I mention above following the guidelines for individual and in group educative coaching. This new practice has helped me to better motivate and train my students to think about their future goals and the steps they will follow to reach them. They really appreciate and value our coaching sessions.

6.1.2. Changes in attitudes and perceptions

Regarding raising awareness on feelings and attitudes, following Strawson's (1995) proposal, I particularly like to promote this awareness towards the three perspectives of an action: who acts, who receives the action and who observes. For this reason I propose ethnographic studies like the one I conducted in 2005-2006 studying the success of two immigrant Moroccan female newcomer students in their high school setting (Segarra Adell, 2009). I also suggest the use of ethnographic methodologies in the classroom for raising this awareness, as Patricia Duff (2002) does.

Additionally, I try to promote this empathy among my students by the use of role-plays in class, as some Peace researchers suggest, like París Albert (2009; 2018b), Herrero Rico (2013) and Comins Mingol (2010). While role-playing, students need to face conflicts from different perspectives and they get trained on how they would react. When the role-play is finished, we talk as a group about the consequences of their reactions from all points of view. This methodology follows the guidelines suggested by Bennasar Solsona and others (2007) in their manual for teachers *Stop Conflictos*.

Furthermore, inspired by Emotional Education, I also try to apply this empathy and question my students and myself in my professional and personal life, with my friends, relatives, my husband and children. When a conflict arises, I ask myself, how do I feel? How do the others feel? What am I thinking? What are the others thinking? What are the consequences of what I or the others have done? Which other options do we have? What would be the consequences of the other options? Despite these questions are sometimes very hard to answer and generate some unpleasant feelings, I do sincerely think that they are the key to raising awareness and transforming conflicts into positive opportunities of understanding, love and good outcomes.

6.1.3. The recognition of all human beings as competent communicators and communication for peace

About the communicative component, there are many questions that come to my mind when thinking about our formal classroom settings in secondary education. One of them is about the fact that when we enter a classroom, there usually are between twenty and thirty-five students. I consider it a major challenge to respectfully and meaningfully communicate to all of them as suggested by Martínez Guzmán (2001; 2005a; 2006; 2010; 2015), Nos Aldás (2010a) or Herrero Rico (2013; 2018). The reason I consider it a challenge is because, in these classroom contexts, the teacher is only one person and there are so many students. Of course, as suggested by Bennasar Solsona and others (2007) or Amat (2010), we can decide with the group consensus standards of behaviour, turns to speak as well as many techniques in grouping and classroom management, as well as group work using different methodologies. It can help to balance the situation of only one teacher and many students. But still, I consider it a major issue to be addressed, and we as teachers need permanent thoughtful training if we want to avoid involuntary situations where a student is not listened to, or even worse, cases where hidden violence and injustice is happening during our teaching sessions.

Also, the huge number of students that we have to deal with each course represents a challenge to me. For example, along the last six school years, I have taught to more than 100 students per year, distributed into up to seven different groups. That volume of students makes it difficult to get to know each individual student well enough as how to have a personal, meaningful and sincere communication with her or him. Those especially shy or introverted students might be suffering and I find it sometimes

difficult to perceive what is going on and trying to solve it on time. To address these issues, apart from reflecting on organizational and curricula issues to prevent structural violence as suggested by Jares (1991; 1999; 2006) or Herrero Rico (2013), I consider that methodologies like Flipped Classroom, Project Based, Cooperative or Community Service Learning can be very useful, as also recommended by those both authors, among many others. These inclusive methodologies transform the classroom setting from teaching centered into team work focus where each student has an active and participative role during most of the class time, they hold a responsibility and the result of their performance is valued, recognized and celebrated.

Additionally, I find extremely subtle the use that we as teachers make of our verbal and non verbal language. As the Speech Act's Theory (Austin, 1970) asserts and Martínez Guzmán (2001; 2005a; 2005b; 2006; 2010; 2015) retakes, we do things with our words, and in the case of the teachers, we are at the centre of the classroom and are the one on whom the formal authority rests. For this reason, we do have a crucial role to play. Our words, silences and actions in the classroom have an enormous potentiality as models that are perceived and internalized by the students. We need to be very careful about what we say, do not say, and how we say it, as Martínez Guzmán constantly pinpointed (Martínez Guzmán, 2001; 2005a; 2005b; 2006; 2010; 2015). To me, it is the most delicate, important and challenging responsibility as a teacher. In this sense, I consider that in secondary education settings, to learn to question each other in a respectful way is a key skill to be learnt, on the part of the teachers as well as on the part of the students, among equals and between students and teachers.

In my daily practices I have realized that there are students who ask and question many of the activities that I propose for the class just to interrupt and lose time. I tend to listen a lot to all the people who want to talk and some of the students who

usually show more interest in studying tell me sometimes: “Do not pay attention to them, please, they do this to all teachers to waste class time”. On the other extreme, there are some other times that I feel so much pressure on the content that I go too quickly and do not wait or ask for feedback from the students. Also, I know that many students do not question me but they do not pay attention, do not understand or misunderstand content, instructions, and even intentions on what I said.

From my part, I feel that sometimes I could query more some behaviour that is not appropriate or disrespectful to other students or to me in class. In that sense, as suggested by Montessori (1928; 2008), Freire (1970; 2006), Jares (1999), Martín Rojo (1997), Herrero Rico (2013) and also in the cooperative methodologies, I think that making all the group co-responsible for mutual questioning would be a good solution, as all students would be empowered and responsible for not accepting words or actions that they do not like or understand without questioning them. Moreover, as also proposed by those authors and methodological approaches, positive questioning and feedback can also lead to better outcomes.

Another relevant component in Communication for Peace is the education in assertiveness. In this sense, I completely agree with the affirmation of the REM approach of Peace Education as proposed by Herrero Rico (2013) and grounded in Marina (2010) among others. They defend that assertiveness is an emotional skill that needs to be learnt by teachers and students. As teachers, we sometimes forget that when we deny something that students ask for, we do still need to respect and understand their feelings and point of view. Sometimes we overuse the authority and power of our teaching role instead of using logical and common sense arguments, when these last arguments could help to justify our answer better. In so doing, as also Cury (2010) or Bolmida (2018) point out, students would appreciate and respect us more, and would

feel more valued. Therefore, they would accept better the instruction or the rejection. Again, this is a difficult goal to accomplish with numerous classes, short sessions, rushing overwhelming contents and non-consensual criteria for the school coexistence.

As for students, I consider that it is very necessary that they also learn assertiveness for their present and their future life, as Marina (2010) among others suggest. In the school, students' assertiveness will help them to solve conflicts, not being passive and then abused or excluded, but not being abusive or violent either. This point of view is consistent and supported by Bennasar Solsona and others (2007), as well as by Jares (1999) and Herrero Rico (2013).

To illustrate this point, I will mention an example on my personal experience. During my volunteering at the IES Districte Maritim in affective tutoring, I worked through the concept of assertiveness in a number of sessions with the two female students that I already mention when explaining that stage. They both had the tendency to become aggressive in their interactions with mates and teachers. We did many role-plays and I asked them to think about the medium and long term consequences of their actions. We created a playful and joyful environment. Also, they had to ask their families about how they felt when they reacted aggressively. The two girls told me that they enjoyed the sessions and learned new skills. At the end of the school year, they both improved their relationships with some teachers, although not so much with their equals. One of them also managed to rebuild her relationship with her father. However, they still had some problems to follow some rules and regulations of the school.

6.1.4. The ethics of caring as a human value

In secondary education settings, the lack of care and egalitarian values can be observed in different contexts. For example, Massey ando others (2018) conducted an

empirical study in the United States that proved how positive can be the break time for students wellbeing and physical and emotional development if there is a sincere commitment on adults on charge to make sure that it is a safe, inclusive and well organized time. Otherwise, these authors warn about the risk of bullying, stress or other unpleasant consequences for some students. In the Comunitat Valenciana and other communities in Spain, several news collect the view of experts about the relevance of what students do in their break time and its impact in their relationships and their educative process, all them mention the overpresence of football in the playground and its negative consequences for inclusion and gender equality (Pérez-Marco, 2014; Borráz, 2017; Devis, 2018). According to these studies, there is a strong tendency of boys taking control of the playground to play football. Moreover, there is a power relationship there based on physical force. The stronger and craftier boys, who usually are the older ones, take the main and best parts on a football pitch. They have priority. They are followed by the boys one year younger and so on. It is rare to see girls playing with them and with balls.

