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University of San Francisco

**The Importance of the Process:
Recommendations and Thoughts for a Colombian Teacher
Training Plan Framed in Global Citizenship, Human Rights,
and Peace Education**

A Thesis Proposal Presented to
The Faculty of the School of Education
International and Multicultural Education Department

In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts in Human Rights Education

by
Fr. Edwin Mauricio Martínez Callejas SJ
May 2022

**The Importance of the Process:
Recommendations and Thoughts for a Colombian Teacher
Training Plan Framed in Global Citizenship, Human Rights,
and Peace Education**

In Partial Fulfillment of the Requirements for the Degree

MASTER OF ARTS

in

HUMAN RIGHTS EDUCATION

by

Fr. Edwin Mauricio Martínez Callejas SJ
May 2022

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee, and approval by all the members, this thesis has been accepted in partial fulfillment of the requirements for the degree.

Approved:

Instructor/Chairperson

May 2022
Date

ACKNOWLEDGEMENTS

Han pasado dos años de muchos aprendizajes en medio de la pandemia del COVID 19. Aprendizajes tanto existenciales como prácticos. La vida es frágil y un pequeño virus nos lo ha recordado. La vida también sigue y debemos adaptarnos, aprender y continuar adelante.

Por eso, como hombre de fe agradezco a Dios por su amor incondicional hacia mí, dándome la fuerza y la voluntad para sentarme frente al computador y tratar de hacer el mundo mejor desde allí. Gracias a mi familia que ha estado muy cerca de mí a través de video llamadas, mensajes de WhatsApp y sobre todo con sus oraciones. Gracias a madre, Yolanda, a padre, Gabino y a hermanos, Yeison, Andrés y Sindy por estar ahí. Gracias también a mis cuñados Anita, Victoria y Felipe. Y una dedicación a mi sobrina Emilia: Ojalá en unos años puedas leer este trabajo. Gracias también a mis amigos y colegas en Colombia, educadores de los colegios jesuitas que con mucha apertura compartieron conmigo sus pensamientos, ideas y sueños. A cada uno, le deseo lo mejor en su labor docente y vida personal.

Thanks to my Jesuit brothers from the Della Strada communities in Spokane and Loyola Jesuit Community here in San Francisco for their generosity, friendliness, and support. Thanks to all my educators at the San Francisco University School of Education, particularly Dr. Susan Katz, who always guided me with wisdom and patience, manifesting loving care for my country, Colombia. Thanks to my fantastic tutor Dr. David Donahue, who has read thousands of words and corrected with frankness and respect, motivated me to give the best. I must confess that without the help of Doctor Donahue, I would never have finished this work. Final thanks go out to my classmates, friends, and colleagues who understood this process and created the space for me to achieve my goals. Thank you for coming.

ABSTRACT

The Importance of the Process states that Global Citizenship Education, Human Rights Education, and Peace Education can significantly change the normalized violent context in Colombia. The change should start with a teacher training process. So, Teachers will go to their classrooms to educate their students with dialogue and reflection about processes and actions to move the country to a culture of peace. Thus, after reviewing current literature and interviewing educators, the research shows how it is not enough to have information and content but also to have an active, participatory, and sustainable work plan in which the importance of the educational process is respected. Finally, the study concludes that teachers must be the main protagonists and responsible for their training process. This teacher involvement means listening to their contributions, evaluating their learning, motivating their work, and respecting their process. As in other teamwork situations, for example, in sports or dance, the person who can most influence the group dynamics is a group member. Thus, to determine the importance of the teacher training process, we must let the teachers determine their training.

Keywords: Global Citizenship Education, Human Rights Education, Peace Education, Teacher Training Process, Jesuit Education, Colombia.

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CHAPTER I: INTRODUCTION

Colombia is a lively Latin American nation full of talented people with plentiful cultural and natural resources. This beautiful country has experienced a long internal armed conflict due to multiple factors like corruption, discrimination, and poverty. This thesis examines the complex context of violence and suggests materials, recommendations, and thoughts to create a teacher training plan framed by Global Citizenship Education, Human Rights Education, and Peace Education for Jesuit Schools in Colombia and hopefully for other educational institutions in countries where peace is needed. Thus, after reviewing current literature and interviewing educators, this study will show how it is not enough to have information and content but also to have an active, participatory, and sustainable work plan in which the importance of the educational process is respected.

Statement of the Problem

“De dónde vengo yo la cosa no es fácil pero siempre igual sobrevivimos”

“Where I come from, the thing is not easy, but we always survive the same”

Song by ChocQuiTown (2010)

The Colombian social reality is complex and diverse. Global factors like poverty, discrimination, lack of educational or working opportunities, and violence, in general, make our country a place where things are not easy, but we, Colombians, always survive at the same time. Regarding the actors, we find various illegal groups like guerrillas, paramilitaries, *narcos*, organized and common crime, and, sadly, the national army and corrupt government. Again, the Colombian mantra prevails, “Things are not easy,” and people just survive in mixed feelings of desperation and hope, sadness, and festivities (Fiestas), crying and dancing.

This thesis states that Global Citizenship Education (GCE), Human Rights Education (HRE), and Peace Education (PE) can significantly change the normalized violent national context in Colombia. However, the change needs to start with teacher formation. In other words, teachers should be prepared, so they come into classrooms ready to help their students engage in dialogue and think about processes and actions to move the country to peace.

Background and Need

“Son caminos de caminos
donde las piedras son las minas
que van rompiendo huesos
de la tierra que se queja
dejando invalida la esperanza

They are roads
where the stones are mines
that are breaking bones
of the land that complains
leaving hope hopeless

La dulce voz de un niño
se torna en la tormenta
de un llanto incontrolable
de dolores viscerales
que no entiende la inocencia

The sweet voice of a child
it turns into the storm
of uncontrollable crying
of visceral pains
who does not understand innocence

Los árboles están llorando
son testigos de tantos
años de violencia
el mar está marrón,
mezcla de sangre con la tierra

The trees are crying
They are witnesses of so many
years of violence
the sea is brown
a mixture of blood with the Earth

Pero ahí vienen bajando de la montaña con la
esperanza, las madres que den por sus hijos y
que sus libros para la escuela son su soñar
Pero ahí vienen bajando de la montaña con la
esperanza, hombres y niños mal heridos,
buscando asilo buscando un sitio, para soñar
y amar

But there they come down from the mountain
with hope, mothers who see their children and
their books for school are their dreams
But there they come down from the mountain
with hope, men and children badly injured
searching, looking for a site to dream and
love

No merecemos el olvido,
somos la voz del pueblo
dice un señor sentado,
con sus dos ojos vendados
pero que aún tiene la esperanza en sus
manos” (Aristizabal, 2007).

We do not deserve oblivion,
we are the voice of the people,
says a man sitting
with blindfolded eyes
but he still has hope in his hands

In his song *Minas Piedras*, Colombian artist Juan Esteban Aristizabal (Juanes) (2007) expresses the devastating reality of Colombia and its internal conflict: “the trees are crying, they witness so many years of violence, the sea is brown, a mixture of blood with the earth.” To talk

about Colombia's social, political, and economic situation is to talk about "years of violence" that does not go unnoticed by nature itself. Turmoil is something that is felt in the environment. The violence, as Freire explains, "is founded upon a dehumanizing ideology that transfigures the living things into 'things,' which can then be controlled, manipulated, eclipsed, or extinguished" (Darder, 2018, p. 99). In this sense, Colombian violence has been evident in human rights violations like murders, massacres, kidnappings, rapes, armed takeovers, forced displacement, administrative and political corruption, trafficking, drug use, and warfare.

Looking at a Colombian genealogy of the violence, we realize that the country has come into conflict after conflict since its independence from the Spanish crown. As Colombian professor Carlos Novoa (2011) states, "Colombia had about ten civil wars in the nineteenth century. Then, the country started the twentieth century with the infamous *Guerra de Los 1000 Dias* (The Thousand Days War)" (p.23). The first half of the last century was marked by the so-called liberal-conservative violence. The political parties fighting over power prompted an armed confrontation by the people of the people. Social investigators on this confrontation certify the confrontation's particularly bloodthirsty nature, with at least 300,000 dead (Grupo de Memoria Histórica, 2012; Martinez, 2016, p. 85; Novoa, 211).

Simultaneously, Juanes' song speaks about people's hope and the desire to progress while dreaming and loving. Many analysts and scholars of Colombia also share the musician's impression. For instance, Carlos Novoa (2011) defends that Colombia possesses incredible riches of various order; for example, its people are splendid and have a prodigious capacity for joy, sharing, and overcoming terrible difficulties. In this spirit, Colombians have achieved remarkable and significant urbanization, economics, and cultural achievements. In short, life has given Colombians great potential and realizations in various fields. Still, this positive picture

contrasts with the severe internal conflict and the deep moral crisis in the multiple areas that make up Colombian life.

While Colombia has a long history of violence, the nation also has a renewed capacity for its resistance. One of its most notorious manifestations has been the growing mobilization for peace and reconciliation in the last two decades. On September 4, 2012, Colombian President Juan Manuel Santos Calderon initiated the peace dialogues between The Revolutionary Armed Forces of Colombia—People’s Army (FARC-EP), the more challenging Colombian guerrilla group, and the Government. For Colombians born in the context of armed conflict, clashes, massacres, murders, and guerrillas, this announcement undoubtedly moved their hearts and hopes to a different exit from the war. Still, in the beginning, Colombian people felt suspicious and a lack of confidence because they had seen how painful past failures at peace were. Instead of helping, the peace processes often exacerbated the armed conflict between the government and the guerrillas.

As recounted in the preamble text of the “*Acuerdo Final para la Terminación del Conflicto y la Construcción de una Paz Estable y Duradera*” (Final Agreement to End the Armed Conflict and Build a Stable and Lasting Peace) (2016) and as María Teresa Aya Smitmans (2017) describes, the peace process was inaugurated with many expectations and a commitment to agreements in mid-2013. Its initial stage was developed in Norway. The Government delegations and the FARC-EP then traveled to Havana, where the so-called negotiating table continued until 2016. It should be noted that, together with the beginning of these new dialogues, the government also approached the National Liberation Army (ELN), another historical Colombian guerrilla group, not getting the same interest until the present moment to formalize a process.

According to Plata Caviedes (2016), the peace process with the FARC-EP was a significant issue in the 2014 presidential election. As is often the case in Colombia, this topic polarized the population drastically. Then, the dialogue dynamics became somewhat slow, not without justification after several years in combat. However, the dialogue also had some achievements in the short term, such as the liberation of kidnapped people and reduced military actions. During this time, Former Colombian President Alvaro Uribe Vélez, the Santos Government promoter in the past, became the most prominent opponent of these dialogue policies and The Havana negotiations. With the new Democratic Center party candidate, Oscar Ivan Zuluaga, the Uribe forces came to the election with a robust nationalist discourse that indeed invited the war to continue against what they have called FARC and ELN terrorism. However, in the elections, Juan Manuel Santos had the people's backing to continue in office, this time with a vote of confidence for peace.

The peace process continued with a slow dynamic for some years, but with steps. On June 23, 2016, FARC-EP and the Colombian government signed a historical Peace Agreement, the most significant achievement in the whole process. Today, the new government headed by President Ivan Duque has neglected the agreement, and violence has manifested itself now in the murders of ex-combatants and social leaders.

Maria Hantzopoulous (2016) brings up the *Ten Global Principles for Human Rights for Schools* made by Amnesty International (p.27). These principles invite teachers to teach values such as non-discrimination, inclusion, participation, fair accountability, and empowerment. As educators know, every educational curriculum should have goals and outcomes that guide the entire plan. As we can see, the *Ten Global Principles for Human Rights for Schools* can contribute and, above all, make more sense of the school's objectives. Unfortunately, educational

practice usually focuses on cognitive and academic goals, setting aside cultural, political, social, and human goals such as physical and emotional health. That is why GCE, HRE, and PE are liberating educational propositions that help make the world better for children and young people who learn them in school. However, teachers need proper training to utilize these propositions effectively and educate their students.

