



Multiculturalism and Peace Studies: The Need of a Dialogue In/ For Multicultural/Peace Education*

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Introduction: The perspective of the Study

We have been witnessing, particularly at the end of the last century, the effects of the world globalization as well as its consequences in different areas of society. We also witnessed in the beginning of the millennium, the terrorism, intolerance and threats which have come upon the Western countries, aggravated by different kinds of stereotypes towards cultural and ethnic minorities. It is a reality that globalization has changed human, social and cultural relations and so

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disputes between global and local dimensions emerge together with ethnic questions bordering them.

Surrounded by this scenario, the United Nations Millennium Declaration reaffirmed the “[...] faith in the Organization and its Charter as indispensable foundations of a more peaceful, prosperous and just world.”¹ In the same direction, the United Nations claimed the year 2000 as the International Year for the Culture of Peace, declaring 2001-2010 as the International Decade for the Culture of Peace and Non-Violence for the Children of the World (2000-2010).²

As a result, many initiatives have emerged around the world aimed at combating violence, as well as building and disseminating a culture of peace in different areas and segments of society. At the same time, multiculturalism as a theoretical, political and practical perspective aimed at valuing cultural diversity and challenging prejudices and stereotypes (Canen, 2007; Canen & Peters, 2005; McLaren, 1997) has been influencing world attitudes by which cultural differences are viewed.

Based on the above, the present study is part of a broader research, arguing that there is a strong need to interrelate the concepts of multiculturalism and peace studies in such a complex and conflict-laden contemporary world scenario. We argue that an increased mutual dialogue between multiculturalism and peace studies could strengthen multicultural and peace education, which may contribute to the construction of a culture of peace in the educational arena. The paper highlights the relevance of such an approach in peace operations nowadays, due to the following reasons: firstly, it contends that the nature of conflicts has changed from predictable and regular combats to on-going cultural conflicts that often result in attacks on civilians; secondly, because peace operations have assumed a new dimension today, incorporating new social agents including civilians, that act together with soldiers; thirdly, due to the importance of preventing conflicts through an on-going negotiating strategy which necessarily implies in valuing and understanding disparate cultural views. Thus, educating soldiers and civilians in a multicultural and peace-oriented viewpoint is crucial so as to equip them to effectively deal with cultural, ethnic, racial, gender and other identities in the context of the respect for human rights and citizenship dimensions in

highly multicultural societies. Such a perspective can positively affect the attempts to minimize conflicts, through peaceful dialogues and mediation processes.

Therefore this paper focuses on the relevance of a multicultural and peace oriented education to prepare soldiers to act in peace operations, extending it to civilian educational institutions as well. We argue that a dialogue between multiculturalism and peace studies should represent an asset for developing educational practices towards cultural plurality and respect for those considered as 'different'. In order to develop the argument, we firstly discuss the concepts of multiculturalism and peace studies. Secondly, we delve into the cultural dimension of the training of soldiers to peace missions in Brazil, both from their speeches expressed in interviews and in the modules specifically designed to touch on cultural diversity during their training course. A qualitative research investigation directed our methodological path (Denzin & Lincoln, 2000), through the undertaking of two case studies, which rely on interviewing and document analyses. Interviews were held with soldiers who had experienced being in peace operations in order to know their feelings, necessities and challenges acting within multicultural scenarios. Discourses of soldiers who are in charge of their preparation were also considered in order to cross information collected in the interviews with soldiers who had participated in peace missions. This strategy of inquiry is especially relevant to research in educational fields because it allows acknowledging actors' and agents' different perspectives and voices. Document analysis provides information to the extent to which Brazilian peace operations troops' educational institution considers their multicultural needs other than operational ones, related to the importance of interaction with different nationalities, cultures, values and languages during peace operations missions. They allow us to gauge how far the course is imbued with a multicultural peace-oriented direction. Thirdly, we explicit some government initiatives of partnership between higher education institutions and the military education, suggesting they could help broaden the scope of multicultural and peace education for preparing educators both in civil and military educational settings. The aim is to promote the understanding of cultural diversity and the challenging of the social construction of barriers and frontiers related to cultural differences.