To add an example from my own experiences, one day, I was talking to a physical education teacher at the IES Districte Marítim and she explained to me that she had tried to regulate a more fair balance and distribution of the playground space in break times. She found it very difficult and she even had to face some aggressive reactions on the part of the stronger students who were most of the time playing football there. Many of these students used to be the ones with bad marks and conflictive behaviours during class time. More recently, during last school year 2017-18, I was working at the IES Jorge Juan and I also was talking with the school counsellor about the issue of the playground especially at the break time. She also was very worried about similar abusive situations as the ones described by the physical education teacher.

I got very hopeful when the counsellor explained me that some initiatives were already working that was transforming playground spaces. Going further, she and a group of teachers had started their commitment to start an initiative in this sense for the coming course at the IES Jorge Juan: spaces to play table- games, painting making the space more attractive, or dancing classes at the break time and much more. At the moment of writing these lines, I have been informed that this tendency of taking action to promote more inclusive and equalitarian relationships in break time has already arrived to many primary and secondary schools at the Comunitat Valenciana, including my own children's one. This awareness and efforts for inclusion go on the direction of creating caring playgrounds as a way to promote co-education and the ethics of care as suggested by, among others, Comins Mingol (2010; 2015).

Also, I have observed in the corridors of some secondary schools that boys and girls had a tendency to jostle (or push) and to hit each other, many times as a game, though that violent interaction frequently ended up in a discussion and sometimes in a fight. I asked some of these students about that behaviour, and they told me that it was normal; it was their way of relating and not a big issue. These few examples show how care seems still not to be internalized among our teenagers and affective education needs to be introduced in an effective and continuous manner, as proposed in chapters two and three.

Additionally, I also relate care to teachers' role and performance. Taking again into account the theoretical grounding of Comins Mingol (2009; 2015), I have observed a mothering way of acting among many teachers with the group. In addition, these caring behaviours are also present among most heads of studies and some counsellors who I have met along my years of experience at different secondary schools. They all shared these same attitudes of caring, loving, and looking for a balance between

listening and respecting the liberty of students but also making them to reflect on misbehaviours and establishing corrective measures and regulating behaviours with positive and negative consequences. They also built bridges among students and other teachers, peer relationships, and with the family.

From here I express my admiration and respect for all these professionals, and I think that their mediation job is very important for a peaceful and harmonious coexistence in the educational centres. Therefore, I think that this action needs to be acknowledged by providing more resources, like explicit time of dedication for the personnel, as well as useful and applied training to provide us with more resources in emotional intelligence, conflict transformation and classroom management techniques. Again the proposals from my observations and intuitions are supported by some studies and authors researching on secondary setting like Bennasar and Solsona and others (2007).

Finally, I want to add a personal reflection on how I link children and teenagers' free time with the value of care and also with the UNESCO's suggested four pillars for education (Delors and others, 1996). I observe that children and teenagers in my context have very busy schedules when they leave school. I myself have enrolled my children to different afterschool activities in the last two years. But two years ago, my children were less busy and we hardly found children of their age in the playground or playing in the streets. And when we saw other children, they were almost always with their parents or grandparents, moving in a hurry from one activity to another or going home. Since last year, my children at least can socialize during the afterschool classes and some minutes before and after the activities, however, they complain about too much scheduled, not free time. Also, my teenager students have confirmed me that most of them mainly socialize through scheduled afterschool activities. My conclusion is that

we as adults (at least in my close context) focus very much on assuring that our children acquire the Delors and others'(1996) suggested pillars of “learning to know” and “learning to do”, but many times we forget the “learn to be” and “learn to live together” in a less controlled and scheduled environment. I consider those last two pillars essential for a healthy self-esteem and for the present and future happiness of a person living in a society. Therefore, I consider that a caring education also should take into account those dimensions of a person.

As a final remark, this doctoral dissertation aims to visualize gender diversity as a way to honour female as well as male authors that have been the theoretical grounding of this work. For that reason, the section of references includes the first name of each author, as suggested by the University Jaume I as an equalitarian measure.

6.1.5. The need of empowerment and peaceful conflict transformation

To master to peacefully transform conflicts is an essential and very useful tool in human relationships and specially in educative contexts as suggested by Galtung (1996); Lederach (2005; 2007), Vinyamata (2003; 2015), París Albert (2009; 2018a), París Albert and Comins Mingol (2010) or París Albert and Herrero Rico (2018) among others. For that reason, I consider that it is a key skill that can be useful to any teacher in secondary education, as we face many kinds of conflicts everyday, in which we are sometimes directly involved while other times they are between or among students but in our presence. In my opinion, to know how to act in these situations and to have positive feelings no matter how stressful is the situation, can be extremely helpful, and our model of acting, if appropriate, will be very enriching to our students, as Jares (1999), Herrero Rico (2013), Cury (2010), Comins Mingol (2010), Bolmida (2018) and many other authors suggest.

However, I did some reflective practice inspired by Domingo Roget and Gómez Serés (2014), and many questions rise to my mind: when those conflicts are happening in a context like the moment when we move from one class to another, and we have thirty students also waiting for us in another place, how shall we act? When the conflict explodes in the middle of a lesson and there are only two or three people involved, how shall we act? And if the involved parties keep going, prolong the situation and resist in accepting intervention? What happens if the teacher is one of the involved parties, how can we manage the situation in a positive and reconstructive way? How can we train students to also solve or be helpful when these situations arise? To me, some of the tools that I have proposed in chapter three like Mindfulness, Emotional Education, Classroom Management, Reflective Practice or Educative Coaching can help to address these questions and provide some applied solutions. Still, they require of teachers and students training on them. In fact, I have been applying all of them especially during the last three school years and the number of conflicts and especially their level of violence have drastically dropped down.

I can mention a concrete example to illustrate some conflict transformation process from my teaching experience. During course 2014-2015, in an intervention from my volunteering in affective tutoring, I had the chance to mediate in a conflict between two female students. With the first one I used to work with her in affective tutoring sessions every Friday. We had already been working on how to be assertive, as she tended to react aggressively when faced with a conflict, and she tended to perceive and create conflicts from situations that for other students were only conversations.

During a holiday break, this first student had insulted and threatened to beat the second girl because the first girl had heard that the second one was talking badly about her and her new love relationship. The first student had sent a voice message to the

second with threatening words. I talked to both of them separately and they both agreed for a mediation session with me. First I made them read aloud the fairy tale of the *Two Monsters*, from Mckee (2009) (I had learnt it if from a seminar by Sofía Herrero Rico in the REM approach course I organized that school year 2014-2015). In the story the two monsters learn that they discuss because they misunderstand each other. After reading the story aloud, I asked the two girls to think about what had happened between them and to write about how they felt about it and how they thought the other was feeling. Finally, they read aloud what they had written and I allowed them to talk. They had a short conversation, the first girl apologized, the second one accepted the apologies, and despite she said they could not be friends again, they both agreed to be respectful to each other for the rest of the course. As far as I know, they did keep their promise and there was no more trouble between them during the rest of the course.

Still, after this intervention many questions came to my mind about my brand-new role as a mediator. I did some reflective practice, as suggested by Domingo Roget and Gómez Serés (2014), which lead to new additional questions: did I allow them to talk enough or was I controlling too much the situation -because of my fear that a new dispute could emerge-? Was this a fair enough outcome from the conflict? How could have it ended in a more creative and positive way? All these questions make me aware that I still need much more training in mediation and conflict transformation, as well as in emotional intelligence. I think that my case is not isolated and many other teachers might have the same feelings about their need of training to feel empowered in dealing with these issues.

6.2. Reflections regarding the Deconstruction-Reconstruction Methodology in the REM approach of Peace Education

6.2.1. Deconstruction process

Regarding deconstruction of teenagers' vision on world problems and how to address it, I have had the chance to ask to some of my English classes about their opinion on the worst problems and threats that affect the world at the present and what possible solutions did they suggest. The list of the problems was very long and most of the students participated and pinpointed the ones included in Ulrich Beck's (2002) list - ecologic destruction, poverty and massive destruction weapons- as well as others that related, following Galtung's (1996) classification, to direct and structural violence against human beings -illegal immigration, drugs, or aggressive Neoliberalism- and, finally, they also mentioned fanaticism and terrorism. I consider my students' answers show their awareness and sensibility towards the world affairs.