In Colombia, the community must work in search of this liberating and holistic education. That means education that considers various dimensions. Besides, education should emphasize citizen participation in which all school community members participate freely, actively, and significantly in building society, an education that empowers the most vulnerable groups and makes a difference. Finally, an education is needed that awakens people to their suffering and their experienced violent history, and violence must stop and, most importantly, not happen again. As Juanes concludes his song, “we do not deserve oblivion. we are the voice of the people!” so we should continue to seek ways where people do not find death but life.

Purpose of the Study

Inspired by Participatory Action Research (PAR), this study aims to offer reflections and recommendations for a teacher training plan framed in GCE, HRE, and PE at Jesuit schools in Colombia and improve the Jesuit Humanistic Proposal. The research is generated by contrasting previous work in the Jesuit schools on education for peace and global citizenship, consulting teachers from those schools, and learning from the experience of other national and international institutions. In other words, this thesis seeks to identify Global Citizenship, Human Rights, and Peace Education approaches and tools to offer a training plan for teachers of Colombian Jesuit and other schools during its current context of the Post Peace Agreement with the FARC.

Research Questions

This research aims to design a Teacher Training Plan for Jesuit Schools in Colombia. For developing this research, this study engages in qualitative research to answer the following research questions:

1. How could we develop a formation or training plan that would contribute to the preparation of teachers in GCE, HRE, and PE skills and tools? So, teachers would come into their classrooms ready to engage students in dialogue and thinking about the processes in action to move in a post peace agreement world.
 - a. What do we want to do with teachers who will be grounded in these GCE, HRE, and PE notions? In other words, what is it teachers need?
 - b. What are the challenges? How would we support them? What do they need to read? What do they need to understand?
 - c. What kind of models do they need?
 - d. What do we need to create and implement professional development or training for teachers?
2. What Experiences in Colombia or around the world would help us design the GCE, HRE, and PE training plan? In other words, what do educators in Colombia and the world experience in terms of GCE, HRE, and PE?

Through academic research by analyzing articles, experiences, and plans of formation and making observations and semi-structured interviews with Colombian Jesuit School teachers and administrators, this thesis will offer recommendations and thoughts for a Teacher Training Plan framed in GCE, HRE, and PE for Jesuit Schools in Colombia.

Theoretical Framework

This thesis uses Global Citizenship Education (GCE), Human Rights Education (HRE), and Peace Education (PE) perspectives as the theoretical framework. Being a complex term to define because of the diverse academic and social views, GCE has its origin in the citizenship concept seen from a global or international perspective. Human beings should be educated to face worldwide challenges like poverty, ecological damage, and violence in all their forms, especially terrorism, as a united community from this approach. Thus, GCE is an umbrella term that also integrates other educational practices like HRE and PE in the same theoretical framework. For its part, HRE “can be defined as education, training, and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and molding of attitudes (...)” (Bajaj, 2017, p. 4). And PE is often defined as promoting a culture of peace that is “an integral approach to preventing violence and violent conflicts, and an alternative to the culture of war and violence” (Salomon & Nevo, 2002, p.2).

Global Citizenship Education (GCE)

Today, it has become common to hear about using the GCE concept for developing and promoting educational missions or objectives at schools and universities across the globe. However, “GCE has been challenged by many and has taken many forms. This umbrella term has shaped many policies and has been enacted in different ways by people around the world” (Guerrero, 2021, p. 271). And “each time we talk or write about GCE, we are taking a particular approach about globalization, citizenship and education that derives into a particular approach to GCE” (Sant et al., 2018, p. 21). Even though there is no single definition, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) (2014) states that “GCE aims to be transformative, building the knowledge, skills, values, and attitudes that learners need to be

able to contribute to a more inclusive, just and peaceful world.” In addition, UNESCO claims that “GCE highlights essential functions of education related to the formation of citizenship [in relation] with globalization. It is a concern with the relevance of knowledge, skills, and values for the participation of citizens in, and their contribution to, dimensions of societal development which are linked at local and global levels” (UNESCO, 2014).

Marta Estellés and Gustavo E. Fischman (2021) explain that the intense interest in “the ‘global’ is also present in other trends in the educational literature closely related to GCE: global education, international education, peace education, human rights education, development education, and among other topics” (p. 223). In addition, Estellés and Fischman, and other authors (Blanco, 2021; Davies, 2006, Guerrero Farias, 2021) state that GCE resulted from integrating all global educational trends and citizenship education perspectives for international understanding, and aims to advance shared objectives like democracy, peace, environment care, social justice, and so on.

Some authors like Guerrero Farias (2021) and Sant et al. (2018) maintain that GCE is conceived as a lifelong learning process that begins from early childhood and continues through all levels of education and into adulthood. Besides, this educational process requires formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation. However, this lifelong educational process proposed by GCE is controversial for some who see it as a danger to the sovereignty of nation-states. In Maria Lucia Guerrero Farias’s (2021) words, “the idea of global citizenship is contradictory and problematic as it would need the consolidation of a global state. Consolidating such a state would be in detriment to the nation-state” (p. 271). Although the GCE consolidation does not pretend to eliminate the local, there is a tension between these two social dimensions of the local and the

global. As Estellés and Fischman (2021) develop and explain, some authors (Andreotti & de Souza, 2012; Dill, 2013; Wang & Hoffman, 2016) are highly critical of Western education forms and see GCE as a new form of colonization or elite formation that perpetuates the unjust system around the world.

Andreotti (2006) conceptualizes a GCE with two approaches: Soft and Critical. From the Soft perspective, GCE is essential to solving the lack of development that keeps several countries in poverty and violence because these underdeveloped communities suffer terrible inequities, injustices, and needs. Then, the world is affected because of the global interconnected economic and political order, so GCE aims to ensure balance worldwide. However, this Soft approach does not allow us to examine the inequitable and unfair structures that historically have the world divided into poor and wealthy nations. Therefore, Andreotti (2006) proposes her Critical approach where GCE should reflect and assess these unjust structures to empower people to learn with others and recognize that power relations are unfair. It would involve the creation of a new order that includes different perspectives, particularly those of people who are traditionally discriminated against and oppressed. This approach is an invitation to decolonize education.

In connection with this, those who promote and support GCE highlight the opportunity that the whole world has to educate people in attitudes of inclusion, solidarity, respect, and dialogue through “the knowledge of other cultures, the encounters of the cultural other, the acquisition of a foreign language, and the discussion with parents of international news.” In UNESCO’s (2014) words:

Global citizenship education (GCE) inspires action, partnerships, dialogue, and cooperation through formal and non-formal education. GCE applies a multifaceted approach employing concepts, methodologies, and theories from related fields, including

human rights education, peace education, education for sustainable development, and education for international understanding. It promotes an ethos of curiosity, solidarity, and shared responsibility. There are also overlapping and mutually reinforcing objectives, approaches, and learning outcomes with these and other education programs, such as intercultural education and health education.

This thesis takes up these attitudes and elements that support and promote GCE along with this Critical approach that calls us to recognize and, above all, break the unfair structures that perpetuate discrimination, injustice, poverty, and violence around the world.

Human Rights Education (HRE)

William Gaudelli (2016) states that “HRE is often a vehicle for GCE as it affirms the dignity of all people regardless of legal standing” (p. 61). The citizenship concept is often assumed to be the legal belonging of a person to a country or nation, determined by a political constitution and its laws. However, HRE takes citizenship beyond this national legal framework and positions it universally. Thus, Gaudelli (2016) concludes that “HRE intentionally orients outwards, beyond the legal entity that most typically grounds a person’s identity as a citizen” (p.61). Therefore, HRE is a proper channel for GCE and makes it quite established in practice.

Focusing more on the pedagogical aspect, Monisha Bajaj (2017) highlights how Amnesty International (2015) defines HRE as “a deliberate, participatory practice aimed at empowering individuals, groups, and communities through fostering knowledge, skills, and attitudes consistent with internationally recognized principles” (p.5). HRE aims to teach and make a respectful culture to defend and promote human rights. In this pedagogical vein, Upendra Baxi (1997) states that “HRE must begin by commissioning a world history of people’s struggles for rights and against injustice and tyranny. The emergence of more contemporary concerns with

rights-enunciation cannot be understood without a history of everyday moral heroism of diverse peoples asserting the most basic of all basic rights: namely, the Right to be Human and to remain, Human” (p.4).

As noted by Maria Hantzopoulos (2016), “By incorporating a holistic and schoolwide approach to Human Rights Education (HRE), Amnesty International (2012) posits that students will assimilate a culture of human rights, so all members of a given community will understand, value and protect human rights, where the values of equality, dignity, respect, non-discrimination and participation anchor policies and processes within the community” (p. 7). Likewise, Hantzopoulos (2016) contends that HRE also can serve as a form of academic (re)socialization by motivating young people to stay and do well in school. Hantzopoulos complements what was said by “prominent human rights education scholars like Bajaj (2011, 2012), Flowers (2004), and Tibbits (2002, 2008) who demonstrate how HRE can foster attitudes of tolerance, respect, and solidarity within and beyond the school community, as well as increase student social and political engagement” (p. 8).

While Hantzopoulos’ effort was developed to contribute to urban schools in the United States, this proposal’s Human Rights approach undoubtedly contributes to Colombia’s educational and, above all, social reality. “Since a full-scale human rights approach to education engages young people as actors in their learning, the process is equally as important as the outcome: the teaching and inculcation of human rights values” (Hantzopoulos, 2016, p. 9). In this regard, again, HRE may serve as a valuable tool for Colombia’s reconciliation process.

Peace Education (PE)

In their book *Global Citizenship Education*, Sant et al. (2016) state that “Global citizenship and issues of peace, violence, and war are, of course, inseparably connected.

Individuals and groups who wish to explore and establish global citizenship must be concerned with individual, interpersonal, structural and societal issues relevant to peace” (p. 135). Now, when it comes to establishing a framework to define what Education for Peace is, we find epistemological and political debates similar to those held to determine GCE and HRE.

Salomon and Cairns (2009) illustrate this epistemological and political discussion, explaining that “there are those who are against peace education, believing that it could never be a genuine educational discipline, and further see it mainly as part of a leftist plot, certainly not a subject that should be on the official or unofficial school curriculum because of its alleged implicit political biases and lack of patriotic values (Cox & Scruton, 1984)” (p.1). However, those advocating PE believe that its teaching should be either a subject or a cross-cutting project in the curriculum. All societies will always have conflicts and violence to resolve. The advocates also state that “most approaches to PE attempt to change “hearts and minds” rather than attempt to influence political solutions. For most peace education programs, affecting political processes is an added bonus, not the main goal” (Salomon & Cairns, 2009, p.2).

In this thesis, the PE framework to work with both GCE and HR is the one that attempts to change “hearts and minds” and make a culture of peace. According to the United Nations in 1998 and quoted by Salomon & Cairns (2009),

A culture of peace is an integral approach to preventing violence and violent conflicts and, an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament (p.2).

Besides defining a culture of peace, the United Nations calls to educate people in peace with norms that emphasize cooperation and resolution of conflicts by dialogue, negotiation, and nonviolence. For doing that, students and citizens, in general, should understand “global problems, having skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace” (Salomon & Cairns, 2009, p.2). This approach is integrated into the educational pursuits of both the GCE and the HRE expressed above.