Theoretical framework: Multiculturalism and Peace Studies

Multiculturalism is generally understood as a field that tries to provide answers to cultural diversity and to the challenge of the construction of differences and prejudices against those perceived as 'the others' (Canen, 2007; Canen & Peters, 2005; McLaren, 1997). At the same time, peace studies (Adams, 2002; Galtung, 2005; Swee-hin, 1997; Parajon, Lourenço & Adams, 1996) contend that peace is conceived not just as the absence of conflict, but in a positive sense, as a co-operation among individuals and groups to achieve security, justice and freedom.

These two concepts together seem to offer a possible alternative to improve multicultural and peace education not only in soldiers' preparation for peace missions, but also for civilian education in an increasingly multicultural and clashing world, touching on similar categories such as discrimination, prejudice, inequality, justice, democracy, freedom and others.

We recognize that 'multiculturalism' is a term which may be understood from different aspects and dimensions, ranging from simply folkloric celebration of cultural diversity to the questioning of the construction of identity and difference, with implications and challenges related to all those approaches, particularly when translated into educational practices. (Canen & Canen, 2005; Canen & Peters, 2005)

Tensions between universalism and relativism are subject of many discussions in the academic arena and directly touch on multicultural thinking. In a universalistic perspective, Valdés (1997) claims there are values which are valid for the whole society independently of a specific culture. On the other side, Batalla (1997) points out that it is impossible to sustain a universal foundation which directs attitudes towards different identities. This relativist position does not believe in absolute truths built independently of cultural values which inform them.

According to Stronach (1996) and Canen and Canen (2005), multicultural thinking should incorporate categories such as "hybridization" and "shift" of cultural patterns to avoid a stagnant and determinist view of cultural values as static, universal and essentialized. As a matter of

fact McLaren's multicultural thinking (1997) considers that education should be aware of the "hybrid citizenship", which should be understood from a multi-gendered, multiracial and multicultural perspective. In fact, education for citizenship in a democratic society should take into account a view of citizenship which addresses a "multicultural, hybrid citizenship" (McLaren, 1997).

According to these authors, it is possible to notice the implications of the universalism and relativism in a multicultural context, especially at schools.

This is not different in military educational system which struggles between the maintenance of its main values and foundations-discipline and hierarchy- and the staff's cultural plurality that resides inside the institution. Indeed, the Brazilian Army originated in and by cultural diversity in a fight where white people, African slaves and first nations struggled together against the Dutch invader. As a result the Dutch were sent off in an episode historically called Guararapes Battle³ where the Army was historically born.

Canen and Canen (2005) call attention to the importance of dealing with the tensions between the organization's cultural identity and the staff's cultural plurality, as well as the cultural environment in which the organization operates. These considerations are especially relevant to the Brazilian Army [which may be extended to other Armed Forces], whose cultural identity relies on values and foundations built on discipline and hierarchy, whilst, on the other hand, has to pay attention to the cultural plurality of its soldiers as well as the values and competencies demanded by the post-modern world, particularly in the context of disparate cultural environments. Besides, soldiers always act in different national and international settings. These aspects show the need of educating soldiers in a multicultural direction. Another point is that the Brazilian Army perceives a lack of interaction with society as a whole, which is a need in an era marked by intimate connection. The Army cannot lag behind this process; therefore, it needs to argue for rethinking some educational issues in order to find the most appropriate way to educate soldiers in a way that educational system incorporates the Army's cultural values and foundations, soldiers' cultural plurality and postmodern needs.

In this setting, we suppose peace studies should contribute due to the fact that it is a field of study which is inter, multi and transdisciplinary, thus involving processes and structures of peace construction and violence decreasing (Weigert, 1999). This author highlights that it is not simple to define the categories embraced by peace studies and so it is a tense and intriguing definition, as the multiculturalism. If in the past, during Cold War period, politicians and scholars supposed that conceiving peace as a means to dissuade by power was enough, today; this definition demands a more inclusive perspective, with participation/inclusion in decisions and more equal distribution of income/resources. Therefore, peace studies are in favor of security, justice, equality and basic needs values and its objective is to understand peace and violence. Weigert (1999), based on Galtung (1969), who in the 60' emphasized the inequality and the concept of structural violence in peace studies, presented a distinction between positive and negative violence. Positive as the absence of structural violence what means social justice and negative, as simply the absence of war.

Galtung (op. cit.) extended the concept of structural violence for those countries where poverty prevails as the result of political and social violence. His acknowledged transcend method (2006) conceives mediation and negotiation as a tool to solve conflicts peacefully which allows to transcend from negative to positive peace.

