

**A SURVEY ON PEACE PERCEPTIONS  
AMONG UNIVERSITY STUDENTS IN  
ALBANIA: IMPLICATIONS FOR  
SOCIAL SCIENCE CURRICULA**

by

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## **Abstract**

The main purpose of this thesis is to contribute to the field of peace education as one of the main pillars of peace studies through promoting and triggering Albanian students' participation in building and sustaining a culture of peace in the society. It measures perceptions of Albanian students studying in social science disciplines, on peace and peace education. Additionally, it evaluates how much social science curricula in Albania have a peace orientation. The thesis is interested to note if there is a correlation between students perceptions of peace concepts and the rate of involving peace education themes into the curricula they study. In line with these, it has developed three main hypothesis: (1) Students perceive peace mainly as the absence of war; (2) Students perceive peace education as learning about ways of how to stop wars; (3) The majority of Social Studies' Curricula do not have a peace education approach; (4) There is a positive correlation between students perceptions on peace terms and their involvement in social studies curricula.

The thesis employs a quantitative methodology. It utilizes the survey research design, statistical percent distribution and Pearson's correlation coefficient. Criteria of peace and peace education have been derived from the literature review. 18 main peace education themes have been used, coded and numbered from 1-18.

The significance of results are measured through the Chi-Square and Phi- Cramer's V tests. In addition the significance levels of the interference of the independent variables such as gender, institution and department are measured through Anova and Mancova tests. Results accept the first, second and the third assumption and reject the fourth one. Albanian students explain peace and peace education by referring mostly to negative peace concepts. Gender significantly interferes in whether students accept peace as the absence of war while department has a significant interference level only at the question that measures their willingness to be part of peace activities. In addition to these results, 33.5 percent of curricula involve any of the peace education theme. The relation between the two set of variables is negative only for two peace education themes and insignificant for all the others.

To conclude, the results do not mean that peace education does not impact peace knowledge. But, peace education does not make a significant change if incorporated only in terms of syllabus topics. this thesis reconfirms that raising peace awareness in the society requires a multi- dimensional approach with the involvement of all relevant actors and not only institutions of education.

**Keywords: Peace, Peace Education, Social Sciences, Curricula Design, Albania**

## Abstrakt

Qëllimi kryesor i kësaj teze është që të kontribuojë në fushën e edukimit të paqes, si një nga shtyllat kryesore të studimeve të paqes përmes promovimit dhe pjesëmarrjes së studentëve shqiptarë në ndërtimin dhe ruajtjen e kulturës së paqes në shoqëri. Teza mat perceptimet e studentëve shqiptarë që studiojnë në disiplinat e shkencave sociale, mbi paqen dhe edukimin për paqe. Përveç kësaj, ajo vlerëson se sa të orientuar drejt koncepteve të paqes janë kurrikulat e shkencave sociale në Shqipëri. Teza është e interesuar të vërej nëse ekziston një korrelacion midis perceptimeve të studentëve mbi konceptet e paqes dhe shkalla e përfshirjes së temave të edukimit të paqes në planin mësimor që ata studiojnë.

Në përputhje me këto, ky studim ka zhvilluar tre hipoteza kryesore: (1) Studentët e perceptojnë paqen kryesisht si mungesë të luftës; (2) Studentët e perceptojnë edukimin për paqe si të mësuarit mbi mënyrat se si të ndalen luftërat; (3) Shumica e kurrikulave të studimeve sociale 'nuk kanë një qasje specifike drejt koncepteve të paqes; (4) Ekziston një korrelacion pozitiv midis perceptimeve të studentëve mbi konceptet e paqes dhe të përfshirjes së tyre në kurrikulumet e shkencave sociale.

Teza bazohet në metodologjinë kuantitative. Ajo përdor pyetësin si instrument hulumtues, shpërndarjen statistikore në përqindje dhe formulën e Pearson'it për të nxjerrë koeficientin e korrelacionit. Kriteret e paqes dhe edukimit të paqes janë përfituar nga shqyrtimi i literaturës. 18 tema kryesore të edukimit për paqe janë përdorur dhe të koduar me numra nga 1-18.

Signifikanca e rezultate është matur përmes testeve statistikore Chi-Square dhe Phi Cramer V. Përveç kësaj, signifikanca e ndryshimeve në gjini dhe departament janë matur nepermejet testeve Anova dhe Mancova. Rezultatet tregojnë që mund të pranohet supozimin baze të parë, të dytë dhe të tretë dhe të refuzojmë atë të katërt. Kjo do të thotë që studentët shqiptarë e shpjegojnë paqen dhe edukimin për paqe duke iu referuar kryesisht koncepteve të paqes negative. Gjinia ka një ndikim significant në përgjigjet e pyetjes se trete që shikon nëse studentet e pranojnë paqen si mungesë të luftës, ndërsa departamenti ka një ndikim significant në pyetjen që mat gatishmërinë e studenteve për të qenë pjesë e aktiviteteve për paqe. Nga ana tjetër, 33.5 për qind e kurrikulave përfshin një nga temat e edukimit për paqes. Lidhja midis dy grup të variablave është negative vetëm për dy tema të edukimit të paqes dhe i parëndësishëm për të gjithë të tjerët.

Për të përfunduar, rezultatet nuk tregojnë që edukimi për paqe nuk ndikon në njohuri mbi paqen. Por, edukimi për paqe është i pamjaftueshëm në qoftë se përfshihet vetëm në aspektin e temave të planit mësimor. Kjo tezë rikonfirmon se ndërgjegjësimi i paqes në shoqëri kërkon një qasje shumë-dimensionale me përfshirjen e të gjithë aktorëve të interesuar dhe jo vetëm institucioneve të arsimit.

**Fjalet Kyçe: Paqe, Edukimi për Paqe, Shkenca Sociale, Dizenjimi i Kurrikulave, Shqipëria**

## **Dedication**

I would like to take the opportunity to thank my mother and father, my brother and sister and of course my husband and my little son, Emin. I owe all my successes to these people as they have been my motivation toward my academic and professional pathway. I thank them for helping me to pass every obstacle and their excellent encouragement to achieve success and develop my professional skills. They are my greatest motivation in the newest career journey that I have started.



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I should also mention all the professors in my jury whose suggestions have highly contributed in consolidating this study. Last but not least, my family and friends, without whose encouragements maybe I would not find so much motivation to begin and finish this study.

## **Declaration Statement**

1. The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.
2. The program of advanced study of which this thesis is part has consisted of:
  - i) Research Methods course during the undergraduate study
  - ii) Examination of several thesis guides of particular universities both in Albania and abroad as well as a professional book on this subject.

Reina Zenelaj Shehi

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## List of Abbreviations

APCEIU:	Asia-Pacific Center of Education for International Understanding
ECO:	Economics
HIS:	History
IPAR:	International Peace Association Research
MA:	Master of Arts
MSc:	Master of Science
NGO:	Non Governmental Organization
OHCHR:	Office of the High Commissioner for Human Rights
PhD:	Doctor of Philosophy
POL:	Politics
SOC:	Sociology
UN:	United Nations
UNESCO:	United Nations Educational, Scientific and Cultural Organization

## List of Publications by the Candidate

### A. *Scientific Journals*

1. Reina Zenelaj Shehi, " Regional Security and Conflict Management: An Analysis of the Effects of EU Integration Process in the Western Balkans" *Balkan Journal of Interdisciplinary Research*, vol 1, no.3, pg. 129-137, Jan. 2016, <http://iipecl.org/wp-content/uploads/2016/01/BJIR-Vol.-1-No.-3-January-2016.pdf>
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4. Cemal Baltaci, Reina Zenelaj Shehi "Democracy Promotion in Albania" *Electronic Journal of Social Sciences*, 2013, Vol. 12, Issue 44, p1-16, <http://dergipark.ulakbim.gov.tr/esosder/article/view/5000068567>

### B. *Conference Participations*

1. Reina Shehi, "Poverty, Relative Deprivation and Social Exclusion of Roma Community in Albania" *Economy Today: Interdisciplinary Approach to Contemporary Economic Challenges*, University of Lodz, 11 March 2016, Lodz: Poland <http://economytoday.pl/#after-hours>
2. Reina Zenelaj Shehi, "Conflict Resolution Education and Social Learning: Analysing University Student Projects", 3rd International Conference on Sustainable Development ISCD 2015, European Center of Sustainable Development, 5-6 June 2015, Rome: Italy, <http://www.slideshare.net/Ecsdev/proceedings-3icsd>

3. Reina Zenelaj Shehi, Dea Elmasllari, Aleksia Kasapi, " Democracy and Economic Development in Albania", International Conference on Economic and Social Studies: Regional Economic Development, April 2015, Burch University, <http://acikerisim.bingol.edu.tr:8080/xmlui/bitstream/handle/11472/683/ICESoS'15%20-Proceedings%20%20Book,%20ss.%20252-258.pdf?sequence=1>
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*"In today's world more than any other time in history, peace education could make a profound difference in the lives people live. This fundamental resource maps what we know, what we can do, and what we have yet to find out."*

David Perkins, Professor of Education, Harvard Graduate School of Education

## **CHAPTER 1: INTRODUCTION**

### **1.1 Theoretical Framework: The Concept of Peace**

Global trends have shown that peace is an indispensable issue for national and international development. Peaceful and stable national and international environments are strong preconditions for the existence and fulfillment of human and social development. In the current scale of globalization, peace becomes a national and international responsibility that requires coordinated action from both national and international agents. The achievement of peace is not only the absence of war but also a process of positive transformation of social structures.

Peace as a concept has received international priorities very early in time, yet the concept of international peace can be traced back to the Treaty of Westphalia which brought to an end the Eighty Years' War between European powers and established the foundation of the modern state. The modern state was based on the concept of territorial sovereignty and constituted the basic unit of international system (The Editors of Encyclopedia Britannica, 2015). The Peace of Westphalia was seen as a milestone in the development toward principles of tolerance and secularization as minorities were given the right to migrate and no one would be legally forced to convert to any religion. With all its controversies, the settlement of major conflict through negotiation and diplomatic means signed a beginning of new era for the international system (Tischer, 2015). Although the concept of modern state was not disputed much in international politics, the principles of sovereignty and tolerance that characterized it were often challenged by radical nationalistic feelings and major world wars that destabilized order for a long time. In this regard, the League of Nations was a global institutional attempt to restore peace at the end of World War I,



promote international cooperation and achieve long term international security. The League of Nations was successful to build rhetoric of peace based on open discussions, resolution of disputes, collective guarantees of security instead of military alliance blocks and an agreed disarmament that would prevent a reoccurrence of arms race. Yet, its institutional structures and especially the lack of power to implement sanctions and to solve problems posed by aggressive dictators caused its fall (Housden, 2012). Nevertheless, all the drawbacks of the League of Nations were eliminated in the establishment of United Nations. United Nations (UN) was established as an organization at the end of the second world war with the same aim of maintaining international peace and security. Since its establishment in 1948, UN has transformed itself several times in accordance with global needs. In different time periods, UN has been focusing on Nuclear, Chemical and Conventional Weapons Disarmament, Humanitarian Interventions, Promotion of Justice and International Law, Support of the Development of Africa Promotion of Sustained Economic Growth and Sustainable Development, Promotion and Protection of Human Rights as well as counter- terrorism. Until the late 1990s, United Nations developed programs which targeted peace in the international system by considering states as its main actors (Doyle & Sambanis, 2006).

A current innovation of UN approach to peace is its perception as a responsibility by all individuals and non- state actors apart from state and to its structural actions on promoting a culture of peace in the national and international society, As a beginning, United Nations Resolution published the resolution 53/ 25 (1998), which proclaimed the year period 2001- 2010 as the 'International Decade for a culture of peace, and Non- Violence for the Children of the World'. One year later, United Nations declared the global program of Action on a Cultural of Peace that reinforced the concept of peace as central for global development (UNESCO, 1999). The declaration on the Culture of Peace specifies in details the values, attitudes, traditions and models of behavior that make it up and the way that they are integrally linked to full realization of human rights, eliminating any form of discrimination, developing conflict resolution skills, eradicating poverty, promoting sustainable economic and social development and so forth. It reinforces full implementation of all previous actions developed in this approach such as Vienna Declaration and Programme of Action (OHCHR,1993), Beijing Platform for Action (UN Women,1995), (UNESCO,

1997) etc. and calls for a strategic cooperation of all local, national and international actors.

Peace has many complex dimensions and even when well perceived, it is difficult to move from theory to practice. Peace education contributes to this aspect by teaching not only what peace is but also how to achieve it. Educational skills facilitate peace knowledge by covering various multitudes of it and adapting to the local and national culture. Peace messages may be spreaded through different means; however, education has a direct impact by building peace into the minds of individuals (Harris, 2009). As a matter of fact, peace education is important not only in the aspect of spreading peace messages but also in the process of constructing proper definitions of it. In this regard, the paradigm of peace education is challenging due to also the great variety of sources and practices located in specific historical, social, cultural, economic and political contexts.

At its beginnings, in the 1960s peace was majorly identified with the process of demilitarization and disarmament due to the unprecedented advent of mechanized warfare. Thus the focus was to build values of a world free from arms where nations can collaborate on bases of non-coercive means. Later on in the 70s, the field of peace education was enriched by the ecological demands of humanity to preserve the environment for present and future generations (S.H.Toh, 1997). A third source for peace education has been the North South division that points out the structural violence and thus enhancing the paradigm of development studies. A fourth dimension of peace education has been the field of international or multicultural education, which aimed to improve respect between diverse identity groups and eliminate any kind of discrimination. During the 1990s, multicultural education would be defined as an approach based on democratic values and beliefs that stimulate cultural pluralism in culturally diverse societies. In addition to these, the Vienna World Conference in 1993 developed the concept of peace as a paradigm of peace education in the field of human rights. The human right approach underlines the full respect of fundamental rights, freedoms and dignities by taking also into account the challenge of specific cultural and social conditions (Clark & Nance, 2006). No doubt that the main challenge to peace in the early 21<sup>st</sup> century has been combating terrorism and extremism. Actually, the expansion of peace with diverse criteria in specific time periods has occurred as a reaction to challenges that the West

has mainly faced with. In other words, such a conceptualization of peace does not reflect the needs of other regions such as Asia, Africa or Australia. In this way, eventhough there are some major mainstreams of peace studies, each community/ country or region requires a detailed analysis of its own challenges of peace.

Nevertheless, the need for a culture of peace has been present for centuries and is quite evident in today's world. Peace education starts from the process of instilling knowledge and skills individual needs to create peace within them and then transforms into systems of support to a stable and prospering world. Yet, as discussed above although peace is a universal concept, peace education is more effective when it is adopted according to the country's needs and aspirations and in line with its specific social and cultural contexts (Castro & Galace, 2008). For this purpose, the next part will provide an overview of the peace approaches in Albania and this way will note how the concept of peace has evolved specificlly in this context.

## **1.2 Significance of the Study for the Albanian Case**

Albania is a post communist country in the process of transition caused by the change of regimes. It experienced one of the harshest forms of communism and during the years of communism was targeted as the poorest country in Europe. The transition required radical changes in legislation, politics, society and economic sectors. In different time periods during the 25 years of democratization process, Albania has been characterized by a weak civil society, weak rule of law, illegal possession of weapons, civil unrests, poor economic development, unemployment, poverty, corruption, inequality, high immigration rates and so on. Although, there have been positive developments in some sectors like the process of disarmament, economic growth, human rights etc. there is an urgent need to shift from the position of temporary reforms to sustainable strategies (Baca, 2012).

In line with these problems, the Albanian state and society accept the need to live in peace as the main issue of concern. The preamble of the Albanian constitution clearly highlights the need to live in peace as the prior issue for the nation and recognizes peace among the highest values of humanity. Similarly, other articles of the constitution (Art.2, 47, 121, 151, 169) state the responsibility of state to maintain

peace and national interest (Albanian Parliament, 1998). In addition, several social activists established national and international NGO-s which operates in Albania to address specific needs and build models of development and cooperation for different target groups. Some of the examples are: Albania Institute for International Studies, Peace Corps, Diplomatic Mission Peace & Prosperity, Women's International League for Peace and Freedom, Institute for Democracy and Mediation etc. Albanian Institute for International Studies is a non-governmental, non-profit research and policy institute that focuses on in-depth analysis of issues surrounding Albanian security. Part of its mission is to raise awareness concerning international issues and promote peace through conflict resolution, dialogue, reconciliation and policy making (Albanian Institute for International Studies, 2015). In addition to it, Peace Corps and Diplomatic Mission Peace & Prosperity are international lobbying organizations who work to identify specific needs of the Albanian people and develop programs that meet those needs. In this way, they do also aim to strengthen the democratic image of Albanian state and society by ensuring peace through pillars of democracy (Peace Corps, 2014). Different from these, the Women's International League for Peace and Freedom outlined the specific role of women in this process and involved activities that specifically addressed disarmament, trauma facility and human rights (WILPF Albania, 2014). The examples mentioned above are a few among many others, which confirm the decisiveness to contribute to a culture of peace at the social level. Yet, it is also important to point out that efforts to work for peace have been institutionalized only after the 1990s. In other words, while peace study works in the West are mainly after the First World War, in Albania they started after the 1990s. As such, the titles of peace works in Albania follow a different timeline.

Despite of continuous state and social efforts to establish peace, Albania lacks behind many important areas that are crucial to establish a sustainable peace. According to the 2015 report of Global Peace Index developed by the Institute for Economics and Peace, Albania ranks the 52<sup>nd</sup> out of 162 countries in the world. Global Peace Index has been developed as a measurement of peace at the global and national level by assessing the social, political and economic factors that create and sustain peace. It has been recognized as the world's leading measure of national peacefulness. Global Peace Index Project's most valuable credit is its capability of going beyond a crude measure of peace as simply the absence of war. It defines peace in both negative and

positive peace terms. According to its definition peace is “the absence of violence and the absence of the fear of violence”, which is mainly negative peace and as “the strength of the attitudes, structures and institutions that move a society away from violence and towards peace” that corresponds to positive peace (Institute for Economics and Peace, 2014).

Compared to 2014, Albania has made significant gains by moving from the 65<sup>th</sup> position to the 52<sup>nd</sup> place, however its weakest area remains society & security (2.3/5)<sup>1</sup> when compared to militarization (1.7/5) and domestic & international conflict (1.3/5) (Institute for Economics and Peace, 2015, p.52). Society and Security is a qualitative value that is measured by the level of perceived criminality in the society<sup>2</sup>, political instability<sup>3</sup>, and intensity of organized internal conflict<sup>4</sup>, As such, society & security is an area which is mostly measured by positive peace index indicators which have shown to have a strong correlation between perceptions, attitudes and institutions or structures (Institute for Economics and Peace, 2015). In this regard, the report also reiterates the need for peace education as a necessary tool to manage perceptions and instill and change attitudes among Albanian society which is crucial to improve positive peace.

### **1.3 Motivation of the Study**

The main purpose of this thesis is to make an evaluation of the current status of peace education in Albanian universities especially in a time when peace itself is a contested concept and each society internalizes and implements it according to its own social, political and economic objectives. All peace programs have a common general objective that is to lower or even eliminate conflicts related to injustice, inequality and prejudice, abuses of human rights, environmental destruction and war

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<sup>1</sup> All scores for each indicator are normalised on a scale of 1-5, whereby 1 peaceful and 5 very aggressive

<sup>2</sup> More specifically, ‘Level of Perceived Criminality in the Society’ is measured on a scale from 1-5, whereby 1 means very low: that the majority of other citizens can be trusted and 5 means very high: Very high levels of distrust in other citizens; people are extremely cautious in their dealings with others

<sup>3</sup> 1 = very low instability; 5= very high instability

<sup>4</sup> 1 = No conflict. 5 = Severe crisis: Civil war; violent force is used with a certain continuity in an organised and systematic way throughout the country

in order to establish a sustainable world of peace, tolerance and equality (Bar-Tal, 2002). Nevertheless, various states around the world have designed educational systems especially throughout the twentieth century according to their ideologies, national programs, cultures and challenges they face. For example, peace education program in Australia focuses on promoting cultural diversity against ethnocentrism and cultural chauvinism. In Ireland, peace education is about education for mutual understanding. In Israel, it is about bringing Arabs and Jews together to share their different views of a common history (Zasloff, Shapiro, & Coyne, 2009). In India, it is about Gandian studies (Tint & Prasad, 2007). In African states like Burundi, Uganda, Rwanda, Nigeria etc peace education studies the sources of poverty and how to improve the standards of living (Dovey, 1996). Additionally, while in Japan it emphasizes issues of nuclear disarmament and militarism (Wada, 1993), peace program in United States deal with prejudice, violence and environmental issues (Harris, 2004). In other words, while the main objectives of peace education are common, they may have unique societal and pedagogical implications that are defined by the society in question.

According to the conducted literature review, peace education is condition dependent, based on societal agreement and serves as societal platform. Thus, this study aims to identify the particular conditions that produce the specific needs, goals and concerns of the focus group that have to be reflected in a particular peace education program.

Different societies have different definitions of the nature and scope of peace education and they differ with regard to their commitment to peace education, thus there has to be an assessment of needs, goals and concerns according to societal conditions and then set objectives, propose curricula and activities accordingly.

Secondly, peace education is based on societal agreement. This means that the success of a peace education program highly depends upon the legitimization of it by the society. This condition requires the adaptation of a peace education program to the constraints of a particular society. Furthermore, peace education serves as societal platform. This refers to the fact that peace education do not only relate students in the schools but has to spread its messages through social institutions and other channels of communications in order to make it part of a general effort to change society and to create a peace culture.

One of the most interesting results of peace education theory is that peace education should be seen not only as a separate subject or project but should be incorporated into the objectives and curricula of other subjects and be part of their instruction. Many scholar publications in the field of peace education support the view that teaching social sciences and arts through a peace education orientation and by carrying out peace education objects is considered to be the most appropriate way of implementing peace education (Merryfield & Remy, 1995). Betty Reardon (2000) states that peace education suffers mostly from its marginalization and a lack of organizational structure in schools and other professional associations. In addition, Synott (2005) debates stronger on the need of addressing peace education in relationship to other disciplines of science and social sciences. In line with this discussion, Ian Harris (2004) advocates in the importance of looking peace education as a double process: One process of peace education is in the political discourse that includes the pedagogical disources and the other process relates the pedagogical discourse that in a way reflects the political-cultural discourse. An interesting argument is that the current peace education research itself is made by scholars or practitioners from a variety of fields.

As such, peace education has to be open minded, in other words open to alternative views, to be able to voice criticism and welcome creative original ideas. Thus it challenges the traditional educational methods and proposes tools for coping with real-life issues. Most importantly, peace education has to be based not only on its general literature but also; it has to involve specific issues that arise in a society.

Inspired by the above mentioned theoretical statements, this thesis aims to assist related state and non-state agencies (e.g. the Ministry of Education, Universities and other institutions of education) in setting clear objectives for peace education, preparing curricula, framing contents of textbooks and other instructional materials, organizing political climate in educational institutions, promoting and triggering students participation in this learning that fits to each country's specific historical, political, economic and social contexts. It targets students of social science programs from both public and private universities and starts by measuring through survey questions their perceptions on peace and peace education. The survey approach serves to fulfill the first condition of peace education that is societal agreement. A successful proposal on peace education curriculum should be derived from the needs and

interests of the focus group. As such, social science students in Albanian Universities reply to questions of how they perceive peace, whether they would like to be involved in peace projects, what knowledge they lack, is Albania and the world in peace, and what methods should lecturers use to teach peace concepts etc. In addition to that, the thesis looks at the current situation of curriculum programs of social science departments in Albania in order to reveal the percentage that topics of the syllabuses taught to the students, have peace content. The final goal is to be look at if there is a correlation between students' perception of peace (peace knowledge) and peace education theme covered in their respective department curricula. The findings will enable us to make some recommendations on how to make social science curricula more peace oriented based also on the perception and views of students that are going to internalize and implement this knowledge. The rationale behind choosing university students as a focus group of this research is in line with the third condition of peace education literature, which is the societal platform. As the literature on peace education suggests, successful peace education programs are those that can spread their messages through social institutions and other forms of communication in order to create a peace culture. Instilling a peace approach at the university level, help students gain knowledge on peace and combine professional skills with peaceful attitude at their spheres of action and beyond.

#### **1.4 Research Model and Methodology**

This thesis chooses to explain peace perceptions and peace education in Albania through a quantitative methodology. As the literature suggests quantitative research is good when we provide information from a large number of units and when we try to test theories or assumptions (Muijs, 2004). This thesis is built on three main research questions and as such developed four main basic assumptions. It is designed on the research problem that identifies perceptions of peace and peace education and focused on three main aspects of the research problem that are shown below in the form of three research questions. Each of the research questions is answered in the form of basic assumptions, as the scholar Kocani (2013) would name them. The basic assumptions reveal the ratio between the concepts of peace and war (Assumptions 1 &2), the ratio of Albanian university curricula that have a peace orientation



(Assumption 3) and the ration of a possible statistical correlation between peace perception and its coverage in social studies curricula (Assumption 4)

**1. First research question: How do Albanian students of Social Studies' departments perceive peace and peace education?**

*Answer as Basic Assumption 1: Albanian students of Social Studies departments perceive peace mainly as the absence of war.*

*Answer as Basic Assumption 2: Albanian students of Social Studies departments perceive peace education as learning about ways of how to stop wars.*

**2. Second research question: How much are social studies' curricula in Albania peace- oriented?**

*Answer as Basic Assumption 3: The majority of Social Studies' Curricula in Albanian universities do not have a peace education approach.*

**3. Third research question: Is there a correlation between students' perceptions of peace concepts and coverage of peace concepts in social studies' curricula.**

*Answer as Basic Assumption 4: There is a correlation between students' perceptions of peace concepts and coverage of peace concepts in social studies' curricula.*

In order to be able to consider the findings as significant, it is important that they first pass successfully tests of significance conducted through social science statistical methods. Since direct empirical tests can be used for predictions (If... then...), it is necessary to test them through indirect implications derived by these predictions (Popper, 1982). The significance tests measure the results of these implications that are of the conditional inference type. The thesis will use the crosstabulation method and mesasure significance through Chi-S square, Phi and Cramer's methods.

### **Implications Derived from Assumption 1:**

**- Implication 1.1:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables peace and war.*

**- Implication 1.2:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a negative significant statistical association between the variables peace thinking and war thinking. (Q.1 + Q.2)*

**- Implication 1.3:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables “In your opinion is there currently peace in the world?” and “If yes, why?” (Q.4 + Q.5)*

**- Implication 1.4:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables “In your opinion is there currently peace in the world?” and “If no, why?” (Q.4 + Q.6)*

**- Implication 1.5:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables “In your opinion is there currently peace in Albania?” and “If yes, why?” (Q.7 + Q.8)*

**- Implication 1.6:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables “In your opinion is there currently peace in Albania?” and “If no, why?” (Q.7 + Q.9)*

### **Implications Derived from Assumption 2:**

**- Implication 2.1:** *If Albanian students of Social Studies departments perceive peace education as learning about ways of how to stop wars, then it is possible to notice a significant statistical correlation between the variables peace education and the method of teaching peace (Q.19 + Q.20).*

### **Implications Derived from Assumption 3:**

**- Implication 3.1:** *If the majority of Social Studies' Curricula in Albanian universities do not have a peace education approach, then it is possible to notice non-an significant statistical association between the variables peace education approach and the scale of its presence into content of Social Studies' Curricula in Albanian universities.*

#### **Implications Derived from Assumption 4:**

**- Implication 4.1:** *If the majority of Social Studies' Curricula in Albanian universities do not have a peace education approach, then it is possible to notice a non-significant statistical association between the variables peace education approach and the content of Social Studies' Curricula in Albanian universities.*

Data for each research question together with its assumptions is discussed in a separate chapter. The third chapter discusses students' perceptions on peace and peace education. They are measured through a 20 questions survey named as "University Students' Perceptions on Peace and Peace Education". Many scholars have defined survey research as probably the most popular research design in quantitative research in the social sciences (Kelley, Clark, Brown, & Sitzia, 2003). The questions have been administered face to face in a classroom environment. The survey has used structured and semi structured questions and a variety of question types. 4 out of 20 survey questions are used in the form of rating scale by utilizing the Likert Response Scale. 9 out of 20 questions are designed in the format of contingency model and utilizes the Guttman Scaling. Guttman Scaling is also employed in four other questions that are not filtered questions. The survey was translated in Albanian which is the language of instruction in most of the universities that the students study. In this way, it tries to avoid any ambiguity or misinterpretation concepts in a foreign language. The full survey questions in English and Albanian are given at the end of the thesis in the format of appendixes. The survey questions have been finalized after the pilot test. As the literature suggest, piloting the research instrument is the single most effective strategy to minimize problems. The survey has been tested in two ways: First, it has been read and discussed by a group of colleagues and second, it has received feedback from a group of students from public and private universities.

The population for this part of the study is all students of social science discipline in public and private universities in Albania. Sampling of the population has been done according to the cluster sampling method. Anova and Mancova tests are used in order to note if there is a statistically significant difference in sense of peace perceptions among students based on gender, institution and discipline of study. Validity of the survey is ensured through the pilot test and the content criteria. The instrument is content valid as the concepts that are measured are defined accordance to the theoretical work derived from the literature review. Lastly, reliability is guaranteed by using the repeated measurement where the same concepts of peace and peace education are measured several times in different research questions.

The fourth chapter discusses results for the 2<sup>nd</sup> research question and thus tests the second hypothesis. This part of the study looks at the percentage of curriculum topics in Albanian social studies that have a peace orientation. The validity of this research is ensured through the content criteria. Criteria of peace education have been derived from the literature review and 18 main peace education themes have been used and coded with numbers from 1-18. Sampling has been utilized in choosing the departments of social studies especially through the clusters of public/ private and geographic distributions. Each syllabus has been studied and coded one by one and syllabuses that are not expected to have a peace orientation have been excluded from the data.

The fifth chapter discusses results for the 3<sup>rd</sup> research question and testifies the third hypothesis. It aims to explain the relationship between two sets of variables: the students' perceptions on peace concepts and involvement of the same peace concepts in social studies curricula. The results are shown in the form of scatter plot graphs. Since, the study works with two continuous variables, it use Pearson's  $r$  correlation coefficient. The interpretations of graphs are done according to the direction of the relationship and the strength of the relationship. A positive sign means a positive direction and a negative sign indicates a negative direction. The strength of the relationship is measured through the range of numbers (0-1). Near to 1, the stronger the relationship. The statistical significance of the relationship is measured through the statistical test named as the *F- test*. The *F- test* is calculated with the *p- value*, which informs us whether the relationship is significant, or not. The significance level is taken at 0.1 (Lacey, 2014).

To conclude, the last chapter makes recommendations based on the results, shows limitations of the thesis and describes implications for policy makers and further academic studies.

## CHAPTER 2: Peace Theory: Basic Concepts and Literature Review

### 2.1 Contested Concepts of Peace

Defining peace has been quite problematic for scholars not only in terms of its goals but as well as a concept. The term “peace” is often related with lack of war, violence or conflict. Yet, there exists a common scholar agreement that peace should not be defined narrowly and imply passivity like the absence of war or conflict (Howard, 1971). In addition to that, peace has different meanings within different cultures as well as different connotations. The first difference starts from the distinction of inner and outer peace. Inner peace relates the state of being, thinking and interacting with others, a state of harmony and empathy, while outer peace applies to politics, culture, international relations, environment etc (Groff, 2002). Other differences arise from the scope of the issue at stake. For instance, while sociological peace means studying cultural norms that condemn violence and delegitimize it (Brewer, 2010), intercultural peace refers to multicultural communication and interfaith dialogue (Doron, 2002). In addition to those, while peace in a civic society context refers to chances of full employment, affordable housing, access to health care, quality education and rule of law, psychological peace is concerned with awareness of positive interpersonal communication skills that is used to resolve differences arising from interpersonal conflicts (Coleman & Deutsch, 2012). Lastly, environmentalists understand by peace the ability to insert sustainable practices that could survive even a thousand years (Wenden, 2012).