Methodology

Research Design

As we have evidenced, the Colombian context is very complex. We must begin this thesis by knowing how to situate ourselves and face this cruel and violent reality. For this reason, an article that helps us initiate an application is Critical Reflections on the Positionality of Human Rights Educators Working in Diverse Contexts. In this paper, a community methodology helps because the same community must necessarily change the context of violence. Participatory action research (PAR) “is a process of collective, community-based investigation, education, and action for structuring and personal transformation” (Koirala-Azad, Zanoni & Argenal, 2018, p. 83). This community participation process has three simple phases: reading, analyzing, and transforming reality.

According to Koirala-Azad, Zanoni, and Argenal (2018), reading asks what happens in the community context, and by seeing or reading, “people from the community are capable of researching too” (p. 83). Judging and analyzing are the reflecting part: what are our findings? Are they the same as the community findings? What can we do with these findings? Finally, as

Paulo Freire noted, acting or transforming reality is a *praxis* moment in which “the production and diffusion of new knowledge produced collaboratively are integral to the research process because it is a central part of the feedback and evaluative objective” (p. 83).

In the Colombian case, extensive research, diagnosis, and reading of conflict and economic, social, political, cultural, and educational reality exist. One could say that there is an over-reading of this reality, at least from an academic perspective. The following two phases demand more development. And the whole process needs more community involvement. Thus, it would be disproportionate to assert that we may complete a PAR in a few more lines. Hence, the last part of this writing will focus on the educational aspect of the teacher training plan in GCE, HRE, and PE.

The research method used in this study was through interviews. The process followed to get the data was to inform participants of the project, obtain permission, schedule, and conduct interviews. The 60-minute interviews were conducted in Spanish and recorded through zoom. Then, all the interviews were transcribed, translated, and coded to use in writing the findings.

Participants

All participants six are educators who work in four different Jesuit schools in Colombia. Four are teachers; one is a Jesuit priest. And finally, the last one is a former Jesuit student who works as a teacher in Bogota's public and private sectors. The Jesuit schools are in Bogota, Bucaramanga, Cali, and Medellin, important cities that provide a comprehensive national view and a regional context, given that the Colombian conflict is experienced differently in each region.

The interviewees were provided with a consent form outlining the purpose of the study and what their role would be should they choose to participate. All the educators are Spanish

speakers, so all information relating to the study was translated into Spanish and provided to them before obtaining consent.

Limitations of the Study

The study and research are limited by the size, sample diversity, and duration of study. The limited time assigned to conduct this thesis reduced the number of participants that could be interviewed. As will be seen throughout the investigation, the Colombian conflict is experienced differently in each territory of the country, so it could be possible to have a larger sample of teachers from the other five Colombian cities where there are Jesuit schools. On the other hand, students and parents could have been included to determine their contribution, knowledge, and perception. In addition, the limitations of this study may have limited the ability to evaluate, within the data, how curricular content and pedagogies are used for teaching training in GCE, HRE, and PE.

Significance of the Study

Data from this study are relevant to educators in the private, public, urban, and rural sectors in Colombia and other countries where resources, reflections, and experiences about education for peace, human rights activism, and global citizenship are needed. The data found herein may contribute to curricular content and pedagogical approaches to educate, motivate, and train teachers by providing models and examining what has worked and has not worked. Besides, this thesis may interest researchers who engage in participatory action and qualitative research. Likewise, this research optimistically concerns communities affected directly or indirectly by conflict so that people may learn about GCE, HRE, and PE experiences that are developed and used in Colombia to implement a culture of peace, respect for the human rights, and educate

citizens who understand the global challenges like corruption, poverty, violence, global warming, or discrimination.

CHAPTER II: LITERATURE REVIEW

Introduction

This chapter has two main parts. The first part is a literature review of plans, regulations, and projects proposed to foster Global Citizenship Education (GCE), Human Rights Education (HRE), and Peace Education (PE) perspectives in Colombia. Mainly, we will focus on *El Programa de Competencias Ciudadanas* (Citizenship Competencies Program), *La Cátedra para la Paz* (*The Class for the Peace*), and some passages of the Peace Agreement between the FARC and the Colombian government that talk about education. These documents are essential for constructing our training plan because they show the long road that Colombian education has taken to seek peace and reconciliation. The documents also allow knowing that we are not starting from scratch because we have reliable sources. The second part is a literature review of GCE, HRE, and PE pedagogical experiences and implementation in Colombia and Senegal. These plans and experiences will illuminate our teacher training plan for Colombian Jesuit Schools by providing models and examining what has worked effectively and what has not.

Education Currently in Colombia

Given the violent Colombian context described in Chapter 1, both the people and the Colombian government have proposed initiatives to stop the vicious cycle of violence and have a country at peace. Perhaps the primary initiative is placed in article 22 of the National Political Constitution of 1991, which says that “Peace is a right and a duty of mandatory compliance” (Constitución Política de Colombia, 1991, article 22).

In 2004, this constitutional article was concretized in a particular way for the educational institutions of Colombia, in what was called *Estándares Básicos de Competencias Ciudadanas* (The basic standards of citizen competencies). The document is divided into three parts. The first part describes a theoretical foundation where we find out what citizen competencies are, what

they are for and how they can be implemented. The second part presents a curriculum from the first primary grade to the final high school grade. Finally, the text presents a "toolbox," a series of activities, readings, and other inputs to regiment the standards in the classroom.

The citizen competencies aim to train citizens who could live together in the same territory full of cultural, economic, ethnic, political, and social differences. Despite this objective, the document states that citizenship education is not relevant and trustworthy in Colombia because there is no formal training. After all, Colombians have believed that being a citizen occurs spontaneously and is instinctive because it is just to live in a political community. Therefore, the document calls for “considering citizen education as a process that can be designed, based on clear principles, implemented with persistence and rigor, continuously evaluated, and involved in the improvement plans of each institution” (p. 5).

For this process to have solid foundations, citizen competencies should be based on the human rights perspective and should provide tools in which each student or citizen learns to respect, defend, and promote the fundamental rights in their daily life situations so basic rights cannot be violated. Simultaneously, this process should have a social component in which people not only recognize their own responsibility but also foster a commitment to others and a collective responsibility. Thus, in everyday situations, “citizen competencies should represent the skills and knowledge necessary to build coexistence, participate democratically and value pluralism” (p.6). This theoretical framework is expanded by promoting respect for and defense of human rights, strengthening democratic environments where competencies are understood as “the set of knowledge and cognitive, emotional, and communicative skills that, articulated with each other, make it possible for citizens to act in a constructive way in a democratic society” (p. 8).

The competencies also closely relate to people's formation and moral development since they focus on the ethical or moral exercise of decision-making in favor of society. "These decisions and actions do not necessarily imply the renunciation of personal interests, but rather, the construction of a dialogue and communication with others that allows finding fair balances and ways to make the various interests involved compatible" (p.6). Finally, it is worth noting that the plan had a structure and organization that aimed to develop three large groups of competencies: coexistence and peace, participation and democratic responsibility, and plurality, identity, and appreciation of differences. The plan structure also proposed a citizenship competencies evaluation that "was based on standards and had the objective of making the first diagnosis so that each institution could identify its strengths and weaknesses and design improvement plans" (p.9).

In the following years, through the Ministerio de Educación Nacional (Ministry of National Education) (MEN), the Colombian government continued to promote the citizen competencies program, making publications and advances based on the evaluations and suggestions received. New publications were presented between 2006 and 2014, such as the *Portafolio de Programas e Iniciativas en Competencias Ciudadanas* (Portfolio of Programs and Initiatives in Citizenship Competencies) (2006), which is a collection of structured programs and initiatives identified by the MEN that serve as a support for the Citizen Competencies Program in the different localities and regions of the country and which are a complement to the different experiences collected so far by the Citizen Competencies Program.

The Portfolio offers 38 experiences organized in three thematic groups, Coexistence and Peace, Participation and Democratic Responsibility, and Identity, Plurality, and Valuation of Differences (Ministerio de Educación Nacional, 2006, pp. 8-10) in different national contexts

supported by institutions, universities, and national and international organizations such as the University of Caldas (Colombia), the Spanish government, the Massachusetts Secretary of Education (USA), and the Concord Consortium (USA), among others.

The 2010s saw increased school violence, teen pregnancies in schools, and some cases of student suicide, particularly among LGBTQ+ teenagers. In this last situation, the most remembered case was Sergio Urrego. As recounted by *Colombia Diversa* (2022), on August 4, 2014, Sergio was a 16-year-old gay man who decided to commit suicide after having suffered constant discrimination from some of his school teachers and the place where he studied. The tragic news opened a national debate for educational institutions to guarantee respect and protection of diversity throughout the country. Therefore, the Colombian Congress had promulgated the *Ley 1620 de Paz y Convivencia* (Law of Peace and Coexistence) a year before Sergio's death, "by which the National System of School Coexistence and Training for the Exercise of Human Rights, Education for Sexuality and the Prevention and Mitigation of School Violence is created" (Congreso de Colombia, 2013). Law 1620, in its article 2, recalled the Citizen Competence definition given by the MEN. It also stated three new school goals: Education for the exercise of human rights and sexual and reproductive rights, Bullying, and Cyberbullying.

The School Coexistence System is comprised of a series of committees that follow a due process, which escalates to higher boards if the situation under consideration is not resolved. The first committee includes members of the educational community, teachers, counselors, directors, parents, and students, followed by a district committee, another state committee, and finally, a national one. To guarantee the implementation of this system and the law in general, the MEN promulgated at the end of 2013 Decree 1965, which supports implementation of the National

System of School and Training for the Exercise of Human Rights, Education for Sexuality, and the Prevention and Mitigation of School Violence. In addition, this decree 1965 gives guidelines to review the institutional behavior manuals and adjusted them by Law 1620 of 2013.

On May 25, 2015, in the negotiation dialogues between the FARC and the Colombian government, the MEN decreed the creation of *La Cátedra para la Paz*, a mandatory class in all schools, including kindergarten, elementary, middle, and high school public and private. The objective of this peace class is to foster the knowledge and skills related to “the territory, culture, the economic and social context, and historical memory to rebuild the social fabric, promoting general prosperity and guaranteeing the effectiveness of the principles, rights, and duties enshrined in the Constitution” (Ministerio de Educación Nacional, 2015, art. 2).

The class should also contribute to the learning, reflection, and dialogue of the culture of peace, education for peace, and sustainable development where students know the Universal Declaration of Human Rights, International Human Rights Law, democratic participation, prevention of violence, the peaceful resolution of conflicts, and economic systems where the environment is respected, protecting the right of future generations to enjoy it. In article 6, the decree promised some guidelines and standards so that the class for peace would have a place in the curriculum. This is the origin of a new document entitled *Orientaciones Generales Para la Implementación de La Cátedra de la Paz en los establecimientos de preescolar, básica y media de Colombia* (General Guidelines for the Implementation of the Class of Peace in preschool, elementary and middle schools in Colombia) (2017).

This document begins by offering a Peace Education (PE) theoretical framework given by UNESCO (2000) and defining PE as the process of promoting the knowledge, skills, attitudes, and values necessary to achieve changes in behavior that allow students to prevent

overt and structural conflicts and violence, resolve disputes peacefully and create conditions conducive to peace, whether on an intrapersonal, interpersonal, intergroup, national, or international level. Then, it develops three different approaches to PE. The first is a specific focus on peaceful coexistence that tries to promote “constructive, inclusive, caring relationships, without aggression, discrimination, or mistreatment, both among students and in the school community, as well as in society in general” (Ministerio de Educación Nacional, 2017, p. 6). The second approach focuses on ensuring that quality education must be accessible to all. This is a broader approach that promotes a more just, inclusive, and democratic society to the extent that the entire population, particularly the most vulnerable, has a quality education in the academic and social spheres. Finally, the third approach is citizen education, which must be related to PE.