This author also distinguished three different types of justice: punitive, restorative and transitory, because according to him the concepts of peace studies are intimately related to the definitions of justice.

While the punitive justice relies on punishment, the restorative justice relies on individual and collectives actions to heal the damages and harm caused by conflicts (Eglash, 1975 apud Jaccoud, 2005). The victim, the aggressor and the others affected must act collectively and actively in order to find the best solution to cure damages produced. Peaceful techniques of mediation must be used to get positive results and to reintegrate the victim and the aggressor socially (Pinto, 2005).

According to Melo (2008, p.170), transitory justice “[...] functions in between a singular process of transition or peace consolidation, conditioned by political compromises and practical embarrassment in normal situations (Newman, 2002, p.31).” Melo (op. cit.) points out

that according to human security commission report, the transitory justice is one of the strategies that search the truths about the human rights abuses which occurred, obtains justice to the victims and penalizes the aggressors. Transitory justice focus on strategies that are used by the societies to overcome human rights violations they suffered in the past towards the construction of a more democratic, fair and peaceful future.

At this point it is relevant to show the relation between the concepts of multiculturalism and peace studies to pinpoint some of the connections proposed between them.

The conservative multiculturalism (McLaren, 1997) might be associated to punitive justice due to the fact that minorities- victims- are submitted to the dominant cultures- aggressors- as they were responsible for the cultural shocks and conflicts derived from them. The critical multiculturalism might be related to restorative justice because understands the minority groups- victims- as the result of extensive social fights for identity construction against homogeneous and ethnocentric societies- aggressor. Through critical multiculturalism, power relations which are omitted within the societies may be reviewed and reinterpreted to find their own legal spaces- restorative justice. Finally, the liberal humanistic multiculturalism (McLaren, 1997) should be related to transitory justice because it believes on the possibility of overcoming and repairing social, cultural and economic inequalities through the intellectual equality among races- social strategy- in order to achieve democracy.

As we suppose multicultural and peace education should contribute to incorporate in military educational system both: the Army's cultural values and foundations and postmodern needs. It is relevant to call attention to the importance of partnerships between Higher Education Institutions and military educational institutions. It could represent a fruitful avenue for both: for the Army [extended for other Armed Forces] because it may be supported by academic researches and findings [in this case, multicultural issues] and for the University, by enhancing its academic production through soldiers' practices within disparate cultural environments. The possibility of a fruitful cooperation between Universities in partnerships with Military Institutions would boost knowledge in the area and hopefully enhance

peace and multicultural education in a deeply conflict-ridden and multicultural world.

The recognized ethnic mix found in countries carrying out peace operations, such as Brazil, should allow a fertile field for the reflections between Universities and Brazilian educators, teachers [soldiers and civilian ones], and all those involved and aware of the relevance and implications of education to minimize social, ethnic and cultural conflicts. Building a culture of peace through the consolidation and affirmation of cultural and ethnic diversity, as well as the development of resources to conceive the importance of multicultural and peace education to minimize social conflicts internal to societies, would probably make future generations sensitive to values of tolerance, acceptance and respect in a peace-building perspective. In the same direction, the recognized Brazilian diplomatic history in dealing with external conflicts peacefully would add an interesting dimension to the study (Hage, 2004).

We claim that due to the need of building a culture of peace in such a violent world, partnerships between Universities and Military Institutions might contribute to establish links that would offer an upgrade to soldiers' preparation to act in multicultural environments. We contend that such partnerships might help to disseminate multicultural and peace studies thoughts in Brazilian peace operations participations, especially relevant during peace-building period, in areas surrounded by conflict, such as Haiti, where Brazilian Army has a strong role determined by the United Nations at the moment.

Feelings, necessities and challenges of soldiers in peace operations

The discourses were collected from 33 (thirty-three) soldiers. 30 (thirty) from those who had experienced being in different peace missions, such as: United Nations Stabilization Mission (MINUSTAH), in Haiti; United Nations Angola Verification Mission (UNAVEM III), in Angola and United Nations Protection Force (UNPROFOR), in Bosnia-Herzegovina. These speeches will not be presented here, but may be checked out in a scientific journal where it was published

during my doctorate course (Costa & Canen, 2008). Interviews held represented their feelings, needs and challenges during peace operations deployment. We listened to interviewees that included soldiers, who just carry out orders given, up to general and commanding staff, who work in the planning of the mission. The other 03 (three) speeches were collected from those who are in charge of soldiers' preparation for the missions.