However, when we were listing the possible solutions, it was sad to observe the passive, unmotivated and despondency of most students, confirming the warning about the lack of positive, peaceful imaginaries for future exposed by Martínez Guzmán (2001; 2015), López Martínez (2000) or Herrero Rico (2013; 2017). Although some students had thoughtful proposals and defended them with enthusiasm, most of them kept silent and even lost interest at listening to their peers' suggestions. Other students, they even openly said that there was nothing they (we) could do about these problems, and that it was better to look after one's well being, as there is no hope. I felt very sorry about these answers and I tried to transfer my students' hope and optimism, inspired by the work of many peace workers and researchers like Montessori, Freire, Rodari, Martínez Guzmán, Herrero Rico, Comins Mingols, París Albert, Muñoz Muñoz, López Martínez, Tortosa, Nos Aldás, Harris and Morrison, Lederach or Galtung, among many

others. But I left that class session feeling very worried and sad because of the negative, pessimist and passive attitude of many of my students, who are the future generations.

This experience supported in me the opinion that we need to deconstruct that violence but also to reconstruct new ways of doing things, to imagine a better future and to empower ourselves in order to make a more caring humanity a reality, as suggested in the field of Peace Studies by, among others, Lederach (2005; 2007), Harris and Morrison (2003), Fernández Herrería (1994), Martínez Guzmán (2001; 2005a; 2005b, 2009), Herrero Rico (2013; 2017), Martín Rojo (2014), París Albert and Herrero Rico (2018) or in the field of Educative Coaching by Giráldez Hayes and Van-Nieuwerburgh (2016).

As for the deconstruction of the different types of violence in secondary schools, I can confirm from my observation and the comments of many colleagues, that the three types of violence described along chapter two following Galtung's (1996) classification- physical, structural and cultural- are present in our secondary schools.

Also, I perceive that teachers and students have confused or imprecise ideas about the existence of the not so clearly visible violence. As a consequence, there is not an explicit, clear awareness and complaint about it, and, many times, there are not enough measures taken to remove this violence from the educational institutions. I think that raising awareness among all teachers through the explicit training on the existence and relevance of all the three kinds of violence is very urgent, as we are the ones with the responsibility to prevent the use of violence through our example, as well as through the contents and methodologies that we teach. Additionally, as Jares (1991; 1999; 2006), Martín Rojo (1997; 2014) and Herrero Rico (2013) claim, I consider that the educational system also needs to change many structures and some goals to prevent education from deteriorating instead of a tool of enlightenment and enrichment in

humankind. Many of my acquaintances also coincided with my point of view in this issue.

Regarding discipline and the types of violence, as Montessori (1928; 2008) wisely exposed, I insist that it is essential that we as teachers learn in a meaningful way how to manage discipline inside our classrooms to generate positive, peaceful, creative environments that help the wellbeing and engage students in motivated learning. From my personal experience, I find it very difficult to keep calm and to be assertive, apply the appropriate measures and communicate them in the most convenient, respectful and effective way when certain conflicts arise in the classroom. Also, I think that Emotional Education is a content that should be explicitly taught to all students to prevent this kind of violence from occurring in our everyday schooling life.

As how to prevent structural violence in non-formal settings, I return to the reflective practice as suggested by Domingo Roget and Gómez Serés (2014) and I add here some questions to show my worries as well as the key points that I think could contribute to raise awareness on how we might promote or prevent structural violence from home. These questions include: How do our children spend their time after school? Who are they with? How much free time with no specific schedules and goals have they got? What are our children's dreams and expectations for the future? What are the topics of the conversations that children and parents have? What is the communication between parents and children like? How is our behaviour as parents modelling our children's ideas and behaviours? How do we behave at work or in our family relationships when relating to people from a different culture? What is our involvement as parents with the educative centre of our children? What is our children's relationship with their friends outside school like? How do our children feel? What do they need? How do we feel as parents? What do we need? Who can help us? All these

questions are much linked to the family context and how we care of it, which was a major issue in the Ecological Model suggested by Bronfenbrenner and Morris (1998), and which Jares (1999) and Herrero Rico (2013) coincide to highlight as essential components on youth education. I have worked to answer these questions in my personal case, and I must acknowledge that it is not simple to me. However, I thank to the many publications, online free and paid courses that provide parenting training like Seligman (2005), Cury (2010), Rosón (2012), González and Flores (n.d.) or Pineda (n.d.) among others, as their resources are being very helpful to me.

About the presence of cultural violence, the main practical question that comes to my mind is: who should review and modify all those violent cultural contents in the curricula? To what extent can teachers, family or students themselves intervene? My answer is that there will be an important part that is out of our control, and in this sense, I support the view of Nos Aldás (2010a) to raise awareness on the role and responsibility of the mass media in building Cultures of Peace; however, we, as teachers, parents, still can limit and change the violent contents that we transfer or share with our students or children. As Herrero Rico (2013) suggests, to be aware and to identify the presence of cultural violence in the contents that we teach would be the first step. Then, to express our dislike towards it and to explicitly decide to substitute it for more respectful cultural ways of expression would be a good way of managing when faced with the violent cultural inputs that we receive. Also, in my opinion, questioning our students or children about their opinion of some violent content that they consume from the media would also be useful.

Finally, regarding how we interact and communicate with ourselves, it is also relevant to develop our inner peace as suggested by Oriental authors like Gandhi (2003), and rescued by Western peace researchers like Montessory (1928; 2008),

Martínez Guzmán (2001) or Herrero Rico (2013). In this sense, I perceive an urgent need to train teachers and students in Emotional Education, Educative Coaching, Mindfulness or other useful tools that can contribute to their self-knowledge, self-control, and, as suggested by París Albert (2009; 2018a), to deconstruct those beliefs, thoughts, feelings and actions that are damaging or do not benefit anyone for others that lead students towards autonomy, self-motivation, assertive communication, as well as to set their own goals and learn how to plan the path to reach them.

6.2.2. Reconstruction process

The Participative-paradigm in the schools that I have worked

My personal observation in the public and concerted education centres of secondary education confirms to me the presence of the Narrative-contemplative paradigm as described by Martín Gordillo (2011) and retaken by Herrero Rico (2013). It is relevant to mention that I have observed some Dialogical-participative (using Martín Gordillo's terminology) isolated examples in the way some teachers teach their classes, or on how some principals, vice-principals or heads of studies conduct their work. I think that these examples show that there is an increase of awareness and that a change is happening. However, I also have observed that some changes in regulations justified by the economic crisis had led to difficulties or prevented this change of paradigm from becoming a reality. As denounced in press by teachers' unions (ANPE, STEPV, CSIF among others) the quality of education, the attendance to diversity as well as many other aspects in education have been negatively affected by the increase in the number of students in a classroom and the teaching hours rate per teacher, the reduction of number of groups and of planning, organization and coordination time. Those aspects that

moved towards the Dialogical-participative paradigm have been very seriously damaged with these restrictions and changes in recent years.

However, in the last two school years this situation seems to be addressed in part in the Comunitat Valenciana returning to some of the standards previous to the crisis in number of students and providing with more split groups, and a small reduction in the number of teaching hours per teacher to return to the levels of before the economic crisis of 2008 (in press).

Another element that might limit the implementation of the Dialogical-participative paradigm is the introduction of standard testing at certain stages in primary and secondary compulsory education as a requisite to continue to the next stage. This has generated more anxiousness, exclusion and competitiveness in educational settings, as warned by Herrero Rico (2013). Those values follow the rules of the market rather than the positive values of a school that promotes inclusion and Cultures of Peace as suggested by Martínez Guzmán (2015), Herrero Rico (2013; 2017), Comins Mingol (2010; 2015) or París Albert (2009; 2018b; 2018c). Fortunately, by now the Comunitat Valenciana is limiting the value of those tests at compulsory education levels to statistical data and guidelines on the carences, needs and strengths of our students in order to take more accurate actions in education.