After the theoretical framework focused on the PE proposal showing structural connections on the one hand with GCE, especially when addressing and proposing the teaching of citizenship skills, and on the other hand with the recognition of the importance of HRE, the document highlights that this set of pedagogical practices for the formation of knowledgeable citizens and defenders of human rights and peace is very relevant for the Colombian context. Besides, the document makes a detailed review of the progress achieved where the citizen competence standards, the Portfolio of Programs and Initiatives in Citizen Competencies, and the law of coexistence and peace are highlighted, giving four principles that guide the definition of the orientations for *La Cátedra de la Paz*: starting from what has been built, opportunity, autonomy, and diversity.

The principles are an invitation not to start from scratch and keep in mind the different experiences; there are the positive ones to continue strengthening and the negative ones to avoid so as not to make the same mistakes when planning new strategies. Following the institutional

autonomy, the ways to implement *La Cátedra de la Paz* reflect the diversity of the educational context. Therefore, there should not be a single peace class but multiple versions. Finally, the text presents a series of categories and themes that should be part of the preparation of *La Cátedra de la Paz* in each institution.

To conclude this first part, we approach the sections on education that seem central to the document of the *Acuerdo final para la terminación del conflicto y la construcción de una paz estable y duradera* (Final agreement to end the armed conflict and build a stable and lasting peace). The peace agreement focuses on the Colombian rural context, and that is why from start to finish, education is seen as a right that has been violated along with other fundamental rights such as food, health, recreation, and infrastructure in the Colombian countryside (Acuerdo de Paz, 2016, p. 7). Therefore, the agreement proposes to provide a comprehensive education service for early childhood, guarantee the coverage, quality, and relevance of education, eradicate illiteracy in rural areas, help the younger generation to remain part of the production sector in the countryside, and promote involvement in rural development on the part of regional academic institutions. The agreement formalizes this proposal by asking the national government to implement El Plan Especial de Educación Rural (The Special Rural Education Plan). Among the criteria given for the implementation of this plan, the following can be highlighted:

“Universal coverage with comprehensive service provision for early childhood and flexible pre-school, primary and secondary school education adapted to the needs of communities and of the rural environment, with an equity-based approach” (Acuerdo de Paz, 2016, p. 26).

In the fifth point of the agreement, which is about the victims of the conflict, we can find the importance given to human rights education when it is said that the country must have a national plan for human rights education through the inclusion of the Final Agreement and the

Final Report of the Truth, Coexistence and Non-Recurrence Commission in the National Plan for Human Rights Education. Then, the agreement describes promoting a democratic and participatory political culture in Chapter 2, “Political Participation: A democratic opportunity to build peace,” to overcome the stigmatization associated with the conflict. And finally, the agreement calls for strengthening the measures of non-formal education through the launching of public campaigns for recognition of human rights and prevention of violation of such rights. (Acuerdo de Paz, 2016, p. 201).

As can be seen, the government and civil initiatives described so far emphasize Peace Education as the central perspective that connects and integrates Human Rights Education and citizenship education focused on UNESCO’s global citizenship education. In this sense, throughout this first part of our literature review, we show that the umbrella theme that embraces the other approaches and perspectives is education for peace, which makes sense because of the conflict experienced in Colombia. In other words, Colombians want peace, and that is why their educational commitment will be to programs and curricula that help achieve this peace.

GCE, HRE, and PE Teacher Training Experiences and Implementations

This second part is a literature review where three GCE, HRE, and PE pedagogical training experiences, two in Colombia and one in Senegal, will be described, respectively. The section will focus on three cases, “Elite global citizenship, a case of a secondary school in Bogota, Colombia” (Guerrero Farias, 2021), “The transformative power of democracy and human rights in nonformal education: the case of Tostan” (Gillespie & Melching, 2010), and finally “Transformative peace education with teachers: Lessons from *Juegos de Paz* in rural Colombia” (Diazgranados et al., 2014).

According to Estelles and Fischman (2020), “government leaders and education policymakers have increasingly focused on ways teachers can better prepare children for life in a global society. Such preparation includes the development of global citizenship among young people” (p. 223). This is the reason why many teacher training programs try to develop themes or objectives related to global citizenship education. In that sense, “the idealization of GCE in teacher education (TE) literature can be traced in the idea of GCE as a redemptive educational solution to global problems in the high expectations deposited on TE for GCE.” (Estelles & Fischman, 2020, p. 228). However, this assumption is unsupported by evidence.

“Elite global citizenship, a case of a secondary school in Bogota, Colombia,” completed by Maria Lucia Guerrero Farias (2020), presents essential elements to understanding how global citizenship takes shape in private education. For this work, Guerrero Farias’s study is pertinent insofar as the Jesuit schools in Colombia are private institutions and, as will be seen, have significant similarities with the school analyzed by this author. Guerrero Farias (2020) chose to conduct her case study in an elite and private high school in Bogota that she named Henry Marlowe School (HM) as a pseudonym.

After establishing a theoretical framework and showing a fundamental literature review about GCE, citing authors like Keating (2015), who evaluates four ways in which the students could learn global citizenship: knowing other cultures, the encounters with the culture others, the acquisition of a foreign language, and discussion of international news, Guerrero Farias explains the qualitative methodology used for her work through student and teacher interviews, class observations, and focused groups, and describes her findings.

The finding of citizenship as practices and attitudes findings are grouped into three main sections. The first section describes how social training programs in the International

Baccalaureate (IB) frame run for teachers and students. Then, the second section presents the HM social and cultural context through the “living in the bubble” metaphor. Finally, the author talks about the English language as a way “of colonialism in the 21st century” at the school. English as soon as it is a mandatory language and whoever speaks it, even more so if they are native speakers, receives better salary recognition in the case of teachers. The HM school is part of the IB organization, a non-profit educational foundation whose mission is to educate global citizens through three programs offered, the best known of which is the Diploma program which, according to the International Baccalaureate Organization (2017), consists of three pillars: Creativity, Activity, and Solidarity (CAS), Critical Thinking (CT), and monograph. Guerrero Farias (2020) describes how the IB proposes different training programs for students and teachers. We will stop at the teacher training proposal and the educational context presented by the bubble metaphor.

Educators must undergo training as part of their professional development, for which they must enroll in a series of seminars, the vast majority of which are face-to-face or online (with the Covid 19 pandemic, online alternatives have opened up more). The objective of the trainings is to develop an understanding of global citizenship, build networks between teachers of the same subjects or areas, understand how to evaluate and present reports to the program, and above all understand the language of the IB. Teachers, through this training, have the opportunity to interact with colleagues from around the world and learn from the significant experiences of each other. This is a substantial economic investment for schools, and perhaps this fact is the biggest obstacle for institutions that want to enter the IB community because it is expensive.

Guerrero Farias (2020) describes the HM school as an elite school that, although it speaks of diversity in a mestizo country, its students are mostly white, and she only noticed the presence

of one Afro-Colombian student. HM Teachers also recognize a sexual, ethnic, racial, and socioeconomic diversity deficit. In other words, “there is no lived diversity, and no reflection on what being diverse entails: there are only a few students from other countries, no indigenous students, and only two black international teachers” (p. 276). The lack of reflection or thought relates to students' responses disconnected from national and international realities. The students go every day using the school bus or their cars. They do not need to interact with the rest of the world since they come from their homes to school, their country clubs, and back to their homes. “The interactions with those outside their sphere are always permeated by power dynamics, as they are usually people who serve them. Students have acquired specific skills and competencies to relate with others but within the same socio-economic sphere” (p. 277).

Finally, Guerrero Farias's study will help analyze the social context in which the teachers at the Jesuit schools work. There are common aspects, such as the population characterization as predominantly white and with almost no Afro or indigenous presence. Besides, the training strategy for his teachers has an external component because the school is part of an international association like the Society of Jesus. Although there are excellent training inputs, it will be essential to examine if there is also a lack of reflection and commitment among the Jesuit teaching staff.

“The transformative power of democracy and human rights in nonformal education: the case of Tostan” by Diane Gillespie and Molly Melching (2010) is a case study that analyzes the introduction of democracy and human rights into the educational program of Tostan. Tostan is a nongovernmental organization that works in Senegal, Africa. Although this experience is non-formal education and is implemented in an African country, hundreds of miles away from Colombia, it is pertinent as an example of direct work with human rights education, which in

Colombian or even Latin American experiences is always under the Peace Education umbrella. On the other hand, Toscan's experience can inspire the training process of the teaching community in any educational sector, public, private, formal, or non-formal, because the experience was made for adults through the use of the Participatory Action Research (PAR) methodology. "This case study describes how a human rights curricular innovation in a nonformal adult education program in Sub-Saharan Africa empowered learners and positively transformed their communities" (Gillespie & Melching, 2010, p.478).

The program was developed and implemented initially in Senegal in 1991 as a literacy curriculum. Still, when entering relationships with the daily life of the participants, primarily women, they found a reality of violation of human rights by a ritual where part of the female reproductive system is mutilated, female genital cutting (FGC). Therefore, the program took another approach to democracy and human rights, especially regarding women's health rights and respect. Between 2005 to 2010, Tostan has expanded to other African countries, currently Djibouti, The Gambia, Guinea, Guinea Bissau, Mali, Mauritania, and Somalia. "As of May 2009, Tostan reported 825 centers in the above African countries; its educational program reached 54,740 direct participants (27,163 women, 6,901 men, 12,053 girls, and 8,683 boys); centers in Mali opened in 2010" (Gillespie & Melching, 2010, p.478). Tostan offers a unique opportunity to study the potential of non-formal and, from our perspective, formal education within a democracy and human rights framework.

Now we will delve into the curricular content and pedagogy of the transformed curriculum to inspire our future training plan for Jesuit school teachers in Colombia. The democracy and human rights sessions are part of The *Kobi* program. In Mandinka, *Kobi* means to prepare the field for cultivation. According to Gillespie and Melching (2010), the program is

developed in two classes of 25 to 30 participants, one for adults and the other for adolescents. They meet three times a week for 2 hours over ten months. Tostan provides the facilitator who receives modest pay, and the community oversees organizing the logistics for the meetings, place, and food. Tostan moved the literacy sessions to the program's second year to ensure full participation in democracy and human rights conversations. To ensure good participation in discussions about democracy and rights, Tostan left the literacy program for the second year. By doing this, the conversation took place. With it, an essentially oral tradition of the participants was rescued that allowed them to connect with the topics from their categories and experience.

The Kobi program has three initial sessions: one on participants' hopes and expectations for their learning in the program, the next on the importance of participation, and the third on participants' goals for the future of their community. Using participatory workshops, each session is developed as an invitation to share and build from personal and community experiences. Pedagogical metaphors are used to illustrate the educational topics or resources prepared by the facilitators, thereby achieving commitment and motivation as the participants learn democratic and advocacy issues, concepts, and content.

After these three sessions, there are ten more sessions in which participants recognize their place in the world and the importance of organizing in a democratic society. Besides, they acquire essential information about democratic governance at the state and local level is interlaced with information about democratic processes at the micro-level in the classroom. Finally, participants frequently refer to what they learned about human rights and democracy through the program. Hence, they are eager to investigate health and human rights issues, such as vaccination and child marriage. The social mobilization movements to end FGC and child and

forced marriage emerged from this nexus of human rights education, participatory research, and information about health and hygiene.

Finally, Toscan's experience illustrates the great challenge of educating in democracy and human rights amid an adverse cultural environment given social and religious traditions. However, the work done with and from the community shows that a social and cultural transformation is possible while engaging in deep dialogue with religion and appealing to care, dignity, and respect. This undoubtedly contributes to any training program that wants to start from community construction.