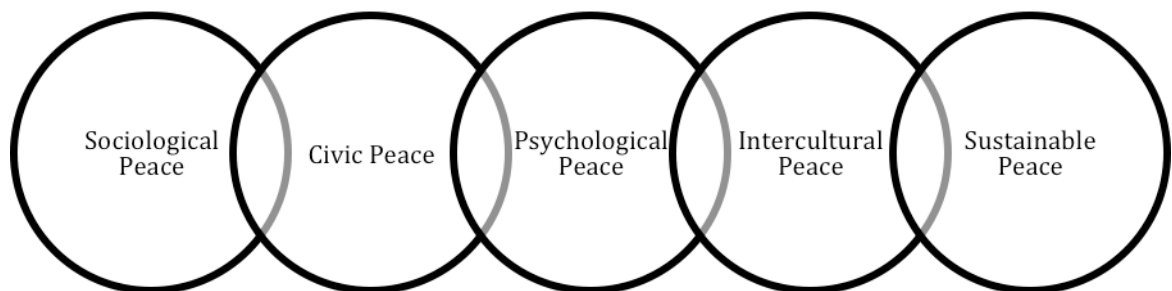
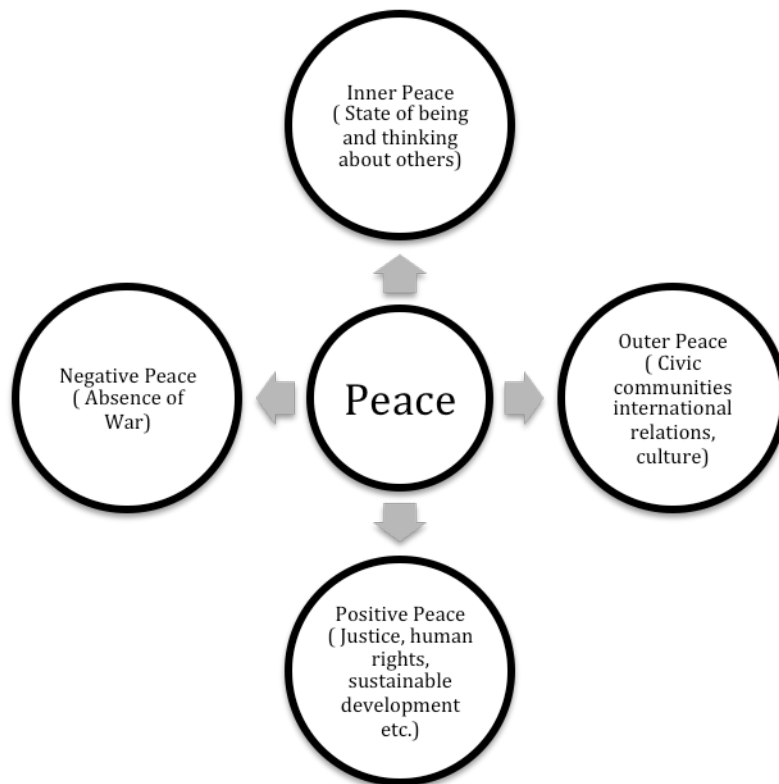
Nevertheless, the most popular distinction of peace comes from the prominent peace researcher, Johan Galtung in his book *Theories of Peace, A Synthetic Approach to Peace Thinking*, who identifies the difference between negative peace and positive peace. Different from the previously mentioned scholars, Galtung did not base this typology of peace on the scope of action rather; it conceived peace as a synonym of stability and equilibrium. This kind of equilibrium may and should exist at the internal state of a human being as well as between human groups. Positive peace has to do about integration and cooperation. On the other hand, what we notice as the

absence of organized violence between human beings, groups, nations, classes, identity groups is simple the existence of a negative peace. In short, he defined negative peace as “the absence of violence and absence of war” and positive peace as “the integration of human society” (Galtung, 1967, p.12).

In 1978, Kenneth Boulding, the father of American peace research, refuses Galtung’s typology and uses the term ‘stable peace’ to refer to peace. He claims that peace can never be the absence of war as they are not two antagonistic concepts but complex phases of an ongoing system, each with its own specific characteristics. As such, by stable peace he means any kind of situation in which the probability of going to war is so small or even inexistent in the minds of people involved. War is not seen merely as an affair among nations but at all levels of social groups (Kenneth, 1978).

Ian Harris, a contemporary prominent scholar of peace education, in one of his most original articles titled *Peace Education Theory* refers to peace as a concept that reflects the cultural context from which it emerges and in which it is used. He also adds that peace can even depend on the type of problem, level of analysis, and the process it is used. The different forms of violence that appeared at the beginning of the twenty first century led to different meanings of peace within different cultures and different contexts (Harris, 2004).

Figure 2.1 Different Conceptualizations of Peace





To conclude, it is quite clear that problems of peace are located at both micro and macro dimensions. It is centered on the human being, yet human being is an actor along sub-national, national and trans-national actors. In other words, peace problems can be rarely isolated, but mostly fully integrated within all these structures. Therefore, relevant actors of peace can be individuals, governments, organizations, non-governmental agencies and international organizations, social groups and institutions.

To sum up, the above mentioned scholar literature on peace studies clearly rejects the absence of war as a state of achieved peace. Peace is generally referred to as a state of stability, integration, cooperation and development dependent upon the cultural interpretations of the context in which it is used. Among various definitions of peace, the thesis uses the most popular distinction of peace that comes from one of the most prominent scholars of peace studies, **Johan Galtung defines negative peace as “the absence of violence, absence of war” and positive peace as “the integration of human society”** (Galtung, 1967, p.12).

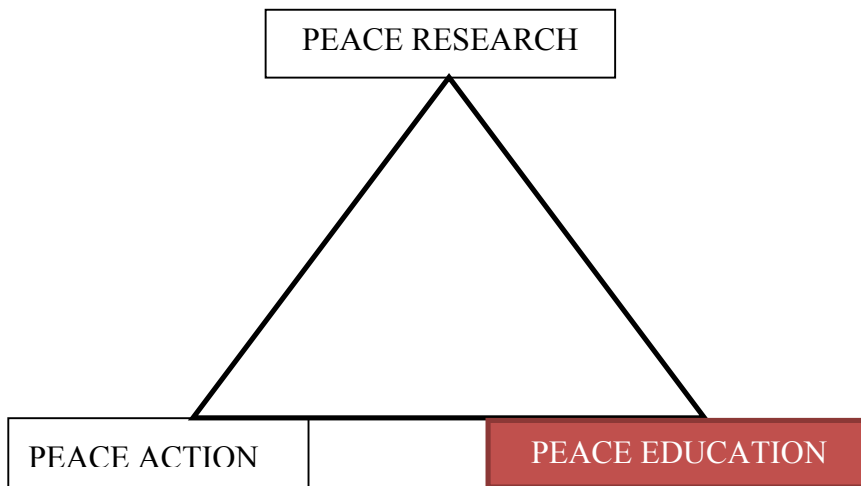
The rationale behind choosing this definition is not only because of its popularity among early and contemporary peace research, but also because of its broad nature. The most interesting part of the ‘positive peace’ definition is that it has a preventive nature which means that peace research shouldn’t deal with the process of reducing violence but also explore conditions that prevent it. Preventive conditions require an understanding of individual, group, and societal, state and world development (Brewal, 2003). Our case study fits the best to this approach as Albania is not threatened by direct violence or war but it lacks a lot in the process of structural integration.

Within this diverse understanding of peace, the next part will discuss the different approaches to peace studies and in particular the theoretical foundations of peace education.

## **2.2 Approaches to Peace Studies: A Focus on Peace Education**

Peace is a value that is acquired intellectually and emotionally. Knowledge of peace can be imparted through rational thoughts and affective components. Primarily, education teaches facts, however the experience of war and conflicts have made it clear that is about education as much as it is about emotions. Thus, peace studies are a broad field including interdisciplinary approaches, research and dialogue on the causes and effects of violence, conflict war and the path toward transforming conditions for a just and sustainable peace. Peace studies raises critical questions about personal, interpersonal, local, national and global problems or crises of a variety of fields such as ethnic conflicts, gender based violence, lack of democracy, population growth, climate change, scarcity of natural resources, poverty, exploitation, major world wars and so on. Peace studies literature is found on the belief that peace implementation can be achieved with the understanding of problems and structures that facilitates conflict and peace action. Peace action requires conscious awareness on paradigms, systems and structures that promote violence, aggressive behavior, wars etc. and internalization of peace values necessary for individual behavior and responsibility. As shown in the figure below, peace studies is based on three dimensions: Peace Research, Peace Action and Peace Education (Reardon, 1992). They cannot serve separately; however Peace Education plays an important role as it can act as a bridge between peace research that focuses on developing scientific perceptions of peace and peace action, which aims to build transformative practices, and methods that can influence paradigms by which people operate. Peace Education can help individual raise conscious on peace concepts and teach methods of how to transform peace from knowledge into action

**Figure 2.2 Dimensions of Peace Studies**



The definition of peace education is viewed within the conceptual parameters and domains of peace itself. Gavriel Solomon and Edward Cairns describe peace education in their book ‘Handbook on Peace Education’ (2010) in the same way with the field of medicine (Salomon & Cairns, 2010). They see peace education as an applied subject and place it in the center of any education. Peace education should be based on a solid integration of theoretical foundations and practical applications, which in other words is a strong combination of peace research and peace action. In addition to that, peace education has to incorporate both the rational and emotional dimensions in this global learning process. Thus, peace as knowledge cannot help much unless it is internalized as a value. In this global process of interdependence and interconnectedness, peace education involves a wide range of topics from human rights to international wars; from poverty to sustainable development; from dialogue studies to environmental protection and so on. The next part of this literature review presents the philosophical development of peace education from a historical perspective.

### **2.3 Historical Philosophy of Peace Education**

The earliest traces of peace education are found in the work of the seventeenth century peace educator Comenius who declared, “the road to peace was through universally shared knowledge”. That assumed that it’s only through understanding of

others and shared values that we can overcome hostilities that lead to conflict. Therefore the first period of peace education emphasized topics of tolerance and peaceful behavior (Comenius, 1969, p.12). Comenius is well known of his countless publications in German, Czech, English and other languages. His only German-language bibliography counts over 2400 titles found until 1999. In his works, Comenius developed peace education as a fundamental principle in all teachings and information processes and demanded education for all regardless of gender, social status or material wealth and a good school climate. His famous quote “We are all citizens of one world...” supports its aim to achieve worldwide unity for of all people. War was at the focus of the peace movements since the 19<sup>th</sup> century especially after the Napoleonic wars. The first peace organizations were formed in European nations and made of teachers, students and university professors who aimed to educate the public on the dangers of war. In the twentieth century, peace education efforts spread around Europeans and Americans and become more institutionalized. International peace congresses were organized, the first Nobel Peace Prize (1906) was awarded and public events were held to influence elites pursue more peaceful policies (Stomfay, 1993). Among the first tasks of peace education in the United States was to introduce broadly to the American public new international institutions that would produce alternatives to war. In 1908, a School Peace League in the USA was established to promote through their programs the interest of international justice and brotherhood (Hayden, Levy, & Jeff, 2007).

The horrors of World War I and World War II created an interest in the concept of ‘world citizenship’. Read (2012) argued for an alliance of art and peace education so that humans could use their creative capacities to escape destructive violence. Social studies started to include international relations so that their students could know the negative impacts of war and believe not to wage war against foreigners. The focus was to teach about other cultures and thus develop an outlook of tolerance rather than indoctrinate the youth with nationalism feelings at the expense of the truth. In this approach, school was seen as the best mean to promote social progress by educating students for peace and peaceful conflict resolution (Read, 2012).

Actually, scholars like Ian Harris and Charles F. Howlett refer to the grassroots movement of US citizens against US wartime engagements as the origins of peace education in America. Before its consolidation as an academic discipline, peace

education meant the rejection of all forms of interpersonal, social, institutional and political violence. Thus it was a unification of the peace movements by all citizens, students and educators that had been actively involved in the struggles for civil rights, gender equality and political transparency in the beginning of 1960s (Lum, 2013).

The Vietnam conflict in the 1960s and the surrounding events around 1970s-1980s altered the focus of peace education from world citizenship to imperialism and nuclear disarmament. The aim was to show and thus warn people against the dangers of violence, regardless of whether it is used between nations, for colonial purposes, or in the form of nuclear arms (Reardon, 1999). After the 1980s, the focus shifted to the challenge of globalization and the question of how nation states construct security for their citizens (Diaz, Massialas, & Xanthopoulos, 1999). It is for certain that globalization did not only change national security perception but invested in a new concept called as 'global citizen'. Peace education defines the global citizen as one concerned with the welfare of his/ her own state, region and globe, interested in social and economic justice (Rapoport, 2015).

From the 1990s onwards, peace education shifted its focus from an interstate to intra state conflicts and dealt with issues of ethnicity, identity, minority right that required a human right perspective. As a matter of fact, interest in human rights started since the establishment of the International Criminal Court that would address citizens directly and keep them responsible for their actions as human beings not as representatives of states. Peace Education of this type was guided by documents like Universal Declaration of Human Rights (December 1948) and derived by the concepts of natural law and treaties that supersede governmental laws. Philosophically, it actually resembles to the liberal notion of Immanuel Kant who supports the construction of legal systems based on courts trials and jails that checks and balances acts of the government. Otherwise, this is known as 'peace through justice' and rests on the idea that human beings have the capacity to make laws that treat them fairly. Basically, at the center of human rights education is the idea of honoring human dignity (Kelly, 2002).

The latest development phase of peace education raised some theoretical issues about some general philosophical premises that are collectively shared in peace research. Bekerman (2007) and Zembylas (2008, 2009) posit the need to engage in constant dialogue that explains fundamental ideas, rationale, understandings and implications

embedded in peace scholarship. In other words, they put forward the idea of moving out of this deep positivist tradition and engaging in a culture analysis and critical peace education approach (Trifonas & Wright, 2013).

When it comes to institutionalized practices of the field of Peace Education, the Global Campaign for Peace Education's activities that initiated at the Hague Civil Society Conference in 1999, signaled the consolidation of the field of peace education at an international level. According to Wintersteiner (2005) that was the first broadly represented international conference and peace movement that placed peace education in the center of peace studies. The main goal of the Global Campaign for Peace Education was to create a global network of peace educators that would work in finding ways to integrate peace education into formal schooling research, curriculum development, teaching education in-service programs and workshops. Before that, the National Peace Academy in the US had already started its work on the peace education framework put forth by Betty Reardon at Teachers College in 1988. Jenkins (2007) described this as an attempt to transform the current and expected twenty first century crises. National Peace Academy offered for the first time an institutionalized structure of peace education by offering curricula that could transform human consciousness in all aspects of peace learning. It prepared academic, research and training programs that covered courses which educate for peace across the curricula, professional fields, beyond national boundaries and applicable to present and future global challenges (National Peace Academy, 2010).

In addition to those, peace education efforts developed in the Asia-Pacific region and East Asian countries in a quite similar way through the works of UNESCO Asia-Pacific Center of Education for International Understanding (APCEIU) and the University for Peace (Costa Rica). They made a qualitative assessment of teacher education programs and found out how intertwined the development of personal changes in beliefs and behaviors in those who take peace education (Reardon & Cabezudo, 2002; Schugurensky, 2003) These efforts received considerable support from the United Nations which in 1975 published its statement of Purposes for Worldwide Education Policy that argued:

an international dimension at all levels of education: understanding and respect for all peoples, their cultures, values, and ways of life; furthermore awareness of the interdependence between peoples and nations' abilities to communicate across cultures; and

last, but not least to enable the individual to acquire a critical understanding of problems at the national and international level (Deutsch UNESCO- Commission, 1975, p.8).

Overall, the field of Peace Education has been influenced by mainly four approaches: World Order Inquiry, Transnational Cooperation, National Networking and Feminist studies (Reardon, 1988).

### *2.3.1 World Order Studies*

This approach was institutionalized mainly by the Institute for World Order which began conducting peace research and education in 1963. World Order Education emphasized firstly global perspectives, interdisciplinary analyses and futuristic thinking. Mainly, it pointed out that at the core of it is the improvement of life as a whole, in other words the perception that all threats to the human survival can be resolved within human capability. Thus, at the beginning of the twenty first century, it aimed to teach students the negative and positive sides of globalization. Globalization was seen in three dimensions: economic, public order and popular. Economic dimension involved the role of transnational corporations and the way it stimulated the formation of a consumer- dominated global middle class. The public order dimension focused on a common agreement of governments to work together on common issues such as health and environmental problems. Lastly, the popular dimension has to do with campaigns of grassroots organizations such as Amnesty International or Greenpeace to forward elites' messages of peace. The main question of peace educators at the time was that in a time in which globalization cannot be reversed, how can governments cooperate to benefit from it the most (Weston, 1981).

The first project carried out by the institution in 1970s meant to offer a global perspective to different issues by viewing problems from the view of the entire planet and the whole humanity. A summary of the project is given in the figure below.

**Table 2.1 Approaches to the Study of International Affairs**

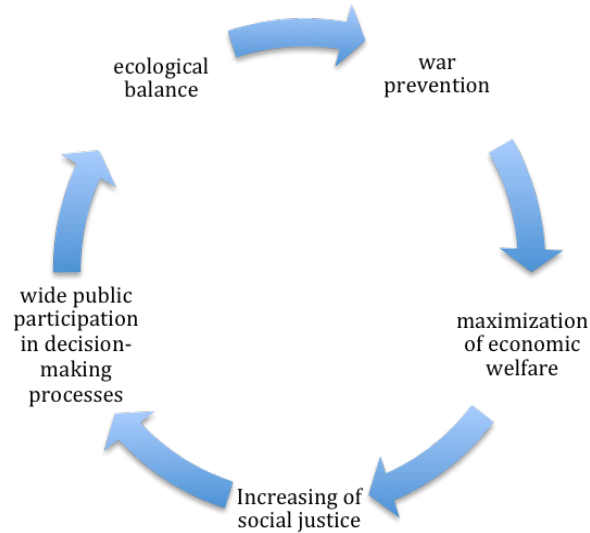
	<b>Traditional Approaches</b>	<b>World Order Approaches</b>
<b>Analysis</b>	Value free	Value – oriented; value clarification
<b>Ultimate Analytical Goal</b>	Description	Prescription
<b>Time Dimension</b>	Past and Present	Past, present and especially future
<b>Problem Perception</b>	Each problem is a separate issue	All problems have interrelated issues
<b>Focus</b>	Nation-states and governmental elites	From individual actors to supranational institutions
<b>Policy Goals</b>	National Interests	Global Interests
<b>Power</b>	Military and Economic	Not coercive
<b>Large-scale Violence</b>	A mean of achieving the ends	Unacceptable
<b>Human survival</b>	Assumed	Deemed problematical

Curriculum Development Unit of this project announced five main topics to be part of peace education listed as: (1) war prevention, (2) maximization of economic welfare, (3) Increasing of social justice, (4) wide public participation in decision-making processes, (5) ecological balance. In addition to that it developed methodological approaches that could best teach these themes. The methodological approach was mainly based on (a) inquiry and (b) active learning. The implementation of this methodology would be possible if the following steps would be followed (i) diagnosis; analysis of the problem and a summary of the current information, (ii) prognosis; projection of these problems to other ones in a period of twenty to thirty

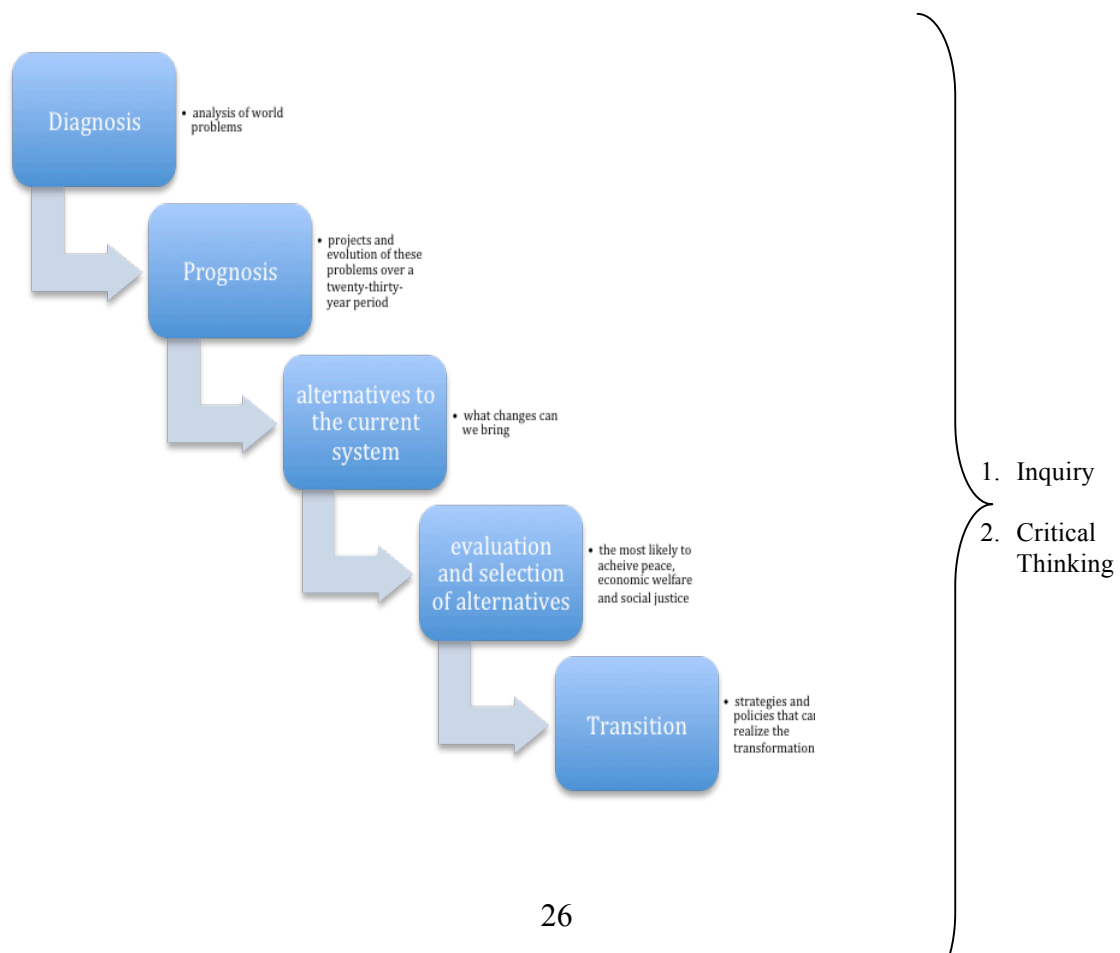


year period, (iii) offering several alternatives to resolve the problems, (iv) evaluation and selection of the alternatives and (v) transition; designing the policies need to make the transformation. The below given figure visualizes the world order studies approach in the following way (Reardon & Snauwaert, 2015).

**Figure 2.3 Topics of Peace Education according to World Studies Approach**



**Figure 2.4 Research Methodology of Peace Education according to World Studies Approach**



### 2.3.2 Transnational Cooperation

The first active transnational network on the field of peace research belonging to the International Peace Association Research (IPAR) was named as Peace Education Commission in 1972. Until that time, most members of the commission had analyzed the causes of war as related to arms races and international conflicts. Later on, the parameters of peace research and consequently peace education broadened to topics of underdevelopment, militarism, poverty, violence that are now part of most of the peace education curricula. In this regard, peace education developed into the form of *development education* and *human rights education* around the 1960s in Europe.

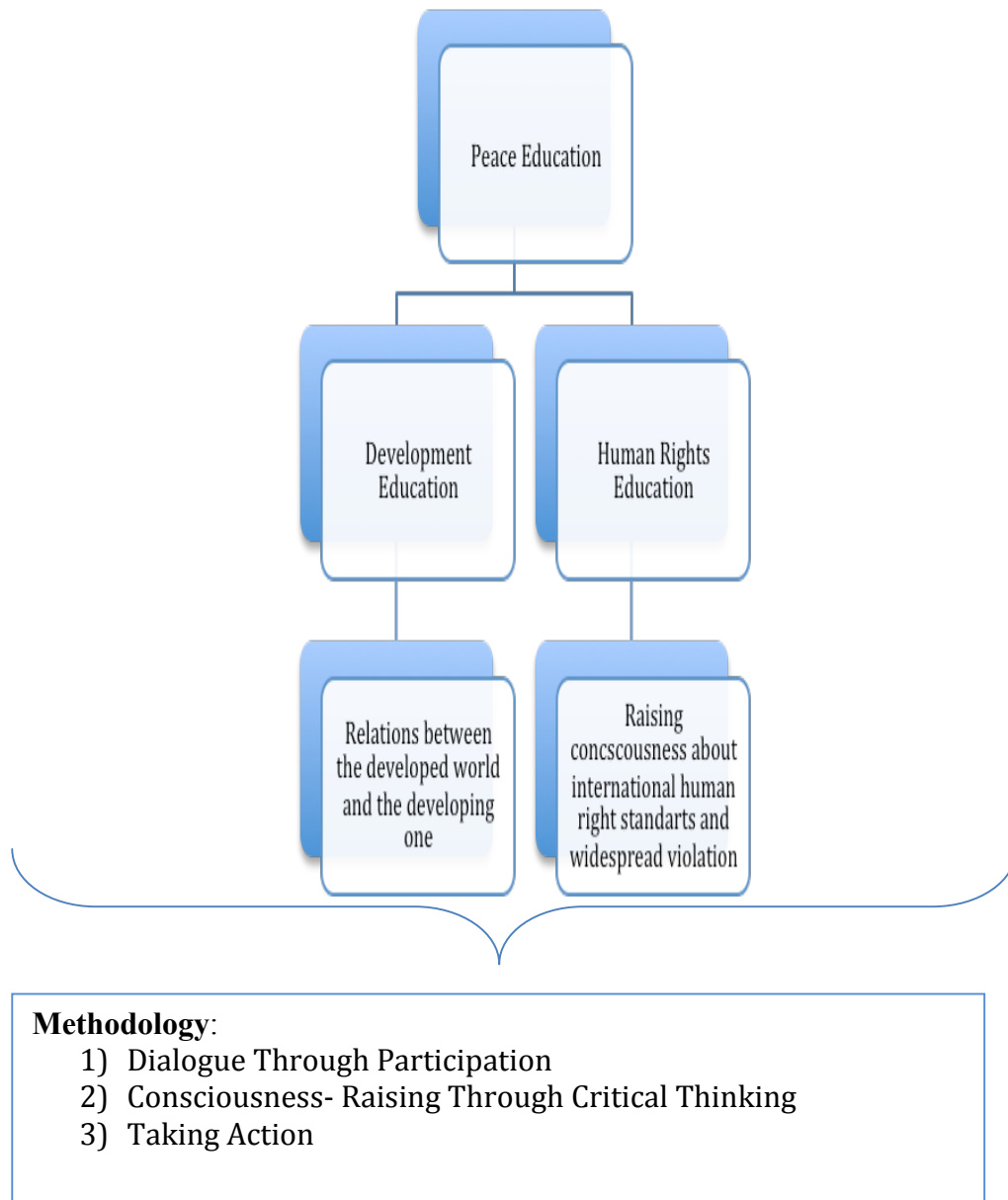
Development education focused primarily on the relations between the developed nations and developing ones whereas human rights education focused on the widespread violation of human rights.

Development education was initiated by the Norwegian scholar Johan Galtung who was the first to contribute to the idea of structural violence and to analyze how it stimulated the inequitable denial of resources (Galtung, 1990). Following the same line, the Brazilian educator, Paulo Freire (1970) stated that humans need to overcome oppressive conditions through the process of consciousness-raising, in order to reach full freedom. He described this process as education to learn about various forms of structural violence, developing and implementing non-violent alternatives and constructing social institutions that reduce violence. They stimulate a bottom-up development strategy that promotes the poor people's involvement in planning, implementing and controlling development schemes (Toh & Floresca-Cawagas, 1996). This vision of peace is not imposed by corporate elites but mobilize people to struggle themselves against injustice.

On the other side, Human Rights studies rest upon the idea of multicultural understanding that reduces stereotypes and hostilities between groups (Reardon, 1997). It opposes the tendency to label others as enemies and differences like "we" and "them" and tends to replace it by bringing members of conflicting groups together in a dialogue that searches for understandings of common heritage (Feuerverger, 2001). Peace educators can teach about struggles in different parts of the world like

China, Myanmar, Rwanda, and Bosnia etc. and get students to focus on the rights of minority groups within their own school communities. Human right approach does not involve only a change of individual and group behavior but also the examination of structural factors that lead to inequality and more violation of human rights.

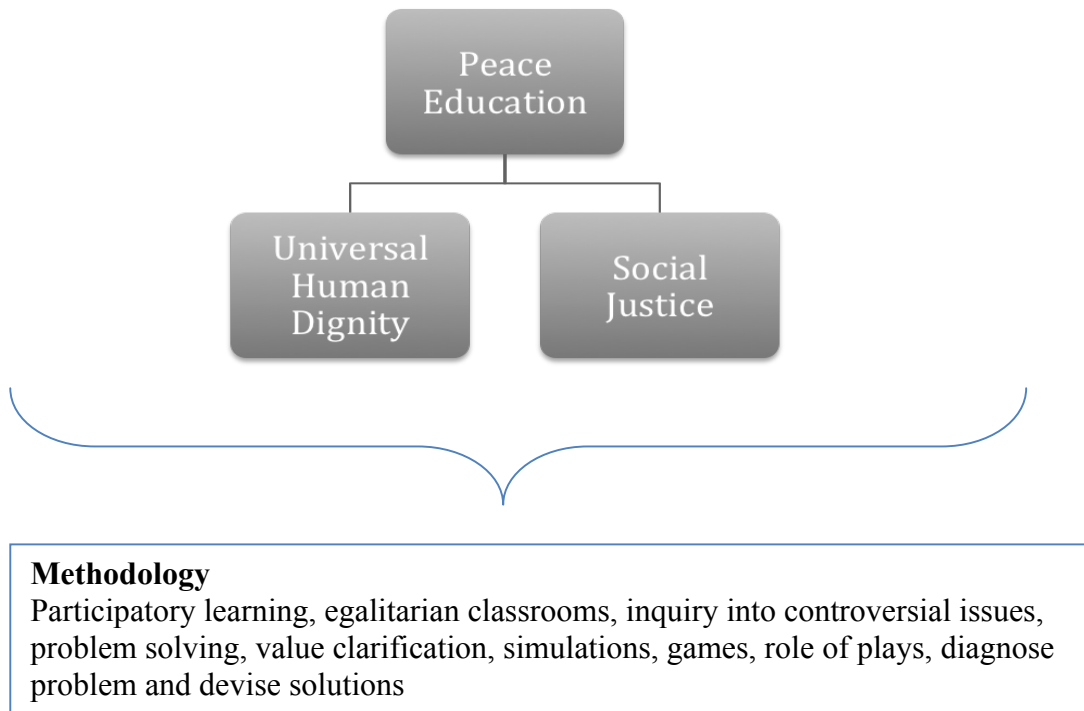
**Figure 2.5 Peace Education Topics and Research Methodology according to Transnational Cooperation Approach**



This approach advocates mostly methods of (1) dialogue and (2) Consciousness-raising (Freire, 1973). This methodology would be achieved through participatory approaches to learning and critical thinking to traditional education.

### 2.3.3 National Networking

**Figure 2.6 Peace Education Topics and Research Methodology according to National Networking Approach**



The consortium on Peace Research Education and Development established in North America attracted many other peace scholars interested in peace education. Peace Education Network, founded in the late 1960s introduced the concept of nonviolent conflict resolution and developed it in the center of American peace education. They focused on issues of universal human dignity and social justice through the methodology of participatory learning, egalitarian classrooms, inquiry and problem solving contrary to didactic methods. Some of the methodological innovations included open inquiry into controversial issues; values clarification; simulations, role-plays, games, student participation in selecting the course content and evaluation of learning. The ultimate goal of this network is to develop a new global consciousness and the sense of human solidarity as the two main pillars of peace in the world (Reardon, 1983).

#### *2.3.4 Feminist Studies*

The feminist approach contributed highly in the transformation of peace education from the male dominated emphasis on technical aspects of arms race into more human and personal consequences of violence. Elise Boulding, differently called as the 'matriarch' of the twenties century peace research field, showed in her research project, about the impact of Women' Strike for Peace in the 1960s, that women were mainly concerned about the social issues when compared to man. Another study conducted by the Women's International League for Peace and Freedom found a direct relationship between poverty, children, racism, and ecological destruction with physical, psychological and structural violence. This approach mainly contributed to inner peace, aspects of peace related to intra- personal and the state of harmonious relationships. In addition to those, women peace scholars like Betty Reardon, Nell Noddings, Sara Ruddick etc. gave importance to the nurturing and caretaking characteristics of women as carriers of cultural values. This view contributed to the relational aspect of peace, which has to do with harmonious, inter personal and inter global connections (Morrison, 2008). All of these views actually made up the first phase of gender based peace education (1974-1982), otherwise called as the awareness phase.

The second phase of gender based studies (1983-1994) focused on deeper and complex analysis which tried to understand the process of gender oppression affected by the existing institutions of war. The third and final phase of gender based peace studies (1995- 2016) cover the contemporary research as well. This approach covering this phase argues not only for the inclusion of gender in peace education, but the utmost importance to confront and change the patriarch system which generated major forms of global oppression like racism and colonialism (Reardon & Snauwaert, 2015).

To conclude, the relationship of gender with peace studies started as a contribution to inner peace and relational aspect of peace but through years it developed into structural peace and deep analysis and arguments of how to confront all type of structural violence.

### 2.3.5 Education for Negative Peace

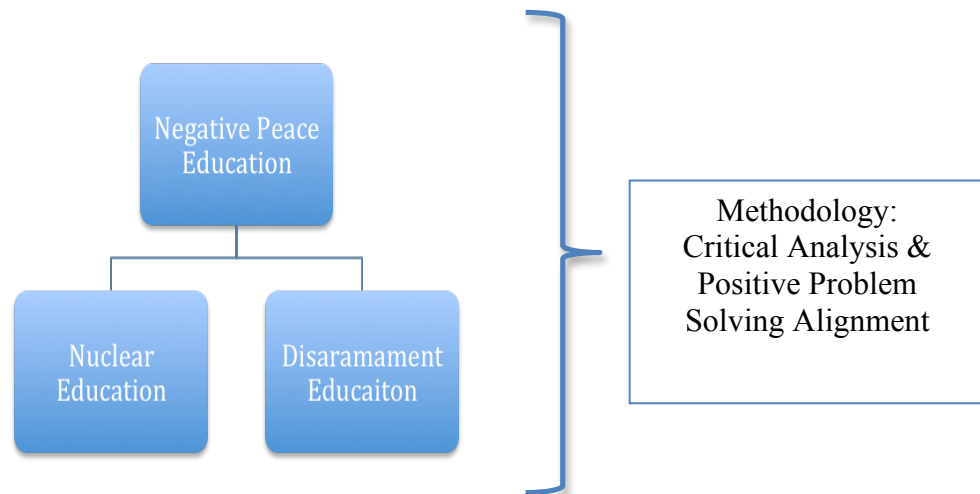
The idea of negative peace education arises from the fact that we are more aware of what is not peace rather than what constitutes peace. Most common peace education teaching has focused on reducing war, arms races and international conflict. Education for negative peace is nearer to the concept of nonviolent conflict resolution that mostly involves notions of nonintervention and rejection of military means. The conceptual bases of education in this realm cover the development of particular skills in the struggle for peace. The most crucial skill is the practice of citizenship in a conflictual nuclear age. Topics vary largely from the concepts of peace to the causes of war. The most evident assumptions of war reflected in current peace education curricula in USA are political/ ideological conflicts; arms races; lack of understanding of misperceptions of others; and inadequate use of alternative conflict resolution procedures. Additionally, this approach notes a lack of knowledge in terms of using conflict resolution techniques in times of war and violence. Furthermore, they also note a lack of involving topics of North-South relations, civil conflicts, regional and local conflicts due to the long time focus on East-West relations.