The data collected from the 30 (thirty) soldiers let us conclude that albeit having developed their own strategies to dealing with cultural differences, they do feel the need to be prepared to deploy in scenarios where they are exposed to cultural plurality in their daily routine.

As a result we decided to verify the discourses presented in the curriculum as well as in the syllabus developed at the Brazilian Peacekeeping Operations Training Center (CI Op Paz) concerning cultural issues. The fact that the referred Center has recently evolved into Peacekeeping Operations Joint Center (CCOPAB)⁴ seems to prove that a multicultural dimension has been in the limelight. The initiative of re-naming and re-modeling the Center with the armed forces working together in a multicultural-like structure seems to make the point that the tendency and demands of military missions have really changed today. This is due to the fact that avoiding conflicts among people rather than states (Smith, 2008) requires multidimensional and multicultural approaches (Moskos et al 2000), which should be reflected in multicultural educational practices and policies. Also, as claimed by some of the instructors and peacekeepers interviewed, cultural awareness, negotiating and communication skills have been pointed out as crucial for that new army role, which could arguably be pinpointed as stepping stones towards cultural awareness and peace oriented curriculum perspective.

Brazilian Peacekeeping Operations Training Center

This Center prepares both Brazilian soldiers and civilians to act in peace operations and conducts different courses for the troop, staff officers, military observers and journalists who will act in areas of conflict. We focused on the troop and observers. The first group because these soldiers are always in touch with the population in a tense and stressing

context, what let us witness difficulties as well as potentials faced by them. The second group due to the fact that they are not allowed to taking any kind of weapons in peace operations. As a result, their real 'weapon' is the ability to negotiating and solving conflicts peacefully. These two groups of soldiers, then, should be prepared to deal with the multicultural dimensions of the mission with all their implications, having specially to acquire competencies to mediate and to manage conflicts in a peaceful perspective.

In the document analysis of the Center's curriculum and pedagogical planning, we realized that most of the activities are operational in essence. Only a few hours are saved for instructions on cultural issues which are planned and prepared by the Department of Peacekeeping Operations (DPKO)⁵ in the United Nations.

The following excerpts illustrate how the curriculum of the referred Center has been perceived by three instructors and peacekeepers interviewed in 2012 who had had a previous history of deployment in contexts marred by diversity and conflicts:

[...] If I were to include a subject for those who are going to peacekeeping mission environment, it would be towards the cultural issues of the host country, it makes things easier [...] emphasize the cultural history of that country [...] one instruction, a period instruction, talking about the culture of that country and offer tips that may be followed by those who are there in mission, [so that] there is a relationship improvement. Take care about cultural issues as some Centers out of Brazil already do, focusing on culture. Specially on the question of cultural awareness [referring mainly on the relation of those in mission with local population]. Offer a lecture on the cultural aspects of the host country (curriculum mediator, peacekeeper and instructor 1).

Several instructors mention a concern with culture, the cultural context where soldiers will be performing their activities. For instance, in negotiating class, we emphasize that aspect and what makes it much easier are the communication skills. But if I were to include a subject, it would be more focused on cultural issues of that country, which makes things much easier [...]. I would emphasize cultural history of the country [...] and give some tips that may be

followed by those who are there, in the mission. [...] I would focus on the dimension of cultural awareness (peacekeeper and instructor 2).

Those patrolling a great deal have a lot of interaction with the local population and they will need to be culturally aware of the surroundings, particularly when it comes to whom they speak to, for example, [in some contexts] male soldiers should not approach women or speak to women [...] so it is very important that those people doing that job have cultural understanding of what they can and cannot do [...] however it is difficult to talk about a cultural training while the soldiers are in basic training and you do not know where they are going to. I suppose there are like general lessons you could teach them, based on trying to get soldiers to be more open to other experiences or develop their understanding about the existence of other cultures, about accepting different ways of working and different ways of living, but I think it would be difficult to teach them immediately about a culture of a particular country, because you know, they may go or not go there. (peacekeeper and instructor 3).

The DPKO sends Standard Generic Training Modules (SGTM)⁶ to all Centers in the world in charge of the preparation of soldiers to peace operations in order to be presented during their course.