To conclude this second part, we will present one of the many experiences in Peace Education developed in Colombia and how it will also be seen as part of the community to achieve profound transformations within a culture of violence inherited by the armed conflict. "Transformative peace education with teachers: lessons from *Juegos de Paz* in rural Colombia" written by Silvia Diazgranados, James Noonan, Steven Brion-Meisels, Lina Saldarriaga, Berta C. Daza, Minerva Chávez, and Irene Antonellis (2014), a multidisciplinary group of professors and researchers from universities such as the Universidad de Los Andes in Colombia, and Harvard University, Boston University and the Californian College of Education in the United States, is a report on their experiences training teachers as part of *Juegos de Paz* (Peace Games), a peace education program that received support from the Colombian National Program for Citizenship Competencies. The writers describe transformative peace education and identify four critical lessons for the teachers and practitioners. The relevance of this pedagogical experience for the present work lies in the evident proposal of teacher training where the teacher is the protagonist and the first person responsible for the skills and knowledge imparted. Although it is a rural

experience, the model and work structure are applicable in urban education, especially in Colombia's Jesuit schools.

The article begins by contextualizing particular and desolate cases of the violence suffered by some rural populations in the Colombian province of Norte de Santander, where residents have had to live over the years with territorial disputes between extreme left guerrillas, paramilitary groups, and drug traffickers that have brought human rights violations, deaths, massacres, and forced displacement and recruitment of minors. The teachers in the area had taken center stage as they were the ones who listened to and witnessed the generalized violence. In response to this tragic situation, the Ministry of National Education (MEN) wanted to help and support these teachers to generate a change to build peace in their hometowns. Thus, from the courage of these teachers, the idea of implementing an education for peace that will transform the lived context was born.

The article also narrates how the MEN, taking up its Citizenship Competencies Program, wanted to implement it differently, not to unify the ways of reaching the classroom, and instead invited national and international teachers, institutions and research groups, and educators to present their proposals and good experiences about peace education. Amid these proposals was the Peace Games (now Peace First), an American proposal that outlines a program that uses a combination of cooperative games, reflection, and children's literature that inspired *Juegos de Paz* in Colombia. Peace First teachers have a two-semester training program. The first semester is focused on helping students develop the skills, attitudes, and relationships they need to become peacemakers. The program works on developmentally appropriate, focusing on how people are unique, identifying feelings, and being a good friend in the younger grades and gradually building up to how conflicts happen and how to take a stand in favor of justice in the older steps.

The second semester is dedicated to student-driven community service-learning projects. Thus, the students identify a situation in their school, neighborhood, or community, brainstorm potential solutions, use a democratic decision-making strategy to agree on a process, and spend the whole semester working together to plan and execute their action plan. Finally, Students share their projects with teachers, parents, and community members to gain visibility as peacemakers and celebrate the positive impact on their community.

Diazgranados et al. (2014) relate how the Peace First curriculum program was adapted to the Colombian context and implemented with a straightforward three-step structure: the first step is to present the theory, which consists of new concepts and content on peace and human rights that the teachers were not familiar with. The second step is applying and using that theory in everyday activities; the third step is to reflect on what has been learned and used in different contexts. The schools are implementing *Juegos de Paz* in a process that includes three intensive teacher training, on-site visits from coaches, and a formal evaluation of the process and impact of the program.

During the first training, teachers attend a four-day institute in which they learn about the mission, principles, and curriculum of the program, practice the experiential teaching activities and the pedagogical skills they need to implement the activities successfully. They learn about and develop democratic discipline and classroom management strategies, and strengthen their collegial communities. Throughout the year, teachers meet again for a second week-long institute. They share their experiences implementing the first part of the program, receive feedback on their work so far, and prepare to facilitate the community service-learning projects. Finally, the teachers meet for a third time to evaluate the process, develop action plans to sustain their work, and prepare themselves to multiply the program's impact in the region by serving as

mentors to their colleagues in nearby rural schools. “Since the adaptation and piloting of the curriculum to the Colombian context, educators with *Juegos de Paz* have trained over 168 teachers and reach more than 5500 students in 35 rural schools every week” (Diazgranados et al., 2014, 152).

When making a report on the implementations through interviews with the teacher participants, the group of researchers and facilitators find four fundamental lessons in this transformative process. First, transformative change requires a holistic approach, “an expansive view of the training content – beyond the mere curriculum to a focus on the interrelationships within and among teachers and learners” (Diazgranados et al., 2014, 155). Second, a holistic approach to content requires a democratic and experiential pedagogy which means, “as Freire (1970/2010) taught us decades ago, democratic education requires us to be in a reciprocal relationship with our students: all teachers and all learners” (Diazgranados et al., 2014, 156). Third, transformation is rooted in and sustained through relationships. And fourth, participants create a community through which educators can support transformation – extending into the classroom, school, and neighborhood.

Summary

In brief, this literature review has described essential elements to understand how GCE, HRE, and PE take shape in education. These documents or experiences designed for rural or private education contexts showed their relevance and pertinence for developing a teacher training proposal framed in global citizenship, human rights, and education for peace. Based on these acquired elements and together with the material collected in the Jesuit schools, we will question Jesuit educators in Colombia to make connections and findings to continue constructing the training plan in GCE, HRE, and PE for Jesuit school teachers in Colombia.

CHAPTER III: RESULTS

Introduction

To achieve the purpose of this thesis of offering a training plan for teachers at Jesuit schools in Colombia framed by Global Citizenship Education (GCE), Human Rights Education (HRE), and Peace Education (PE) and to improve education in the Jesuit humanistic tradition, I interviewed six school educators. Four of them work at different Jesuit schools in Colombia. Another is a Jesuit priest with expertise in education due to his experience as a school teacher, principal, and president. And finally, the last one is a former Jesuit student who works as a teacher in Bogota's public and private sectors. The Jesuit schools are in four of the most important cities in Colombia: Bogota, Bucaramanga, Cali, and Medellin, which provide a comprehensive national view and, as will be seen later, grounding in each regional context given that the Colombian conflict is experienced differently in each region. After asking for a brief personal introduction, the following issues directly related to the research questions were asked of the educators:

1. Focused on the Colombian social context, how do you think the peace agreement between the FARC-EP and the Colombian Government affects our education today, especially in Jesuit schools?
2. What do you think are Global Citizenship Education (GCE), Human Rights Education (HRE), and Peace Education (PE)? What roles do you see for them in Colombian education? Do you believe Colombian teachers know these educational perspectives? Any examples or personal experiences to illustrate your answer?
3. What kind of time and curriculum do teachers really need to implement an education based on GC, HR, and PE in our Jesuit schools?

4. Do you think there is enough teacher training in GC, HR, and PE? What experiences have you had in your school?
5. Could we build a training plan together? How?
 - a. How do we cultivate teachers who will be grounded in these GCE, HRE, and PE notions? In other words, what is it teachers need?
 - b. What are the challenges? How would we support them? What do they need to read? What do they need to understand?
 - c. What kind of models do they need?
 - d. What approach do we need to implement professional development or training for teachers?
 - e. What resources or curricula do you already have that could be used?

The educators were provided with a consent form outlining the purpose of the study and what their role would be, should they choose to participate. Since all the educators are from Colombia and Spanish is their native language, all information relating to the study was translated to Spanish and provided to them before obtaining consent. The consent form in its English and Spanish versions may be found in Appendix A. The process followed to get the data was to inform participants of the project, obtain permission, schedule, and conduct interviews. The 60-minute interviews were conducted in Spanish and recorded through zoom. Then, all the interviews were transcribed, translated, and coded to use in writing the findings.

All the names are pseudonyms and other identifiable characteristics have been changed to protect confidentiality in this work. So, I will use these names for the four educators who taught in Jesuit schools: Dayanara Gonzalez, Javier Rodriguez, Anastasio Casillas, and Libardo

Maturana. For the Jesuit and a former Jesuit student, Fr. Francisco Tovar and Lionel Gomez, respectively.

Findings

The most significant findings discovered through these interviews have been organized into three parts. The first part describes how the interviewees conceive of education in Colombia, particularly in Jesuit schools, five years after signing the peace agreement between the FARC's EP and the national government. The second part summarizes these educators' knowledge, experiences, and expectations about the framework of GCE, HRE, and PE in the Jesuits schools in Colombia. And finally, the third part collects elements of the interviewees' suggestions on how we could build a training plan in GCE, HRE, and PE for teachers.

Education in Colombia after the 2016 Peace Agreement Signing

A little more than five years have passed since the peace negotiations between the former FARC guerrillas and the Colombian government ended in Havana, Cuba, with the final agreement signed to end the armed conflict and build a stable and lasting peace in Colombia. During that time, the interviewees recognized a series of positive changes resulting from the implementation of the agreement and the political and social challenges generated by the agreement. One reality highlighted from the dialogue with the interviewees is that Colombia is a country of regions. For this reason, both the conflict and the peace agreement itself have been experienced differently. Likewise, participants' answers show a harsh reality of political polarization. Teachers are often victims of criticism and accusations as they are in the middle of this political and social reality. Finally, the interviewees showed the efforts and the need to continue working on improving the implementation of the Colombian peace agreement, particularly in Jesuit schools.

Depending on the Context

Being from different cities of the country, the interviewees constantly stressed that they were going to speak from what they lived and knew of their region and their towns, which reveals that Colombia is a country of regions and that the armed conflict has been experienced differently in each city. For example, Dayanara Gonzalez and Anastasio Casillas spoke about the realities of Cali and Medellin, respectively. Dayanara asserted that the issue of conflict in Cali society is very complex, “Cali is a society in which the values of a narco culture have greatly permeated, and in that sense, it is necessary to deconstruct the values of popular culture.” For his part, Anastasio affirms that in Medellin and generally in Antioquia, “the peace process is not peace per se, but peace has an extreme political connotation, almost that it is right versus left, democracy versus communism. And let's say that the agreement of peace polarizing in that way has many limitations.”

Still, besides regional difference, the conflict has been understood from the city point of view when this conflict has been faced primarily in rural areas. Peasants, Afro-Colombians, and Indigenous people have suffered more intensely, as described by Lionel Gomez, “We know a very vertical Colombia, yes, let's say the Colombia of cities and towns, but we do not know Colombia immersed in the jungle, in the countryside.” Libardo Maturana summarizes this point by stating that we can look at the conflict in two ways depending on the context in which we are standing. If we are in areas of conflict, talking about peace, promoting peace, taking a position, disagreeing or agreeing generates problems and especially for teachers; for example, if you are in the Catatumbo area, one of the most conflicted regions in Colombia, the teachers suffer more because they must be very cautious in what they are going to say and “perhaps talking about the peace negotiations, talking about the actors there, can be dangerous because in one way or

another some support the peace agreements and others not.” But Jesuit schools are in urban areas like Bogota, Bucaramanga, Cali, or Medellin. In that sense, Jesuit students and teachers see the conflict from afar, and to speak of peace means not having problems within the family, the neighborhood, or the city, but never thinking about peace with the armed actors.

Dayanara, who reminds us of the description made by Guerrero Farias (2020) of elite schools in Colombia, states that to be in Jesuit schools is to be in a bubble because “they are schools that receive students from the middle and upper class who have a series of comforts and privileges.” However, education for those with these comforts and privileges must also imply a responsibility towards the less favored; that is the Jesuit mission, which Lionel reminds us of when he states that families seek to educate their children with the Jesuits for the critical perspective on values they give in training – “the Jesuits educate critical citizens.”

Polarization

The interviewees agree that reflecting on the peace agreements within the Jesuit and National educational systems was very valid and that the dialogues and negotiation were a great democratic exercise. However, as Javier Gonzalez from Bogota and Anastasio Casillas from Medellin expressed, the signing of the deal and the entire democratic movement that was also carried out to endorse the agreements did not go through the majority. Still, the agreements were established by administrative decisions, which led to political polarization in the country because, in the peace referendum, the “no” vote won at the polls, but, finally, the “yes” was processed. Anastasio also affirms that “in Medellin, even naming the peace agreement is synonymous with political tension.” For that reason, some people prefer not to mention the agreement and talk more about reconciliation and justice.