A large part of education for negative peace covers nuclear education which is mostly based on the theory that continual refinement and production of nuclear weapons is more likely to lead to war rather than prevent it (Beer, 1990). *Disarmament education* enlarges the nuclear education approach by involving arms race, conventional weapons, weapons of mass destruction, any new weapon under development rather than nuclear weapons alone. Practically, this approach was concretized by UN's World Disarmament Campaign initiated in early 1980s in order to inform, educate and mobilize public opinion in favor of disarmament (United Nations Department for Disarmament Affairs, 2003).

The fundamental goal of this practice is to inform the general public. The main objective is to develop a well-informed citizenry to take action toward disarmament. Overall, this approach aims to make it possible for peace educators to elicit awareness and understanding of the problems of war and violence in order to strengthen the capacity to develop sincere concern for those who suffer because of the problems and resolve through action. Advocators of this approach generally agree that critical analysis and a positive problem solving alignment is the most useful when it is

applied to this field. Scholars see this approach as a peace learning process, which means that it is about the concern and the commitment to learn and react, rather than simply imparting knowledge (Danesh, 2006).

**Figure 2.7 Peace Education Topics and Research Methodology according to Negative Peace Approach**



### 2.3.6 Education for Positive Peace

Positive peace distinguishes from negative peace in that it does not only look for the absence of war but it deals with concerns like economic deprivation and development; environment and resources as well as universal human rights and social justice. One central concept covering positive peace has been global justice that focuses on questions of global environment like inequalities in the world system and especially problems of world poverty (Hicks, 2003).

Earlier than that, education for positive peace has been part of education for international understanding or global education. According to this approach, the difference between teaching for negative peace and teaching for positive peace is that negative peace education focuses on differences and explains how to handle them in competitive situations whereas positive peace education stresses harmonious and cooperative relationships. It is based on the fundamental assumption that all people are equally human although part of different nations and groups. Similarly, global

education also emphasized the need to cooperate especially by recognizing contemporary public problems or global problems and developing global solutions. Global education approach was built around the values of human person and positive human relationships. It was categorized under environmental education; development education and human rights education and covered terms of citizenship, stewardship and relationships, community building, equity, mutuality, poverty, hunger etc. based on communal, civic and life- affirming values (Ardizzone, 2001).

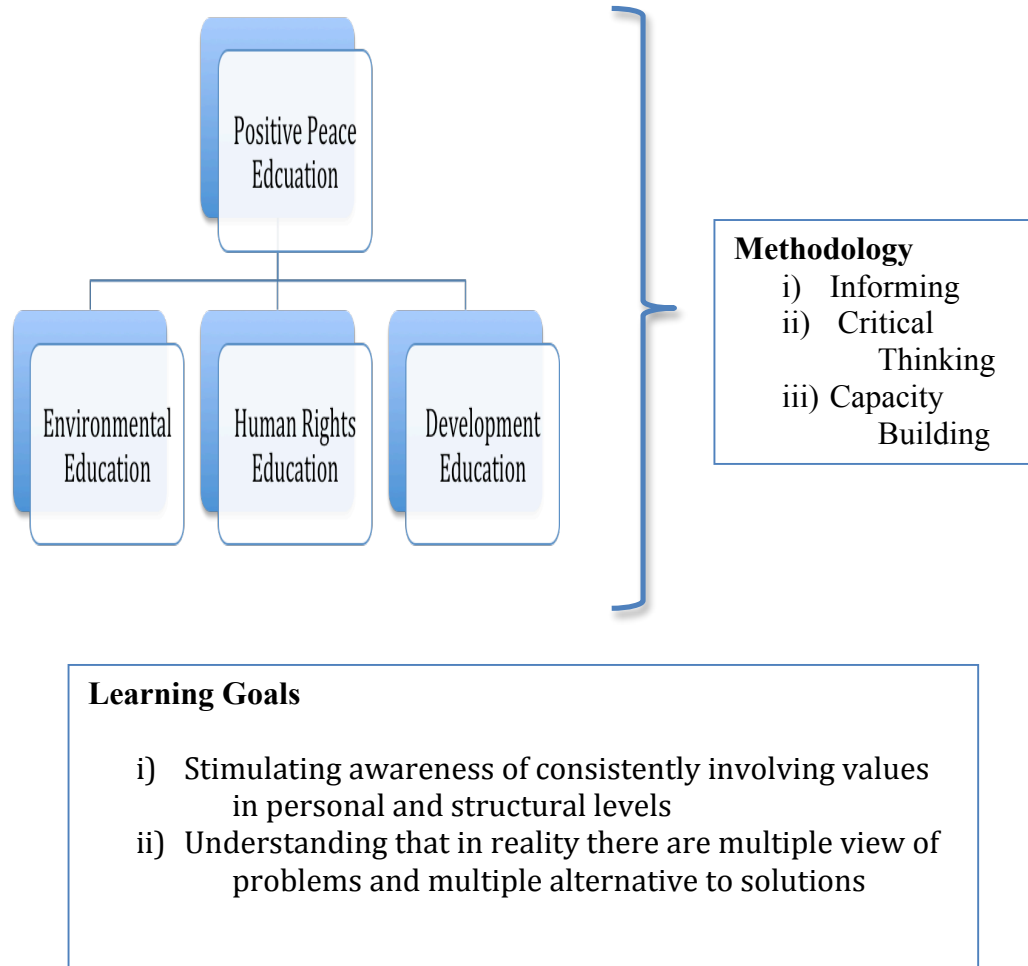
In particular, environmental crisis has been ignored by many peace educators due to their continuous concern on the dangers of war. This approach of peace education promotes peace through ecologic security. Scholars of this area raise a harsh critique against the western notion of progress that do not calculate the consequences of environmental degradation and use natural environment as an infinite resource to be used the enjoyment of human beings. The main goal of environmental peace education is to teach about appropriate technologies that preserve environmental resources and stimulate sustainable development (Mische, 1986; Palmer, 1998).

Treaties like the Law of the Sea Treaty or the Kyoto Accord does also specially contribute with policies and practices to protect and conserve natural resources and at the same time meet material and non-material human needs. Students in general will have a general ecological world outlook but more specifically they can be taught on how to preserve the habitat in which they are located, explaining the importance of bio- regionalism and strengths of the region.

Positive Peace Education aims to stimulate awareness of the values at both personal and structural levels. Among its learning goals is to develop sensitivity to values that affect our personal lives and articulate human and social values to our political system. The most important end of this approach is the inclusion of core values at all social levels so that consistency can be maintained. The methodology employed is based on three pillars; informing, critical thinking and capacity building in order to gain the ability to detect bias in the information presented. Other topical themes and curricular titles part of positive education approach are: nuclear education; conflict resolution; global community education; multicultural education and nuclear age education (Besseling, Coulardeau, Schweitzer, & Villanueva, 2014).



**Figure 2.8 Peace Education Topics and Research Methodology according to Positive Peace Approach**



### *2.3.7 Conflict Resolution Education*

Conflict Resolution Education requires a special attention, as it is one of the fastest growing fields in the West. It can also be categorized under Education for Positive Peace; however it has also developed its own scholar literature. Its first main goal was to teach students with basic communication skills necessary in the postmodern world. Among the first contributions to this discipline, it is necessary to cite the work of Maria Montessori who developed an analogy among a school and a family. She had a practical experience in Europe between the two world wars where she urged the development of a structured curriculum that abandoned authoritarian pedagogies. She

noted that children who did not follow authoritarian teachers would not necessarily follow despotic rulers asking from them to go to war (Reynolds & Fletcher, 2000).

In United States, conflict resolution education in schools started during the Vietnam War. Quaker association in the form of a curriculum for teachers to teach young children how to develop a sense of self-worth and skills for community building undertook the first project. It aimed to teach young children about the roots of conflicts and how they could be open, cooperative and sharing. Since then, the curriculum has gone through 25 editions and translated into seven languages (Prutzman, 1988).

Conflict resolution education in the recent years has also taken the approach of violence prevention education, as the main interest is to give skills such as anger management, impulse control, empathy development, problem solving and emotional awareness. A relevant research of this type has been looking at the connection of violence with television and cultural images of violence in the mass media (Cortés, 2005). The main emphasis of this approach is to create a safe environment. As a matter of fact, studies that have evaluated the effectiveness of conflict resolution education reported a decrease in aggressiveness, violence and dropout rates in schools that applied conflict resolution education. It also showed that students improved their academic performances and their attitudes toward schools (Bodine & Crawford, 1998). Apart from interpersonal and civic forms of violence, conflict resolution education provides also insights into how to transform more serious conflicts that involve groups from different races, cultures, and religious into positive worldviews.

*“Peace is a world of so many meanings that one hesitates to use it for fear of being misunderstood”*

*Kenneth Boulding*

## **2.4 Conceptual Perspectives in Peace Education**

As noticed from the so far cited literature review, there have been a great variety of different approaches on peace education over years. Yet, all of them show the

interrelations between three main components of peace education: content, form and contextual conditions. The coming part of this literature review elaborates on conceptual definitions of peace or the different perspectives of on what is regarded as the problem of peace. The second part explores the methods and forms of teaching peace.

#### *2.4.1 Definition for Peace Education*

Peace, freedom, equality and justice have become master concepts in almost every society that connote generally positive qualities aspired by all human beings. As such, many societies aim to educate generations with their values. In particular, peace has become a universal symbol however with specific societal peculiarities. Thus, peace education means different things for different people and different places. Additionally, the literature on peace education in itself provides us with a great range of scholar definitions as well.

The starting point of any peace education theory is the belief and conviction that human beings are able to live in peace. This makes peace education philosophy very different from the political mainstream theories like realism and liberalism, which start with the basic first assumption of human beings being selfish. Certainly, it doesn't expect to suppress the aggressiveness or negative impulses of human beings but to put them in the service for a peaceful and just society. Peace education is not only about human rights or human values, but is also about politics, warfare, organized violence, inequality, etc. Therefore, peace education contributes to the whole work of forming a culture of peace by delegitimizing violent solutions and war, opening space for peaceful action in a sustainable way. Among the first works on peace education, is noted the framework developed by the National Peace Academy in the US that defines peace education as "peace learning toward the development of the full spectrum of the peace builder in everyone- inner and outer, personal and professional, and the development of peace systems- local to global" (Jenkins, 2013, p.5).

Ian Harris is one of the most prominent scholars of the field of peace education. For him, peace education is both a philosophy and a process. The philosophy of peace

education is to teach love, compassion, non-violence and reverence for all life; whereas as a process, it involves empowering people with the skills, attitudes and knowledge of creating and sustaining a peaceful world environment (Harris, 2003).

Simply peace education refers to teaching about peace; what is peace, why doesn't it exist and how can we achieve it? Harris writes about five main postulates of modern peace education:

- 1- it explains the roots of violence – a way of learning how to deconstruct enemy image
- 2- it teaches strategies to address the problem of violence like negotiation, reconciliation, non violent struggle etc.
- 3- it teaches how to cover different forms of violence in order to understand the dynamic nature of peace education
- 4- it explains that peace itself is a process that highly depends on the context thus it should be applied within specific cultural norms
- 5- conflict is inevitable so students have to be equipped with skills to manage it.

Thus, all peace education programs have in common teaching about the destructive power of violence and providing solutions to alleviate it. In the form of a simple equation he states:

*Peace education = providing knowledge about problems of violence + strategies for peace*

Peace education is in itself a strategy for peace when they help reducing the levels of violence (Harris, 2004a).

Another general aspect of peace education is to make peace and live in peace with an adversary or unfavorable group. He notes the difference between peace education and education *for* peace. The later teaches peace as a general and abstract notion while peace education is about peace with a particular party, or about how not to remain a passive by stander in case an adversary is missing. Salomon sees a strong connection between peace education and conflict resolution. According to him all disagreements arise from different perceptions of a conflict. These perceptions become party's sense of identity and belief system based on its collective narrative and historical memories. (We are right; they are wrong). Thus, the ultimate goal of peace education is the

legitimization of the other party's perspective. This should be achieved through changes of attitudes and weakening of prejudices as well as positive behaviors (Salomon, 2004).

Hagglund (2004) defines peace education as systematic and planned educational activities for target groups with the goal of directing, influencing and supporting the development of knowledge, skills and attitudes. The ultimate goal is to make children part of the peace education program and offer them as 'mediating agents'. He mainly targets the children and the young people; children as both subjects and actors due to their ability in collective construction of knowledge and value systems and young people due to their experience-based analysis of what needs to be changed (Hägglund, 2004). He also emphasizes Bar-Tal's definition of peace education as a socialization process which requires the internalization of general worldviews and specific ones defined by the society in question (Bar-Tal, 2002).

#### *2.4.2 Peace Pedagogies*

Peace education pedagogies are at least as important as the content on peace education. This dimension of peace education is grounded on the principle that the lecturer and the students should be equal partners in the educational process. Thus, students should be involved in peace education through active participation in order to contribute to the existing knowledge about solving a social, political, economic or cultural problem. In this regard, students are also involved in the process of producing knowledge not in an academic way but also emotional and practice. This form of peace education is against anti-dialogical methods that treat learners as consumers of knowledge and thus impede in a way the production of 'new' knowledge. Anti-dialogical models may end up with students becoming inactive learners without the possibility of engaging themselves in problem solving. Increasing the capacities for effective participation is one of the greatest contributions that educational institutions can do toward socializing citizens. Thus, developing a habit of participation can be the most important citizenship quality in democratic societies (Haavelsrud & Stenberg, 2012).

Methods and forms of teaching and learning peace are certainly implicitly or explicitly related to learning theories. Carter (2004) categorizes peace education pedagogies into strongly controlled or weakly controlled forms by the educator. According to this division, conscientization and critical thinking are weakly controlled learning forms since they may even end up in social disharmony. A conscientization and a critical approach develop a format in which generative topics are codified and de-codified according to cultural practices and theoretical understandings (Bickmore, 2005), (Bajaj, 2004), (Koylu, 2004). Thus, Galtung discusses that the educators cannot control the learners if they react in the form of confrontation, struggle or resistance in an attempt to transform the structural conflicts (Galtung, 1996).

Based on this logic, Carter emphasizes behavior training as the most controlled form of teaching peace. Modeling is the foundation form of behavioral training. It emphasizes on modeling as a successful way of building peace skills. Otherwise this pedagogy is also named as imitation or observational learning (Bandura, 1986). This type of peace learning occurs when individuals try to observe and imitate other's behaviors. It is a type of vicarious learning that means learning through being given access to the learning of experiences of others. Other types of vicarious learning are eliciting effect, disinhibitory effect and inhibitory effect, which all explain the effect of a certain behavior on the observer (Vockell, 2003). Another form, part of strongly controlled participation is problem- based experiential learning which is mainly practical applications of the knowledge learned in their courses (Spence & Makuwira, 2005).

To conclude, this literature review will end by presenting a summary of all topics and pedagogies that has been part of peace education through years.

**Table 2.2 Peace Education Themes**

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<b>PEACE EDUCATION THEMES</b>	
International Relations	Development Studies
Dialogue Studies	Human Security
Democracy	Conflict Resolution
Free Media/Press	Rule of Law
Environmental Protection	Poverty Eradication
Multicultural Education	Combating Terrorism
Human Rights	Inequality
Demilitarization	Cultural Studies
Religious Tolerance	Critical Approach

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**Table 2.3 Peace Pedagogies**

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<b>PEACE PEDAGOGIES</b>	
Inquiry	Inquiry into controversial issues
Critical Thinking	Problem solving
Dialogue Through Participation	Value clarification
Consciousness – Raising Through	Simulations
Critical Thinking	Games
Action Oriented	Role of plays
Participatory Learning	Diagnose problem and devise solutions
Egalitarian classrooms	Capacity Building

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## 2.5 Peace Education in Albania & the Western Balkans

Peace education in Albania started as disarmament project by the United Nations in cooperation with the Albanian government between February 2003 and February 2005. The focus of the project was to achieve disarmament from a physical and mental aspect by imparting knowledge and skills to make it as a goal of all individuals for their nation and the world they are living in (Skendaj, 2004).

The Association for Conflict Resolution and Reconciliation of Disputes has published a considerable number of sources on peace education in Albania. The foundation has been founded since December 1995 in Tirana as an initiative of a group of experts in the fields of justice, sociology and culture. The foundation performs activities like information and awareness raising, mediation services, restorative justice programs, peer mediation in schools as well as academic studies and research. It has been involved in a number of projects within the field of peace education such as integration of children in conflict through restorative justice, peer mediation and restorative dialogue in school environment and preventing and resolving conflicts in schools through restorative justice (Foundation for Conflict Resolution and Reconciliation of Disputes, 1995). In addition they have also published a number of studies that have the above mentioned focuses. Among the most relevant works in the field of peace education has been the study conducted by the association on conflicts in school. The study consisted of a survey conducted in the 16 elementary and secondary schools in 8 main districts of Albania in order to collect and analyze data, as well as to assess the viewpoints of 1000 teachers and students regarding the level of conflictuality in schools, causes of disputes and the ways for responding (reaction) to conflicting situation (Foundation for Conflict Resolution and Reconciliation of Disputes, 2014).

In addition to those, UNESCO in cooperation with Berghof Foundation established a website on pedagogies for peace as part of a project for political and peace education. The website is translated in 9 languages including Albanian and covers topics of peace education in the 21<sup>st</sup> century, concepts of peace, war, violence and conflict as well as methods of conflict analysis and peace pedagogies (UNESCO, 2000).

Other than that, there have been other peace projects directed especially by the international governmental and non-governmental institutions, among which the



most important has been the 2004 Tirana Call, convened by the Hague Appeal for Peace and endorsed by several education ministry representatives, United Nations representatives and civil society representatives. The focus of the call has been to integrate concepts of peace education into all forms of education (Hague, 2004).

Such an approach requires firstly an overall country based study that identifies and assesses needs on peace concepts and then build a peace education framework that meets those needs. Theodore Kaltsounis published one of the most interesting works that follow this approach in 2010. The book is titled *The Democratization of Albania: Democracy from Within* and it studies what democracy means to people. It explores the role of ordinary citizens in achieving and advancing a democratic way of life. The book is a product of a project directed by the University of Washington and it aimed to build democracy within through its own educational system. Universities were also part of the project and a Civil Education Center was established in campuses of 5 universities. The model developed in the project calls ordinary citizens to become equal partners in the democratization process of Albania with their government as they are the only ones that can pressure their governments to do what needs to be done for the advancement of democracy. In order to achieve this, the project concluded that the most effective way to enforce this model is through education focused on democracy (Kaltsounis, 2010).

At the regional level, the Education for Peace Institute of the Balkans centered in Bosnia-Herzegovina is among the most prestigious institutions of the field. Among the main activities of it is the development of peace education curricula which draws on research findings from a range of disciplines like sociology, psychology, political science, conflict resolution, history etc. (Education for Peace, 2000). In addition to this, peace education has been a focus for the regional network named as Nansen Dialogue center located in Serbia since 2006. They managed to achieve an active participation of representatives from the Ministry of Education of Balkan Countries for promoting training programs in conflict transformation techniques for teachers in multi-ethnic communities (Nansen Dialogue Centre, 2011). The Bislmi Group Foundation is another institution operating in Kosovo that provides education programs in Albania, Kosovo, Macedonia and Montenegro that focus on international development, politics and peace in post conflict societies. The Balkans Peace Program consists of three components: Education/ academics that offers college

course on the above mentioned topics; Culture/ networking with Kosovar families in order to acknowledge the traditional Kosovo culture and; sight-seeing/ tours that is done through organized tours in historic sites throughout Kosovo (The Bislimi Group Foundation, 2016).

Scholar contributions on peace education in the Balkan region cover a variety of western Balkans states and topics. Sara Clarke- Habibi, Associate Director and Coordinator of Curriculum Development of the International Education for Peace institute, has reviewed in her work, current trends in peace education and presents the case of a primary and secondary school program called “Education for Peace” in Bosnia, which appeared to transform relations at the intrapersonal, interpersonal, inter-community and inter- institutional levels (Clarke-Habibi, 2005). Another study on peace education has been part of a master’s thesis at the university of Leiden. The author studies peace-building in the Balkans through history education reform. He examines history education reform projects in Bosnia and Macedonia and looks at which theory of the cosmopolitan peace-building scholars has greater explanatory power (Mytko, 2013). Similarly, Christina Koulouri published a study in 2009 on the role of history teachings in peace education in Southeast Europe. The author analyzed different levels of rewriting the history of Southeast Europe in order to use it as a major tool of reconciliation and peace in a region divided by nationalist conflicts (Koulouri, 2009).

This thesis is in line with the transformative approach of education in terms of establishing and sustaining peace and tries to explore the potential of social science students to enforce messages of peace as university students are believed to be the most promising age for the future of Albania.

## CHAPTER 3: ALBANIAN STUDENTS' PERCEPTIONS ON PEACE AND PEACE EDUCATION

Despite that peace is a desired state for any individual, group, community, national and international societies, its multidimensional and elusive nature makes it relative to the context and dimensions. Due to this, the common theoretical consensus is that peace is not a situation to be found but a process related to the perceptions, values and actions of the community (Deutsch, 1993). As a matter of fact, peace education is one of the main pillars to create a culture of peace by offering knowledge of peace and promoting skills and attitudes needed to bring about behavioral changes.

The main purpose of this chapter is to analyze how Albanian students perceive peace, peace education as well as peace action. The literature on peace and peace education points out the necessity to build a peace approach relevant with the needs and conditions of the target group. Therefore, the findings of this chapter will assist scholars, practitioners, policy makers who want to work on a peace education program with data on how students of social science departments perceive peace in Albania and peace in the world, how they would like to contribute to peace and obstacles that they point out; how much university education can help them develop peace education and what they define as the most effective methodologies of teaching peace.

The lack of a country based official contemporary peace education program, oriented this research to build the hypothesis that Albanian students believe peace to be simply the absence of war. Among various definitions of peace, the thesis uses the most popular distinction of peace that comes from one of the most prominent scholars of peace studies, **Johan Galtung defines negative peace as “the absence of violence, absence of war” and positive peace as “the integration of human society”** (Galtung, 1964, p.2).

The rationale behind choosing this definition is not only because of its popularity among early and contemporary peace research, but also because of its broad nature. The most interesting part of the ‘positive peace’ definition is that it has a preventive nature which means that peace research shouldn’t deal with the process of reducing

violence but also explore conditions that prevent it. Preventive conditions require an understanding of individual, group, and societal, state and world development (Brewal, 2003). Our case study fits the best to this approach as Albania is not threatened by direct violence or war but it lacks a lot in the process of structural integration.

### 3.1 Research Methods

This part of the study employs a quantitative methodology. The chapter aims to answer to two main research questions.

1. *First research question: How do Albanian students of Social Studies' departments perceive peace?*
2. *Second research question: How do Albanian students of Social Studies' departments perceive peace education?*

Based on the questions above, the thesis has developed two assumptions.

*Answer as Basic Assumption 1: Albanian students of Social Studies departments perceive peace mainly as the absence of war.*

*Answer as Basic Assumption 2: Albanian students of Social Studies departments perceive peace education as learning about ways of how to stop wars.*

#### **Implications Derived from Assumption 1:**

**- Implication 1.1:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables peace and war.*

**- Implication 1.2:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a negative significant statistical association between the variables peace thinking and war thinking. (Q.1 + Q.2)*

- **Implication 1.3:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables “In your opinion is there currently peace in the world?” and “If yes, why?” (Q.4 + Q.5)*

- **Implication 1.4:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables “In your opinion is there currently peace in the world?” and “If no, why?” (Q.4 + Q.6)*

- **Implication 1.5:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables “In your opinion is there currently peace in Albania?” and “If yes, why?” (Q.7 + Q.8)*

- **Implication 1.6:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables “In your opinion is there currently peace in Albania?” and “If no, why?” (Q.7 + Q.9)*

### **Implications Derived from Assumption 2:**

- **Implication 2.1:** *If Albanian students of Social Studies departments perceive peace education as learning about ways of how to stop wars, then it is possible to notice a significant statistical correlation between the variables peace education and the method of teaching peace.(Q.19 + Q.20)*

Many peace building scholars view with some degree of suspicion the use of quantitative data due to the common perception that it is too ‘black and white’ and does not tell us about unique worldviews of the participants. Nevertheless, when the sample is a larger population, qualitative approach can be difficult and surveys have been seen as the most appropriate tool (Search for Common Ground; UKaid; United State Institute of Peace, 2012).

### 3.1.1 Research Design

This thesis has used a 20 questions survey titled as ‘University Students’ Perceptions on Peace and Peace Education’. The researcher created the survey questions after a thorough literature review on what are peace, peace education and peace actions. All of the survey questions are structured and semi- structured survey questions. There is no non-structured question. Good unstructured questions may be difficult to write from content perspectives and they are most appropriate to be used as part of interviews. The semi- structured questions are those which involve the option “Other” at the end of the alternatives given. The reason for that is that students may point out to a concept or definition, which is not covered by the literature or not perceived by the researcher.

Four out of the 20 survey questions attempt to measure students’ perceptions through the Likert response scale. Two types of Likert responses have been used as listed above. The second example of the Likert scale is also named as bipolar question because there is a neutral point and opposite opinions are at the two ends of the scale.

- |                           |                                      |
|---------------------------|--------------------------------------|
| 1. <i>Very Frequently</i> | 1. <i>Strongly Agree</i>             |
| 2. <i>Frequently</i>      | 2. <i>Agree</i>                      |
| 3. <i>Occasionally</i>    | 3. <i>Neither Agree nor Disagree</i> |
| 4. <i>Rarely</i>          | 4. <i>Disagree</i>                   |
| 5. <i>Very Rarely</i>     | 5. <i>Strongly Disagree</i>          |

Nine out of 20 survey questions are designed according to the filter or contingency model. The filter or contingency questions are used to determine if the answer of the respondent is qualified or experienced enough. An example of the contingency question in the survey used in this thesis is given below.

5. In your opinion is there currently peace in the world?
- *Yes, there is. (Please answer question 5)*
  - *No there is not. (Please go to question 6)*
  - *I have no idea. (Please continue from question 7)*

6. If yes, why? (Please check all relevant options)

- *Because currently there are only a few wars in the world.*
- *Because many people in many countries live in freedom.*
- *Because food is richly available.*
- *Because people feel more interconnected to each other due to the ability to communicate and act globally.*
- *Because there are human rights available for all people regardless of identity differences.*
- *Because more states are governed by rule of law*
- *Because more people have more access to political decision-making processes*
- *Because... (Please state any other reason).*

7. If no, why? (Please check all relevant options)

- *Because there is a lot of violence in the world.*
- *Because worldwide spending is going up.*
- *Because there is a lot of injustice in the world.*
- *Because many countries in the world lack human rights.*
- *Because many people live in poverty and hunger.*
- *Because there is a lack of human values.*
- *Because terrorists are a threat.*
- *Because there is a huge gap between rich and poor in the world.*
- *Because women don't have equal rights as men.*
- *Because ecological destruction is also a kind of war.*
- *Because... (Please state any other reason).*

Actually the above-mentioned questions have incorporated both elements of filtered questions and Guttman Scaling. Guttman scaling is sometimes known as cumulative scaling. The purpose of this scaling is to establish a continuum of the concept we aim to measure. Due to the fact that there is no single definition of peace, the responses of

the survey participants reveal the definitions that best match to the concept (Trochim, 2006).

Gutman scaling is used also in four other questions, which are not filtered questions. Most of the students filled the survey in Albanian, their native language. However, there were also a few numbers of students who opted to fill it in English because of it being the official language of instruction in the institutions they were educated. The full survey in English and Albanian is given in the appendixes at the end of the thesis.

The questions of the survey are finalized after a process of pretesting and piloting. The survey questions were firstly shown to 10 people, a mixed group of academicians and students. Before starting to collect actual data, the researcher conducted a pilot sample with 37 students. The literature points out that a sample of 30-50 people is usually enough to identify major mistakes. 12 students were studying in public universities and 25 students were studying in private universities. 23 of the students that participated the pretest were female and 13 were male, one did not fill the gender question. Pretesting has been very helpful in identifying questions that were not very clear to the participants or problems it had which could have led participants to biased answers (Hunt, Sparkman, & Wilcox, 1982). At the end of the pretest, 12 survey questions were adapted to the comment of the respondents. The table below is going to provide a summary of changes that the survey questionnaire experienced due to the pretest results.

**Table 3.1 Changes of the Survey Questionnaire due to the Pre-test Results**

<b>QUESTION NR.</b>	<b>BEFORE THE PRE-TEST</b>	<b>AFTER THE PRE-TEST</b>
5, 6, 8, 9,13, 16, 17	Please choose only one answer	Please choose all relevant options.
12	Who has the right	Who should have the right? (case of just war).
19	To learn about ways of preventing war	To learn about costs, benefits and future consequences/implications of war; To teach about human rights and freedoms.



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9	<p>Because there are a lot of political crisis that have risked Albanian citizens life security;</p> <p>Political parties have polarized the society;</p> <p style="padding-left: 40px;">Lack of law enforcement;</p> <p style="padding-left: 40px;">Lack of equal distribution of resources.</p>
6	<p>Because the world is full of injustices and a lack of human rights;</p> <p style="padding-left: 40px;">A huge gap between rich and poor;</p> <p style="padding-left: 40px;">Lack of justice;</p> <p style="padding-left: 40px;">Human selfishness, lack of human values.</p>
8	<p>Because in Albania there is religious tolerance.</p>

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### *3.1.2 Research Context and Participants*

The survey was filled by 460 final year students studying in disciplines of social studies in Albanian universities. The researcher lacks statistical data on the number of students studying in social science disciplines due to the different regulations that universities have specifically on whom they call a third year students or the number of failed students. For this purpose, the thesis has developed a different sample method. Overall in Albania, there are 18 departments offering one of the social science disciplines. While there can be different categorizations of social sciences especially if we take into account new added disciplines, we have selected sociology, politics, economics and history as they are mainstream disciplines of social sciences (Nisbet, 2013). In addition to that, they are the most common social science departments among public and private universities in Albania. The sample distribution has been applied in selecting universities according to their status of being public and private, departments they offer and their geographical distribution. The tables below illustrate a view of the population distribution and sample

distribution respectively according to departments of social sciences and geographic area.