Our instructions are based on training modules United Nations Core Pre-Deployment Training Module (CPDM). It has all framework information. We have a discipline called cultural awareness, and certainly it helps expand it beyond the borders of Brazil and CCOPAB has been a disseminator of these ideas (instructor and peacekeeper 1).

We analyzed the following documents, due to their intimate connection to our theme in this study: SGTM 5- code of conduct and SGTM 11- communication and negotiation. SGTM 5 deals with The Attitudes and Behaviors of the United Nations Peacekeepers and is further divided into the following sub-modules: 5A- 'Code of Conduct', 5B- 'Cultural Awareness', 5C- 'Gender & Peacekeeping' and 5D- 'Child Protection'. In the limits of the present article, we will focus on the 5B dimension, though 5C and 5D ones also touch on cultural issues, albeit indirectly.

SGTM 5B⁷ plans “to provide UN peacekeepers the information required do improve their ability to work and live in a multi-cultural environment” (p. 1) and also informs that “at the end of this Module the peacekeeper should be familiar with the concepts of cultural awareness and how to work effectively within a multi-cultural environment.” (p. 1). This document points out the importance of cultural issues today in an era marked by the expansion and the complexity nature of modern peacekeeping operations. It reminds that peacekeepers represent the United Nations and their own countries; therefore, a positive or negative attitude will impact directly on the mission success.

SGTM 11⁸ deals with communication and negotiation in United Nations peace operations and, according to the document, should be understood and practised in relation with other modules. It prescribes that “[...] the primary task is to manage conflict so that it does not become violent. Where it has escalated into violence, our task is to contain and defuse the situation so that it is once more non-violent.” (p. 1). According to SGTM 11, “success in conflict management and prevention depends on communicating, negotiation and mediation with and among the parties to the conflict and other stakeholders.” (p. 1). This seems to be proved by the mediator of the curriculum of Brazilian Peacekeeping Operations Joint Center when he mentions that

[...] what makes things much easier, that just came up to my mind, is the question of communication skills [...]. (peacekeeper, instructor and curriculum mediator of CCOPAB, 2012).

It seems to be clear from the above excerpt related to the cultural awareness dimension that issues such as communication, understanding of different cultures and languages as well as a perspective of empathy towards “the other” are present, indicating multicultural and peace studies sensibilities (Canen & Costa, 2007; Clarke-Habibi, 2005; United Nations, 1999). A more explicit mention to multicultural and peace studies would be likely to contribute to a better understanding and incorporation of these instructions, arguably enriching and strengthening the preparation of soldiers. According to Galtung (1969), cited by Weigert (1999), peace studies is a multidisciplinary field and crosses different areas, having to be studied in a more complex approach. The importance of mediation in conflict resolution is strictly connected to a multicultural attitude towards those perceived as

different, highlighting the straight imbrications of multiculturalism and peace studies.

We conclude that albeit there is a concern with cultural issues and their implication for peace operations in the preparation of soldiers [what is positive], it is still incipient and needs an academic and systematic reflection. In Brazil, Brazilian Constitution⁹ and the National Defense Plan (2005) reinforce the idea that Brazilian participation in peace operations relies on peacekeeping, what is aligned with the Agenda for Peace.¹⁰ For this reason, Brazilian peace operation acts under chapter 6 that delineates prescriptions, rather than in chapter 7¹¹, which establishes peace enforcement. These aspects, together with the Brazilian diplomatic tradition, recognized around the globe, for its competence in mediating and solving conflicts peacefully shows the importance of having soldiers prepared for acting in multicultural scenarios.

It should be mentioned that those views refer to a specific period in which the case study was undertaken. However, much is in progress, as a recent visit showed us. In fact, the Center seems to be much more aware of the relevance of cultural issues in the preparation of the soldiers today. This fact contributed to the establishment of some partnerships with Universities to help with contextualized activities previously planned. We considered it is positive albeit we do miss a partnership with the concepts of the multiculturalism and peace studies produced in the Universities to be embraced by educational practices at the Instruction Center for Peace Operations.

[...] Army commanders know that critical shaping actions often occur prior to the urban operation in the form of professional education and training. Commanders can enhance training through joint, interagency, multinational, and combined arms exercises and effective rehearsals. Capabilities and competencies of units include.