Reconstruction-Participative paradigm in educative practices

As a teacher in secondary education, I agree that many of these violent behaviours that were common in traditional school are still very present in education today. I think that is urgent that we as teachers get trained in conflict transformation and emotional education to change these negative behaviours into positive ones.

From my personal experience, I can say that I have been educated in the traditional system and a part of my training as a teacher has also been based on that traditional approach. For that reason, despite the contents in Herrero Rico's (2013) REM theoretical approach for Peace Education have been very useful to raise awareness in my brain about what changes I need to make, I find it very hard to apply these changes into practice. I still feel that so many years of that traditional learning have created synaptic connections that have become like highways where most information is transferred in my brain. Those ways lead me to teach traditionally or do not allow me to feel confident, skilful and empowered enough as how to use successfully the new Dialogical-participative approach in all my classes.

Therefore, I think that I need to build new roads or highways in my neurone synapses to act differently. For this purpose, I think that a teacher training program where potential conflict situations are modelled and practised in safe environments would be helpful to build my self-confidence. Also, to learn in hands-on workshops new techniques in classroom management and new working methodologies like the ones mentioned in chapter three, i.e. Cooperative Learning, Task-based Learning, or Flipped Classroom among others, would empower me to successfully change my way of teaching as a daily practice. Moreover, to become familiar and have easy access to abundant useful material consistent with the REM approach and all those methodologies would help me to accelerate my process of change into this new caring and inclusive approach. Finally, to feel the close support of colleagues that work with me as a sharing and cooperating team would be crucial. I already started to work on that direction four years ago when I organized the training course for secondary education at the IES Luis Vives (Valencia). From there, a group of engaged and committed teachers has been created. As I explained when narrating that stage of my life, we also had a small

introduction to some of those techniques and methodologies but this was only a start. I have expressed these needs from my personal point of view and experience. However, I have also informally made enquiries to other teachers as well as students and parents and personnel at the high schools and they agree that the training that I suggest for teachers would be very useful and effective to improve motivation and performance in secondary settings. Moreover, I have observed that the training courses offered to secondary teachers during the last three school years go in that direction and converse to the suggestions of European and Spanish most updated legislation (Spain. Ministerio de Educación, Cultura y Deporte, 2015; European Parliament, 2018).

Additionally, I can also mention some examples from colleagues who are senior teachers and with their experience and personality have reached egalitarian, inclusive, cooperative classroom settings. The first example comes from Elena Fernández Modesto, a senior English teacher in secondary education that I already mention when talking about my stage at the CEIFP Misericordia (school year 2013-2014). Elena starts every new school year talking very sincerely to her students. She treats them as equal, intelligent human beings who deserve all her respect and recognition, she tells them about all their powers and how she trusts and wants a collaborative classroom environment where everybody can feel confident and make contributions. But she is very serious about respect. She divides the classroom into small groups of four to six people that will work together for at least one term. She makes sure that there is diversity in levels, personalities and interests. Then she makes them aware of the importance and responsibility that each group member has towards the other members and towards the rest of the class.

In each class, Elena proposes activities that will be worked on in those groups. In this way, students have more opportunities to talk, interact, and be active, and in so

doing, they become more creative human beings than if the communication is mainly focussed on the teacher and one or two people at a time. Elena trusts, challenges and expects so much of her groups that she has being positively surprised by them in many occasions. For example, a group wrote, sang and performed songs that they prepared outside the classroom to surprise her; another group created a collaborative magazine on their learning process that became a block on the web full of inspiring writings, poems, personal videos, images, etc.; in so doing, students were enthusiastic and worked by themselves in a flowing and collaborative atmosphere where she happily limited her role to that of an accompanist in the students' learning process.

My second example refers to Elisa David Mondragón, another senior teacher who works in the field of Agriculture Professional Training certifications. I mentioned her at the stages of my work at the IES Districte Maritim and also when talking about the teachers training course on the REM approach (school year 2014-2015). Many of Elisa's groups are difficult and conflictive, with students who arrive with complicated socio-economical backgrounds. She starts her courses observing her students in many applied tasks where they have to create and present a project in groups in front of the class. While observing, she interacts with students one by one, challenges them and, through her proactivity, she quickly identifies the learning and behavioural problems of each student. From that starting point, she acknowledges with love and energy each student's difficulties and challenges, as well as his or her strengths and potentialities. Her groups become a team where everybody grows and becomes a better person and learns to be a good professional.

I introduced these two examples to link the theoretical concepts on how to reconstruct the educational setting according to the REM approach of Peace Education as proposed by Herrero Rico (2013) to teaching practices that already do it. Also, in

chapter three of this thesis I have given wider detail on specific techniques and methodologies that suit the REM approach expectations in the form of teaching.

The participative paradigm proposes an egalitarian, inclusive and cooperative education. Rupesinghe (1999) suggests that a decentralized perspective allows participation of all involved groups: specialists in education, parents, teachers and students, community and political leaders (Herrero Rico, 2013:257). This ethnographic perspective is very positive and helps to recover the co-responsibility and accountability among all the parts and the need to collaborate among them.

In the educational settings where I have worked, I have observed some efforts in that direction. For example, at the IES Districte Marítim parents participated actively in the school life through the parents association. Moreover, there were constant visits and phone calls of parents to the head of studies, tutors and teachers from different content areas. At that secondary school, I also had the chance to participate in the volunteer program of Affective Tutoring that was a pilot program for the first school year at the IES Districte Maritim, and I repeated that experience the last school year 2018-19 at the IEs Puzol.

Furthermore, I have observed an increase in participation in all the secondary schools where I have worked since 2014. Since that year, I have had the chance to attend to the evaluation sessions at the end of each term. In those sessions, all the teachers of a group meet with a member of the executive board and a counsellor. These meetings are devoted to analyse and give feedback about the results and learning process of each group and each student in particular. Also, we try to improve and solve any problem mainly related to discipline, absenteeism, participation or working efficiency with each group. After the evaluation sessions, there is a meeting with parents and tutors. Additionally we, the teachers, phone home to the parents when there

is an important issue regarding their children. Sometimes, when there are problems in a particular group, teachers or parents meetings are organized to solve them.

Finally, as for the counsellors collaborating with teachers and students, my personal experience is that the role of these counsellors varies from one centre to another. Some of them have taken more an informative and support role, while many others get more directly involved to transform the daily problems and issues that emerge in the educational centre.

About the community implication, I have also observed variety depending on the centre. For example, at the IES Els Ports from Morella I observed a very close relationship and availability from the town hall. At the IES Districte Marítim from Valencia, they used to collaborate with local NGOs such as The Food Bank to have some expelled students volunteering there to raise their social awareness and try to promote good values among them; they also collaborated with other local centres of professional training that accepted conflictive students enrolling those students who did not follow the centre regulations but were willing to learn a trade. Moreover, IES Districte Marítim had a theatre group with students that acted outside for the community and also in many places around Spain. Also at the IES Clot del Moro from Sagunto they had theatre performances open to the general public. On their part, at the IES Luis Vives from Valencia and at the IES Puzol they organized some cultural events that were open to the public like concerts, theatre plays, or solidarity markets for Christmas or Valentine's Day. At the IES Cueva Santa they did many activities open to the public and parents were invited to attend them at the end of each term; also, parents came sometimes to share their professional experiences to particular classes.

Regarding the concept of integral training, Martín Gordillo (2010) suggests that flexibility is needed according to in the fields of knowing, making and valuing the

world outside school, as well as the value of use in an integral and functional training (Herrero Rico, 2013:257). About this quality or positive value, I can highlight from the area of foreign languages teaching that all the centres where I have worked make the effort to organize abroad trips of some days to other countries with different groups of students. In so doing, they try to motivate students, allow them to practise their language skills and to get to know and learn from other cultures and the world outside the school. My observations and the comments from my colleagues confirm that, despite some minor altercations, the travelling experiences are exhausting for the teachers and organizers, but very motivating and enriching for the students.

As for respect to diversity, Jares (2006) proposes to deconstruct hate, the concept of enemy, fear, fundamentalism, lies, corruption or dominium among other violent concepts, as they do not facilitate a peaceful coexistence (Herrero Rico, 2013:257). About this aspect, in all educational centres where I have worked I have observed explicit efforts from the part of the institutions: campaigns, posters and so on. Also, some anti-bullying campaigns were conducted with some speeches and competitions. Still I miss more experiential actions in regular classes to raise awareness, recognition and empathy among all the students.