**Table 3.2 Social Science Departments in Public Universities in Albania according to their Regional Location**

	<b>History</b>	<b>Politics</b>	<b>Sociology</b>	<b>Economics</b>	<b>Total</b>
<b>Center</b>	2	2	3	4	11
<b>Region</b>					
<b>Northern</b>	1	0	1	0	2
<b>Southern</b>	2	0	1	2	5

**Table 3.3 Sample of Social Science Departments in Public Universities according to their Regional Location**

	<b>History</b>	<b>Politics</b>	<b>Sociology</b>	<b>Economics</b>	<b>Total</b>
<b>Center</b>	1	2	2	1	6
<b>Region</b>					
<b>Northern</b>	1	0	1	0	2
<b>Southern</b>	1	0	0	1	2

**Table 3.4 Social Science Departments in Private Universities in Albania according to their Regional Location**

	<b>History</b>	<b>Politics</b>	<b>Sociology</b>	<b>Economics</b>	<b>Total</b>
<b>Center</b>	0	7	1	9	17
<b>Region</b>					
<b>Northern</b>	0	0	0	0	0
<b>Southern</b>	0	0	0	1	1

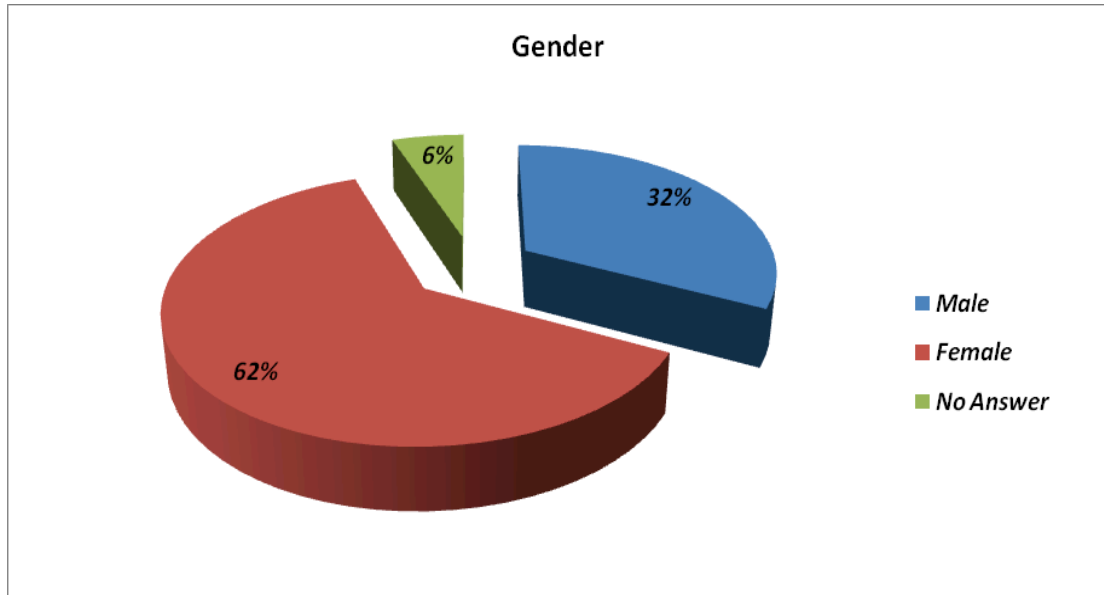
**Table 3.5 Sample of Social Science Departments in Private Universities according to their Regional Location**

	<b>History</b>	<b>Politics</b>	<b>Sociology</b>	<b>Economics</b>	<b>Total</b>
<b>Center</b>	0	2	0	2	4
<b>Region</b>					
<b>Northern</b>	0	0	0	0	0
<b>Southern</b>	0	0	0	0	0

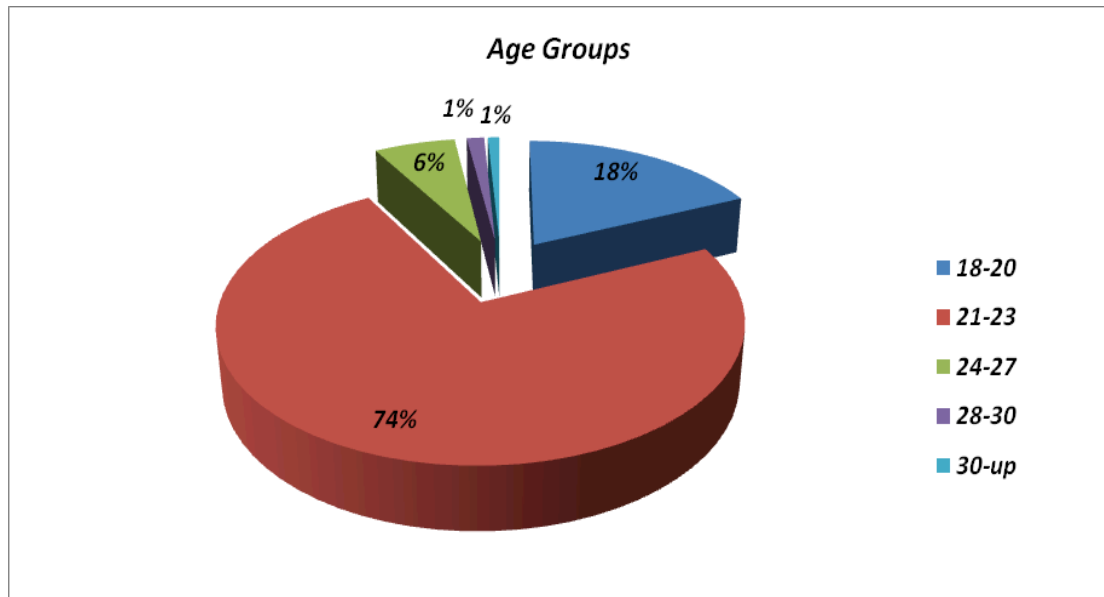
All students filled the survey before or after a final exam of a compulsory course student take in their last semester. Special permission has been asked by the course professor in order to ensure their support as well. Students generally filled the survey from a ten to twenty minutes time period. Conducting the survey before or after a final exam of a compulsory course is decided in order to ensure a maximum participation of students in the survey. The professors of the course distributed the survey before they distributed the exam questions or when students submitted their final exam.

149 of the respondents are male and 286 are female. This constitutes 32.4 percent and 62.2 percent respectively. 25 students (5 percent) of the respondents have not filled the gender related question. 358 students (78 percent) study in public universities and 102 students (22 percent) of the respondents study in private universities. As it is already expected, 73 percent of the students belong to the age group 21-23 years old due to the fact that they are in their last year of studies. Yet, dependent upon their year of registration in university, it is seen that 18 percent are from the age group 18-20 years old, 6 percent of the students belong to the 24-27 years old age group, and 1.3 percent of the students belong to the 28-30 years age group and 4 students are above 30 years old. 5 of the respondents (1.09 percent) did not fill the age group question. The graphs and tables below will give a clearer view of the composition of survey participants.

**Figure 3.1 Gender Compositions of Participants**



**Figure 3.2 Age Groups Composition of Participants**



**Table 3.6 Number of Participants Selected Across Departments**

No	Department	Sample Size	Female	Male
1	History	113	68	40
2	Sociology	103	61	36
3	Politics	100	62	29
4	Economics	144	95	44

The significance of gender, institutional and discipline differences is measured through ANOVA (Analysis of Variance) and MANCOVA (Multivariate Analysis of Covariance) tests. Anova is a statistical method that is used for the analysis of variance. An ANOVA test is run in order to determine if there is a statistically significant difference between female and male respondents, students studying in economics, history, politics and sociology as well as students studying in public and private universities. In addition, Mancova test is employed in order to look at the influence of one or more independent variables on one dependent variable. In this case the covariate factors are gender, institution and discipline and the independent variable is their perception of peace (Conduct and Interpret Anova and Mancova Tests, 2016).

There were only a few questions that had been left with no answers. The return frequency for each question is given in the table below. Questions 7, 14 and 15 seem to have the highest deviation frequencies (-32, -34, -38 respectively). The reason behind is that question 7 asks students whether they believe there is currently peace in Albania or not and answer question 8 (if they think there is peace), question 9 (if they think there is no peace). The students that did not answer question 7 preferred to mark alternatives of question 8 that they considered to lead Albania to peace and alternatives of question 9 that they considered to impede peace in Albania instead of answering with an affirmative 'yes' or 'no'. The same logic goes for question 15 which asks students if they want to participate in peace actions. If yes, they would mark one of the alternatives in question 16 and if no, they would mark one of the alternatives in question 17. When it comes to question 14, the challenge is different. It asks students whether they think that the budget for military expenditures should exceed the budget for health and education expenditures combined. Students, who did not answer this question, most probably did not feel confident to give an answer as

this is among the few questions in the survey that needs a specific knowledge. Nevertheless, in all questions the return frequency was very high and thus the deviation frequency quite low.

**Table 3.7 The Return Frequency of Survey Questions**

<b>Nr</b>	<b>Administered Frequency</b>	<b>Return Frequency</b>	<b>Deviation Frequency</b>
<b>1</b>	460	456	-4
<b>2</b>	460	455	-5
<b>3</b>	460	454	-6
<b>4</b>	460	452	-8
<b>5</b>	460	460	0
<b>6</b>	460	460	0
<b>7</b>	460	428	-32
<b>8</b>	460	460	0
<b>9</b>	460	460	0
<b>10</b>	460	460	0
<b>11</b>	460	460	0
<b>12</b>	460	460	0
<b>13</b>	460	460	0
<b>14</b>	460	426	-34
<b>15</b>	460	422	-38
<b>16</b>	460	460	0
<b>17</b>	460	460	0
<b>18</b>	460	460	0
<b>19</b>	460	460	0
<b>20</b>	460	460	0

### 3.2 Discussion of Research Findings

This chapter presents the results of the survey into three main categories: Perceptions of Albanian Students' on Peace, Perceptions of Peace Education, and Perceptions of Peace Action. All of the questions will be discussed based on general results and on gender, institutional and discipline differences. Age differences are not taken into account as 92 percent of the respondents belong to the 18-23 age groups and only 8 percent is above 23 years old. The chapter will end with some concluding remarks, which will clarify whether our assumptions have been accepted or rejected.

#### 3.2.1 Students' Perceptions of Peace

Figure 3.3 (Question 1) How often do you think about peace?

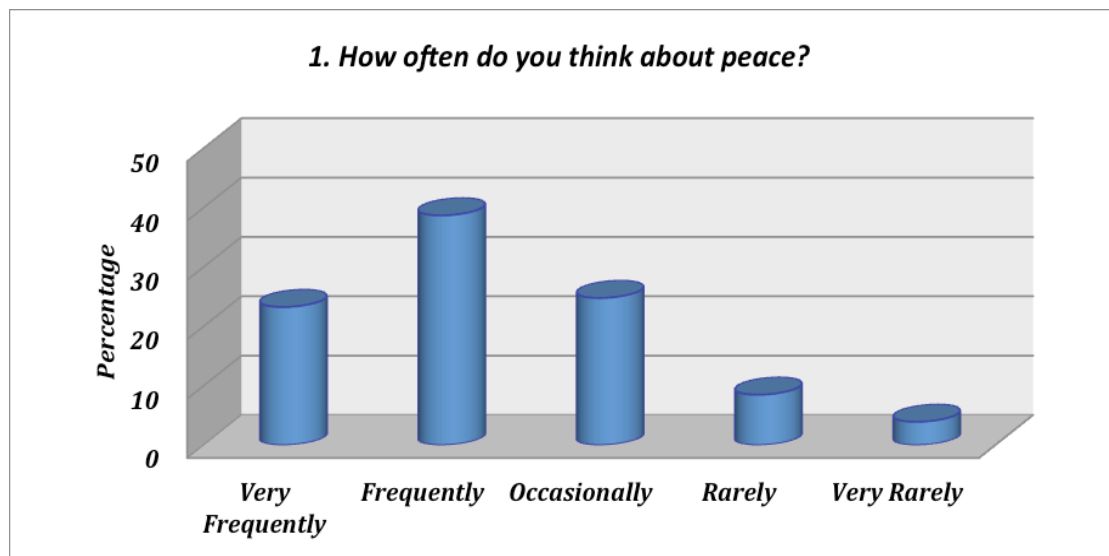
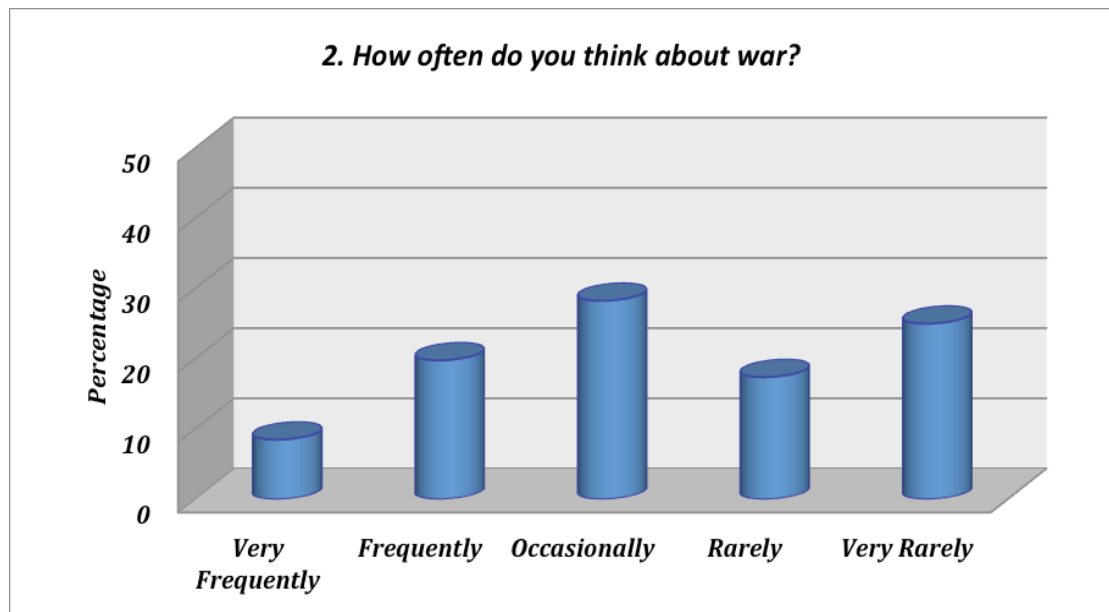


Figure 3.4 (Question 2) How often do you think about war?



The first and the second questions asked in the survey are two general questions that ask students on how much they think about war and peace. According to the literature peace and war concepts are not two antagonistic terms but complex phases of an ongoing system, each with its own dynamics (Kenneth, 1978). The majority of Albanian students studying in social science departments (around 40 percent of the respondents) think frequently about peace, whereas the majority of students (around 30 percent of the respondents) think occasionally about war. Less than 5 percent of the students think very rarely about peace, while around 22 percent of the students think very rarely about war. Again, the majority of students (around 60 percent of the students) think frequently or very frequently about peace, whereas only around 25 percent of the students think frequently or very frequently about war. Therefore, overall Albanian students tend to think more often about peace than about war.



## Results of the Statistical Tests

Table 3.8 Chi-Square Tests for the 1<sup>st</sup> & 2<sup>nd</sup> Questions

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	67.222 <sup>a</sup>	24	.000
Likelihood Ratio	60.435	24	.000
N of Valid Cases	455		

Table 3.9 Phi Cramer's V Tests for the 1<sup>st</sup> & 2<sup>nd</sup> Questions

Symmetric Measures			
		Value	Approx. Sig.
Nominal by Nominal	Phi	.384	.000
	Cramer's V	.192	.000
N of Valid Cases		455	

The implication tests for the second implication of the first assumption results to be very significant. This means that the intervention of hidden variables is almost impossible, however with a weak correlation (.192 or 19.2% of cases). The tables above show that, those that think rarely or very rarely about peace do think often or very often about war (53.4%). In addition, those who think often or very often about peace, think rarely or very rarely about war (45.7%). The difference between the two is 7.7% and there is a negative correlation between those who think very often about peace and those who think very rarely about war.

Figure 3.5 (Question 1) How often do you think about peace? (Per department)

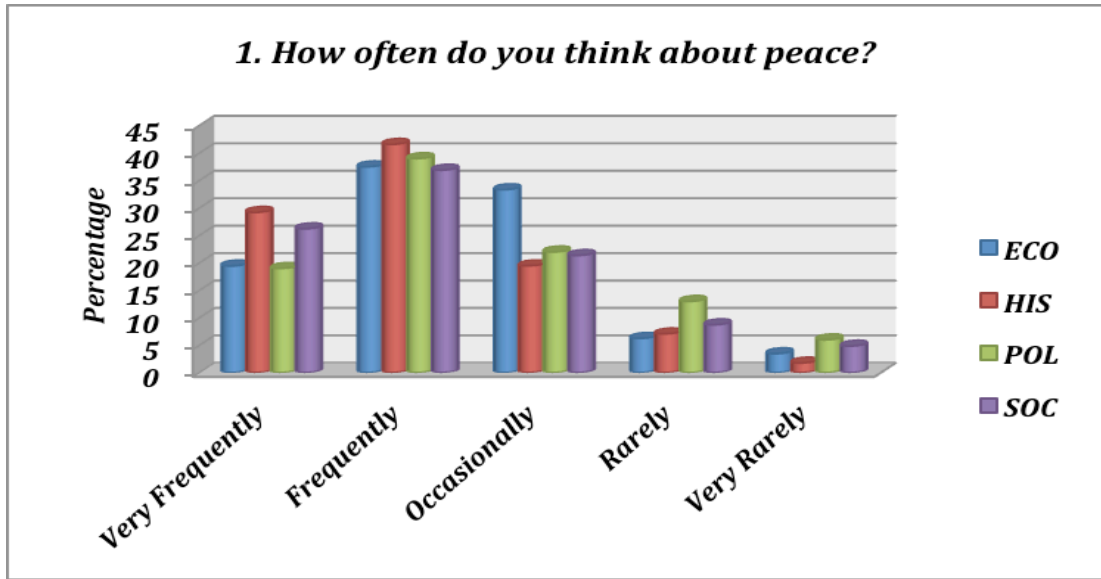
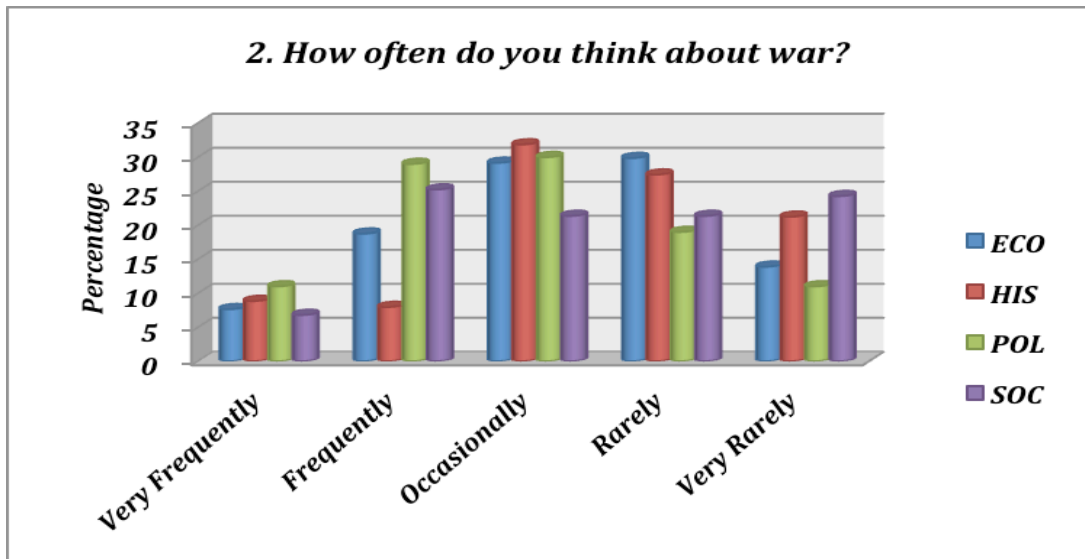


Figure 3.6 (Question 2) How often do you think about war? (Per department)



When looked from a discipline perspective, students from the departments of history tend to think more often about peace (around 70 percent of students respond to think frequently or very frequently about peace), whereas students of political science tend to think more often about war (around 38 percent of the students respond to think frequently or very frequently about war). The second groups of students that think more often about peace are students of sociology, which make up around 62 percent of the respondents. However an interesting result is that students of political science, although ranked the third in the question of how often they think about peace, their

percentage is quite high. Around 58 percent of them respond to think frequently or very frequently about peace. While on the other hand, only 15 percent of the students of history departments tend to think frequently or very frequently about war. Therefore, it is noticed that students of political science think often about both concepts of peace and war and this support the argument of Keneth Boulding who see peace and war as ongoing process of a dynamic system. Whereas, students of history tend to link these two concepts as opposite to each other.

**Table 3.10 Statistical Results of ANOVA Test for the 1<sup>st</sup> Question**

		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Gender	Between Groups	2.397	4	.599	2.700	.030
	Within Groups	95.016	428	.222		
	Total	97.413	432			
Institution	Between Groups	1.361	4	.340	2.084	.082
	Within Groups	72.333	443	.163		
	Total	73.694	447			
DEPT	Between Groups	9.648	4	2.412	1.780	.132
	Within Groups	611.086	451	1.355		
	Total	620.735	455			

**Table 3.11 Statistical Results of ANOVA Test for the 2<sup>nd</sup> Question**

		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Gender	Between Groups	.594	4	.148	.653	.625
	Within Groups	96.896	426	.227		
	Total	97.490	430			
Institution	Between Groups	2.013	4	.503	3.105	.015
	Within Groups	71.638	442	.162		
	Total	73.651	446			
DEPT	Between Groups	5.058	4	1.265	.934	.444
	Within Groups	609.087	450	1.354		
	Total	614.145	454			

The significance value is usually set at .05, and any value less than this will result in significant effects, while any value greater than this value will result in non significant effects. In the results of the first question shown in the table above, the exact significances are .030 for the gender variable, .082 for the institution variable and 0.132 for the department variable. Thus, in this question the effects of gender are significant while the effects of institution and department are not statistically significant. This means that Albanian female students think differently of peace compared to Albanian male students.

In the second question, level of significance is 0.625, 0.015 and 0.444 for gender, institutional and departmental variables respectively. As such, the effects of institution are significant while the effects of gender and department are not statistically significant. This means that Albanian students studying in public universities think differently from Albanian students studying in private universities.

Figure 3.7 (Question 3) To what extent do you agree with the following statement: “Peace is the absence of war”?



**Figure 3.8 (Question 3) To what extent do you agree with the following statement: “Peace is the absence of war”? (Per department)**



The majority of students define in this question peace as the absence of war. Almost half of the respondents (49 percent of the respondents) agree or strongly agree with the statement “peace is the absence of war”. 18 percent of the students neither agree nor disagree with the statement, while around 32 percent of them either disagree or strongly disagree with it. Departmental based results do not also show a different trend. The majority of students of history (around 52 percent) agree or strongly agree with the statement asked in the question. However, the percentages of other students coming from departments of sociology, economics, and political science are very near to each other. Their responses rates are 48 percent, 49 percent and 49 percent respectively. The result of this question leads to the idea that Albanian students define peace as negative peace.

**Table 3.12 Statistical Results of ANOVA Test for the 3<sup>rd</sup> Question**

		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Gender	Between Groups	2.336	4	.584	2.629	.034
	Within Groups	94.411	425	.222		
	Total	96.747	429			
Institution	Between Groups	1.987	4	.497	3.064	.017
	Within Groups	71.664	442	.162		
	Total	73.651	446			
DEPT	Between Groups	14.898	4	3.725	2.792	.026
	Within Groups	598.873	449	1.334		
	Total	613.771	453			

Statistical results for the 3<sup>rd</sup> question show that the effects of gender, institutional and department are significant. The level of significance is .034, .017, .026 for gender, institution and department variables respectively.

**Figure 3.9 (Question 4) In your opinion is there currently peace in the world?**

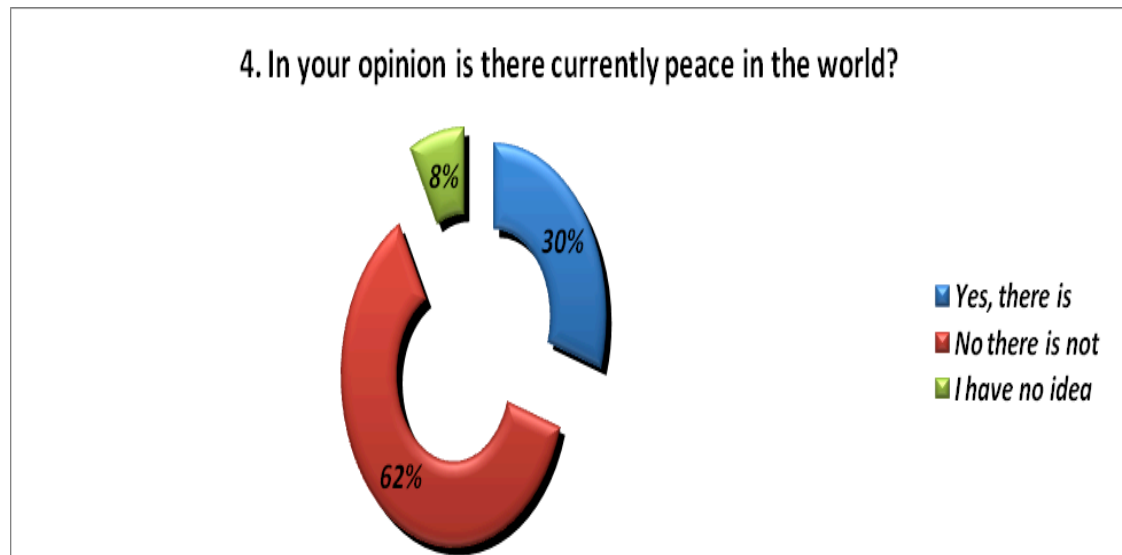


Figure 3.10 (Question 4) In your opinion is there currently peace in the world? (Per department)

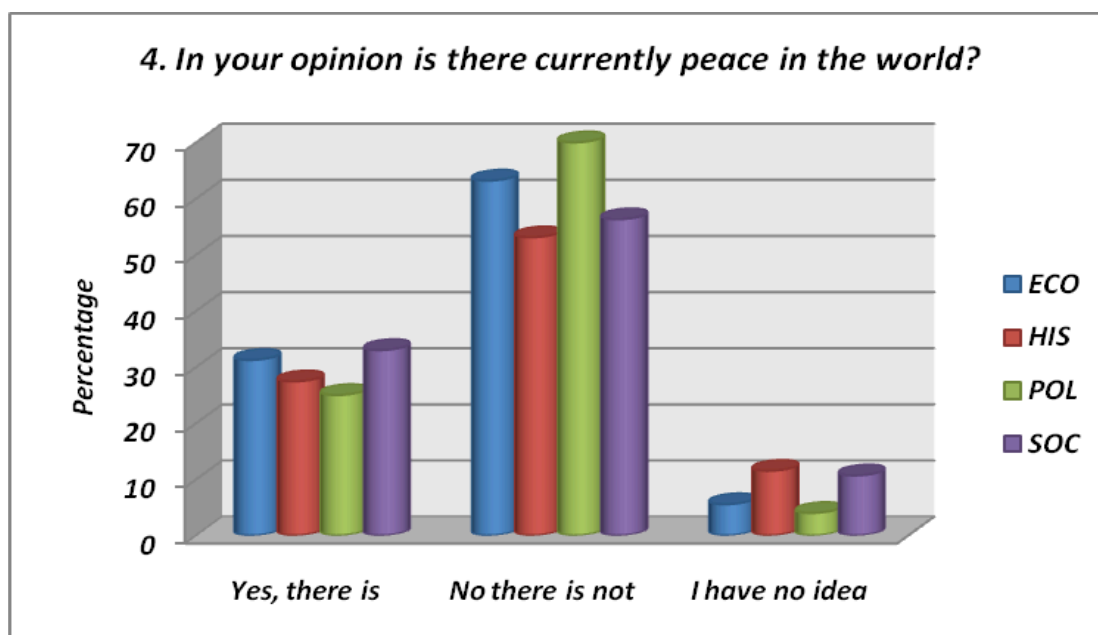


Table 3.13 Statistical Results of ANOVA Test for the 4<sup>th</sup> Question

		Sum of Squares	df	Mean Square	F	Sig.
Gender	Between Groups	1.322	2	.661	2.972	.052
	Within Groups	94.554	425	.222		
	Total	95.876	427			
Institution	Between Groups	.179	2	.090	.539	.584
	Within Groups	73.341	441	.166		
	Total	73.520	443			
DEPT	Between Groups	2.564	2	1.282	.955	.386
	Within Groups	602.734	449	1.342		
	Total	605.299	451			

Statistical results for the 4<sup>th</sup> question show that the effects of gender, institutional and department are all insignificant. The level of significance is .052, .584, .386 for gender, institution and department variables respectively

Figure 3.11 (Question 7) In your opinion is there currently peace in the Albania?

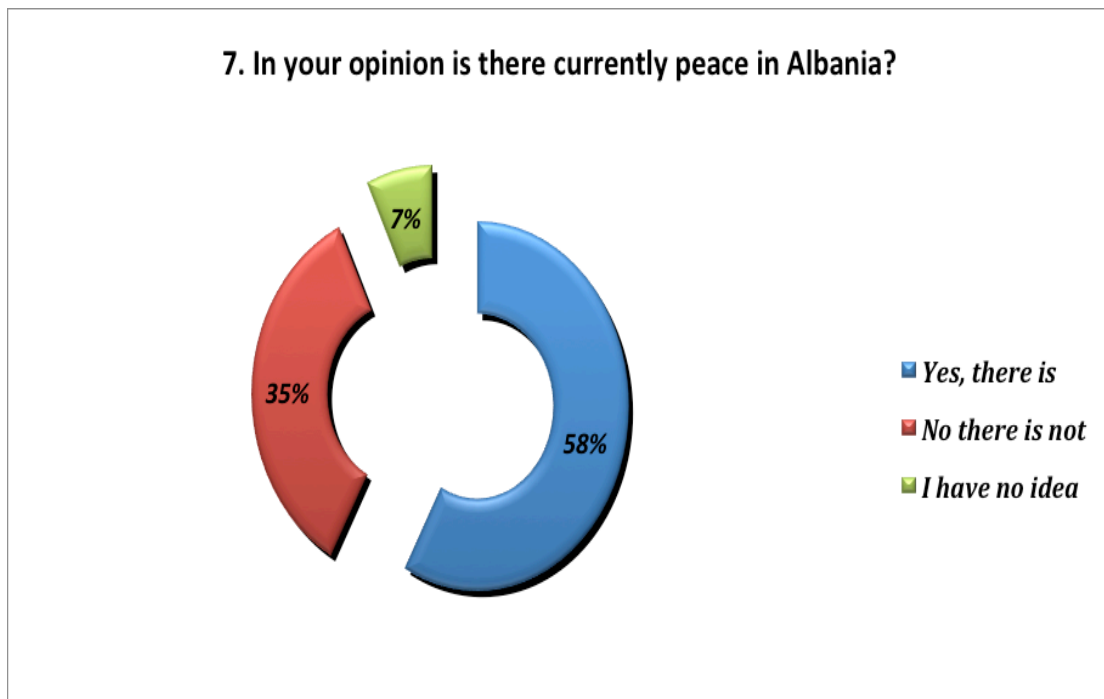
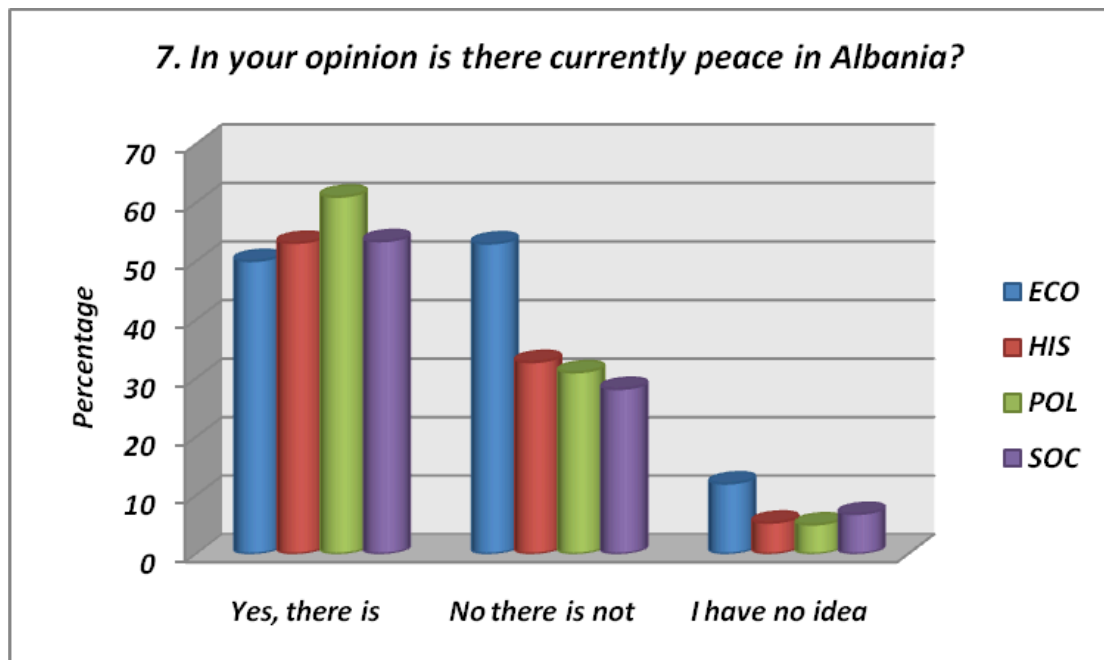


Figure 3.12 (Question 7) In your opinion is there currently peace in the Albania?(Per department)



These two questions relate to how peace is perceived depending on the context that it is being asked. The literature points out the necessity to understand peace as a universal concept but practiced and implemented according to the needs and



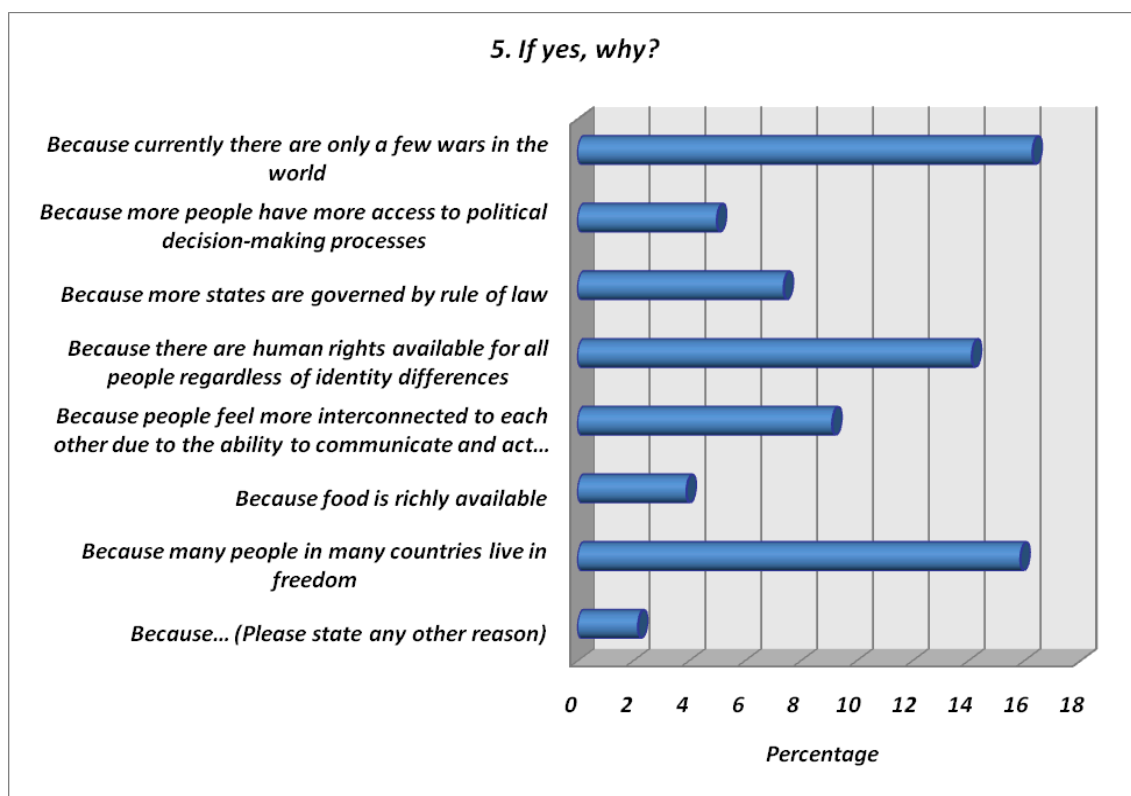
aspirations of the society in question (Castro & Galace, 2008). Peace depends on the type of the problem, the level of analysis and the process it is being used. In other words, different cultures and contexts lead to different meanings of peace (Harris, Peace Education Theory, 2004). Students were asked about whether they think that there exists peace in the world and peace in Albania. The responses have been quite different. The majority of the students that make up 62 percent of the respondents believed that there is no peace in the world, whereas, the majority of the students, 58 percent of the respondents believed that there is peace in Albania. More students of Sociology and Economics think that there is peace in the world when compared to students of history and political science. Around 70 percent of students of politics think that the world is not in peace. However, more students of politics (60 percent) think that there is peace in Albania than students of other disciplines. Additionally, while students of economics believe the most that there is peace in the world, they believe the least that there is peace in Albania when compared to students of other disciplines. The results of these questions show as well that students of these two disciplines define peace differently from each other. An interesting result is that those who noted to have no idea on peace in the world or Albania are noticed to be in a quite similar percentage. 8 percent of the respondents think that they have no idea on peace in the world, and similarly 7 percent of respondents think that they have no idea on peace in Albania. The coming questions will give clearer arguments that support their opinions.