- A general understanding of the urban environment [...]. Significantly, commanders cultivate a firm understanding of urban time-distance relationships.
- Multicultural understanding.¹²

It is a fact that in the contemporary world all segments of society do need to think and act globally in order to succeed in their social, cultural and political matters and the military institution does not put it aside. As a matter of fact there is already a partnership established between a government organism, which is in charge of improving higher education staff (CAPES) and Military Institutions of Strategic Studies. This partnership aims at developing and spreading knowledge in the area of national defense due to the importance of this matter for Brazilian society. Apart from the relevance of a partnership like this we do miss a multicultural approach in its planning and scope what is in progress and will be subject of analysis yet.

Conclusions: alternative ways for multicultural and peace education

This research should add an interesting dimension to the study since it could be extended to civilian educational institutions committed to constructing a culture of peace due to the multicultural approach of the study. In fact, education research in Brazil has been consistently pointing out the discrepancies between students' universes and official/dominant curriculum as the main source of failure among children coming from linguistic and cultural environments different from the school. This way, the study may offer resources to help Brazilian teachers to deal with the great variety of dialects and cultures in the school context, to (re)think curriculum and pedagogical practices within a multicultural peace-oriented approach and to become sensitive about the importance of school in children and youth formation for promoting a cultural of peace and to educate future generations beyond values of respect and tolerance towards the others. Such an analysis should also add an understanding of concepts, challenges and potentials in the translation of multiculturalism and peace studies into teaching materials, thus offering resources for those involved with the production of them in multicultural countries such as Brazil.

In Brazil, authors such as Canen and Canen (2005) have developed an approach in the direction of critical intercultural perspectives which aim to deconstruct and challenge stereotypes based on race, gender, class and cultural identity in education and teacher education. This approach seeks to promote dialogic strategies to hearing and taking

into account different "voices" in educational policies and practices, aiming at celebrating cultural plurality and knowledge for equity. In this direction, Brazilian's multicultural society could give insights to peace studies because, although its socioeconomic disparities, Brazil is still recognized worldwide for its peace-oriented and diplomatic perspective in solving conflicts peacefully (Hage, 2004).

Curriculum and pedagogical projects are important instruments because they are the means through which students and teachers can understand how cultural differences are a product of a social construction of borders and; therefore, they can act as agents of change. The relevance of peace education as a tool to minimize conflict through peaceful management, though helps building a culture of peace cannot be stressed enough.

This study aimed to focus on multicultural challenges faced by peace operation troops as well as on strategies and content developed by multiculturalism and peace studies within university. The extent to which such partnership can add to better prepare soldiers as well as civilians for peace missions is focused on this study. A dialogue between universities and military educational institutions, which may be supported by academic studies and research, could; therefore, represent an important venue through which multicultural and peace studies should be spread out.

We argue that peace operation troops may contribute supporting the construction of a democratic society while the mission lasts, but their continuity depends on a sustained multicultural and peace oriented education which can be of immense value also for universities and school students in a conflict-ridden and multicultural world. Therefore, military institution and peace operations troops can receive as well as offer great insights in the referred partnership. We hope the present study may contribute to increasing the debate in the area of peace building in Latin America and in Caribe as well.

NOTES

1. At: <<http://www.un.org/millennium/declaration/ares552e.htm>>. In: 14 Aug 2012.

2. At: <<http://documents.un.org/mother.asp>>. In: 14 Aug 2012.
3. At: <<http://www.exercito.gov.br/01inst/Historia/Guararap/batalha.htm>>. In: 14 Aug 2012.
4. At: <<http://www.ccopab.eb.mil.br/index.php/en/cioppaz/centre-creation>>. In: 14 Aug 2012.
5. At: <<http://www.un.org/Depts/dpko/dpko/>>. In: 14 Aug 2012.
6. These modules are now called Core Pre-Deployment Module (CPTM). At: <<http://www.ccopab.eb.mil.br/index.php/pt/ensino/cptm-online?view=docman>>. In: 14 Aug 2012.
7. At: <<http://www.cioppaz.ensino.eb.br/sgtm.htm>>. In: 14 Aug 2012.
8. At: <<http://www.cioppaz.ensino.eb.br/sgtm.htm>>. In: 14 Aug 2012.
9. At: <http://www.planalto.gov.br/ccivil_03/Constituicao/Constitui%C3%A7ao.htm>. In: 14 Aug. 2012.
10. At: <<http://www.un-documents.net/a47r120b.htm>>. In: 14 Aug. 2012.
11. At: <http://www.planalto.gov.br/ccivil_03/Constituicao/Constitui%C3%A7ao.htm>. In: 14 Aug. 2012.
12. At: <<http://www.globalsecurity.org/military/library/policy/army/fm/3-06/chap5.htm>>. In: 14 Aug 2012.