Regarding promoting coeducation and eliminating gender roles, I consider this action is very important as gender roles are still present in the explicit and hidden curriculum. According to Comins Mingol (2009), care as a value should be taught to all human beings and not only as a female value. Additionally, there must not be gender roles reproduction in text books, subjects and pedagogical contents to avoid prejudices and stereotypes. Also, we should avoid exclusion of other cultures such as the Arab or Gypsy ones (Herrero Rico, 2013:257-258). As I mentioned before, there are still many gender issues that can be easily observed in the corridors and inside secondary

classrooms. In my opinion, many teenagers still have problems to relate to the other gender and family patterns and stereotypes still play a very important role. Among my observations and experiences, I can mention the example of some students coming from certain cultures or social groups who had sexist behaviours inside the classroom. I had to suppress those behaviours and admonish these students, as they offended the dignity of female or other male students.

As for the introduction of care as a value, I have talked with quite a few colleagues on the topic, and many of them try to introduce this value in their classes. However, there seems to be a lack of explicit inclusion in the curriculum and as it is not rewarded, it is not always perceived as a prestigious, serious value to be reached by all students. Additionally, I consider that the role of teachers, parents and students in the reconstruction process is essential and more attention needs to be paid on how we all interact with each other, how much time do we take to train ourselves to be more caring and skilful in these interactions, how much time do we spend in actually helping these interactions to happen in a connecting and positive atmosphere without rush, focussing in being and not only on doing or knowing.

Regarding how to adapt the REM approach methodology to Comunitat Valenciana Secondary Regulations, from my experience teaching in high schools, I can say that, as far as I have observed, in general, students do not like to take exams. Therefore, external exams, despite they can be designed to measure these key competences, they are still papers that need to be written and not applied experiential knowledge that needs to be proved, as Finkel (1999) or Marqués Andrés (2016) pinpoint. Some students who can be very skilful or smart when designing a graphic, solving a complex problem or writing a wonderful creative story might not be motivated to do so. Maybe it would be an interesting challenge to introduce actual activities

performed in the real world that make some kind of contribution to the society, as standardized assessment tasks, as suggested by Dewey(1997), the Arigatou Foundation (2008), Herrero Rico (2013), Jares (1999; 2006), or Comins Mingol (2010) among others. At secondary school age, students are already able to take responsibilities and do them. For example, they could create a campaign to solve a particular local problem like getting more public bicycle roads or they could organize a whole show open to the general public where students prove their competences. These suggestions are already made reality through the use of methodologies like Project Based Learning and Community Service Learning.

6.3. Reflections regarding Contexts in the REM approach of Peace Education

In secondary education, the intercultural and interreligious character of contexts can be understood in different ways, as Arigatou Foundation (2008) analyses. From my personal observations, I can mention examples on different intercultural sensibilities: For example, in Canada, there are schools founded with public budgets that are grounded and teach different religions and even different languages. In Spain and the Comunitat Valenciana, all students have the right to attend the same state schools where they can choose to take the Catholic Religion or another subject called *Ethical Values* with no specific curricular contents. Also, the languages taught in the Comunitat Valenciana are Spanish, Valencian (a geographic dialect of Catalan), English as the first foreign language, and French, German or Italian as a second optional foreign language. Students coming from other cultures and linguistic communities with a lot of presence in the Comunitat Valenciana, such as the Moroccan or Romanian students, do not usually have the chance to learn their mother tongue in the state school.

About the cultural patterns, there exists an explicit and implicit belief that newcomers need to adapt to the Spanish schools as they are (Segarra Adell, 2009). This interpretation implies that "they" need to learn all about "us", but there is not any moral perceived duty on our part to learn about their culture and the knowledge that they can bring to enrich the class. However, it is valuable to appreciate the sincere effort to respect and include newcomer students that I have observed, but I still perceive a lack of awareness on the fact that Valencian and Spanish educational setting have evolved into a new intercultural context where we all can and need to learn from each other to make the best of ourselves as individuals and as a community.

As I mentioned in my life history, I myself must acknowledge that I wrote my full master thesis on how two immigrant Moroccan students successfully integrated in a Spanish secondary school (Segarra Adell, 2009) and I received this same criticism about my ethnocentric perception of the one-way concept of integration. I am very thankful to that criticism as it raised my awareness on how unconscious and internalized I had the concept of the acquired rights for being born in one or another place on the Earth, as Martínez Guzmán (2005a) or Herrero Rico (2013) warn, among other authors.

In this sense, I can also add that I have witnessed or lived myself through many intercultural misunderstandings and conflicts when travelling and living abroad and also in intercultural contexts in Spain. I will only summarize here a short example. Recently, I witnessed a discussion where two people from two different countries, cultures and languages had a commercial agreement. They did not understand the language of each other, they had different expectations and found intolerable the behaviour of each other. Their differences in personalities and cultural patterns played a major role in the conflict, and their mutual lack of knowledge and tolerance towards the other culture and its cultural patterns and habits, as well as the lack of empathy and tolerance towards the

other person's personality led to a failure in the communication, a distrust which ended into a breakdown of the relationship. I witnessed and tried to mediate in the conflict, but the negative energy and distrust between the two people was so high and their communication so insincere and uncomfortable, that I found the best solution was to help them to finish the relationship in a healthy and polite manner with an economic agreement that was considered fair by both parties. At the present, I keep thinking about that intercultural conflict and try to imagine how it could have been solved in a more creative and positive way as suggested by Herrero Rico (2013) or París Albert (2009; 2018a) without a communication breakdown. More knowledge of different cultural patterns and more training of emotions, empathy and tolerance, as well as assertiveness and more explicit explanation about the expectations from each one of the three parties involved—the two people in conflict and me as a mediator- might have been the key. All these components are analysed and explained in many works dealing with interculturality, such as Rodriguez Rojo (1995), Pannikar (2004), Kiesling and Bratt Paulston (2005), Lustig and Koester (2006), Arigatou Foundation (2008), Brea Santateresa (2009), Omar (2010), Díe Olmos (2012), Martínez Guzmán (2015) or Sagy (2017).

Regarding the need of cultures in contact to build a peaceful coexistence, secondary schools from the Comunitat Valenciana have enjoyed for some years a valuable opportunity to create intercultural educational settings, as Brea Santateresa (2009) studies into deep. I think that an interesting way to measure the success in the building of a positive and constructive intercultural atmosphere in the society would be to interview students from all the interacting cultures (from Spanish, Moroccan, Romanian, Colombian, Algerian, Ecuatorian or any other origin who cohabitated the same classroom in secondary school) ten years later. The interview would research on

how happy and successful are those teenagers -in terms of accomplishing their own dreams, rather than in economical terms- after ten years. This idea grounds on the proposals of Seligman (2002; 2005). Unfortunately, up-to-date, I have not found any study that shows data about the degree of happiness of intercultural students in Spain some years after leaving secondary education.

6.3.1. Participative and Interactive environment (Contexts 2.0 and 3.0)

To illustrate the benefits of this new way of interaction, I will mention a short example of my teaching practice. During the school year 2015-16, I asked my students for a writing piece of homework. They had to think about their ideal volunteering holidays. They had to write real messages to real companies and institutions asking for information and they had to send me their message and the answer that they received, if any -if not, they had to imagine a possible answer-.

This was one of the pieces of homework with the highest rates of participation. A couple of students were inspired by the idea and they actually planned a holiday abroad in a volunteering centre. However, some students felt uncomfortable and felt embarrassed to write to actual companies. We worked on their empowerment. Still some students did not feel motivated or outgoing enough and only pretended the whole situation without contacting real companies or institutions. These facts made me reflect on the need to promote more meaningful activities that apply to the real world and develop communication competence. In this sense, the use of ICT is a great opportunity for that purpose, as Kiryakova and others (2014) or Esteve and others (2018) study into deep.

Apart from the metaphor of moving from 1.0 to 2.0 contexts proposed by Martín Gordillo (2010) (nowadays moving to 3.0 contexts), the REM approach considers the

use of ICT as a very useful tool as it promotes an active use of information, which contributes to our intelligence to work and promotes learning to occur. Also, as detailed in the section of interculturality, contexts 2.0 (or even more 3.0) promote the kind of interaction that the REM approach addresses and promotes. It will be very useful to use ICT resources when teaching the REM approach, as explained in chapter three.