**Table 3.14 Statistical Results of ANOVA Test for the 7<sup>th</sup> Question**

		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Gender	Between Groups	.215	2	.107	.483	.617
	Within Groups	89.449	402	.223		
	Total	89.664	404			
Institution	Between Groups	.456	2	.228	1.370	.255
	Within Groups	69.819	420	.166		
	Total	70.274	422			
DEPT	Between Groups	2.384	2	1.192	.875	.418
	Within Groups	579.233	425	1.363		
	Total	581.617	427			

Statistical results for the 7<sup>th</sup> question show that the effects of gender, institutional and department are all insignificant. The level of significance is .617, .255, .418 for gender, institution and department variables respectively.

**Figure 3.13 (Question 5) If yes, why? (In the World)**



**Results of the Statistical Tests**

**Table 3.15 Chi-Square Tests for the 5<sup>th</sup> Question**

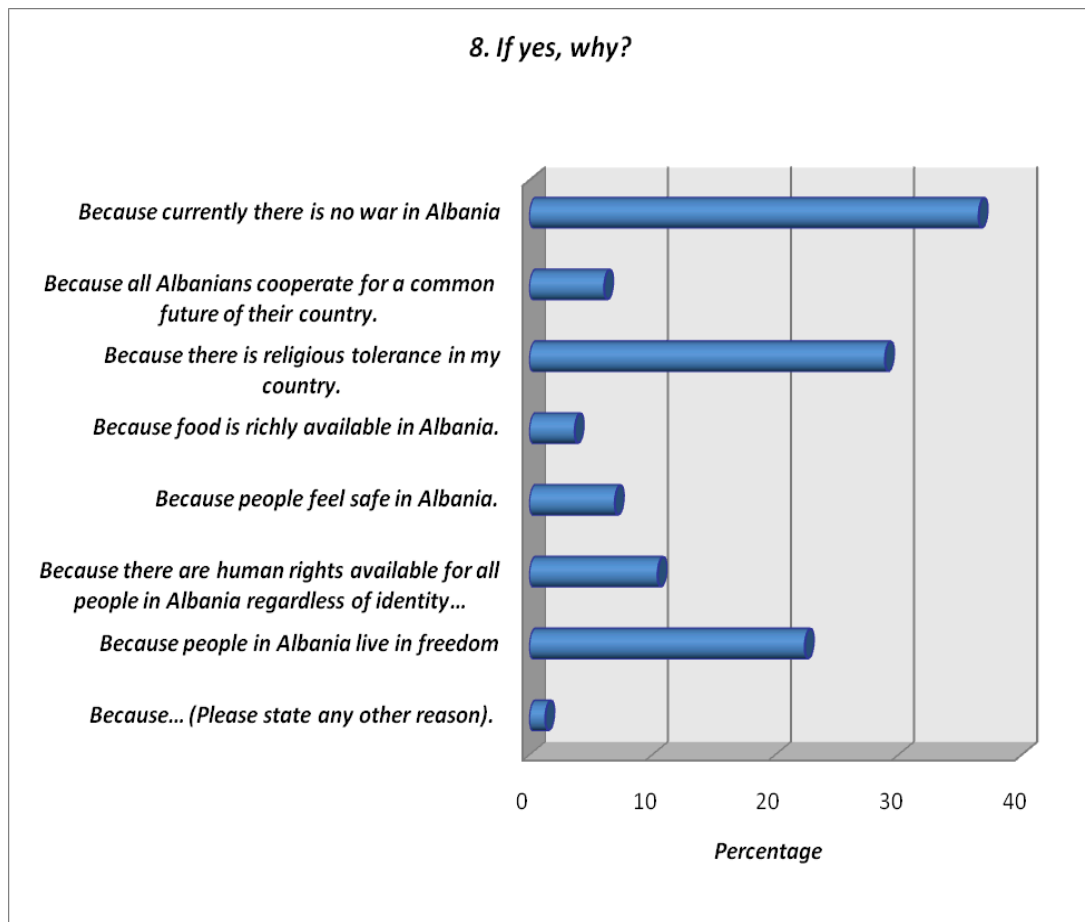
<b>Chi-Square Tests</b>			
	<b>Value</b>	<b>df</b>	<b>Asymp. Sig. (2-sided)</b>
<b>Pearson Chi-Square</b>	351.924 <sup>a</sup>	98	.000
<b>Likelihood Ratio</b>	383.776	98	.000
<b>N of Valid Cases</b>	452		

**Table 3.16 Phi Cramer's V Tests for the 5<sup>th</sup> Question**

<b>Symmetric Measures</b>			
		<b>Value</b>	<b>Approx. Sig.</b>
<b>Nominal by Nominal</b>	<b>Phi</b>	.882	.000
	<b>Cramer's V</b>	.624	.000
<b>N of Valid Cases</b>		452	

The empirical test for the third implication of the first assumption is highly positive. The significance is at maximum (.000) and the correlation rate is (.624). This means that in 62.4 % of cases the values of the two variables are the same. We can comment that in this question we have a positive correlation between the two variables.

Figure 3.14 (Question 8) If yes, why? (In Albania)



30 percent of the students believed that there is peace in the world. When asked, why they believe so, the majority of the students, 16 percent of them, responded as ‘because currently there are only a few wars’ and ‘because many people in many countries live in freedom’. The third most chosen alternative is the availability of human rights, regardless of identity differences (14 percent of the respondents). Although, absence of war is the alternative chosen by the majority of students, still the other two responses are very near as well. However, we can say that there is inclination to define peace in the world by the absence of war.

The same question is asked to students about peace in Albania. Although, more students think that there is peace in Albania rather than in the world, when asked why they think so, again the majority of students, around 37 percent of the respondents, related it to the absence of war. The second most chosen alternative, responded by around 29 percent of the students, links peace to religious tolerance. Another

interesting result is that in both questions, students who believe that there is peace in the world and in Albania relate it the least with availability of food.

Therefore, the responses of these two questions do not strongly support the literature arguments that peace is defined by the context in questions. Although, there is a noteworthy difference in percentage between those who believe that there is peace in the world and peace in Albania; the trend of arguments of why they believe there is peace is almost the same. In both questions, we see that students tend to define peace mostly as the absence of war.

### **Results of the Statistical Tests**

**Table 3.17 Chi-Square Tests for the 8<sup>th</sup> Question**

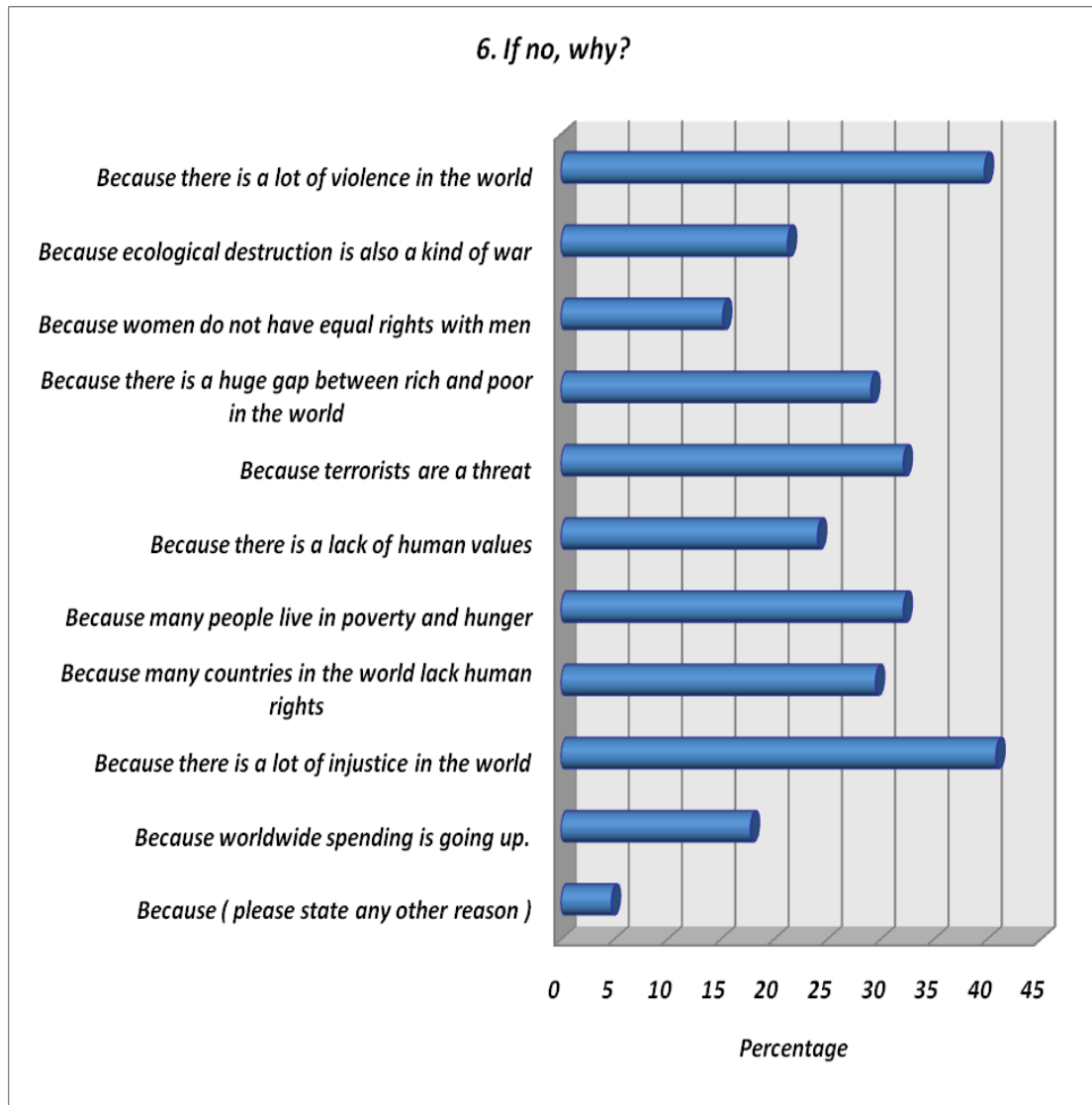
<b>Chi-Square Tests</b>			
	<b>Value</b>	<b>df</b>	<b>Asymp. Sig. (2-sided)</b>
<b>Pearson Chi-Square</b>	378.195 <sup>a</sup>	296	.001
<b>Likelihood Ratio</b>	401.345	296	.000
<b>N of Valid Cases</b>	452		

**Table 3.18 Phi Cramer's V Tests for the 8<sup>th</sup> Question**

<b>Symmetric Measures</b>			
		<b>Value</b>	<b>Approx. Sig.</b>
<b>Nominal by Nominal</b>	<b>Phi</b>	.915	.001
	<b>Cramer's V</b>	.647	.001
<b>N of Valid Cases</b>		452	

The result for the fifth implication of the first assumption is very positive. The significance is at the maximum (.000) and the correlation rate is .646. This means that the values of the two variables are the same in 64.6 % of the cases. As such the correlation rate is very strong.

Figure 3.15 (Question 6) If no, why? (In the World)



**Results of the Statistical Tests**

**Table 3.19 Phi Cramer's V Tests for the 6<sup>th</sup> Question**

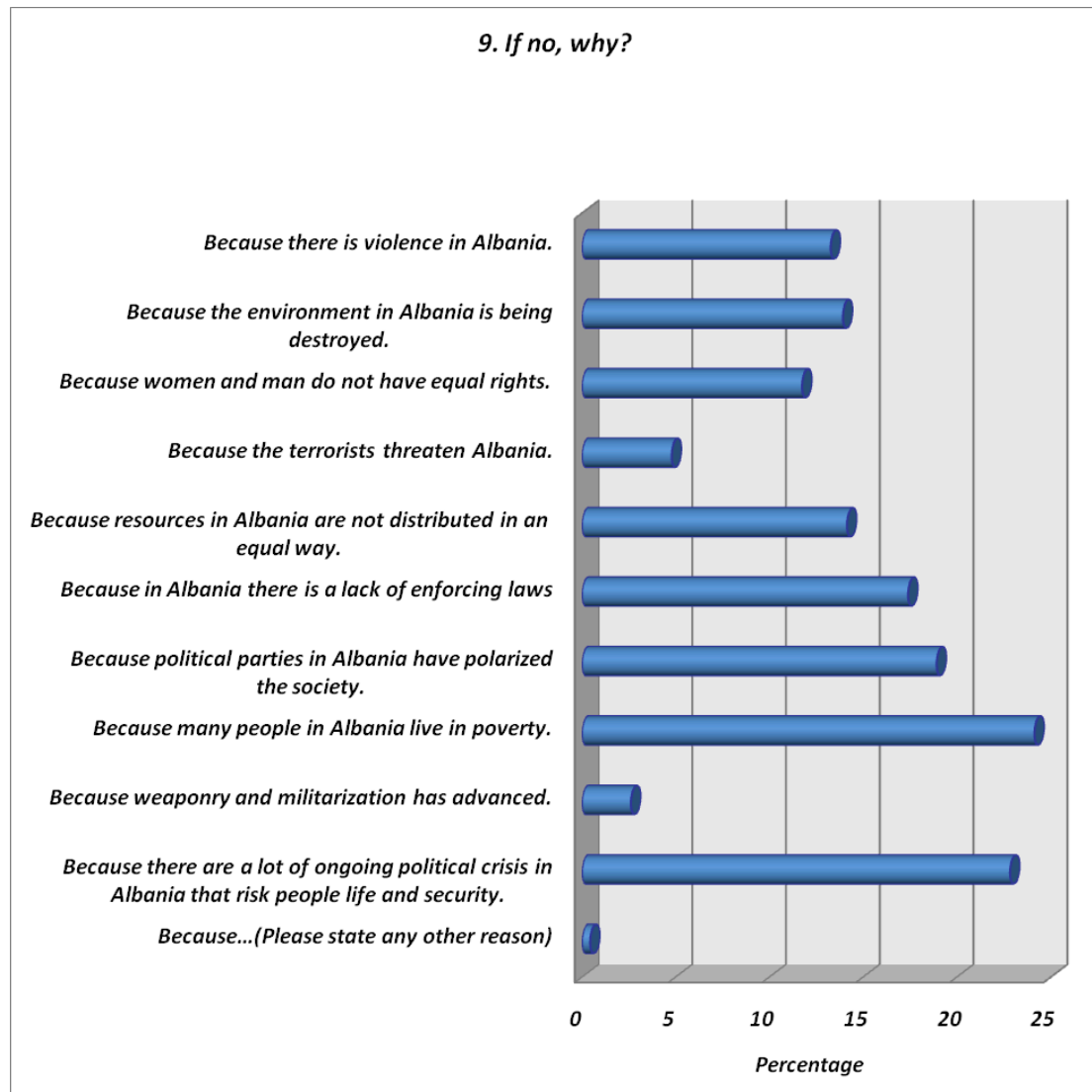
**Symmetric Measures**

		Value	Approx. Sig.
Nominal by Nominal	Phi	.915	.001
	Cramer's V	.647	.001
N of Valid Cases		452	

This significant test for the fourth implication of the first assumption shows also very positive results. The significance rate is .001, or 0.1% (the accepted significant rate is considered as 0.050 or 5%). In addition, the correlation value is .647. This means

that the two variables have the same values in 64.7% of the cases. The correlation rate is considered very strong.

Figure 3.16 (Question 9) If no, why? (In Albania)



As noted above, there are more students who think that there is no peace in the world than those who think that there is no peace in Albania. Around 41 percent of the students think that there is no peace in the world because of the existing injustices and around 40 percent of the students relate lack of peace to the existing violence in the world. When asked about Albania, the responses are quite different. The majority of the students, around 24 percent, say that there is no peace in Albania because many people live in poverty. Next, 23 percent of the students define lack of peace in their country a result of ongoing political crisis that risk people life and security. Thus,

while the majority of students define lack of peace in the world as a result of injustices and violence, they define lack of peace in Albania as a result of economic and political structures. From the other perspective, a minority of students, 15 percent of respondents, connects lack of peace in the world with lack of gender equality. While a minority of students, 2.6 percent of respondents, connects lack of peace in Albania with advancement of weaponry and militarization.

To conclude, while a majority of students still connect lack of peace in the world with negative peace concepts, there is a tendency to define lack of peace in Albania with lack of positive peace indicators such as economic, political and social factors.

The next graphs display answers to two questions, which measure students' perceptions on peace in general, and conditions to establish peace in a society. These questions are not particular to any context. The alternatives given in the questions are directly derived from the literature review.

### Results of the Statistical Tests

Table 3.20 Chi-Square Tests for the 9th Question

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	268.769 <sup>a</sup>	176	.000
Likelihood Ratio	312.429	176	.000
N of Valid Cases	428		

Table 3.21 Phi Cramer's V Tests for the 9th Question

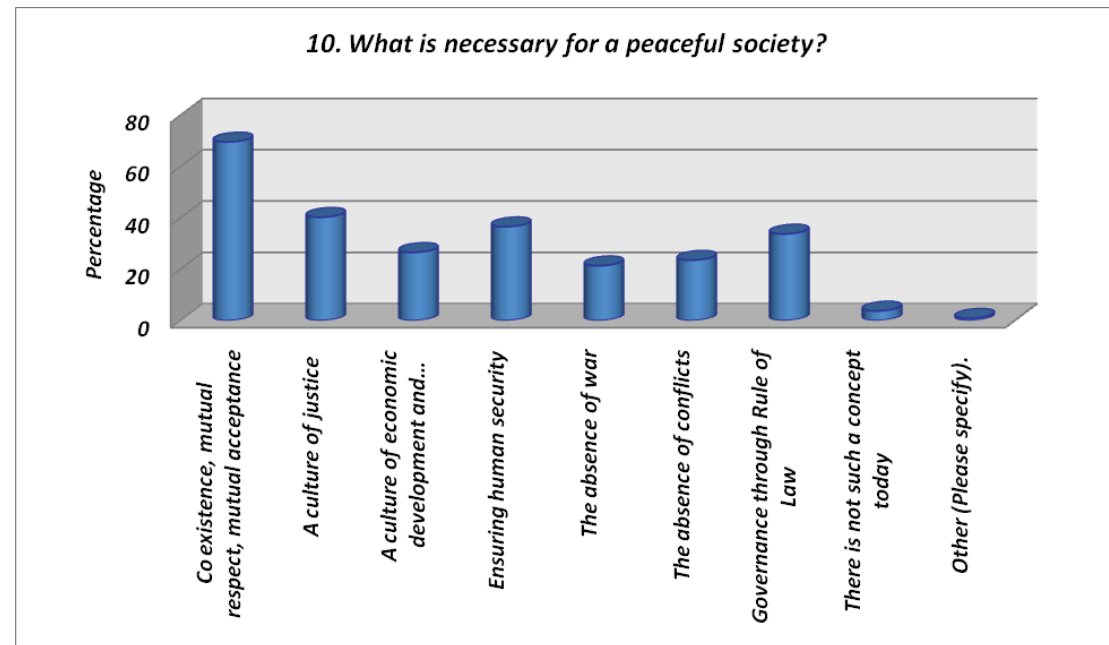
Symmetric Measures			
		Value	Approx. Sig.
Nominal by Nominal	Phi	.792	.000
	Cramer's V	.560	.000
N of Valid Cases		428	

The results above show the significance level for the sixth implication of the first assumption. The results are very positive and the significance level is at the maximum (.000) whereas the correlation rate is strong. Results show that in 56 % of the cases



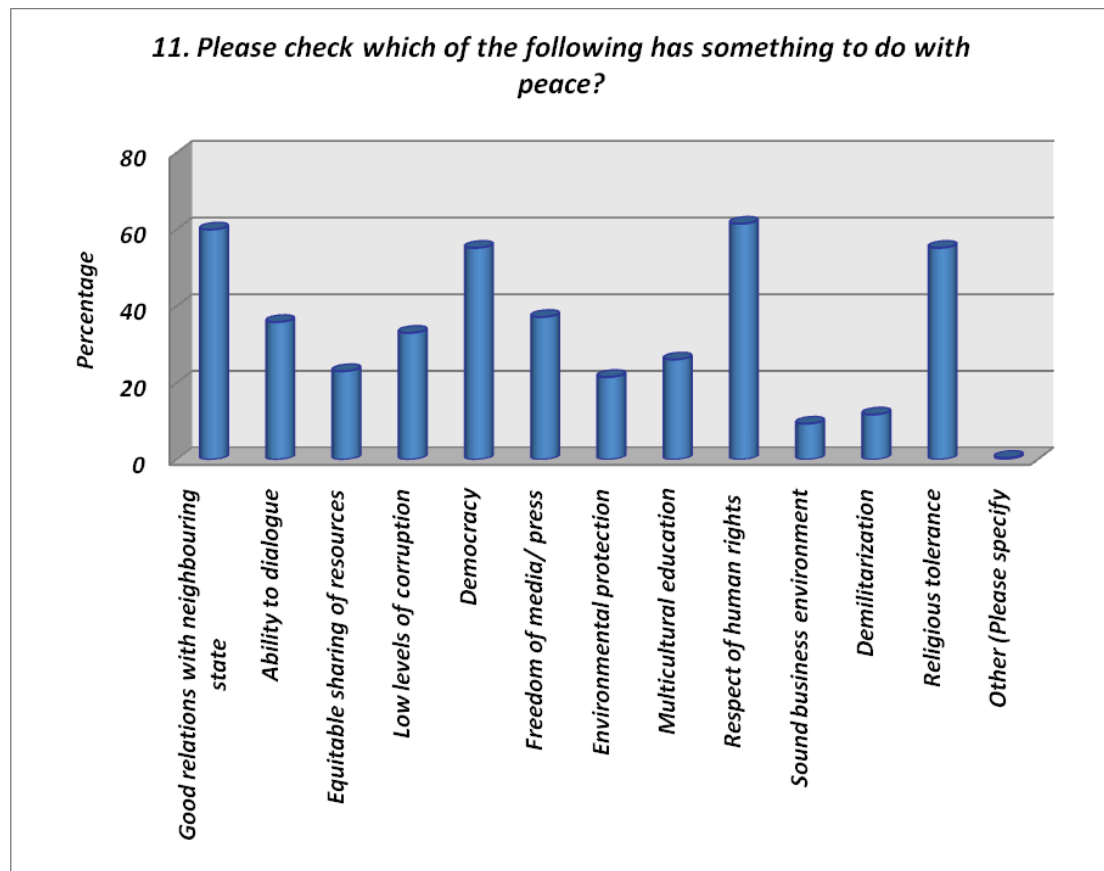
the values of the two variables are the same. Results until now show that 5 out of 6 implications have a positive result, thus we can accept the first assumption.

Figure 3.17 (Question 10) What is necessary for a peaceful society?



Responses show that the majority Albanian students, around 70 percent of the respondents, think that coexistence, mutual respect and mutual acceptance is one of the main necessities for a peaceful society. Then, students have chosen a culture of justice, human security and governance through rule of law as other most necessary conditions for a peaceful society with 40 percent, 37 percent and 34 percent respectively. An interesting result is that in this question only 21 percent and 24 percent of the students respectively have considered the absence of war and the absence of conflicts as necessary conditions for a peaceful society. Lastly, a very insignificant percentage of students (3.7 percent) think that 'peaceful society' does not exist as a concept.

Figure 3.18 (Question 11) Please choose which of the following has something to do with peace?



61 percent and 60 percent of Albanian students believe that peace has to do with respect of human rights and good relations with neighboring states respectively. The results of this question are actually in line with the results of the previous question in which the majority of Albanian students perceived coexistence and mutual acceptance as the most necessary condition for a peaceful society. After that, Albanian students define peace mostly with democracy and religious tolerance (both 55 percent of all respondents). Lastly, a few students define peace with sound business and demilitarization (9.3 percent and 12 percent respectively). In both question 10 and question 11, Albanian students tend to relate peace with concepts defined by the literature under the category of positive peace (coexistence, mutual respect and mutual and mutual acceptance; a culture of justice, human security and governance through rule of law; international relations, democracy; religious tolerance) rather than concepts defined by the literature under the category of negative peace (absence of war, absence of conflict, demilitarization).

Figure 3.19 (Question 10) What is necessary for a peaceful society?

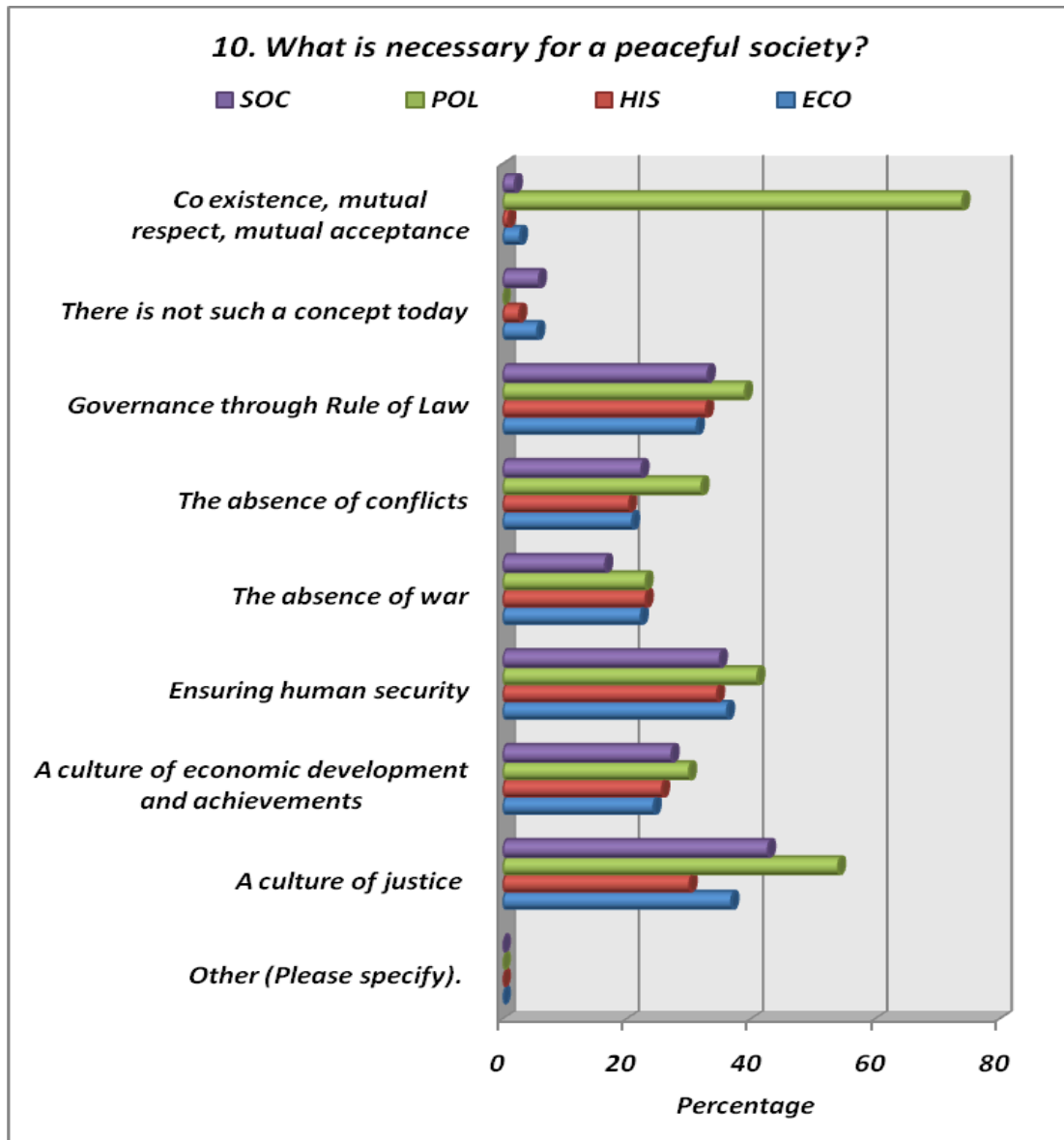
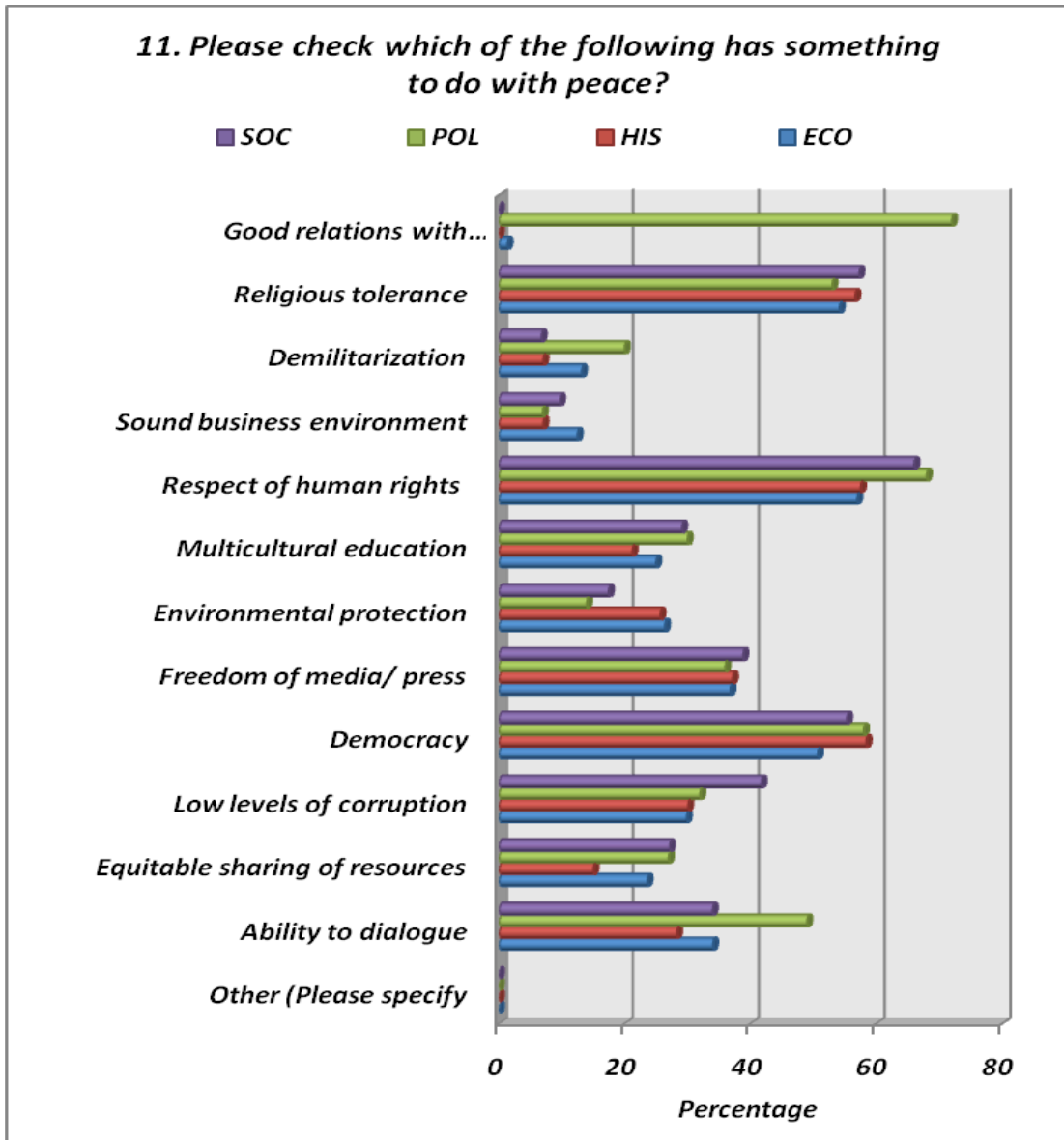


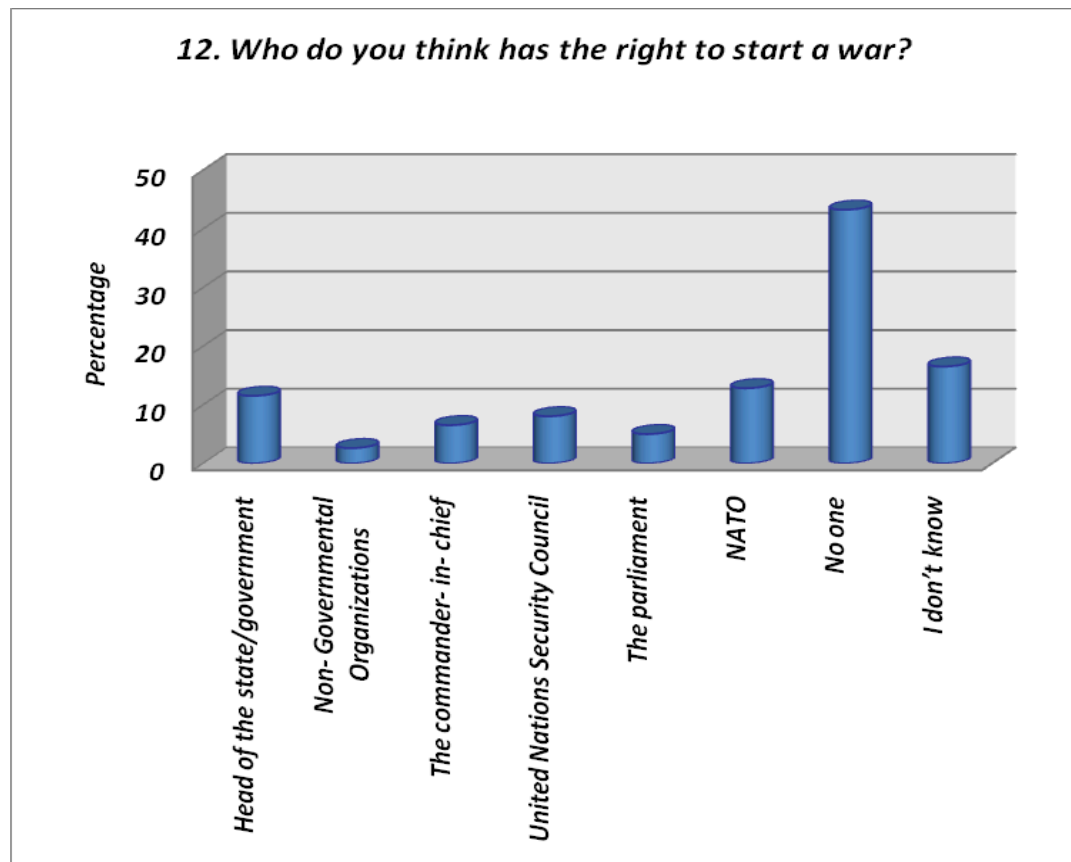
Figure 3.20 (Question 11) Please choose which of the following has something to do with peace?