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ABSTRACT

Multiculturalism and Peace Studies: The Need of a Dialogue In/For Multicultural/Peace Education

The present study is part of a broader research developed in a doctorate course and, in the limits of this paper, firstly presents the research argument which focuses on the need of articulating the concepts of

multiculturalism and peace studies in a complex and conflict-laden contemporary environment. We argue that an increased mutual dialogue between multiculturalism and peace studies could strengthen multicultural and peace education and contribute to the construction of a culture of peace in educational arena. We also suggest that, in order to do so, partnerships between Higher Education and Military Institutions could help broaden the scope of multicultural and peace education for preparing educators both in civil and military educational settings. The aim is to promote the understanding of cultural diversity and the challenging of the social construction of frontiers related to cultural differences. The article presents the theoretical framework which discusses meanings and scopes of multiculturalism and peace studies. Finally, it concludes suggesting possible ways by which a multicultural and peace oriented education could represent an asset both to soldier and civil students, boosting teacher education beyond formal educational scenarios and embracing the military ones as well, so as to represent an asset towards a culture of peace.

RESUMEN

Multiculturalismo y Estudios de Paz: la necesidad de diálogo en y para una educación enfocada en el multiculturalismo y la paz

El presente estudio es parte de una investigación más amplia desarrollada en el contexto de un curso de doctorado y, en principio, presenta la tesis de investigación que se centra en la necesidad de articular los conceptos de los estudios de multiculturalismo y paz en el complejo y conflictivo entorno contemporáneo. Sostenemos que un mayor diálogo entre los estudios de multiculturalismo y de paz podría fortalecer la educación en multiculturalismo y paz y contribuir a la construcción de una cultura de paz en el ámbito educativo. Asimismo, sugerimos que, con vistas a ese fin, sería útil formar asociaciones entre las universidades y las instituciones militares para ampliar el alcance de la educación en multiculturalismo y paz para preparar a educadores tanto en entornos educativos civiles como militares. El objetivo es fomentar el entendimiento de la diversidad cultural y de los desafíos que plantea la construcción social de fronteras vinculadas a las diferencias culturales. El artículo presenta el marco teórico en el que se debaten los significados y alcances de los estudios de multiculturalismo y paz. Finalmente, sugiere formas en las que una educación enfocada en el multiculturalismo y la paz podría representar un activo tanto para estudiantes soldados como para civiles, promoviendo la enseñanza de los docentes más allá de los entornos de educación formal e

incorporando también los ámbitos militares, lo que representaría un activo para el desarrollo de una cultura de paz. los crímenes más horribles.

SUMMARIO

Multiculturalismo e Estudos de Paz: A necessidade de diálogo em e para uma educação enfocada no multiculturalismo e na paz

O presente estudo é parte de uma pesquisa mais ampla desenvolvida no contexto de um curso de doutorado. Em princípio, apresenta a tese que tem como foco a necessidade de articular os conceitos dos estudos de multiculturalismo e paz no complexo e conflituoso cenário contemporâneo. Afirmamos que um maior diálogo entre os estudos de multiculturalismo e paz poderia fortalecer a educação nestes temas e contribuir para a construção de uma cultura de paz no âmbito educacional. Do mesmo modo, sugerimos que, com vistas a esse fim, seria útil criar associações entre as universidades e as instituições militares para ampliar o alcance da educação em multiculturalismo e paz e, assim, preparar educadores tanto em âmbitos educativos civis quanto militares. O objetivo é fomentar o entendimento da diversidade cultural e dos desafios suscitados pela construção social de fronteiras vinculadas às diferenças culturais. O artigo apresenta o marco teórico em que se debatem os significados e alcances dos estudos de multiculturalismo e paz. Finalmente, sugere formas nas quais uma educação enfocada no multiculturalismo e na paz poderia representar um ativo tanto para estudantes soldados quanto para civis, promovendo o ensino dos docentes para além dos limites da educação formal e incorporando também os âmbitos militares, o que representaria um ativo para o desenvolvimento de uma cultura de paz.