This polarization of the country also affects the Jesuit schools. For example, Libardo Maturana says that in the Bucaramanga school, the polarization is very complex because the parents are also divided, and the teachers are in the middle. But Libardo also asserts that when a teacher takes a position and contributes or comments for or against the peace agreements, that affects the atmosphere in the classroom because, just like their parents, some students are in favor, and others are against it. So, “if the teachers favor the peace agreements, they are considered guerrilla members, Marxists, or communists. If they are against it, then the teachers are neoliberal or paramilitaries who like war and violence.” Due to polarization, parents, students, and teachers are often unable to talk to each other, which has affected the school.

According to Dayanara and Anastasio, Cali and Medellin reflect a widespread phenomenon throughout the country. The polarization has been personalized in political figures such as former president Alvaro Uribe Velez, who represents the “no” of the peace agreements and a warmongering and violent policy, and former president Santos, who represents the “yes” of the agreements, the delivery of the country to communism and the radical left. All this is still valid and polarization is found in the current presidential campaigns of 2022 with the candidates who are first in the polls. Once again, this is reflected intensely in the school environment, bringing challenges and efforts to address the situation.

Efforts to Bring the Implementation of the Peace Agreement to Jesuit Schools

Father Francisco Tovar SJ maintains that at the level of the schools of the Society of Jesus in Colombia, the first thing that the negotiation and signing of the peace agreements brought about was the need to train the educational communities' members in awareness building of a culture of peace. In Father Tovar's words, “We must dare to disarm ourselves internally to take a step towards forgiveness and reconciliation.” This formative purpose of building a culture

of peace is also shared by Anastasio, Javier, and Dayanara, who at different times came to affirm that if we Colombians do not move towards that forgiveness and reconciliation, we can have all the peace agreements that are desired and not get peace. In this way, without that culture of peace, we will not achieve a new society, as Dayanara states, “a society where we all really fit in and are capable of accepting differences.” Father Tovar also defends this acceptance of difference when he affirms that “we cannot pretend to have a unification of what people think, but rather we must learn to live in the difference and accept that difference.”

To achieve the awareness of building a culture of peace, the Society of Jesus in Colombia began work with Jesuit schools and its other institutions in a regionalized strategy. As Anastasio and Javier related, the Jesuits in Colombia have always had a national project, even before the peace agreements, to promote national identity in students and people because Colombians have difficulties developing an identity as one people. However, this national project had to understand that Colombia is a country of regions. In that way, knowledge and awareness of the peace agreements were integrated with the Jesuit national project. The schools began by asking how the armed conflict in Colombia was being understood, seeing it as something that should interest all Colombian citizens. Therefore, teachers, students, and families should have a much broader understanding of what caused the conflict, what happens if it continues, and the risks of repeating some of the atrocities of the war. This new understanding then implied building a shared history that continues to be a pending task for the educational apostolate of the Jesuits in Colombia.

Efforts began to be made in the regions to read, socialize, and debate the final document of the peace agreements. In Medellin, for example, Anastasio described how there were meetings with teachers, students, and parents to work on “moral dilemmas.” “As a school, we generated a

series of questions and possible scenarios; for example, we asked them if they would let former combatants enter their neighborhoods or agree with the school receiving former guerrillas to work.” These discussions generated awareness that allowed the polarization experienced to be measured and the initial ruptures due to the referendum results to be worked on as a community.

In addition, the differences over the peace agreement led to activities during the school year in the other Jesuit schools. The Model UNs, the literary centers, and the philosophy seminars began to socialize the content of the peace agreements. Teachers could propose projects where neither content nor methodology was imposed on their subjects, resulting in valuable educational products. Lionel also recounted initiatives at his school in Bogota; an example of this was a service fair. A group of demobilized guerrillas showed up to sell a series of products, but they brought some unique articles; Lionel related with great emotion, “ancestral products had to do directly with native communities. This was very important because as educators, we were able to rescue those stories, those constructions, and the culture of a Colombia unknown to our students.”

To end this part, it should be noted that all those interviewed, when speaking of the Colombian context, had Father Francisco José de Roux Rengifo, well known as Pacho, very much in mind. Because of his social role and commitment to peace, Father Roux has passed through each of the Jesuit schools in Colombia, recounting his experience and promoting the implementation of the peace agreements. According to *Comision de la Verdad* (Commission for Truth) website (2022), Francisco José de Roux Rengifo SJ is the current president of the Commission for Truth, Coexistence, and Non-Repetition in Colombia. Pacho is a Colombian Jesuit priest who studied philosophy, theology, and economics at prestigious universities in the country, such as the Pontificia Universidad Javeriana and La Universidad de Los Andes. In

addition, he was a research student at the London School of Economics and obtained his Ph.D. in Economics from the University of Paris at the Sorbonne. In 2016, he received the Honoris Causa Doctorate from the Superior Council of the National University of Colombia, the most prestigious educational institution in this country. Pacho has had a life full of activism in defense of human rights and peace in Colombia, full of rich experiences and lessons. He was director of the Popular Education Center (CINEP), precursor and founder of the Middle Magdalena Development and Peace Program, and mediator of several spaces. He has managed to sit at the same table with former war enemies. In July 2017, after a process of listening and participation, the victims of the Colombian armed conflict were at the center of the peace agreements between the Colombian Government and FARC-EP. Due to his career, several of the interviewees suggested that I have him speak with Pacho and have his testimony first-hand to contextualize any training plan.

With this update on Colombia's political and social context, I will continue to address the GCE, HRE, and PE findings shared by the interviewees.

Educators' Knowledge and Experiences about GCE, HRE, and PE

The interviews revealed two prominent themes when addressing the issues of GCE, HRE, and PE. First, a large area of knowledge and experience in GCE, HRE, and PE is directly related to the educational tradition of the Jesuits and the Catholic Church. Second, another significant theme is the connection between what was learned in the academy about GCE, HRE, and PE and what was decreed and offered by the Ministry of Education of Colombia.

At the beginning of their answers, all the interviewees stated that talking about GCE, HRE, and PE was about three different matters. However, when entering the matter, everyone spoke holistically about the terms and recognized that they were articulated with each other. This

articulation was proposed from the PE perspective, which is, as the literature review showed in the Colombian context, the umbrella term that allows the other two to be articulated and integrated.

Jesuit and Catholic Perspectives

Dayanara has a comment that helps us to introduce what the interviewees shared about their experiences of education for global citizenship, human rights, and peace in Jesuit schools, “What I can observe in schools of the Society of Jesus is that at least there are formative intentions to think of an educational project of the whole human formation. Yes, the intention of forming for peace, human rights, and global citizenship is absolutely present.” As with Dayanara, all the other interviewees, to a greater or lesser extent, recognize the efforts of the Jesuits to ground these educational perspectives in the school curriculum, both in subjects such as social sciences, ethics, or religion, as well as in transversal programs or projects such as one on education for peace and citizenship.

A large group, especially teachers like Anastasio, Fr. Tovar, Javier, and Libardo, who has been working with the Society of Jesus for several years, have a vision closely linked to the Jesuit documents decrees, and regulations. For instance, speaking about GCE, they mentioned corporate records of the Society of Jesus, such as the speech by Father Arturo Sosa (2017), superior general of the Jesuits, entitled “Jesuit Education: Forming Human Beings Reconciled with their Fellows, with Creation, and with God,” or a working document prepared by Dan Carmody (2016) named “Animating the Global Dimensions of our Jesuit Schools: Our Unique Opportunity to Prepare Citizens of the World.” The first writing is more inspiring and brings themes and challenges that pertain to the educational apostolate of the Jesuit order and its entire mission of reconciliation and justice, understanding the world we live in, and interculturality and

in the future. The second paper contextualizes the importance of contributing to the implementation of GCE, defining the global citizen as one who recognizes interdependence, responsibility, and solidarity with all humanity and with the world.

Likewise, these interviewees connected PE to HRE. This agrees with what was evidenced in the literature review that showed a greater emphasis on the work for peace in Colombia. In Javier's words, "there is a long history with PE because here in Colombia, legislation requires all the schools to implement a *Cátedra de la Paz* (Class of the Peace), and in this *Cátedra*, HRE is also assumed, emphasizing the acceptance of difference and the peaceful resolution of conflicts." According to Father Tovar, in the schools, there existed even before the legislation of the Chair of Peace, a document built collectively since 2003 by the schools for the development of a culture of peace. The document is called "*Ciudadanos creativos para una Cultura de Paz*" (Creative Citizens for a Culture of Peace). The paper defines the articulation of GCE, HRE, and PE through ethical reflection and "the need to rebuild a vision as citizens in a creative way as well as contribute to the formation of good citizens inspired by the gospel, willing to maintain caring relationships in the recognition and dignity of a community of human beings" (ACODESI, 2019, p.5).

Javier and Anastasio also talked about "*La Semana por la Paz*" (The week for peace). That activity was instituted by a Jesuit institution called "*El Programa por la Paz*" (The Program for Peace) in the early 1990s. The week for peace is held during the second week of September every year in Colombia because it coincides with the feast of St. Peter Claver, the Catholic Jesuit patron saint of human rights for his work with the revindication of enslaved Africans during the Spanish colony in Latin America. Thus, like the *Programa por la Paz*, the Society of Jesus has made a series of efforts so that all intellectual production on peace reached

Jesuit schools and Colombian society in general. Javier states that these efforts had greater intensity initially at Jesuit schools and that the old teachers were highly motivated. Still, with the generational change, the new teachers, due to ignorance, do not have the same motivation and knowledge of what the Jesuits proposed about education for peace, human rights, and global citizenship.

In addition, Pope Francis, also a Jesuit, provides leadership for the Jesuit educational tradition for peace, citizenship, and human rights. Anastasio explained a pontifical proposal called “The global educational pact” (2019), an invitation found in the encyclical letter “*Laudato Si*” (2015) on care for our common home to dialogue about how the whole of humanity is building the future of the planet and about the need to invest the talents of all because each change requires an educational path that matures a new universal solidarity and a more welcoming society that proposes a paradigm shift in how training is understood in global citizenship. This change consists of moving from an ethic of justice where there is a duty to be universally based on the theoretical Kantian categorical imperative for an ethic of care, care for oneself, care for the other, care for the planet.

Anastasio also asserted that “Pope Francis' vision of global citizenship is not only that people learn many languages, but that people relate to a vision of fraternity because what is being lived today is a world that does not care for the other.” This work of recognizing the other is working to achieve the ideal of human rights because, as Anastasio concluded, “HRE is the education that supports the recognition of the equal dignity of people and promotes a rights-based approach to care for others.”

As can be seen, the Catholic and Jesuit educational tradition bases the knowledge and experience about GCE, HRE, and PE on solid documents and activities offered in Jesuit schools. However, the interviewees provide other views of this theoretical framework.

Other Perspectives

Another group includes Dayanara, Libardo, and Lionel, who address GCE, HRE, and PE from a more external perspective of the Jesuit tradition. For example, Dayanara shares that she learned about the GCE during her education master's studies, stating that “education for global citizenship are proposals that arise from the general framework of the United Nations and in a very particular way from UNESCO to be able to address globally, but with the regional particularities that the different countries have, everything related to conflicts with human rights and peace, and everything related to the environmental care of the planet.”

After remembering the conversation with one of her students who, during the pandemic, read about feminism with great motivation, Dayanara also reflected on the feminist and gender perspectives that, although the Catholic Church approaches this in a very general way when discussing inclusion, it is not a subject that has a popular reception. For this reason, Dayanara expressed, “I am convinced that we have an obligation with the issues of gender inclusion and feminism. But, not talking about this is a consequence of living in a patriarchal social system where women have a disadvantage. So, I wonder if it is possible to think about human rights, peace, and global citizenship without considering the role of women and the gender perspective?”