The department of study does not make a significant difference in the perceptions students have about conditions necessary for a peaceful society and terms related to peace. The majority of students from four disciplines have considered coexistence and mutual acceptance necessary for a peaceful society. The percentage of their responses is very near to each other, almost around 65- 70 percent. Similarly, students in different departments have evaluated the most alternatives like good relations with neighboring state, democracy, and religious tolerance as terms related to peace. Department does not make a major difference in the perception in other alternatives as well.

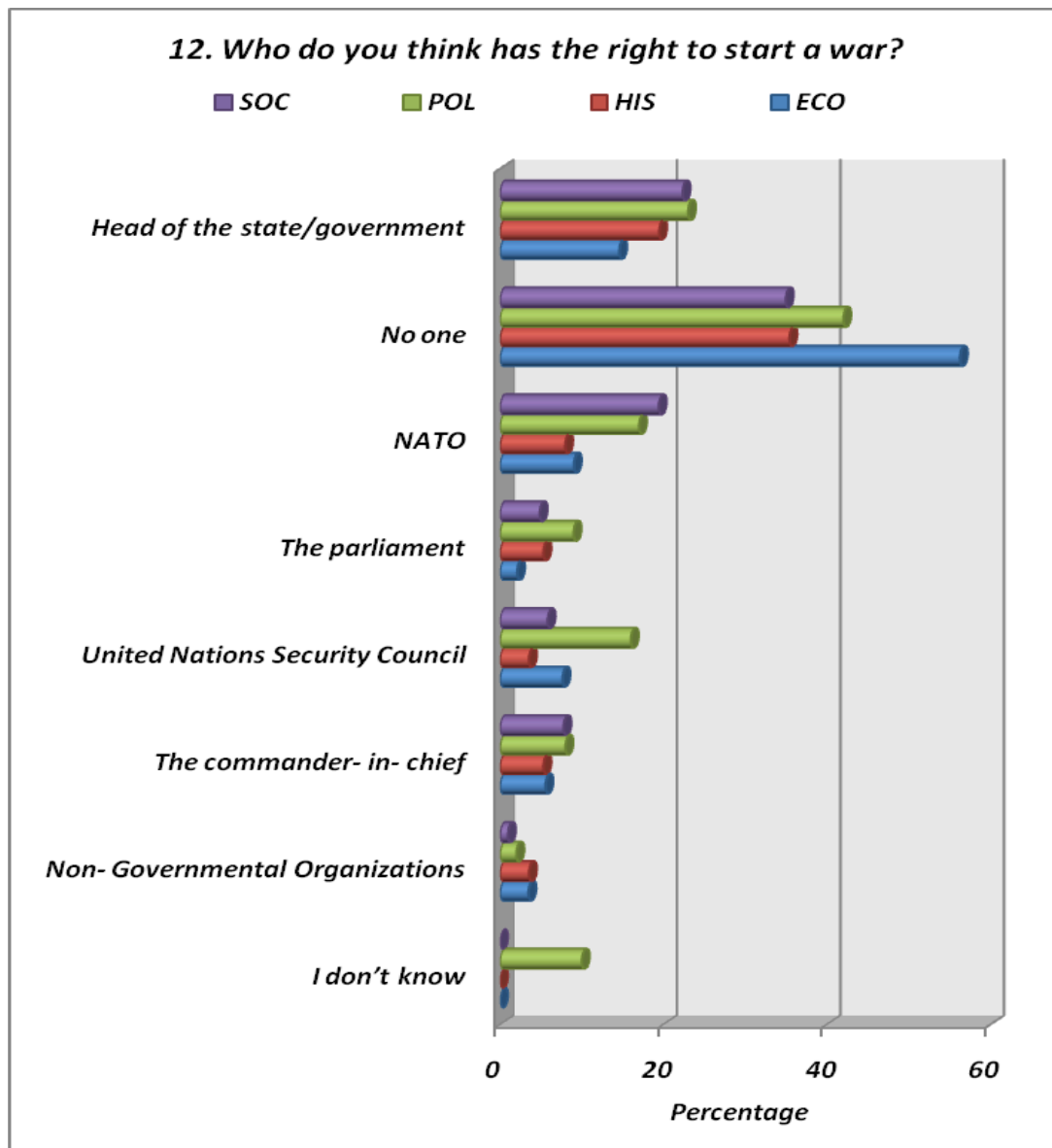
The next two questions measures perceptions Albanian students have on the topic of war.

Figure 3.21 (Question 12) Who do you think has the right to start a war?



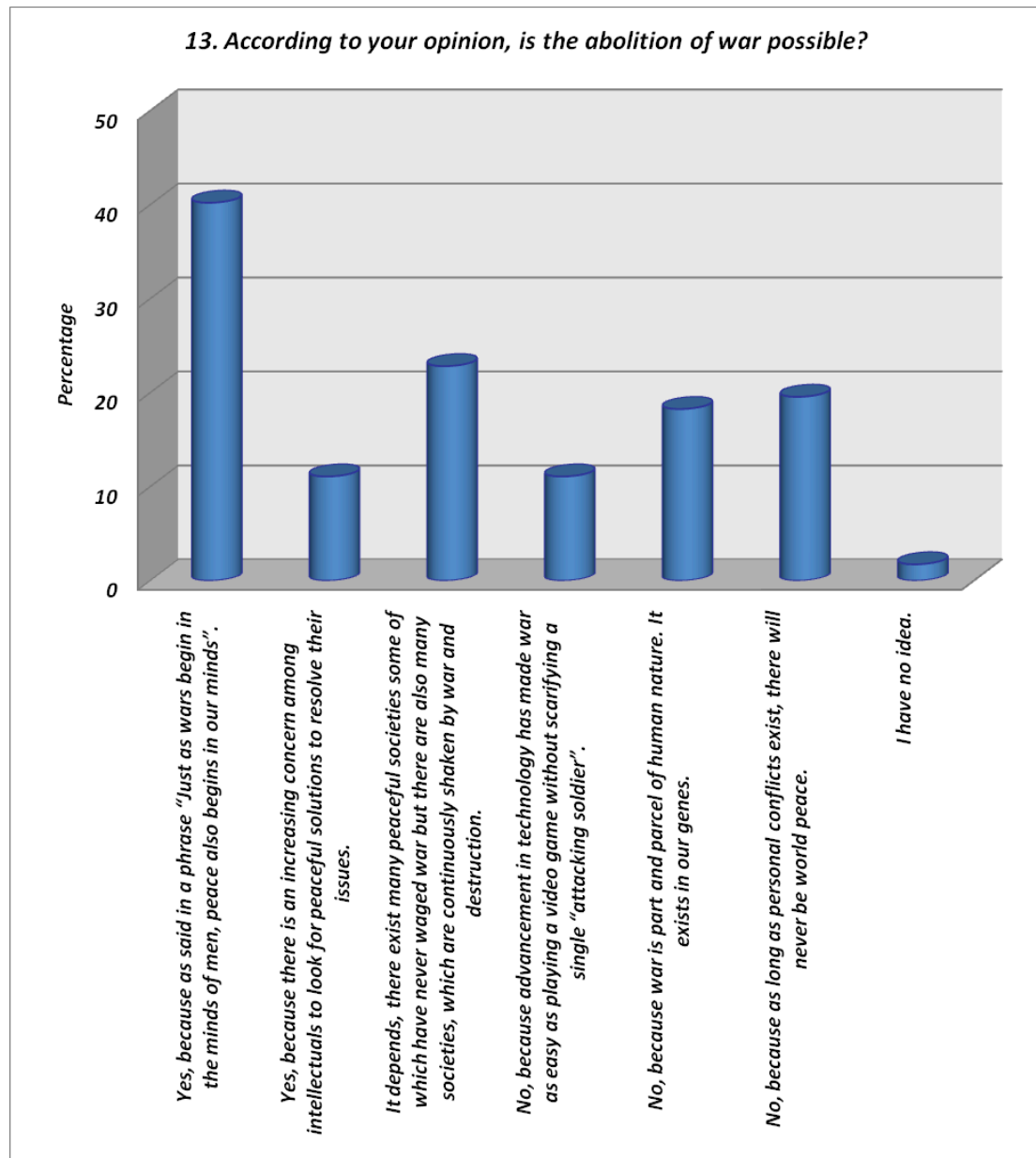
43 percent of the students, which also makes up the majority of the respondents, think that no one has the right to start a war. The second largest group of students (around 16.5 percent) doesn't know who has the right to start a war. The third largest group of students (around 13 percent) thinks that NATO has the right to start a war, thus placing more weight on multilateral decisions rather than unilateral ones.

Figure 3.22 (Question 12) Who do you think has the right to start a war? (Per department)



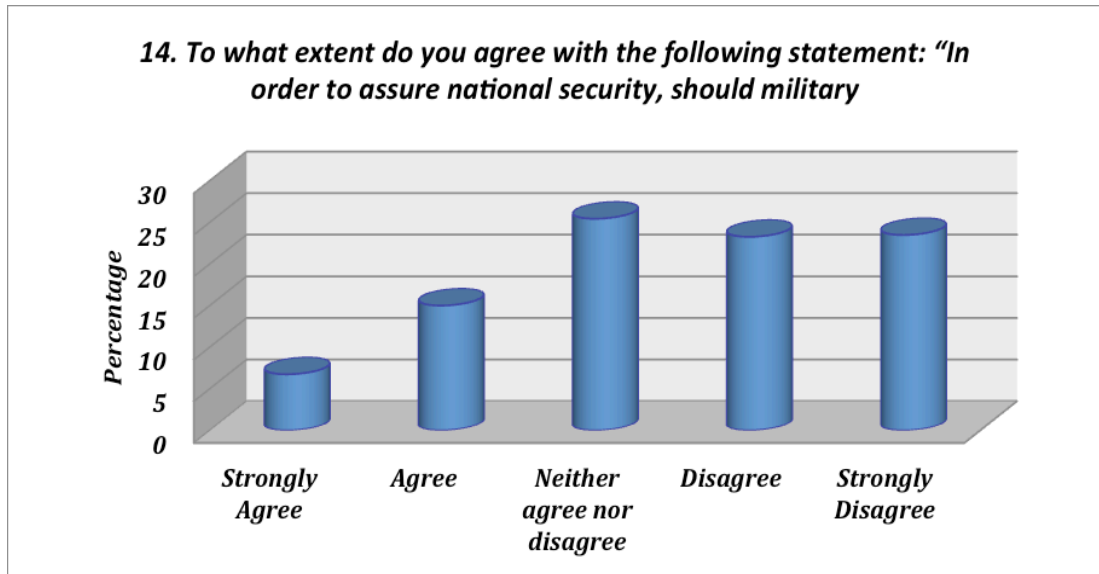
From a department-based categorization, the majority students from all disciplines agree on the option that no one has the right to start a war, although students from the discipline of the economics make up the highest percentage (around 56 percent) when compared with other disciplines. An interesting result noticed from the graph above is the responses of students from politics think that the Head of State/ government has more right to start a war than NATO does. The responses of student from politics are more evenly distributed among alternatives in contrast to the responses of other disciplines, which rest mainly on the alternative of ‘no one’, and ‘I don’t know’.

Figure 3.23 (Question 13) According to your opinion, is the abolition of war possible?



40 percent of the students believe that abolition of war is possible because war and peace begin in the minds of men. Such an approach is in line with the goal of peace education. Especially the field of international relations was established with the aim of teaching students the horrors of world wars and how they can learn to build cooperative relations between states.

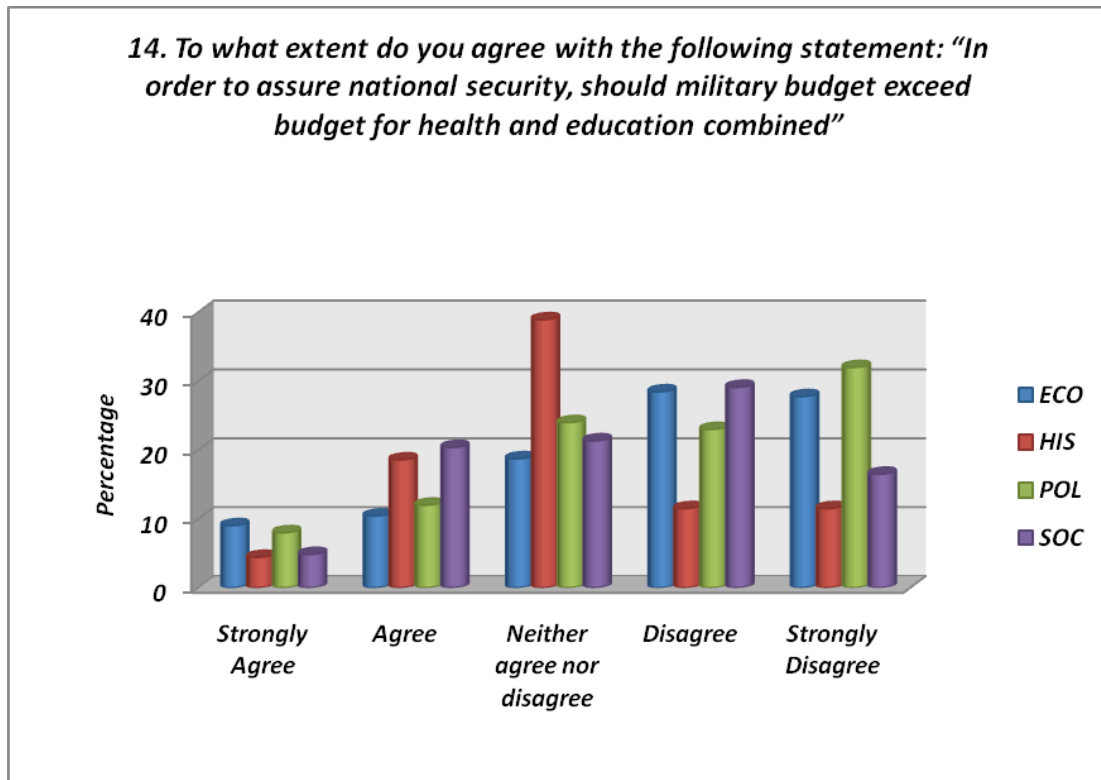
**Figure 3.24 (Question 14) To what extent do you agree with the following statement: “In order to assure national security, should military budget exceed budget for health and education combined”?**



The last question of the section on perceptions of peace ask students whether they agree with the statement that “In order to assure national security, should military budget exceed budget for health and education combined”? Through this question, the study tries to measure whether students define national security with hard security or soft security terms. The graph above shows that the responses of the students are distributed in almost even between alternatives of ‘neither agree nor disagree’, ‘disagree’ and ‘strongly disagree’. Yet, the majority of the students have not an affirmative opinion on the above statement although the responses incline more toward disagreement.



**Figure 3.25 (Question 14) To what extent do you agree with the following statement: “In order to assure national security, should military budget exceed budget for health and education combined”? (Per department)**



In this question, the responses vary according to the department of study. The majority of students studying in the discipline of history (around 39 percent of the respondents) has not a clear opinion on the above-asked statement or agrees with it (19 percent). Yet, the majority of students of political science and economics (around 55 percent respectively) disagree and strongly disagree to the above-mentioned quotation. In contrast to the others, while the majority of the students of sociology (29 percent) disagree with the statement, a quite significant percentage of them do also agree.

**Table 3.22 Statistical Results of ANOVA Test for the 14<sup>th</sup> Question**

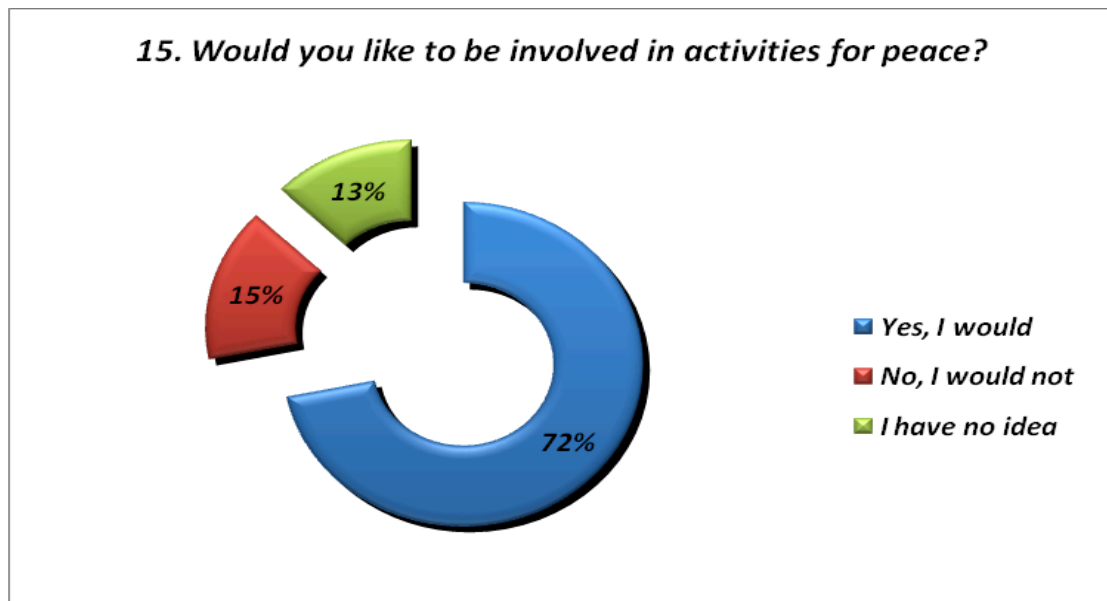
		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Gender	Between Groups	2.221	4	.555	2.503	.042
	Within Groups	88.756	400	.222		
	Total	90.978	404			
Institution	Between Groups	.591	4	.148	.882	.475
	Within Groups	69.549	415	.168		
	Total	70.140	419			
DEPT	Between Groups	31.980	4	7.995	6.343	.000
	Within Groups	530.623	421	1.260		
	Total	562.603	425			

Statistical results for the 14<sup>th</sup> question show that the effects of gender and department are significant (.042 & .000 respectively). Especially, the significance level for the variables of department is at the maximum. While the statistical test show the result insignificant for the differences between public and private institutions.

### 3.2.2 Students' Perceptions of Peace Action

Peace studies are a triangle composed of peace research, peace education and peace action. Peace action merely requires a behavioral training and does not depend only on peace learning (Bandura, 1986). The literature on peace studies is developed on the bases that peace can be implemented once we understand the problems and structures that facilitate it. In other words, peace action is dependent upon the awareness of systems and dynamics that promote violence and upon the level that peace is internalized as a value by the individual or the institution (Reardon , 1992). This thesis does not focus on the dimension of peace action; however, the researcher uses three questions from the survey to measure the willingness of Albanian students to be involved in a peace actions and their perceptions in what form they want to be involved. The results of the questions will be supported with the graphs below.

Figure 3.26 (Question 15) Would you like to be involved in activities for peace?



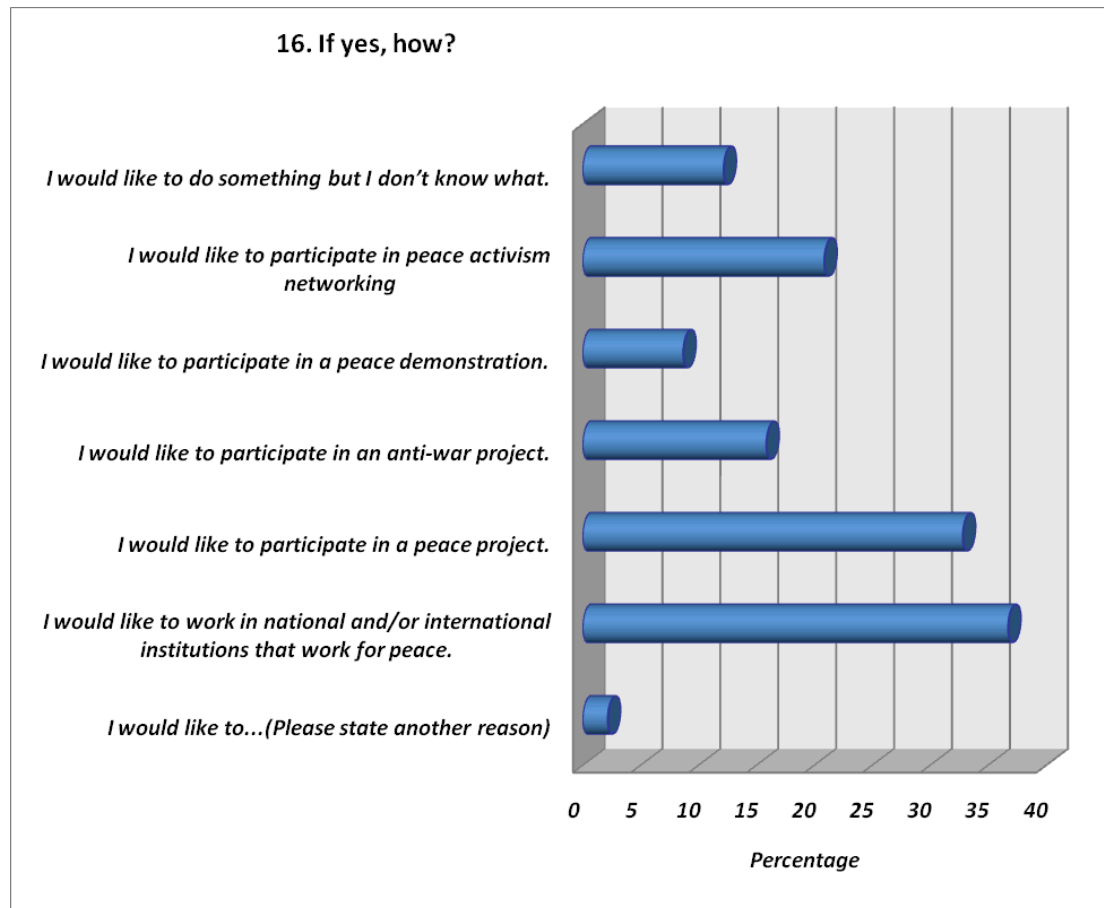
The results of the survey question above are promising as a great majority of students claim to like to be involved in activities for peace. The results are not very different when compared among departments as well. Although students of history and politics respond positively at higher rates (73 percent each) and students of economics and sociology at lower rates (55 percent and 65 percent respectively), still the desire to be involved is the choice of the majority for all students in all disciplines.

Table 3.23 Statistical Results of ANOVA Test for the 15<sup>th</sup> Question

		Sum of Squares	df	Mean Square	F	Sig.
Gender	Between Groups	1.033	2	.517	2.347	.097
	Within Groups	88.073	400	.220		
	Total	89.107	402			
Institution	Between Groups	3.932	2	1.966	12.407	.000
	Within Groups	65.452	413	.158		
	Total	69.385	415			
DEPT	Between Groups	27.320	2	13.660	10.853	.000
	Within Groups	527.363	419	1.259		
	Total	554.682	421			

Statistical results for the 15<sup>th</sup> question show that the effects of institution and department are significant at the maximum level. While the statistical test show the result insignificant for the differences between male and female.

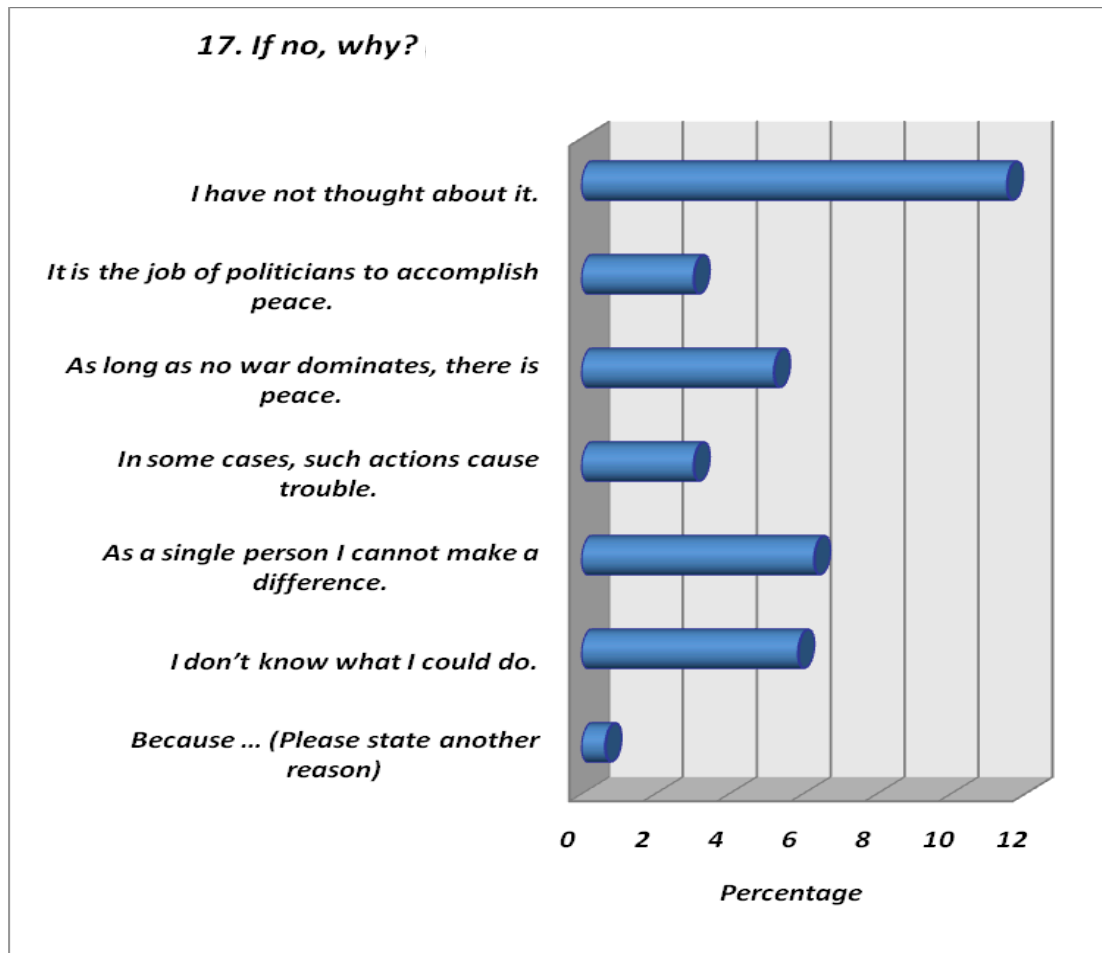
figure 3.27 (Question 16) If yes, how?



The majority of students who want to be involved in peace action mostly prefer working in a national or international institution that works for peace (37 percent) or to participate in a peace project (33 percent). It is interesting to see that student differentiate a lot between a peace project and an anti war project. The percentage of students who want to participate in an anti-war project is half of the percentage of the students who want to participate in a peace project. Only 12 percent of the students declared that they would like to do something but they don't know what. The majority of all students coming from four different disciplines prefer the most to be involved in peace action through working in a national or international institutions that works for peace and the least to participate in peace demonstrations among all alternatives given in the questions. In this question as well, the background of

department of study does not make a significant different in perceptions of peace action.

Figure 3.28 (Question 17) If no, how?



The majority of students who do not want to be involved in a peace action say that they haven't thought about it (around 12 percent). The second largest group of students refrains from involvement in a peace action because they believe that a single person cannot make a difference. Only a few students perceive involvement in peace action as troublesome.

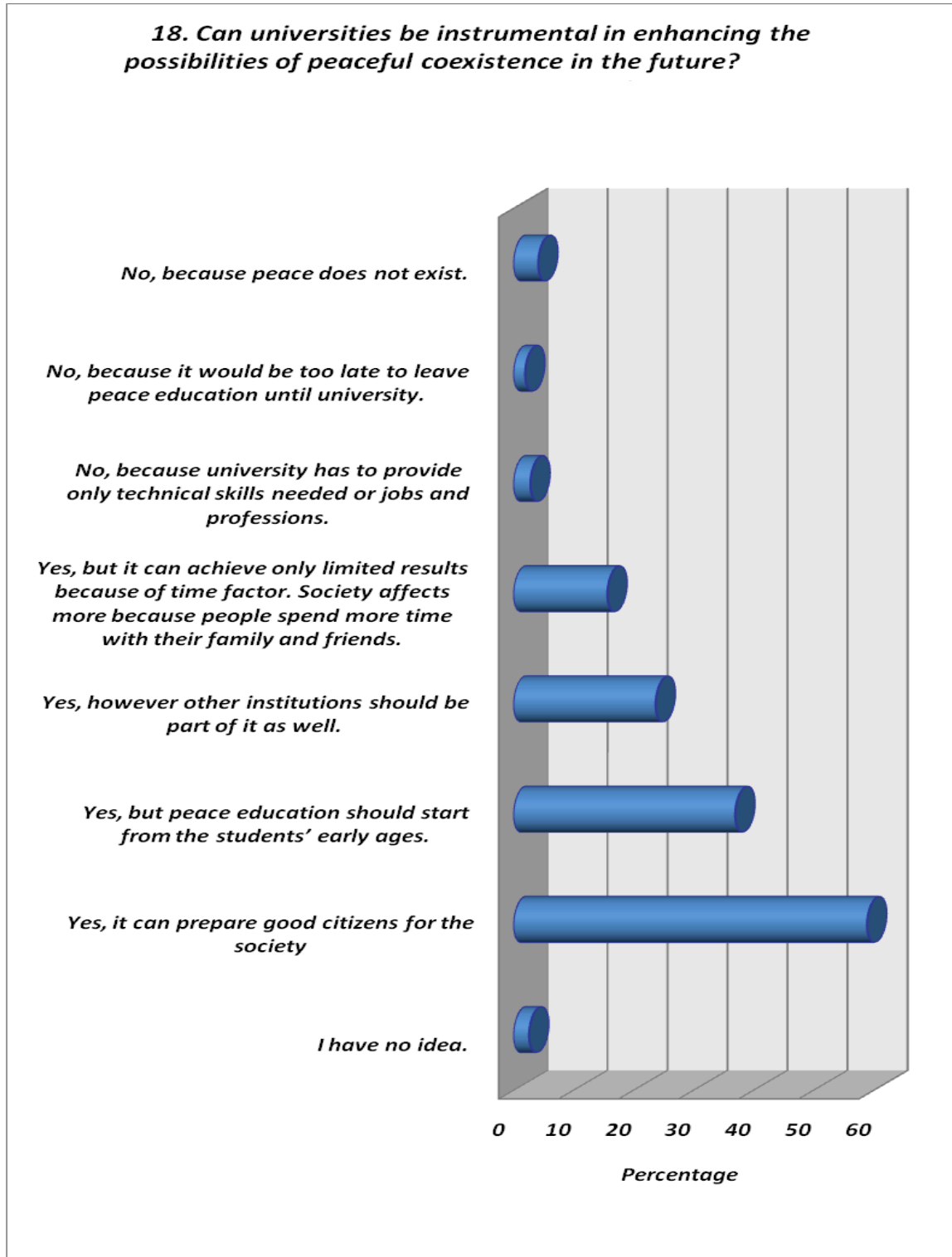
To conclude results for questions 16 and 17, a high majority of Albanian students coming from four different disciplines of social studies want to be involved in peace action. Most of them would like to work with national and international institutions that work for peace or to participate in peace projects. The least number of students would like to be part of a peace demonstration. Students who do not like to be

involved in peace action mostly state so because they haven't thought about it. The second largest group of students who don't want to be involved in peace action do not believe that a single person can make a difference. One of the most interesting results of this section is to note that a very low percentage of students (less than six percent of students) think that there is peace as long as no war dominates. The answer of this question does not correspond neither with the answers of the 3rd question which asks students if peace is the absence of war nor with the answers of questions 5 and 8. Responses of the 3<sup>rd</sup> question note that 49 percent of students agree or strongly agree with the above mentioned statement. Similarly, a majority of students evaluate that peace in the world and in Albania exist as a result of lack of war.