6.3.2. Culture of Peace

The Seville Manifest (1986) demonstrates and Martínez Guzmán's (2001; 2005a; 2005b; 2006; 2010; 2015) strongly defended that we, as human beings, have insight ourselves the potential for evil and for goodness in our interactions. In our secondary school classrooms, I have observed and commented with colleagues that the paradigm of violence and evil is as present as the pacifist of goodness. For example, a senior colleague teacher of Valencian language commented about a conflictive student the following: "this student is fighting between good and evil, and the evil seems to be winning". I found very interesting her approach, because if we just consider the act and not the person and we acknowledge that the person has the abilities and potential capabilities towards both sides, there is always hope to accompany any student towards their awareness and their development of emotional intelligence to positively transform conflicts and face challenges. For this purpose, we can say that if we accept and recognize the parts that we like but also the parts that we do not like from a person (including ourselves), the Cultures of Peace will flourish. This is a way to convey Cultures of Peace as enhanced by Boulding (2000), Martínez Guzmán (2001; 2005; 2006; 2010; 2015), Brea Santamaría (2009), Nos Aldás (2010), París Albert (2009; 2017), Comins Mingol (2010; 2015) or Herrero Rico (2013; 2017) among others.

6.3.3. Ecological contexts in secondary settings

Conveying Bronfenbrenner (1994) and his proposal of Ecological Systems as well as Martín Rojo (1996; 1997; 2002; 2014), I consider essential to take into account in secondary settings that many interactions and connections happen in a person's learning process and all the systems that affect this person need to be considered. In so doing, we will be more understanding and will be able to have a wider picture of any student or teacher and her or his behaviour. This can lead to more successful communication, cooperative attitudes and more caring relationships. For example, I consider very interesting the evaluation sessions that take place at the end of each term in secondary schools. All the teachers who teach a group meet together and talk about the particular case of each student. Using Bronfenbrenner's terminology, we as teachers try to take into account each particular student's microsystem, mesosystem and even exosystem. We share our different perspectives and add relevant information that we consider that can help to understand better a particular student or interact with him or her in a different more positive and caring way. However, despite I consider this step very positive, as I already mentioned, I consider that if there is not a commitment on concrete actions to help to change certain contexts, relationships, attitudes or behaviours, I think that we, as teachers, are not doing enough yet.

From the part of students, I also consider very positive the tutoring hour that all secondary groups take once a week. It is a very good opportunity to learn democratic, proactive practices, make choices, to make their voice be listened in their microsystem and mesosystem. These practices will be for sure affecting other systems in which each student interacts. Still, depending on the centre, the tutor and the students themselves, the potential of this hour is not always made profitable. Additionally, I think that these democratic practices should be extended to all the time teachers and students spend in

the educative center, as suggested by, among others, Dewey (1997), Freire (1976; 2006), Finkel (1999), Rodríguez Rojo (1995; 1997; 2002), Jares (1991; 1999; 2006) or Herrero Rico (2013; 2017). For this purpose, we -teachers and students- need to communicate, interact and work using more inclusive and participative methodologies and tools like the ones suggested along this work, especially in chapter three.

7. FINAL REFLECTIONS ON MY LIFE HISTORY

I have been writing my life history between July and November 2017 and I have retaken it in the summer 2018 up to date. To write all my memories has been a challenging and enriching process that has made me go back to the experiences, thoughts and feelings that I had passed through along my life. Also, to recall these experiences has lead me to reflect on what I learnt from them and also helps me to have an overview on my life, my repetitive patterns, my weaknesses and strengths.

For example, I have realized that I tend to overwork and to be unable to properly focus on one project at a time because of that. This overdoing collapses my self-confidence, and makes me worry and stress. At the same time, I have become aware on how I love challenges and adventures and the fact that to adapt to new situations motivates me. Also, I feel that sharing my humanity, playful and encouraging character has helped me in many situations in life. Conversely, the times that I have followed in excess my need to control or to adjust to too sharp deadlines or excessively demanding objectives, I have failed. In these occasions, I have had problems and sometimes I have deceived others or myself. In this sense, with the years and my long reflective process, I think I have learnt to be more assertive, to control myself and to limit the amount of job I try to do or the scope of my objectives. However, I still need to work on it.

Regarding my professional facet, I must acknowledge that through the research and deep reflection process of the present thesis, I become myself aware of the many lacks and gaps I have in order to become the teacher I want to be. However, the good part is that I know what I want and need to learn. Also, I think that thanks to the yoga and the new techniques and methodologies that I have already learnt and practiced in recent years, I have more resources at the present to enter each class. Moreover, I feel more relaxed, inspired, motivated, happy, and connected with my students each day that I enter in a classroom. Even the school year 2017-2018 which was very challenging for me, I might end a day of classes sad, but this new learning made me strong enough to start the next day happy, energetic, empowered and proactive again.

The vision of my acquaintances has also made me reflect into deep. On the one side, their positive words towards me have empowered and motivated me, at the same time that they increased my not always high self-esteem. Still, I am conscious that the final version of the questionnaire I only asked for constructive feedback, as I tried to be consistent to the REM values, including the positive and reconstructive vision of oneself and others. Therefore, I have obtained a highly positive vision on myself. It has been interesting to see that some people perceived in me features that I would have never defined as my qualities or abilities. As for my acquaintances' recommendations for me, I consider all them very valuable and helpful, and I will take them into account, trying to take it easy. I have confirmed how ambitious I am, in the wide scope of goals and areas that I want to reach, as well as in the perfectionism inside myself and my nonconformity and dispersion. In this sense, I think that I need to learn to be modest and thankful for the things I can do, enjoy them, and accept with humility and compassion my limitations to not get overwhelmed, stressed and make my family, close friends or professional context feel uncomfortable.

I really feel happy about the fact that my acquaintances perceive that I promote the REM approach values and contents to a large extent. Their perception confirms me that I am consistent and I am in the right direction according to my goals and values in life. Finally, their vision on the educative system and qualities for teachers and students is very enriching to me. It complements with experiential voices of students, parents, professionals, teachers, professors, administrative and executive staff the academic literature of a wider scope that I have consulted.

Also, I am glad to discover that most of my acquaintances' suggestions regarding the educative system are very consistent with the REM approach contents and values, as well as its methodological traits like dialogue and participation, critical points of view to transform the reality, students-centred teaching, worry about the person's capabilities and interests. Also, about the relationships between students and teachers, my acquaintances also suggest they should be cooperative, with bidirectional learning, close, less hierarchical, with a lot of understanding and respect. As for students' learning, it should be autonomous, proactive, and they should be responsible of their learning while the teacher acts as a facilitator and also a learner. Finally, my acquaintances also coincide with the REM approach by suggesting more use of ICT resources and updated methodologies that engage students, cooperative practices, community commitment, inclusion, creativity or the goal to search for students' and teachers' happiness and wellbeing.

As for my perceptions of the educative system, I conclude that in secondary settings, more care is also needed. In the Comunitat Valenciana, there has already been some work undertaken in that sense by school counsellors, heads of studies, directors and in tutorial sessions and the initiatives of some teachers. However, I think that a more integral and in-depth introduction of care and the training of emotions needs to be

implemented, so that all teachers act co-ordinately, with the appropriate training and making sure that they all defend and protect the same values.

For example, there exist an optional subject on Emotional Education that is taught in Second course of ESO (students aged 13 and 14 years old). However, it is optional and it has not been implemented in all the high schools. From the courses that I have taught, I also can mention the optional course Initiation to Entrepreneurship Initiative (in third and fourth course of ESO), which contents start the first term working on self-knowledge, self-esteem and work team.

Finally, all this reflective and analytic work has helped me to realise that in my personal life I want to continue being consistent, and maybe more harmonic to truly live in peace so that I can also promote peace in my close environment. Learning to accept loss as part of life, and still keep with my spark and joy is my present challenge in that area. Also, to be modest and accept that I cannot solve all the conflicts that are close to me or in the world despite my good will is another of my goals.