For his part, Libardo affirmed that “GCE is the process of training to understand the world critically and respect and value the different cultures presented in it, that is, understanding the different ways of being and proceeding in the world being part of it.” Libardo also

emphasized that both teachers and families are responsible for this formation of global citizenship, speaking of the African *Ubuntu*, which means that the entire community must be educated to educate the child. In this sense, the global citizen is someone who strives to learn to live with others, overcoming differences and conflict as an opportunity to meet and build community.

Furthermore, expanding on this theme of conflict resolution, Libardo spoke of the use of restorative justice as a pedagogical tool for GCE, HRE, and PE. In his school a few years ago, a very particular situation arose. Some parents used to send a letter requesting that their children not be placed in the same class with another student because they had problems the previous year. This situation was generalized to the point that there was no way to divide the groups. Thus, the school was forced to find a solution to this situation, which is how the issue of restorative justice arose. In Libardo's words, restorative justice is a peaceful way of managing the conflict, attending to the victim and the perpetrator.

Lionel, who works in a public and private school, believes that training in GCE, HRE, and PE is more present in the public sector, contrary to what Javier expressed when he said that "public schools that serve the most vulnerable people have much more work to educate in the global awareness, human rights, and peace because the students sometimes arrive without eating and are more concerned about the day to day than about the academy." Still, Lionel explains that agreements with institutions like the British Council grant scholarships to teachers and students to learn English or student exchanges. This teacher also mentions the experience of an Egyptian student who came to this public school and how the other students realized that he did not go to Catholic mass. He did not celebrate Holy Week, but he related through soccer and sharing Egyptian food. With this anecdote, Lionel finally states that "The global citizenship proposed to

the public is to understand that we live in a dynamic and changing world and that countries are not as far away as we thought, but rather they are closer through our connections.”

Although the interviewees believe that their colleagues need more information and training on these issues, what they describe shows that knowledge and significant experiences articulated in a process can benefit schools more substantially.

Recommendations and Thoughts for a Teacher Training Plan in GCE, HRE, and PE

This last section reviews the recommendations and practical or logistical thoughts that the interviewees proposed as elements for the collective construction of a training plan focused on education for global citizenship, human rights, and peace. Two general trends are evident when expressing the contributions summarized in Javier Gonzalez’s words, “there may be two types of models, one more contextual, let's say critical pedagogy, research, and action. Another, let's say more traditional based on objectives, methods, times, and spaces already established.” Besides making contributions to support either of the two models, traditional or contextual, the interviewees always mentioned how this plan would be for their students; teachers did not position themselves as the people who would receive the training. For this reason, many times as an interviewer, I had to insist that this plan is for teachers. Once that obstacle was overcome, significant contributions were made.

The first contribution goes through a reflection on all the teachers' motivation and openness. Dayanara affirmed that they would have to define some minimum issues on which they agree and plan what they want. “Issues that transcend even the discipline and that is lived in the daily life of the school, for example, how we approach a conflict, what we make of teaching authority, and we encourage autonomy.” The above is in addition to what Javier expressed “teachers need to raise awareness about the fundamental issues of education such as peace,

human rights, and global citizenship so that this does not only depend on social science teachers, but all the people involved at school can help educate in social transformations.”

Faced with the traditional plan design proposal, Anastasio, Libardo, and Javier believe that it is crucial to have a systematic, organic course with the support of a university. Anastasio commented on the experience of a diploma course held in Medellin on training in a democracy that had three modules throughout the school year. For his part, Javier maintains that the pandemic has generated several studies and reports how the Federation of Schools of the Company of Jesus in Latin America (FLACSI) held an online pedagogical day with more than 900 teachers. This training was well-received because it started from the questions that the teachers had. Javier added that “by motivating self-employment, a course in GCE, HRE, and PE can be proposed where readings, videos are offered, and some questionnaires are answered. A list of activities offered by the Society of Jesus, the MEN, or UNESCO can be offered, for example, the virtual diploma course on global citizenship that FLACSI has.”

On the other hand, the most contextual proposal is shared by Dayanara and Lionel. Dayanara is somewhat disruptive and plans that the teachers should work on their autonomy and creativity. Therefore, to make a plan that genuinely motivates, you must break with that dynamic of the script. Dayanara explained that “in education, everything has been said, everything has been resolved, the schools tell us, teachers, to follow the manual, follow the work guide, this is the ABC, and honestly, that takes away the adult's security.” After this, Dayanara made her recommendation “teachers are the most creative people that can exist; I believe that the training space can be oxygenated with a workshop that proposes spaces for conversation, questions, and sharing of successful experiences without a plan or agenda determined; this alternative training would help the teacher's commitment and freedom.”

In this line of making an alternative plan, Lionel affirms, quoting Freire, that the banking thought that forces the teacher to be filled with concepts and theories without even educating, only fulfilling, must be changed. Teachers must streamline their practices by thinking about the people they want to educate. Lionel also assures that dynamizing teachers is difficult, mainly when no teaching vocation exists. I explain this with what happened during the pandemic, “we had the opportunity to invigorate the school by making use of technology, but what happened is that we brought Panoptic physical structure to virtuality; it was about monitoring and punishing, not dialogue and maybe trying to speak from reality and not from the book.”

Most of those interviewed maintain that there are many theoretical inputs to organize the training plan. The Society of Jesus, the Colombian government through the Ministry of Education, and the United Nations through the materials and guides developed by UNESCO have given enough resources. However, as Father Tovar and Javier affirmed, the fact that there are materials and theoretical inputs does not guarantee that they reach all the teachers or that they know them. This ignorance or non-use of the materials results from the intense daily educational work that takes time and motivation away from other important activities, particularly teacher training. In the words of Father Tovar, “the training that the principals or leaders propose for the year is postponed from the beginning because the teachers must prepare their lesson plans, meetings with parents, training in accountability, and after several assignments more, they should be trained to manage stress because after two months of school everyone is overloaded with activities.”

Finally, we can see a lack of sustainability and continuity in the teacher training process through the interviews. Javier raised a reality experienced in Jesuit schools in Colombia and perhaps in all schools globally, teacher rotation. It is becoming more and more common for

professors to rotate after a short time at an institution. This means that training plans are limited to a general induction that informs the teacher but does not educate. Training spaces are limited to meetings, generally at the end of the school day when teachers are tired and want nothing more than to go home. Thus, it would help if you thought about the training plan's logistics, sustainability, and relevance.

Summary

This third chapter reviews the findings obtained from collecting data to develop a training plan framed in GCE, HRE, and PE. Six educators from Jesuit schools in four different cities in Colombia were interviewed. The main findings were organized into three sections. The first section is entitled education in Colombia after the 2016 peace agreement signing. More than five years after signing the agreement, the interviews allow for an update of the Colombian educational and social context—a context of regions polarized and with efforts to implement the peace agreement, particularly in Colombia Jesuit schools.

The second section is about the educator's knowledge and experiences with GCE, HRE, and PE. The data reflect two main aspects of GCE, HRE, and PE works. The first aspect is about how knowledge and experience of GCE, HRE, and PE are directly related to the educational tradition of the Jesuits and the Catholic Church. The second aspect offers an understanding of what was learned in the academy about GCE, HRE, and PE and what was decreed and provided by the Ministry of Education of Colombia.

Finally, the third section contains recommendations and thoughts for a teacher training plan in GCE, HRE, and PE. In addition, this section provides highly pertinent reflections on the role of the teacher in addressing issues such as teacher autonomy, training, and motivation.

CHAPTER IV: DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Discussion

As evidenced in the literature review and the research findings, the Colombian government and civil proposals emphasize PE as the central perspective connecting and integrating HRE and GCE. In this sense, the Colombian PE proposals contrast with one of the initial statements of this thesis in which the global citizenship education approach was the umbrella framework for articulating human rights education and peace education. This finding confirms that the social context determines the theoretical frame in which educational proposals and efforts should be interconnected. This interconnection responds to the interviewees' discussion about whether GCE, HRE, and PE are three different things that should be taken separately. Although these theoretical frameworks have their specificity or emphasis, making their interconnection conscious allows a more holistic scope of education and, in this case, teacher training. Once again, as evidenced throughout the previous chapters, the context of armed conflict, political polarization, and generalized violence means Colombia should use education for peace as a base to educate in citizenship and human rights. But, in other contexts, the HRE or GCE may need to be the base of the educational process.

Now, the central role of the GCE is also under discussion according to what is revealed by Guerrero Farias (2021) and what is perceived in the interviews with the Jesuit school teachers because GCE in Colombia is seen as an elite education in which the students live far from the realities of poverty, exclusion, and violence in the country and the world. As Guerrero Farias and Dayanara stated, the elite and Jesuit school students live in a bubble. This bubble contrasts with the social change efforts proposed by both the HRE and the PE. The lack of social sensitivity and reflection means that the GCE does not take the step of being a critical proposal that breaks with the circles of discrimination and social marginalization. Although the Colombian government

has promoted the principles of the GCE with its citizen skills program through the Ministry of Education, it is not taken to the elite school classrooms. Additionally, although the teachers are aware of this situation apart from describing it, they do not know how to address it and generate a process of change. Again, knowledge of experiences and teacher training may empower the teacher to be a more active change agent.

On the other hand, the research findings also point to the methodology or model to make the teacher training process a reality. Having materials, proposals, documents, work, and educational products, the question is: what is the best way to get them to teachers? The interviewees told us about two types of models, one traditional and one contextual. In the traditional model, everything is elaborated, and you must execute the curriculum that contains objectives, methodology, time, and spaces already established. The contextual model is based on a diagnosis of the context based on problematizing questions, which opens teacher participation so that topics and training activities are proposed. Undoubtedly, the second proposal is more striking and desired, but the first is the most implemented because it generates easily assessed results. Perhaps, you can have a flexible mixed model with a clear horizon to follow. In this sense, the teachers' participation must begin to change the attitude that their training process is to fulfill an institutional goal or do activities with the students to a more proactive and participatory attitude where what is learned is replicated, not only theorized. In other words, if the teachers have a training plan where they are listened to and respected, that participation and respect must be replicated in the classroom with the students.

Another considerable discussion is why if there is material, proposals, and very well prepared and structured plans, teachers reveal apathy towards the results and achievements of those plans. According to the interviewees' responses, the demotivation and rejection of the plans

stem from two main reasons. On the one hand, we have the logistical issue; the teachers feel that there are many assignments and activities to do, and that day to day makes, as Father Tovar said, “the urgent prevail over the important.” The urgent is to give the classes, talk to students with difficulties, assist parents, qualify, and prepare reports; the important is to pause and evaluate what situations or problems could be improved with a thoughtful teacher training process. On the other hand, there is a vocational issue; this is to see teaching as a vocation, not as a job. For Jesuit education, this has a spiritual meaning that transcends religion. To have a teaching vocation is to believe that education is a service that can transform lives, and therefore the training process should never stop.

Finally, the study and research were limited by size, sample diversity, and duration. For example, in the group of interviewees, there was no teaching representation from another 5 Jesuit schools located in significant cities of Colombia, such as Barranquilla, Manizales, and Pasto. As was widely evidenced, how the social context is experienced is very particular in each region. Still, it should be noted that the contextual differences focus on how the armed conflict and social reality are experienced because the causes and challenges that this armed conflict and reality have are global challenges. Hence, citizenship training is an aspect that contributes to global reflection. The interviewed sample reveals the particularities of the central zone, ignoring what happens in the geographical borders. In addition, using the qualitative methodology of Participatory Active Research, students, parents, and people from the community could be included to have more input in the research. Finally, the limited time allotted to conduct this study limited a much extensive literature review of articles, books, and projects framed in GCE, HRE, and PE and the number of participants that could be interviewed at all the Jesuit schools in Colombia.