### *3.2.3 Students' Perceptions of Peace Education*

This section measures the perceptions of Albanian students on peace education through three main questions. Firstly students are asked whether they think that universities can contribute to peace in the future, how do they perceive peace education and what do they perceive as the best method to teach peace.

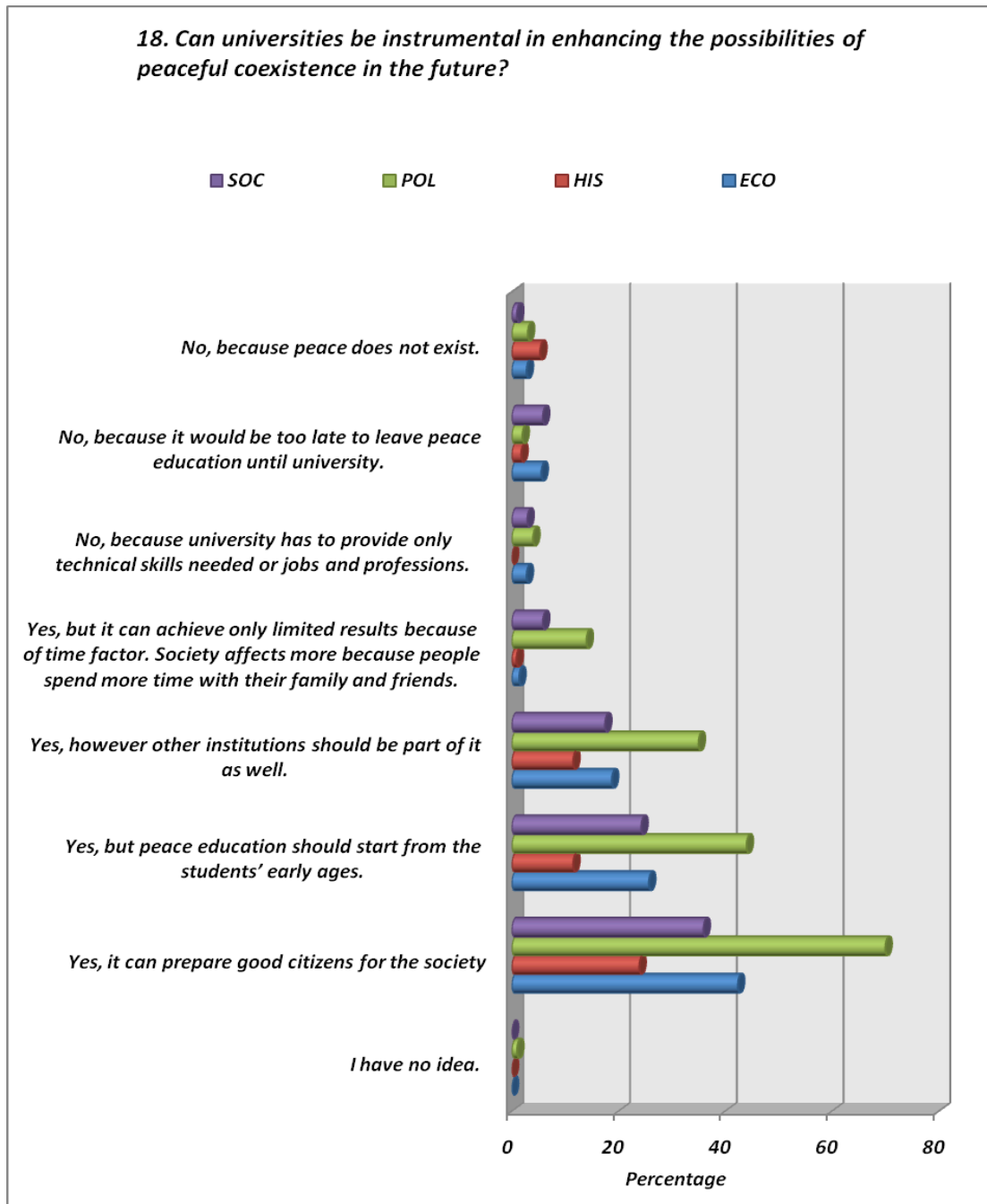
Figure 3.29 (Question 18) Can universities be instrumental in enhancing the possibilities of peaceful coexistence in the future?



A great majority of students (around 60 percent) state firmly that universities can prepare good citizens for the society. The second largest group of students (around 37 percent) confirm that universities can help in peace education, however, peace education should start from the early ages. Students largely disagree with the option that universities have to provide only technical skills needed for jobs and professions and not undertake the mission of peace. Additionally, majority of students do not also agree with the option that leaving peace education until university would be too late. Therefore, there is a common consensus among Albanian students that universities can serve as instruments for peaceful coexistence.



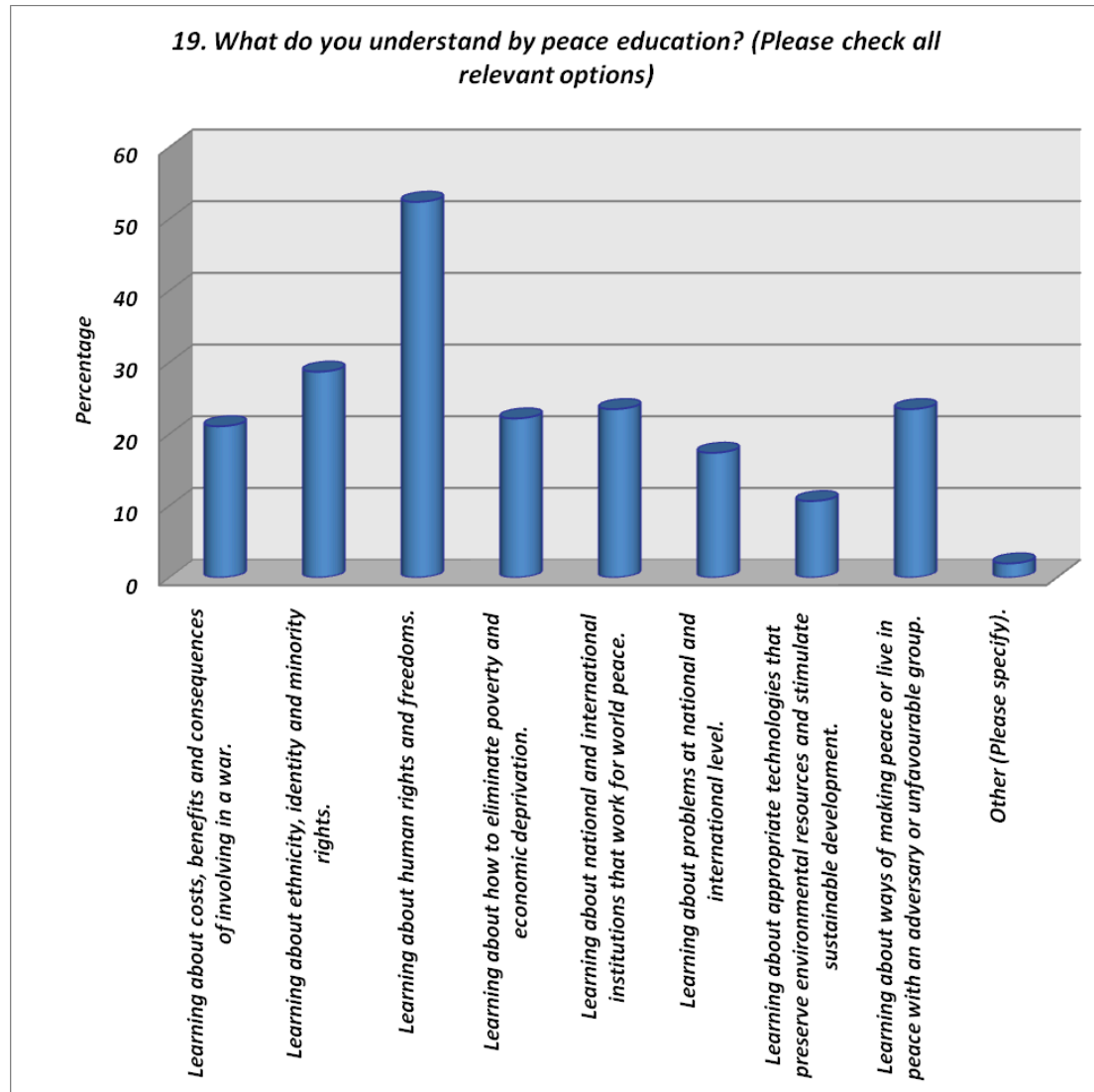
**Figure 3.30 (Question 18) Can universities be instrumental in enhancing the possibilities of peaceful coexistence in the future? (Please choose all relevant options) (Per department)**



From a departmental based categorization, students of politics rank the highest among other departments in their believe that universities can prepare good citizens for the society and only 1 percent of them say that they have no idea on whether universities can serve as instruments of peaceful coexistence. While they strongly belief on the role of universities to construct peace, they also affirm that peace is a mission to be undertaken by other education and non- educational institutions as well. 44 percent of

students of politics state that peace education should start from early ages and 35 percent of them declare that other institutions should be part of it as well. The graph results show that all students of social studies disciplines unanimously and majorly confirm the role of universities as important institutions to teach peace.

**Figure 3.31 (Question 19) What do you understand by peace education?**

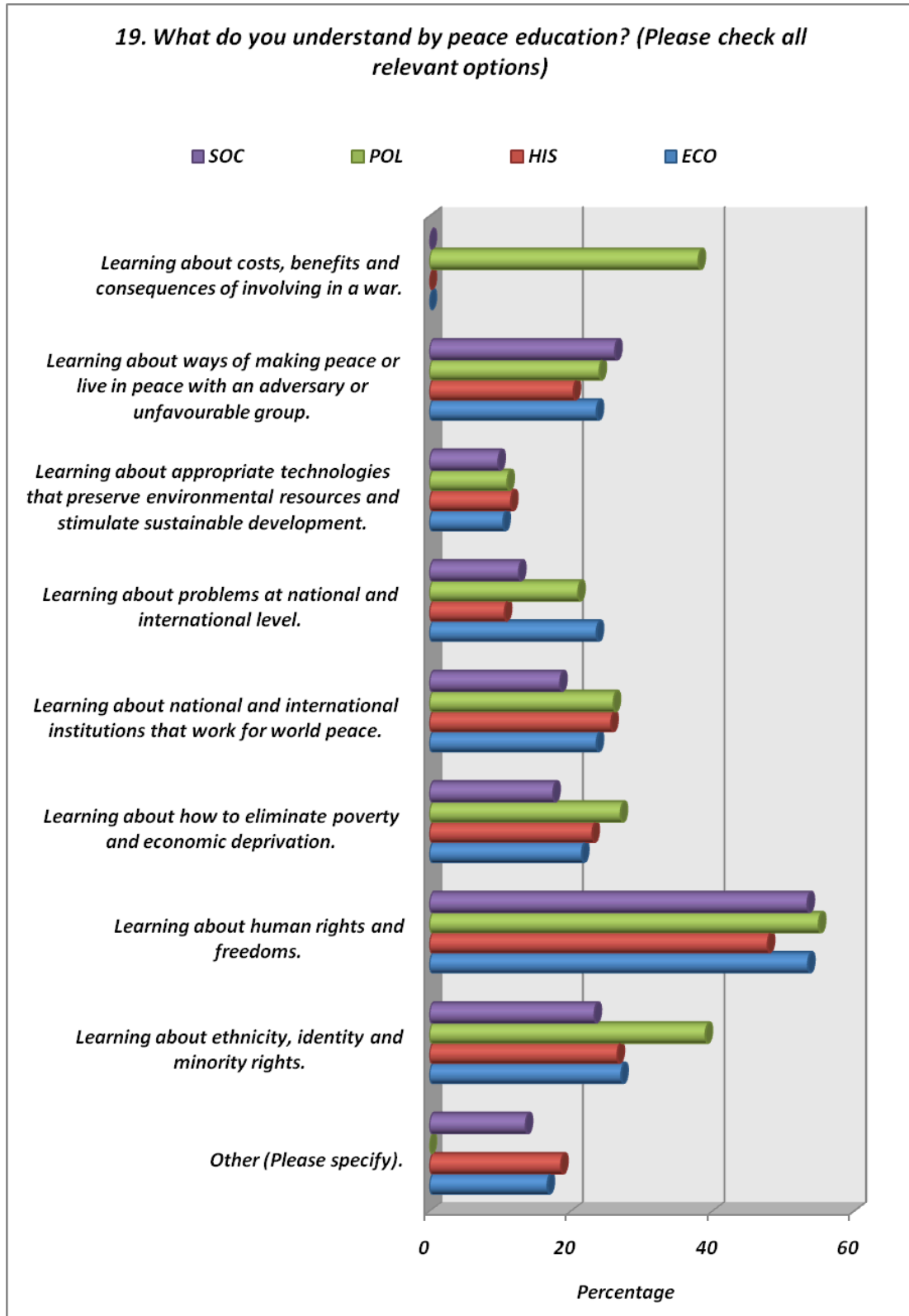


53 percent of Albanian students understand peace education as learning about human rights and freedoms. The second largest group of students (around 29 percent) understand it as learning about ethnicity, identity and minority rights which is also a sub category of human rights. 24 percent of the students perceive peace education as learning about ways of making peace or live in peace with an adversary or unfavorable group. All of these results go in line with the results of the results of the question 11 where students are asked about terms that they connect with peace. Even

there, the majority of students declared to understand peace as respect of human rights and good relations with neighboring countries. Similarly, results of question 10 on conditions for a peaceful society show that a great majority of students believe that coexistence, mutual respect and mutual acceptance is the most necessary condition for a peaceful society. Results of these three questions support the main opinion of students that peace is merely about respect of human rights and peace education is merely about learning human rights and freedoms.

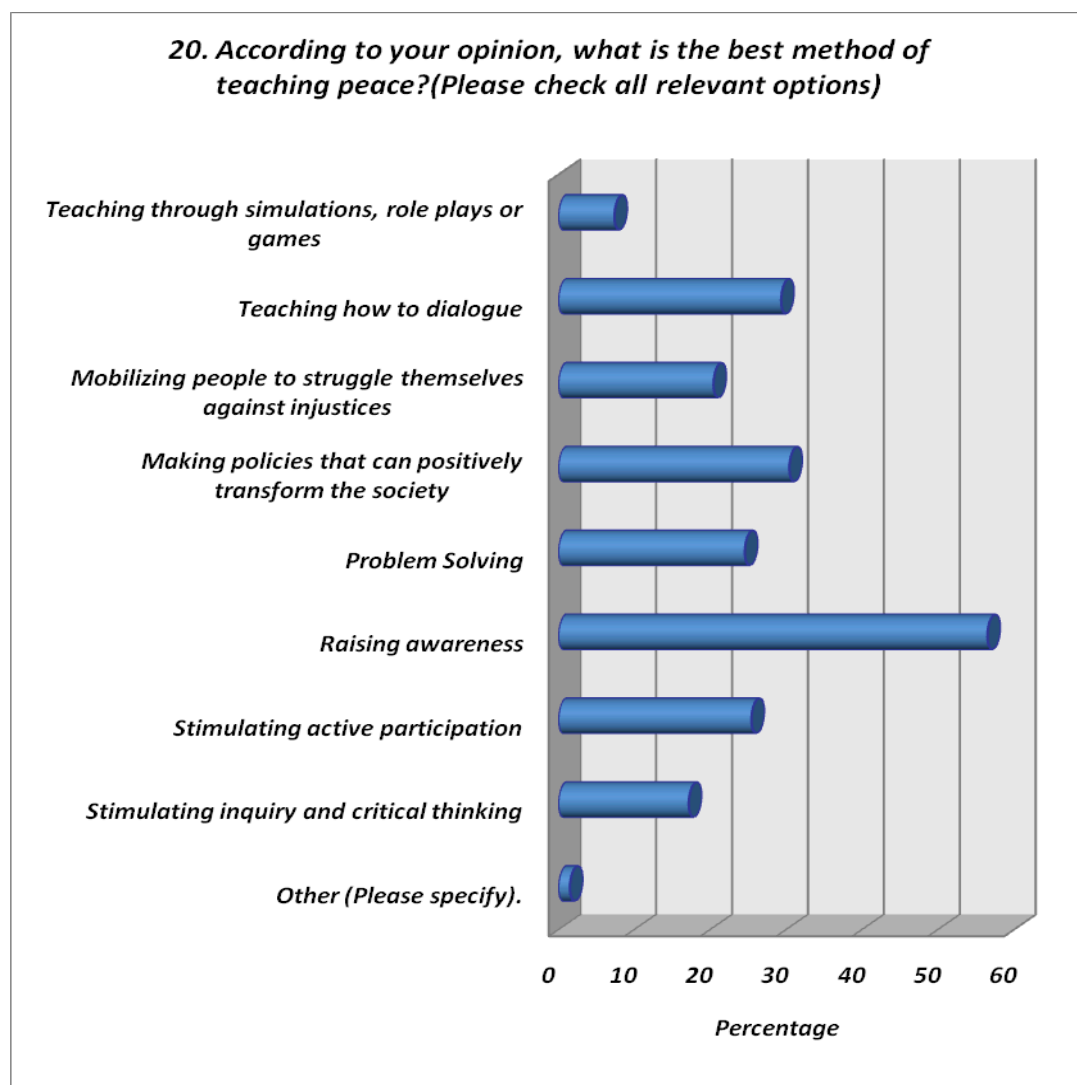
Besides, only 23 percent of students perceive peace education as learning about economic deprivation and how to eliminate poverty. The lowest percentage of students, (only 10 percent of them) think that peace education has to do with learning about environmental resources and sustainable development.

Figure 3.32 (Question 19) what do you understand by peace education? (Per department)



The above graph shows that even though there is not a big difference in terms of preferences in defining peace education, more students of politics relate peace education with a variety of terms compared to student of other disciplines. When it comes also to the option of defining peace education as learning about costs, benefits and consequences of war almost the percentage of students of politics who consider it relevant to peace education is double the percentage of students of other disciplines respectively. More students of economics understand by peace education learning about human rights, freedoms (53.5 percent) and minority rights (27 percent) rather than learning about ways of eliminating poverty and economic deprivation (21.52 percent). Whereas, there are more students of economics that relate peace education with problems of national and international level than there are students of politics.

**Figure 3.33 (Question 20) According to your opinion, what is the best method of teaching peace?(Please check all relevant options)**



57 percent of the students think that the best method of teaching peace is through raising awareness. The other two most selected options are to make policies that can positively transform the society (30 percent) and to teach how to dialogue (around 29 percent). They do also think that teaching through simulations or games is the least good method of teaching peace. It is also of interest to note that only 20 percent of the students perceive critical thinking to be one of the best ways of teaching peace. Overall, the majority of Albanian students think that peace can be best taught through raising awareness, teaching how to dialogue and making transformative policies for the society. They prefer the least critical thinking and role-playing or simulations. The results can be interpreted with the fact that role playing or simulations are among the least used in Albanian universities and students may not even have information of what they mean and how they are applied.

The literature on peace education shows that raising awareness is primary goal of many peace education programs.

### **Results of the Statistical Tests**

**Table 3.24 Chi-Square Tests for the 19<sup>th</sup> & 20<sup>th</sup> Questions**

<b>Chi-Square Tests</b>			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	17721.636 <sup>a</sup>	11322	.000
Likelihood Ratio	2108.482	11322	1.000
N of Valid Cases	460		

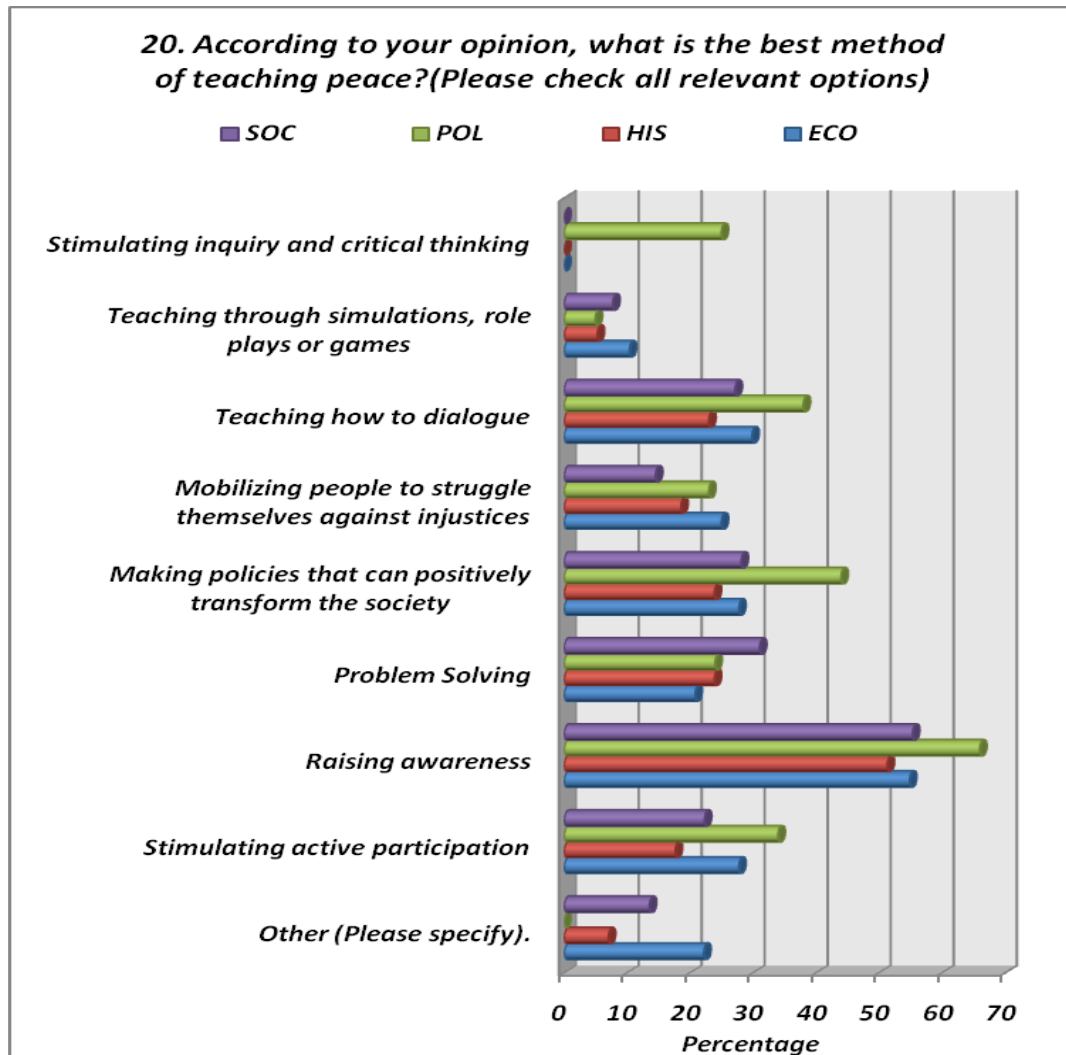
**Table 3.25 Phi Cramer's V Tests for the 19<sup>th</sup> & 20<sup>th</sup> Questions**

<b>Symmetric Measures</b>			
		Value	Approx. Sig.
Nominal by Nominal	Phi	6.207	.000
	Cramer's V	.615	.000
N of Valid Cases		460	

The statistical tests above show a very positive result for the 7<sup>th</sup> implication of the first assumption. The significance level is maximum, while the correlation value is

very strong. The variables are the same in 61.5% of the cases. Therefore, the 7<sup>th</sup> implication of the first assumption is as well accepted.

Figure 3.34 (Question 20) According to your opinion, what is the best method of teaching peace? (Per department)



The departmental categorization does not make a difference even in this question. The majority of students of politics, economics, sociology and history would prefer to learn peace through raising awareness, making transformative policies for the society and teaching to dialogue. Similarly, the minority of students of politics, economics, sociology and history respectively prefer to teach peace through critical thinking and simulations.

**Table 3.26 Multivariate Tests**

**Multivariate Tests<sup>c</sup>**

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.350	96.374 <sup>a</sup>	2.000	358.000	.000
	Wilks' Lambda	.650	96.374 <sup>a</sup>	2.000	358.000	.000
	Hotelling's Trace	.538	96.374 <sup>a</sup>	2.000	358.000	.000
	Roy's Largest Root	.538	96.374 <sup>a</sup>	2.000	358.000	.000
@2.How often do you think about war	Pillai's Trace	.002	.447 <sup>a</sup>	2.000	358.000	.640
	Wilks' Lambda	.998	.447 <sup>a</sup>	2.000	358.000	.640
	Hotelling's Trace	.002	.447 <sup>a</sup>	2.000	358.000	.640
	Roy's Largest Root	.002	.447 <sup>a</sup>	2.000	358.000	.640
@3.Do you agree with the statement " Peace is the absence of war".	Pillai's Trace	.021	3.905 <sup>a</sup>	2.000	358.000	.021
	Wilks' Lambda	.979	3.905 <sup>a</sup>	2.000	358.000	.021
	Hotelling's Trace	.022	3.905 <sup>a</sup>	2.000	358.000	.021
	Roy's Largest Root	.022	3.905 <sup>a</sup>	2.000	358.000	.021
@4.Is there peace in the world?	Pillai's Trace	.009	1.647 <sup>a</sup>	2.000	358.000	.194
	Wilks' Lambda	.991	1.647 <sup>a</sup>	2.000	358.000	.194
	Hotelling's Trace	.009	1.647 <sup>a</sup>	2.000	358.000	.194
	Roy's Largest Root	.009	1.647 <sup>a</sup>	2.000	358.000	.194
@7. Is there peace in the Albania?	Pillai's Trace	.003	.604 <sup>a</sup>	2.000	358.000	.547
	Wilks' Lambda	.997	.604 <sup>a</sup>	2.000	358.000	.547
	Hotelling's Trace	.003	.604 <sup>a</sup>	2.000	358.000	.547
	Roy's Largest Root	.003	.604 <sup>a</sup>	2.000	358.000	.547
@14.Do you agree with the statement..	Pillai's Trace	.015	2.751 <sup>a</sup>	2.000	358.000	.065
	Wilks' Lambda	.985	2.751 <sup>a</sup>	2.000	358.000	.065
	Hotelling's Trace	.015	2.751 <sup>a</sup>	2.000	358.000	.065



	Roy's Largest Root	.015	2.751 <sup>a</sup>	2.000	358.000	.065
@15. Do you want to be involved in peace activities	Pillai's Trace	.059	11.272 <sup>a</sup>	2.000	358.000	.000
	Wilks' Lambda	.941	11.272 <sup>a</sup>	2.000	358.000	.000
	Hotelling's Trace	.063	11.272 <sup>a</sup>	2.000	358.000	.000
	Roy's Largest Root	.063	11.272 <sup>a</sup>	2.000	358.000	.000
@1. how often do you think about peace	Pillai's Trace	.021	.943	8.000	718.000	.480
	Wilks' Lambda	.979	.943 <sup>a</sup>	8.000	716.000	.480
	Hotelling's Trace	.021	.942	8.000	714.000	.481
	Roy's Largest Root	.018	1.574 <sup>b</sup>	4.000	359.000	.181

**Table 3.27 Tests of Between- Subjects Effects**

Tests of Between-Subjects Effects						
Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Gender	4.175 <sup>a</sup>	10	.417	1.940	.039
	DEPT	48.420 <sup>b</sup>	10	4.842	3.815	.000
Intercept	Gender	37.839	1	37.839	175.836	.000
	DEPT	33.841	1	33.841	26.666	.000
@2. How often do you think about war	Gender	.172	1	.172	.801	.371
	DEPT	.074	1	.074	.058	.809
@3. Do you agree with the statement " Peace is the absence of war".	Gender	.953	1	.953	4.430	.036
	DEPT	3.583	1	3.583	2.824	.094
@4. Is there peace in the world?	Gender	.018	1	.018	.083	.773
	DEPT	4.162	1	4.162	3.280	.071
@7. . Is there peace in Albania?	Gender	.045	1	.045	.207	.649
	DEPT	1.183	1	1.183	.932	.335
@14. Do you agree with the statement..	Gender	.435	1	.435	2.022	.156
	DEPT	3.918	1	3.918	3.087	.080

@15. Do you want to be involved in peace activities	Gender	.337	1	.337	1.567	.212
	DEPT	25.467	1	25.467	20.067	.000
@1. how often do you think about peace	Gender	.942	4	.236	1.094	.359
	DEPT	3.611	4	.903	.711	.585
Error	Gender	77.255	359	.215		
	DEPT	455.604	359	1.269		
Total	Gender	1117.000	370			
	DEPT	3105.000	370			
Corrected Total	Gender	81.430	369			
	DEPT	504.024	369			

a. R Squared = .051 (Adjusted R Squared = .025)

b. R Squared = .096 (Adjusted R Squared = .071)

The tables above measures how significant are the different responses given by students according to their gender and the departments of study. The statistical results show that gender has an effect on the responses of the 3<sup>rd</sup> question that asks whether peace is the absence of war or not and department has an effect on the responses of the 15<sup>th</sup> questions that ask whether students want to be involved in peace projects. For the other 5 questions for which the test was performed, the results are not significant. In other words, the gender background and discipline of study does not have an effect on the responses given.

### 3.3 Concluding Remarks on Students' Perceptions of Peace and Peace Education

The literature on peace and peace education emphasizes the fact that peace is a term with many complex dimensions and peace education covers various multitudes of peace by adapting the theory with the local and national culture. The great focus of peace studies has been to broaden peace understanding from the absence of war or conflict to conditions that stimulate equality, development and progress. The purpose of this chapter was to measure the perceptions of Albanian students studying in one of the four social studies' departments on peace and peace education and looks how to integrate the theory of peace with perceptions into the minds of the individuals.

Results of the survey show that the percentage of students that overall agree with the statement “Peace is the absence of war” is larger than the percentage of students who do not agree. Additionally, the majority of students (36 percent) think that there exists peace in Albania because currently there is no war. However, interestingly when asked about what is necessary for a peaceful society, only 21 percent of students think that absence of war is necessary for a peaceful society. Even when asked about peace education, only 21 percent of students say understand it as learning about costs, benefits and consequences of involving in a war.

Historically, peace at its beginnings was majorly associated with the process of demilitarization and disarmament. Topics of disarmament and demilitarization belong to the education for negative peace approach. Peace education literature in Albania does also start with the disarmament project of United Nations in cooperation with Albanian government. However, only 2, 6 percent of students think that peace lacks in Albania because weaponry and militarization has advanced in these years. Thus, demilitarization or disarmament does not seem to be a concern and thus a term related with peace in Albania.

In the 1970s, peace was discussed in the framework of environmental protection. Environmental problems were involved in the curricula of the Institute for World Order, which started peace education in 1963 and in the curricula of the International Peace Association Research under development studies. Environmental protection is a theme that follows the approach of Education for Positive Peace. Around 22 percent of survey respondents support the idea that there is no peace in the world due to ecological destruction. Yet, this percentage is lower when it comes to lack of peace question in Albania. Only 14 percent of the students think that environmental destruction prevents achievement of peace. The results of the 6<sup>th</sup> question go hand in hand with the results of the 11<sup>th</sup> question, where students are asked about terms that they think have to do with peace. Only 21.5 percent of students perceive environmental protection as a condition related to peace. Additionally, only 11 percent of Albanian students understand peace education as learning about appropriate technologies that preserve environmental resources and stimulate sustainable development.

Another crucial aspect of peace, developed by Johan Galtung, contributes to structure of the society, national or international system that promotes violence and inequitable

share of resources. This idea was firstly involved in the curricula of world order studies through the topics of maximization of economic welfare and increasing of social justice. In addition development education emphasized the relations between the developed world and the developing world. This approach is stimulated by positive peace education. Survey results show that around 30 percent of Albanian students think that peace lacks in the world because there is a huge gap between rich and poor and 32 percent relate it to the widespread poverty and hunger. However, when asked about lack of peace in Albania, only 14 percent of all students think that it is because resources are not distributed in an equal way and 24 percent relate it with poverty in Albania. Thus, a greater majority of students define lack of peace in the world a result of poverty and unequal distribution of resources rather than a result of lack of peace in Albania. Additionally, only around 27 percent of respondents think that economic development and achievements are a necessary condition for a peaceful society. The percentage is very similar even at the question that asks about the terms students have to do with peace. Only 23 percent of Albanian students think that equitable sharing of resources has to do with peace. Lastly, only 22 percent of the students think that peace education has to do with learning about how to eliminate poverty and economic deprivation.