In the professional area, I conclude with the awareness suggested on the parable of the little hummingbird by the author Michael Nicoll Yahgulanaas (Yahgulanaas, 2008), which I introduced in the justification of the thesis. The parable explains that there was a big fire in a forest, and all the animals were running away as fast as possible except one, the little hummingbird, who was collecting water from the river with his beak to try to put out the fire. The lion stopped and asked the little bird if he thought he could extinguish the fire with his small beak. The hummingbird answer was that he knew he could not by himself, but he was doing his part.

To me, my students are the lions, or any other healthy and beautiful specie that they choose to be. They are digital natives, with the strength of youth and all their potentialities to be unfold. I feel myself as that hummingbird, who is just trying to do

her part. I think that my part can be, in my teaching practice, to make my students aware that they are strong, powerful, skilful, and beautiful like lions or the animal that they prefer. My contribution can be to empower them and share my learning and life experiences with them to their benefit, with respect. Also, to learn from and with them those skills, knowledge and values that will make each one of us happier and closer to the being that we truly wish to be.

To end my conclusions on my life history, I would like to encourage other teachers to try this practice and to combine it with the perspective of their acquaintances, because the discoveries that they can make in the process might be very helpful and transform their lives.

8. RECAPITULATION

Chapter six has narrated my life history with personal experiences, anecdotes, feelings and thoughts, as well as how some of my acquaintances perceive me and the educative system since I become a teacher as my main profession and I came back to live to Spain for good. The chapter has referred to my teaching practice and how I have evolved along my years as a teacher in different content areas, levels of education and institutions. Also, it includes my personal life in my role of wife and mum, as well as other personal areas of interest like yoga practice and volunteering. Afterwards, there are some charts that summarize the perceptions of my acquaintances on myself, in relationship with the REM approach for Peace Education and regarding the educative system in general, as well as on students and teachers' role and relationships.

I have concluded the chapter with a final discussion where I reflect on my learning after all this introspection and questioning work. I explain the practical lessons that I have learnt and how I will try to apply these learning in the future.

CONCLUSIONS, PERSONAL COMMITMENTS AND FURTHER RESEARCH

CONCLUSIONS

One of the aims of this PhD thesis was helping a concrete teacher, myself, to become a more aware, reflective and engaged person who is able to create Cultures of Peace in her personal and professional life. Also, the thesis aimed to share all this research, reflection and interpellation process with the educative community.

To reach these goals, I have first reviewed the concept of Peace and the origins of Peace Studies. That theoretical background information has raised my awareness on the relevance of how we understand the concept of Peace in the way we look for it and try to promote it. Moreover, it has been very enriching to me to approach the previous efforts and work that researchers, institutions, associations and pro-active individuals have already done to transform conflicts and to promote peace. In this sense, Johan Galtung defined an approach of to the concept of peace which cares not only about the absence of war, but also about social justice, the common good, and the wellbeing and happiness of all humans and the nature. This approach has been supported by many other contemporary peace researchers and workers, from whom I especially highlight Vicent Martínez Guzmán.

In the context of Peace Studies, I have specifically deepened in the field of Peace Education, from its origins with the legacy of non-violence, the contribution of pedagogy from authors like Dewey, Montessori, or Freire, and the raise of new institutions with a global scope like UNESCO and many research and educative centers.

The insights on all these authors and institutions have made me reflect and modify many of my previous beliefs about the field of education and the role that we, as teachers, have in it. I have confirmed the need of being more modest and equalitarian, the urgency to empower students so that they can discover and develop their inner passions, abilities and potentialities through respectful, meaningful, participative, hands-in, reflective and joyful learning. I have realised on the urgency of updating my abilities in the use of different teaching techniques, methodologies and ICT resources. Additionally, I have learnt that all these authors already defended the relevance of having the highest values and promoting them with our daily actions.

Once reviewed the field of Peace Education in general, I have especially focussed on the particular proposal of Reconstructive and Empowering (REM) approach for Peace Education by Herrero Rico (2013), which grounds on Martínez Guzmán's *Philosophy for Making the Peace(s)* and also compiles the insights and proposals of a wide range of authors in Peace Studies and Peace Education. That theoretical framework of the REM approach proposes a concrete set of core contents, methodologies and contexts to apply Peace Education. From the core contents suggested, I learnt about the subjectivity of all knowledge, the responsibility that we have when communicating and acting or even in the absence of communication and action, and how important it is recognizing the others despite our differences. Additionally, I learnt about the need to make visible and promote co-education and care in all fields of life. Also, I widened my personal imaginary of peace and discovered the relevance of promoting creativity to transform conflicts into learning opportunities and positive change. For this end, we need to use peaceful means through positive feelings and emotions.

From the methodologies suggested in the REM approach, I learnt about the need to deconstruct direct, structural and cultural violence (using Galtung's terminology) and reconstructing loving, equalitarian and collaborative relationships. To deepen in this methodology has empowered me and many of my students and acquaintances with whom I have shared it. In fact, I consider this methodology as an excellent way to contextualize, accept and forgive oneself and others and to find the strength from our own abilities, and even from our deconstructed defects, to take the responsibility of our lives and acts in the society. In so doing, we can start positive transformations collaborating with other members of the communities to which we belong.

Finally, the contexts suggested by Herrero Rico (2013) promote Cultures of Peace in formal and informal settings. These Cultures of Peace consist of the recognition, respect, and pluralism among all the members that interact in a community regardless their differences in culture, religion, origin, gender or way of living. Cultures of Peace are interactive, participative and democratic. They are a medium as well as an end. To learn about Cultures of Peace has widened my perspectives and sensibility when I enter each particular context in my daily life; now I can see realities that I just ignored before because of my lack of awareness and sensibility. Finally, through the study of ecological systems, I learnt about the interconnections and potential impact of our acts, which made me even more committed to promote Cultures of Peace.

Once studied into deep the REM approach of Peace Education as my theoretical framework, I have continued this PhD dissertation with the research on some of the applied tools and methodologies that can enhance Peace Education, and more specifically, the REM approach contents, values, methodologies and contexts as proposed by Herrero Rico (2013). I have briefly described tools like Educative Coaching, Mindfulness, or the Reflective Practice, and I have also referred to

methodologies such as Flipped Classroom, Project Based Learning or Design Thinking. To deepen on these tools has provided me with some of the applied resources and abilities that I was looking for in order to improve my professional performance and my work relationships with students and colleagues. Thanks to this new learning, I feel more empowered, aware, and confident in my daily personal and professional life to work for peace.

Among all the applied resources that I have reviewed, I have chosen the methodology of Life History to apply the REM approach theoretical framework and deconstruct and reconstruct my personal life. For this purpose, I have narrated my memories and I have collected the vision of my acquaintances. Their vision about me and about education and its community has enriched and widened my perspective. After collecting all that information, I have reflected on my learning along life, and I have put all those memories and learning into dialogue with the principles, concepts and methodology suggested by the REM approach of Peace Education (Herrero Rico, 2013). From all that process, my aim was to empower myself to transform the way I teach so that I am able to build a more caring, inclusive, participative, creative and joyful classroom atmosphere that enhances Cultures of Peace.

Finally, after the long and deep process of learning and writing to fulfill this PhD dissertation, I conclude with the hope that writing down all this theoretical framework grounded on the REM approach of Peace Education (Herrero Rico, 2013) and linking it to my personal experiences and learnings is already a small step to contribute to the awareness, sensibilization and encouragement of other members of the educative community who experience similar generational shortfalls like me or who share any of the inquiries, insights, challenges or dreams that this dissertation work faces.

My final learning is that, to me, it is worth to make the effort to be aware and willing to learn and make the necessary changes in order to reduce the pain that I can cause. Also, I conclude that I want to work to generate as much happiness, wellbeing, confidence and love as I can as a teacher and as a person in my private life. I have also learnt the need to be modest and to accept that I will always have my limitations and challenges, and that I cannot do as much as I would like to, but if I do my best, it should be enough. In fact, taking into account Bronfenbrenner's Ecological Systems Theory, an action in one of the systems of a person can lead to small and also huge transformations in her closer and wider contexts. Therefore, I close this work feeling happy because many positive transformations have already happened inside me and in my close contexts. Moreover, I end with the hope that those transformations spread and seed love, happiness and peace in a wider scope.