Conclusions

The most significant conclusion from this study is that for the design and implementation of a Colombian training plan for teachers framed in GCE, HRE, and PE, there must be an articulated, participatory, and sustainable process that does not start from scratch but reviews successful experiences and also those that failed. This study has demonstrated how Colombia's complex and varied context determines how education has been understood and implemented, particularly in Jesuit schools.

For several years, the Colombian Education ideal has sought to generate a culture of peace in which citizens can address the conflict peacefully without attacking, discriminating, or harming others. This educational ideal supported socially and politically has developed a series of analyses, proposals, publications, and research mainly focused on Peace Education. This academic production can find some training proposals for teachers and educators, but this material is insufficient. This finding during the current research emphasizes the hypothesis that teachers need a training plan. Still, the issue is not in formulating or creating a new training plan but in implementing and adapting any of the different existing strategies framed in GCE, HRE, and PE written mainly for students. In this sense, this thesis demonstrates that a process is required to achieve sustainability and success in training plans.

To achieve sustainability in the teaching training process, the research concludes that it is necessary to implement an active methodology with a fundamental training objective that articulates institutional needs, social reality, and training in global citizenship. In the interviewed teachers' words, a process is required that mixes the best of the traditional methodology with the best contextual one. The traditional methodology provides structure to the process by determining specific activities, content, and schedules. On the other hand, the contextual

methodology includes sensitivity to the personal, institutional, national, and global reality. It allows discernment to dynamically adjust teacher training to daily life and not the other way around. In other words, the contextual model helps us understand that education must come out of social reality to improve and transform that social reality.

Finally, this thesis concludes that teachers must be the main protagonists and responsible for their training process. The literature review demonstrated that the most successful teacher training models, such as the cases of *Tostan* described by Diana Gillespie and Molly Melching (2010) and based on HRE, or the lesson from *Juegos para la Paz* in rural Colombia based on PE and explained by Silvia Diazgranados and her colleagues (2014), reveal that teachers should be involved in implementing their training plans. This teacher involvement means listening to their contributions, evaluating their learning, motivating their work, and respecting their process. As in other teamwork situations, for example, in sports or dance, the person who can most influence the group dynamics is a group member. Thus, to determine the importance of the teacher training process, we must let the teachers determine their training.

Recommendations

The training plan design must recognize the importance of a process that articulates and identifies the local context of each institution, and that proposes a response to the most significant challenges of humanity, such as respect for dignity, the search for a culture of peace that fosters conflict resolution without the use of weapons or violence, inclusion, and care for the environment and the planet, and among other great topics. This is not starting from scratch but reviewing each of the contents, activities, and proposals so that the most appropriate and essential for the school moment is chosen and programmed. In other words, as one of the interviewees said, “less is more.” A plan must be designed with objectives and active and

flexible methodologies that address and contribute to the development of teachers, motivating their realization.

A process that respects the contribution of teachers generating participation and motivation through group workshops, reflection tables, and teaching work in which the first inputs are the experiences of the teachers. Likewise, current content must be provided on essential topics for the school, such as social and sexual inclusion, how to deal with conflicts, care for others and the world, and issues that promote activism in defense of human rights, the development of a culture of peace, and the formation of a citizen. Finally, it must be a sustainable process that considers teachers' daily work, rotation, and school needs without losing the training horizon proposed and endorsed by the teachers themselves.

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APPENDIX A: CONSENT FORMS

English Version



Consent Form for Adults

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Below is a description of the research procedures and an explanation of your rights as a research participant. You should read this information carefully. If you agree to participate, you will sign in the space provided to indicate that you have read and understood the information on this consent form. You are entitled to and will receive a copy of this form.

You have been asked to participate in a research study entitled Human Rights Teacher Training Plan for Jesuit Schools in Colombia conducted by Edwin Martinez Callejas, a master's student in the Department of International and Multicultural Education at the University of San Francisco. The faculty supervisor for this study is Dr. David Donahue, a professor at the University of San Francisco.

WHAT THE STUDY IS ABOUT:

The purpose of this research study is to offer a Human Rights Education Training Plan for teachers at Jesuit schools from Colombia and improve the Jesuit Humanistic Proposal. This project is generated by contrasting previous work in the Jesuit schools on education for peace and global citizenship, consulting teachers from those schools, and learning from experiences in other national and international institutions. In other words, this field project wants to identify Global Citizenship, Human Rights, and Peace Education approaches and tools to offer a training plan for teachers of Colombian Jesuit and other schools during its current context of the Post Peace Agreement with the FARC.

WHAT WE WILL ASK YOU TO DO:

During this study, the following will happen. During this study, the following will happen. You will be invited to answer questions regarding the training work in Global Citizenship Education, Human Rights Education, and Education for Peace in your educational institution. Emphasis will be placed on the significant experiences you consider to help build a training plan for teachers on the topics mentioned above. They will also have some questions about their personal history in the institution and their academic training.

DURATION AND LOCATION OF THE STUDY:

Your participation in this study will involve a 40-45 minute zoom interview. The session will be recorded to have the transcript later and use the pertinent data for the field project. The link will be provided through an email.

POTENTIAL RISKS AND DISCOMFORTS:

The risks and benefits associated with this study are a loss of your time and the risks associated with regular activities. The benefit of the study is that it may add to the research on the field of education and international/multicultural issues. This information, once collected, might be read by policymakers,

educational experts, educators and scholars and could affect the educational practice. If you do not want to participate in the study, you will not be mentioned in any documents of the study, and your decision to not participate will not be told to anyone. You may choose to withdraw your consent and discontinue your participation at any time during the study without penalty. If you are upset by any of the questions asked, the researcher will refer you to counseling services available publicly or at the university if you are a member of the academic community (student, staff or professor).

PRIVACY/CONFIDENTIALITY:

Any data you provide in this study will be kept confidential unless disclosure is required by law. In any report published, no information will be included that will make it possible to identify you or any individual participant. Specifically, all information will be stored on a password-protected computer and any printouts in a locked file cabinet. Consent forms and any other identifiable data will be destroyed in 2 years from the date of data collection.

COMPENSATION/PAYMENT FOR PARTICIPATION:

There is no payment or other form of compensation for your participation in this study.

VOLUNTARY NATURE OF THE STUDY:

Your participation is voluntary and you may refuse to participate without penalty or loss of benefits. Furthermore, you may skip any questions or tasks that make you uncomfortable and may discontinue your participation at any time without penalty or loss of benefits. In addition, the researcher has the right to withdraw you from participation in the study at any time.

OFFER TO ANSWER QUESTIONS:

Please ask any questions you have now. If you have questions later, you should contact the principal investigator: Edwin Mauricio Martinez Callejas, at phone +57 310 2095192 or emmartinezcallejas@dons.usfca.edu. If you have questions or concerns about your rights as a participant in this study, you may contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu.

I HAVE READ THE ABOVE INFORMATION. ANY QUESTIONS I HAVE ASKED HAVE BEEN ANSWERED. I AGREE TO PARTICIPATE IN THIS RESEARCH PROJECT AND I WILL RECEIVE A COPY OF THIS CONSENT FORM.

PARTICIPANT'S SIGNATURE

DATE



**CONSENTIMIENTO PARA PARTICIPAR EN
Plan de Formación docente de Derechos Humanos para Colegios Jesuitas en Colombia**

Se le ha invitado a participar en un estudio de investigación titulado Plan de Formación docente de Derechos Humanos para Escuelas Jesuitas en Colombia realizado por Edwin Martínez Callejas, estudiante de maestría en el Departamento de Educación Internacional y Multicultural de la Universidad de San Francisco. El supervisor de la facultad para este estudio es el Dr. David Donahue, profesor de la Universidad de San Francisco.

DE QUÉ SE TRATA EL ESTUDIO:

El propósito de este estudio de investigación es desarrollar un Plan de Formación en Educación en Derechos Humanos para maestros de los colegios jesuitas de Colombia y mejorar la Propuesta Humanística Jesuita. Este proyecto se centra en contrastar trabajos previos en los colegios jesuitas sobre educación para la paz y ciudadanía global, consultar a docentes, psicólogos y directivos de estas instituciones y aprender de experiencias en otras instituciones nacionales e internacionales. En otras palabras, este proyecto de campo quiere identificar enfoques y herramientas de Ciudadanía Global, Derechos Humanos y Educación para la Paz para ofrecer un plan de capacitación para maestros de colegios jesuitas y otras instituciones de educación en Colombia en el contexto actual del Post Acuerdo de Paz con las FARC.

LO QUE LE PEDIREMOS QUE HAGA:

Durante este estudio, se le invitará a responder preguntas sobre el trabajo de capacitación o formación en Ciudadanía Global, Derechos Humanos y Educación para la Paz de su institución educativa. Se hará hincapié en las experiencias significativas que considere puede ayudar a construir un plan de formación para maestros sobre los temas mencionados anteriormente. También se le harán algunas preguntas sobre su historia personal en la institución y su formación académica.

DURACIÓN Y UBICACIÓN DEL ESTUDIO:

Su participación en este estudio implicará una entrevista por Zoom de 60 minutos. La sesión se grabará para que la transcripción sea insumos investigativos para el proyecto de campo.

RIESGOS POTENCIALES E INCOMODIDADES:

Los riesgos asociados con este estudio son un gasto de su tiempo y los riesgos asociados con las actividades regulares (fatiga, desconocimiento de temas, etc.). El beneficio del estudio es que puede contribuir a la investigación sobre el campo de la educación y los problemas internacionales / multiculturales. Esta información, una vez recopilada, podría ser leída por formuladores de políticas, expertos en educación, educadores y académicos y podría afectar la práctica educativa.

PRIVACIDAD/CONFIDENCIALIDAD:

Cualquier dato que proporcione en este estudio se mantendrá confidencial a menos que la divulgación sea requerida por la ley. En cualquier informe publicado, no se incluirá ninguna información que permita identificarlo a usted o a cualquier participante individual. Específicamente, toda la información se

almacenará en una computadora protegida por contraseña y cualquier impresión en un archivador bloqueado. Los formularios de consentimiento y cualquier otro dato identificable se destruirán en 2 años a partir de la fecha de recopilación de datos.

COMPENSACIÓN/PAGO POR PARTICIPACIÓN:

No hay pago u otra forma de compensación por su participación en este estudio.

CARÁCTER VOLUNTARIO DEL ESTUDIO:

Su participación es voluntaria. Además, puede omitir cualquier pregunta o tarea que lo haga sentir incómodo y puede interrumpir su participación en cualquier momento. Además, el investigador tiene derecho a retirarle la participación en el estudio en cualquier momento.

PREGUNTAS, RECOMENDACIONES O SUGERENCIAS:

Por favor, haga cualquier pregunta que tenga ahora. Si tiene preguntas más adelante, debe comunicarse con el investigador principal: Edwin Mauricio Martínez Callejas, al teléfono +57 310 2095192 o emmartinezcallejas@dons.usfca.edu. Si tiene preguntas o inquietudes sobre sus derechos como participante en este estudio, puede comunicarse con el asesor de la facultad, el Dr. David Donahue en ddonahue@usfca.edu.

HE LEÍDO LA INFORMACIÓN ANTERIOR. CUALQUIER PREGUNTA QUE HAYA HECHO HA SIDO RESPONDIDA. ACEPTO PARTICIPAR EN ESTE PROYECTO DE INVESTIGACIÓN Y RECIBIRÉ UNA COPIA DE ESTE FORMULARIO DE CONSENTIMIENTO.

FIRMA DEL PARTICIPANTE

FECHA