PERSONAL COMMITMENTS AND FURTHER RESEARCH

Starting from the personal to move afterwards to the large scope, I will refer first to my personal commitments and plans, and, afterwards, I will make suggestions from a wider perspective. About my future plans, I think that the reflection process of this PhD dissertation is helping me to decide what I really like and want to do: I wish to end my PhD in order to open more doors to my project of working on Educative Coaching in a combination with the development and teaching of new transversal workshops using many of the methodologies that I have reviewed along the present work. These training courses would be addressed to the different members of the educative community, from teachers to students, administrative and management staff, parents or civil society organizations. The workshops would focus on communication as well as on innovative teaching and learning strategies and techniques that promote positive values, self-knowledge, awareness, emotional education, team work, social commitment among

many other empowering components. I would like to work in this project in a team with friends and colleagues who share my main goals of improving the awareness, commitment, wellbeing and happiness of the educative community and the society in general. The geographical scope would be in Spain and abroad. I would love to have the chance to learn from and share with colleagues, students, parents and other engaged community members in intercultural settings. This includes courses and workshops in formal settings like master or undergraduate schools, as well as informal workshops in companies, schools, associations and so on. I might also like to collaborate to design educative materials on Peace Education such as videos, fairy tales or participate in cultural events that promote Peace values, as I have already started to do.

All these projects would be a part-time job or volunteer job in some occasions. To feel balanced and rooted, I would like to fulfil professional internship period to in the permanent position that I have gained as a secondary teacher. This will give me stability and will allow me to work and involve in long-term projects to transform from inside the educative context where I daily work. Finally, I also wish to continue sharing my hope, love and wish to enjoy life and have fun with my family, my friends and all the people who are close to me at each moment of my life.

On the wide scope, I would like to highlight that many initiatives are already arising in the educative context where I have been working in recent years, as well as in some government institutions and civil society organizations. I consider that Peace Education should be a priority in any educative center. As the REM approach of Peace Education suggests, Peace values, inclusive methodologies and Cultures of Peace should be present in educative settings. For this purpose, and to be consistent with this aim, economic and time resources should be spent to prioritize their teaching. In so

doing, many of the challenges and carences that education suffers at the present could be positively transformed into growing opportunities.

In this sense, in recent years, the UNESCO's reports and other international institutions are suggesting more inclusive and participative methodologies in Education. In fact, the European Union is already leading its states members to implement these methodologies and we can perceive that these guidelines are starting to arrive to the schools and teachers are encouraged to train and implement these new ways of teaching like Project Based learning, Flipped Classroom or Community Learning among many others.

Moreover, I think that the other fields that are relevant for the human coexistence and with nature, such as media, politics, science, technology, languages, economics, law or medicine should also have the common good at their basics, and therefore, their workforces and their standards of work should honestly prioritize Peace, recognition, justice, care and love. Therefore, introducing Peace Education in the initial and update training of these professionals could have an exponential impact in the speed at which the wellbeing of our social communities and environment improves.

Moving to concrete proposals, I think that educative contents in compulsory education should include sostenible economy and finances, peace values, interculturality and world awareness, education in inclusion, ethical sciences and technology, ecology, emotional and caring communication -with the self, close others, and the outer world-, as well as health, wellbeing and future projection. Therefore, I suggest further research on the convenience and potential impact of including all these contents in the curriculum and on how to implement them. In this sense, I consider that it would be very worthy to study how other countries are already succeeding at

implementing these new contents in their educative systems and find how to suit it into Spanish cultural context and educative system.

Finally, I have more concrete suggestions on a field that I consider essential for the transformation that education needs to overcome. It has to do with assessment.

The standardization of procedures and what is going to be evaluated can be positive for students and teachers to know in advanced what is going to be assessed as well as their progress. Also formative assessment will raise responsibility and awareness on the learning process. To attend diversity and inform families about assessment are also positive measures that are coherent with what REM approach proposes for evaluation. However, the application of many external tests –at the international, national, and regional level- is not that positively perceived from the REM perspective and other authors working on Peace Education, as it promotes competitiveness and work market orientation at the secondary education stage, when values like effort but also inclusion and cooperation, as well as self-value are otherwise supported.

From my experience teaching in high schools, I can say that, as far as I have observed, in general, students do not like to take many exams. Therefore, external exams, despite they can be designed to measure these key competences, they are still papers that need to be filled in and not applied experiential knowledge that needs to be proved. Some students who can be very skillful or smart as to design a graphic, to solve a complex problem or to write a wonderful creative story might not be motivated to do so. Maybe it would be an interesting challenge to introduce as standardized assessment tasks actual activities performed in real world that make some kind of contribution to the society to measure students' competences, as the methodology of Project Based Learning suggests. At secondary school age, students are already able to do so. For example, the planning, implementation, and follow up of plans to reforest the area

where they live could be an example of project that could be assessed to measure key competences acquisition, as it is been promoted in the last two school years.

It might be a challenge to standardize this kind of projects, but the focus on competences may allow to set which competences need to be acquired in each level at secondary education and students, teachers and management at the educational centres could decide and design their particular project. This would be much more engaging, motivating and empowering to students, teachers, managers and also the community, as some universities and secondary schools are starting to prove.

Another challenge might be to individually assess the skills of each student. But maybe, as already mentioned before, if we want different outcomes we need to do things differently. Why not assessing group performance as a whole in real life projects? This group evaluation -it could be internal and external- would stop negative competitiveness and conversely, promote cooperative values, accountability; the value of effort to the benefit of my group and my community. All these collaborative tasks and assessment would help to value care, empathy, solidarity and love together with applied skills. In my opinion, there is a full new field that could be explored in that direction. Many initiatives are rising in this sense, like the George Lucas Educational Foundation through its website (Edutopia, n.d), which looks for the interchange of resources and best practices, emphasizing learning strategies such as Project Based Learning, Emotional Education, ICT use, Social Learning or Integral Assessment. For all these reasons, I consider it would be very interesting to study the impact that new methodologies like Project Based Learning and the others studied along this work, as well as their suggested ways of assessment, could have on improving the motivation, happiness, competences and performance of our secondary students.

I also would like to suggest further research on how we communicate to each other in secondary settings. The lack of tools and awareness can originate the use of different kinds of violence in our relationships. Therefore, to raise awareness, teach tools on peaceful communication can reduce the violence. I also suggest to reduce hierarchical distance, and to open the eyes and heart to the presence of other cultures, and individual differences by proactively building a new common society. Therefore, I would suggest pilot studies in secondary settings where Peace Education was explicitly introduced as a content course and as part of the curriculum of different subjects. Also, I truly believe that to spread the teaching of Peace Education in formal and non formal settings at all levels of education would be very beneficial to our present society. Learning about conflict positive transformation is crucial for our future, as asserted by many Peace educators and researchers studied along this work.

As for research, I would suggest that all fields questioned their studies from the moral perspective and became aware of their responsibility and the consequences of their research and actions in the short and long term for all humans and the earth. Despite many of them are already taking them into consideration, the relevance that many research and educative institutions from all fields give to long term consequences is not at the core of the way that they make decisions, design procedures or assess. Otherwise, economic, political, scientific, linguistic rules and procedures that are causing violence, pain, destruction and exclusion would not be accepted as legal, valid and socially admissible.

In the field of Peace Education, I consider that more work on life histories could contribute with examples of real, daily, small peaceful transformations that contribute to peace in a way which can be perceived as accessible to any single person. At the present, there are many anonymous people worldwide who are living and overcoming

enormous challenges. To know about their life histories could teach us many life lessons and could empower and inspire to any person to undertake their personal transformations in order to reach their dreams, be happy and contribute to a better world. In fact, I consider that to be able to learn about the life history of regular compromised people from all the human professional activities, in the different cultures, and from different origins, genders, races, socioeconomic backgrounds, and with different living styles, could make an outstanding contribution to world-wide shared wisdom. Moreover, it would contribute to a collective, humanized positive transformation of the present world and it would help to seed hope for the future. Finally, I also consider interesting for further research to study and put into dialogue some emerging pedagogical trends, such as Waldorf schools, Neuroeducation 3.0 or ASIRI methodology, with the REM approach for Peace Education, its contents, methodologies and contexts.

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ANNEXES

(They will be available upon request)