The human right perspective is an approach added to peace in the 1990s especially after the Vienna World Conference in 1993. It underlines the respect of human rights, freedoms and dignities. Human rights were involved as a theme in the curricula of IPAR with the goal of raising consciousness about international human rights standards and widespread violations and curricula of the Peace Education Network with issues of universal human dignity. Human Rights topics have been part of the education for positive peace approach. Survey results of this chapter show that 14 percent of the students think that human rights are available in the world regardless of identity differences and around 16 percent of them think that there people in many countries live in freedom. In addition, 24 percent of the students think that the world is not in peace because there is a lack of human values and a greater majority (around 30 percent) state that the world is not in peace because human rights lack in many countries. In the topic of human rights, students' answers do not differ much in the way that they perceive peace in the world and in Albania. 10 percent of students think that there is peace in Albania because there are human rights available for al people

regardless of identity differences. 23 percent of them however, think that peace exists in Albania because people live in freedom. 37 percent of the students think that ensuring human security is necessary for a peaceful society. One of the most interesting results is that the overall majority of students connects peace with respect of human rights and understands peace education as learning about human rights and freedoms.

Another dimension of peace education has been the field of multicultural education, which was based on cultural pluralism in diverse societies. Multicultural education follows as well the positive peace approach. The results of the questions that ask on this concept are quite interesting. While around 70 percent of students state that coexistence, mutual respect and mutual acceptance, only 26 percent of students assert that multicultural education can bring peace. This perspective is actually confirmed with the results of the 19<sup>th</sup> question, where only 28 percent of the students think that peace education has to do with learning about ethnicity, identity and minority rights.

Lastly, terrorism is among the main challenges of the 21<sup>st</sup> century. Terrorism index produced data, which show that the threat of terrorism has increased throughout the world and even in the Albania in the last two years. Actually, 32 percent of the students think that peace lack in the world because of terrorist threat; however, this percentage is lower when asked about lack of peace in Albania. Only 5 percent of students relate lack of peace in Albania with the threat of terrorism.

Therefore, a great majority of students agree with the statement that ‘peace is the absence of war’ however overall the responses of the Albanian students mostly define peace as respect of human rights, freedoms, coexistence and mutual respect and peace education as learning about how to respect human rights and freedoms. While, there is a great consensus on respect of human rights, a very small percent of students are able to connect peace with development studies, environmental protection, multicultural education, free media and combating terrorism. Yet, a strong majority of students believe that universities can be instrumental in enhancing peaceful coexistence and as such the next chapter of this thesis will look at how much curricula that social science students study cover peace related topics in the syllabuses that they offer.

The graphs

Finally, the statistical tests performed for the analysis of the six implications of the first assumption and the first implication of the second assumption show positive results for five implications of the first assumption (**1.1; 1.2; 1.3; 1.4 dhe 1.5**) and the implication of the second assumption (**2.1**). Therefore, all the above implications are accepted. Thus we can conclude that Albanian students perceive peace as mainly the absence of war and peace education as learning about ways of how to stop wars.

## **CHAPTER 4: FUNDAMENTAL CONCEPTS OF PEACE**

### **EDUCATION IN SOCIAL SCIENCE CURRICULA OF**

### **UNIVERSITIES IN ALBANIA**

The purpose of this chapter is to introduce to peace education academicians; practitioner and students the central themes, concepts and topics related to peace covered in social science curricula of public and private universities in Albania. It also aims to help the public policy making in all peace related decisions. As already stated in the literature review above, peace education acts as bridge between peace research and peace action. The literature on peace education in Albania revealed that there is no particular peace education policy or reform implemented on country based in any of the school years. However, the general focus of Albanian governments on the process of democratization and EU integration since the 1990s has stimulated the involvement of these two concepts in general public discussions. The goal of this thesis is to look at how much social studies in Albanian universities cover peace education themes listed in Table 2.1. The rationale behind choosing social studies is that they are crucial for peace education and national development. The goal of peace education is to teach skills, values and attitudes required to build a national and international peaceful society and environment. In line with this, the focus of Social studies is the individual, the society and the environment. Thus, the integration of peace concepts into social studies can be used as a mean to expose new values and skills necessary to reconstruct and rehabilitate the individual and society in a sustainable way (Ezeoba, 2012).

**This chapter combines the peace education definition of Ian Harris (2003) which claims it to be a process of empowering people with the skills, attitudes and knowledge of creating and sustaining a peaceful world with other scholar definitions of peace education who specifically differentiate between dimensions of education for negative peace (Beer, 1990) (Danesh, 2006) and education for positive peace (Hicks, 2003) (Ardizzone, 2001) (Mische, 1986) (Palmer, 1998).**

Inspired by the literature on peace education theory throughout the research, we have distinguished between eighteen main themes peace education listed and coded in the table below with numbers from 1-18.

**Table 4.1 Peace Education Themes and their Respective Coding Numbers**

<b>PEACE EDUCATION THEMES</b>	<b>CODING NUMBERS</b>	<b>PEACE EDUCATION THEMES</b>	<b>CODING NUMBERS</b>
International Relations	1	Development Studies	10
Dialogue Studies	2	Human Security	11
Democracy	3	Conflict Resolution	12
Free Media/ Press	4	Rule of Law	13
Environmental Protection	5	Poverty Eradication	14
Multicultural Education	6	Combating Terrorism	15
Human Rights	7	Inequality	16
Demilitarization	8	Cultural Studies	17
Religious Tolerance	9	Critical Approach	18

#### **4.1 Research Methods**

This part of the study is a descriptive quantitative analysis. It uses the percent distribution, which displays the proportion of syllabus topics within 18 peace education themes categorized under:

- a. Related to peace content*
- b. Not related to peace content.*

The research questions that guided this part of the study are:

- 1. How much are social studies' curricula in Albania peace-oriented?*
- 2. How much of the peace -oriented curriculum relate to students' perception of peace education?*



Assumption 3: “The majority of Social Studies Curricula of Albanian Universities do not have a peace education approach”.

Implication derived from Assumption

- **Implication 3.1:** *If the majority of Social Studies’ Curricula in Albanian universities do not have a peace education approach, then it is possible to notice a significant statistical association between the variables peace education approach and the scale of its presence into content of Social Studies’ Curricula in Albanian universities.*

Here it is also used the crosstabulation method that measured significance through Chi-Square, Phi and Cramer’s methods.

In order to achieve the results, firstly the researcher looks at the list of accredited Albanian public and private universities (Public Accreditation Agency for Higher Education, 2014). The population of the study consists of all public and private universities who have a department of social sciences. Sociology, politics, economics and history have been considered as mainstream departments of social sciences (Nisbet, 2013). Thus, in order to conduct this study, there has been done a list of public and private universities who have at least one of the social science departments. Out of 8 public universities, the study has included in the sample 6 public universities based on the diversity of the departments they have as well paying special attention to the geographic distribution. Three of the public universities are located in the center of Albania i.e. Tirana, Durres and Elbasan. One is in Shkodra, the northern part of Albania. The two remaining universities are located in the South and Southeastern parts of Albania i.e. Vlora and Korca. Whereas out of eleven accredited private university, the study has involved only three best ranked private universities due to the fact that private universities do often have problems with accreditation and they generally lack stability. The sample of private universities is also in line and respects the geographic distribution, due to the fact that almost all accredited private universities are located in Tirana, the capital city. The tables below give a view of the public and private universities’ population distribution and sample distribution respectively according to departments of social sciences and geographic area.

**Table 4.2 Social Science Departments in Public Universities in Albania according to their Regional Location**

	<b>History</b>	<b>Politics</b>	<b>Sociology</b>	<b>Economics</b>	<b>Total</b>
<b>Center Region</b>	2	2	3	4	11
<b>Northern</b>	1	0	1	0	2
<b>Southern</b>	2	0	1	2	5

**Table 4.3 Sample of Social Science Departments in Public Universities in Albania according to their Regional Location**

	<b>History</b>	<b>Politics</b>	<b>Sociology</b>	<b>Economics</b>	<b>Total</b>
<b>Center Region</b>	1	2	1	2	6
<b>Northern</b>	1	0	1	0	2
<b>Southern</b>	1	0	1	1	3

**Table 4.4 Social Science Departments in Private Universities in Albania according to their Regional Location**

	<b>History</b>	<b>Politics</b>	<b>Sociology</b>	<b>Economics</b>	<b>Total</b>
<b>Center Region</b>	0	7	1	9	17
<b>Northern</b>	0	0	0	0	0
<b>Southern</b>	0	0	0	1	1

**Table 4.5 Sample of Social Science Departments in Private Universities in Albania according to their Regional Location**

	<b>History</b>	<b>Politics</b>	<b>Sociology</b>	<b>Economics</b>	<b>Total</b>
<b>Center Region</b>	0	3	0	3	6
<b>Northern</b>	0	0	0	0	0
<b>Southern</b>	0	0	0	0	0

A sample has been applied only when selecting the universities and departments. The researcher has looked at all syllabuses of any of these departments within the social studies of the bachelor degree from the first to the third year and included in the data all syllabuses that can potentially have peace content. No random sampling has been applied to weekly topics of the syllabuses. Overall, 454 syllabuses have been entered into the excel file; each of the syllabuses has an average of 14 weekly topics. In total, 6356 data has been entered and peace education themes have been coded from 1- 18. The number and titles of excluded syllabuses are given in details in the appendix at the end of the thesis.

## **4.2 Discussion of Research Findings**

There are a few programs around the world which offer peace education as a specific area of study like the Master of Arts degree programme in Peace Education by the University for Peace in Costa Rica, Master Programme in Peace Education by the University of Nairobi in Kenya, Bachelor of Arts in Peace Education by Egerton University in Kenya again and Columbia University’s Teacher’s College in USA etc (White, 2011). However, there are many programs in the world which integrate peace education in various forms like human rights education, conflict resolution, global justice etc. There is a common agreement that education of social studies can contribute to the field of peace education and peacemaking knowledge should be

taught and be part of all curricula and universities in every country (Teutsch, Vrkaš, & Wintersteine, 2003).

When looked at Albanian universities' social studies content, out of 6356 syllabus topics, 2132 have been coded as peace oriented. This number makes up 33.5 percent of all topics. In specific, public universities tend to perform better in peace education when compared to private universities. 38.9 percent of public universities' syllabus topics are part of the peace education approach, whereas 27.8 percent of private universities' syllabus topics are peace oriented. The graphs below visualize the results in percentage for every peace education theme. The results in numbers are offered in the appendixes at the end of the thesis.

**Figure 4.1 The Results in Percentage for each Peace Education Theme**

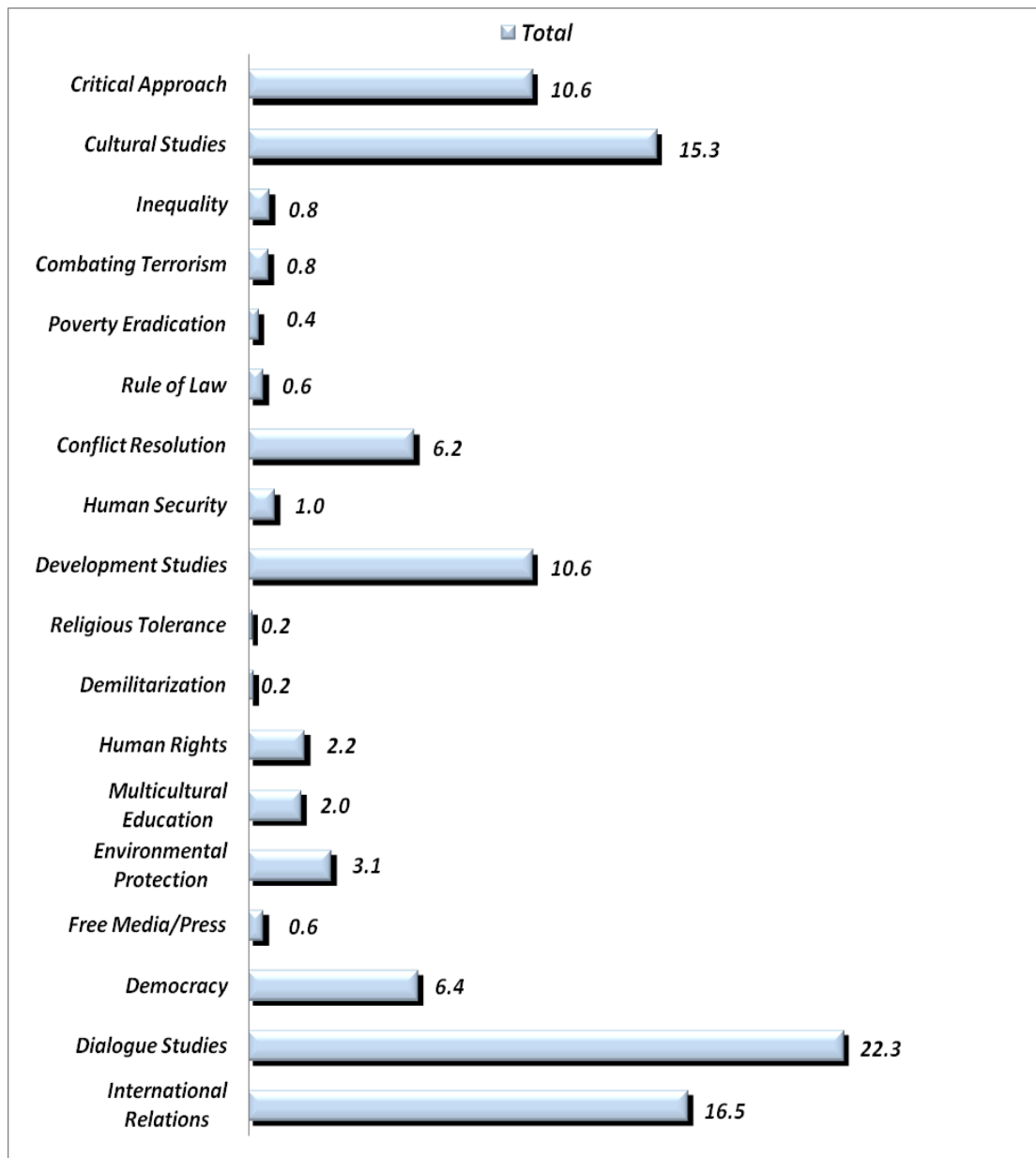
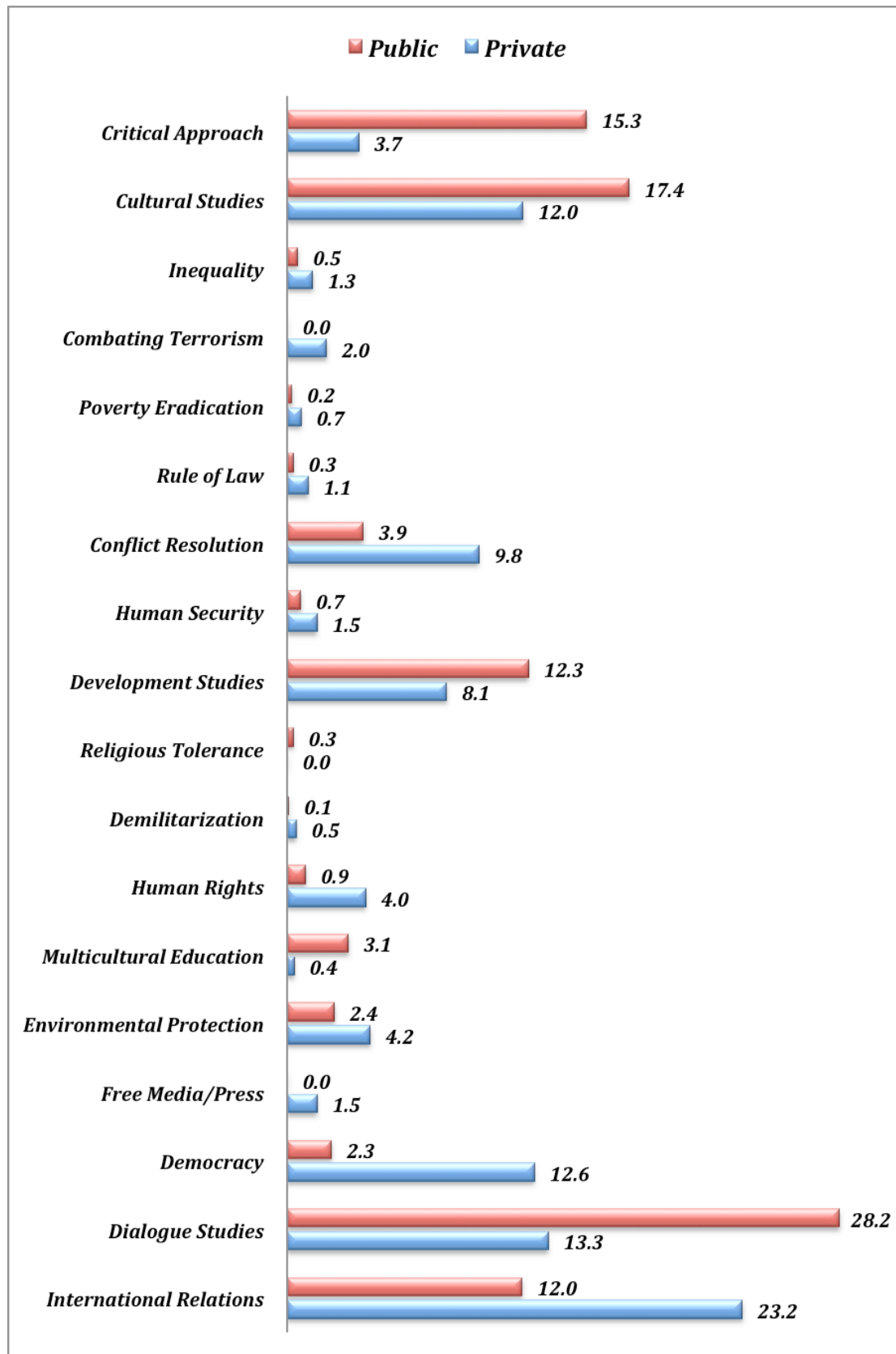


Figure 4.2 The Results in Percentage for each Peace Education Theme (Public/Private)



When looked specifically at the themes of peace education in the above given graph, Albanian universities tend to teach the most topics related to dialogue studies and the least topics related to religious tolerance. However, the same trend is not seen when looked specifically at public and private universities. Public universities tend to include more topics of dialogue studies however private universities involve more international relations themes. A very interesting result is that on the one hand public universities social studies' curricula teach no topic on free media/ press and combating terrorism. On the other hand, private universities social studies' curricula teach no topic on religious tolerance. The results remain problematic when related to the fact that globally terrorism continuous to rise and locally the risk of terrorist attack in Albania significantly increased from 2013 to 2015. Terrorism continuous to rise not only in terms of number of deaths but also in terms of number of countries which have had a terrorist attack. While, in 2013 88 countries were attacked by terrorist groups, in 2015 the number of attacked countries increased to 93. The same trend is seen in Albania which had no terrorist attack in 2013 but it recorded two incidents of terrorism with one victim in 2014. This placed Albania in the category of 4 out of 10 which means that terrorism has a high impact in the country. Another relevant result with our research is that Albania is threatened by terrorism not only nationally but also regionally. Results of the global terrorism index in 2015 show that terrorism is rising more in Europe than in North America (Institute for Economics & Peace, 2015). In this regard, combating terrorism should become an important subject for peace education.

Related to this, 21<sup>st</sup> century terrorism seems to be one of the major fears that is assumed to have a strong link to religion. The terrorist attacks against World Trade Center in New York City on September 11, 2001 followed by many other terrorist attacks in European capitals, wars in Afghanistan, Iraq, Syria and massive turmoils in Middle East, have tremendously shaken through years the relationship between Muslim- Christian- Jewish culture. Although, several academic studies try to support the argument that terrorism is a manifestation of the complex relationship of political, economic, social, ecological and cultural dynamics, there is a general discourse of representing religion as a key factor in the perceived rise in terrorism in the contemporary world (Spencer, 2006). In addition to this, Albania has been warned several times during 2015 to take so- called Islamic organization's threat seriously

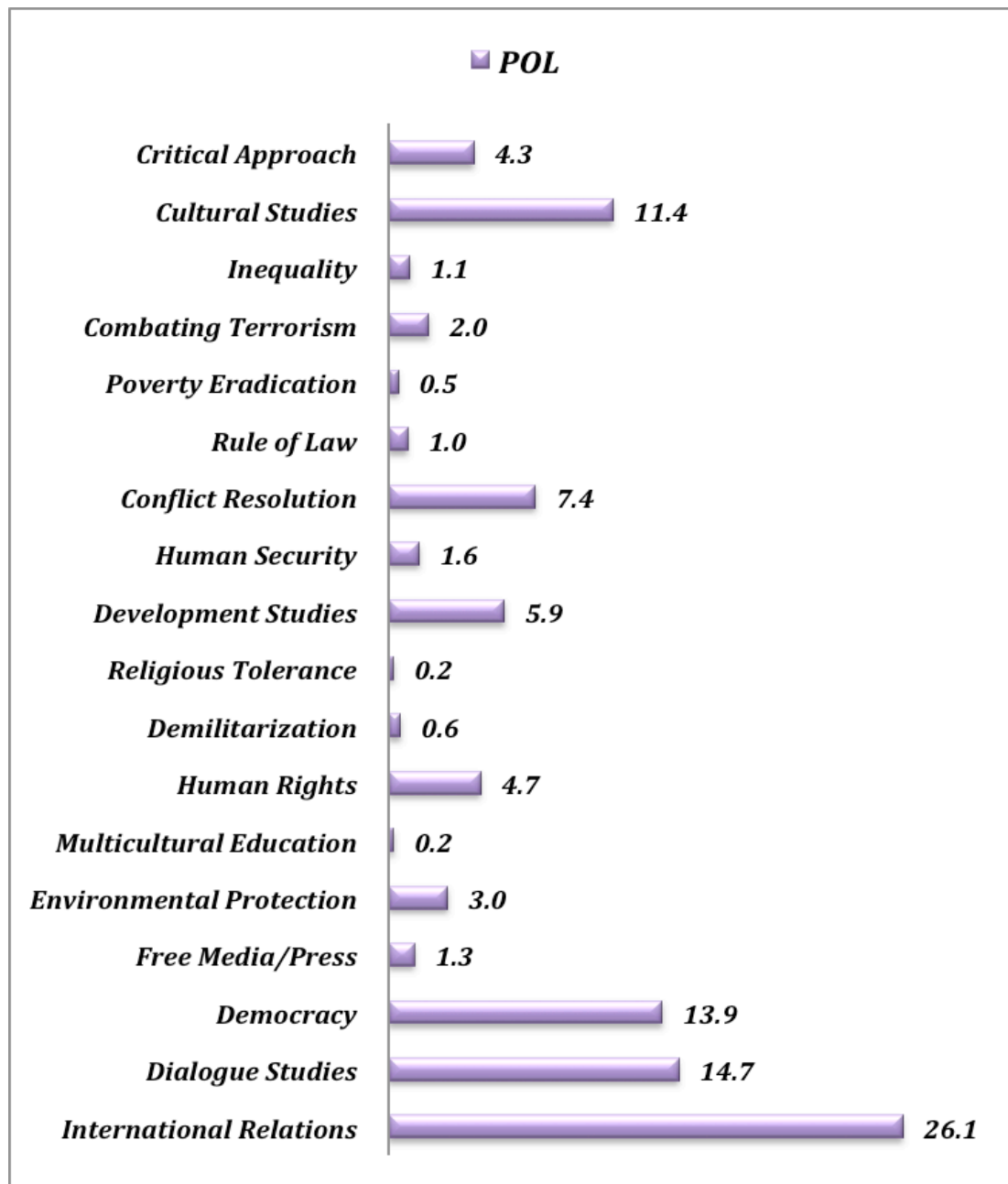
(Mejdini, 2015). While it is certain that, Albania has been considered a model country in Europe for religious tolerance, such calls may create a state of fear and mistrust among diverse religious communities existing in Albania. As such, even though the message of ‘religious tolerance’ have been quite well understood and respected in the Albanian society, new contemporary threats and especially the assumed link between terrorism and religion, makes topics of ‘religious tolerance’ of outmost importance for social studies’ curricula.

In addition to these two themes, the absence of ‘free media/press’ syllabus topics needs also a special focus. Before that, actually it is very important to state that there are two departments of Journalism and Communication Studies in public and private universities respectively in which topics related to media have certainly been taught and discussed. However, due to the limitation of our research in mainstream social studies, they have been left out this discipline. Yet, freedom of the press is one dynamic which is highly dependent upon the political pressures, legal environment for the media economics factors that impact access to information (Dunham, Nelson, & Aghekyan, 2015). Thus, integration of media topics in at least departments of politics and sociology would help increase awareness and knowledge on conditions that facilitate the democratization of media. In addition, Albania as a country scores quite low in the freedom of press, cited as a ‘partly free’ country. In Europe it is ranked the 37<sup>th</sup> out of 42 countries and in the world, the 97<sup>th</sup> out of 199 countries (Freedom House, 2015). This advocates the argument that works on free press is still a need in the country. In this context, it is important to remind the rationale of peace education which states that effective peace education programs should adopt to country’s needs and aspirations (Castro & Galace, 2008).



#### 4.2.1 Politics and Peace Education

Figure 4.3 The Results in Percentage for each Peace Education Theme for Departments of Politics



Werner Wintersteiner sees peace education as a social criticism applied to the field of education. By this he means that, peace education criticizes political decisions that promote violence within and between societies instead of peace. Thus, the main goal of the curricula of the discipline of politics must be to develop main criteria for teaching how to make and inspire peace politics (Wintersteiner, 2005).

Public universities in Albania mainly teach politics in the format of departments of political science whereas private universities offer it in a more interdisciplinary organization. Many of the departments teach political science together with international relations or with other administrative sciences. This explains why private universities teach 'international relations' themes almost two times more than public universities.

As the literature above states, international relations has been part of peace education since the end of first world war, in which the goal was to teach students the horrors of world wars and substitute the extreme nationalistic propaganda with international cooperation. For this purpose, political studies' curricula involve more themes of peace education more than any other social studies' curricula, with 81.6 percent of syllabus topics. Also, the existence of international relations departments in specific in political studies explains why it is the most taught topics (26.1 percent).

When we look at the sub- themes, international relations' syllabuses mostly focused on effects of globalization, international and regional organizations as well as international laws. After international relations, the most discussed themes in the curricula of politics are dialogue studies, democracy and cultural studies with 14.7 percent, 13.9 percent and 11.4 percent respectively. Many peace education programs have a discourse of tolerance, living together and inter-cultural dialogue. Yet, this approach ignores political economic sources of conflict which often lead to acute violence (Davies, 2015). The high percentage of peace education themes in political studies is not evenly distributed. Very important themes like human rights and conflict resolution cover only 4.7 percent and 7.4 percent respectively of the curricula. While, the survey results show that around 50 percent of students understand by peace education learning about human rights and freedoms (refer to Figure 3.31).

In addition, themes of 'inequality', 'rule of law', 'human security' make up 1-2 percent of the whole curriculum topics. The result is not satisfactory when noticed that corruption remains one of the biggest threats to implementation of rule of law in Albania. The report of world justice project, published in 2015, ranks Albania the 78<sup>th</sup> out of 102 countries involved (World Justice Project, 2015).

In addition to what the literature suggest, 40 percent of the students of social studies departments that have been part of the survey consider ‘a culture of justice’ as one of the main conditions for a peaceful society (refer to Figure 3.17). As such, rule of law is perceived to be a condition of peace by Albanian students as well.

#### *4.2.2 History and Peace Education*

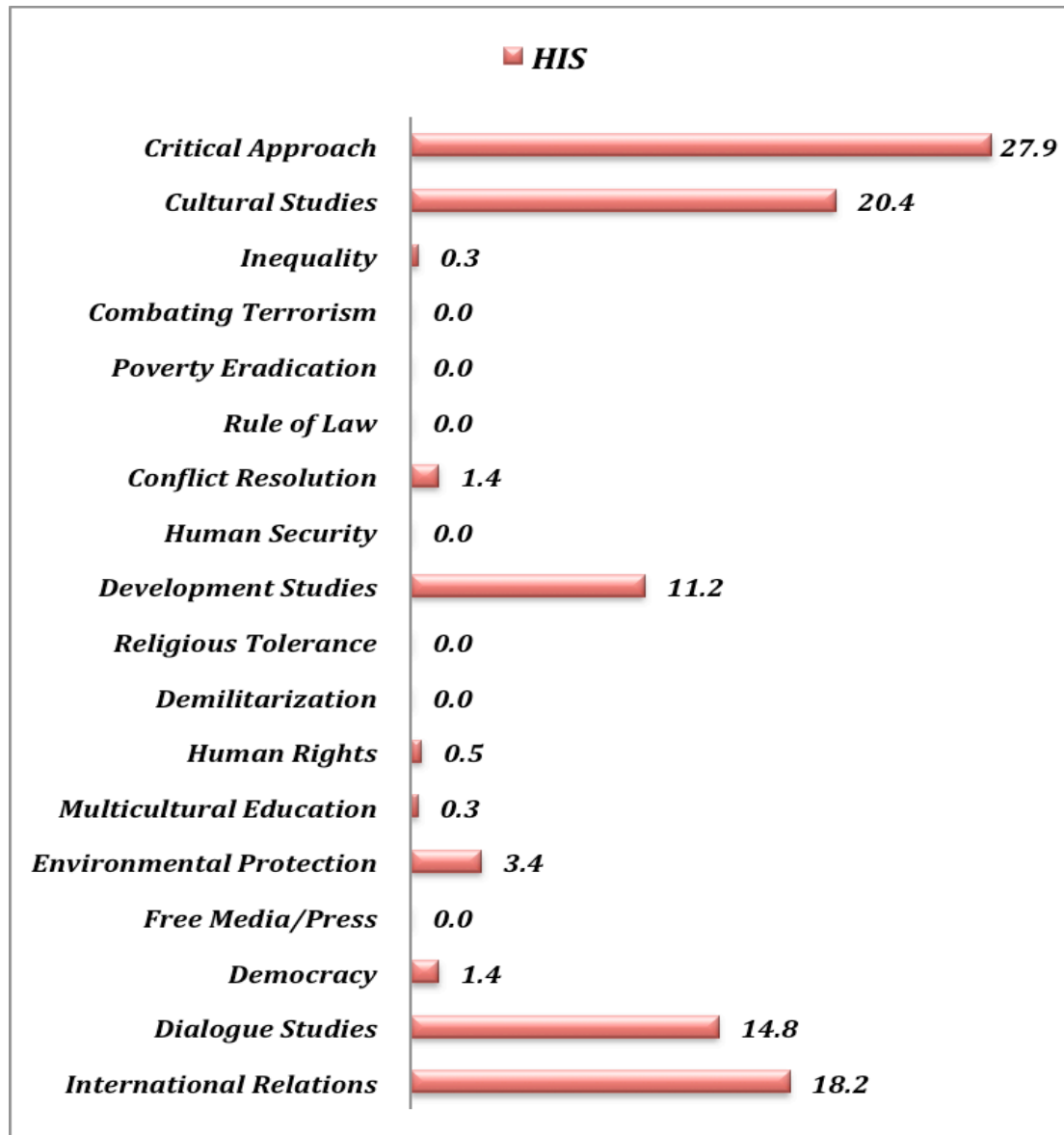
History is the second discipline which teaches peace education themes the most among other social study programs. Around 60 percent of their syllabus topics are categorized under one of the eighteen themes of peace education. Historical studies are offered only in public universities in the format of Department of History in two universities and Department of History and Geography in three universities.

History has a special significance in the process of decision making for how it represents the past, the ways in which we understand it personally, culturally and nationally (Henderson & Joseph, 2015). Integration of peace education into curricula of historical studies can help to interrupt long enduring macro historical causes of violence and conflicts. This can be achieved by focusing on the so called collective historical memories or by drawing upon the literature of “future visioning”. The collective memory approach seeks to understand in particular how groups or nation states who have been subjects to major historical trauma such as genocide, slavery, civil war etc. survived and succeeded in the reconciliation process (Duckworth, 2015). The futuristic perspective aims to offer people an optimistic view of how those engaged in intractable conflicts can work together to generate visions of peace. Historical examples that support this theory are the reconciliation of France and Germany in a remarkable short time after the Second World War and formation of European Union (Dugan, 2003).

The most interesting results of the curriculum analysis conducted in the departments of history are that around 28 percent of the peace education topics belong to the theme of ‘critical approach’. In addition, the second most taught peace education theme is ‘cultural studies’ which make up around 21 percent of syllabus topics. This is in line with the latest suggestions of peace education literature which calls for a shift from a positivist tradition of observations and generalizations to a more critical

standing based on cultural analysis of different historical events and locations (Trifonas & Wright, 2013). The graph below shows details of the results.

**Figure 4.4 The Results in Percentage for each Peace Education Theme for Departments of History**



While many themes of peace education can be considered as satisfactory from the viewpoint of scholar literature, it looks problematic that many of them are never or very few mentioned in curricula of history. For instance, syllabuses totally lack topics of combating terrorism, poverty eradication, rule of law, human security, religious tolerance, demilitarization and free media/press. Additionally, topics of human rights, multicultural education, and inequality are below 1 percent. More interestingly, topics of democracy cover only 1.4 percent of the syllabuses, while democratic transition

marks one of the main hallmarks of the contemporary history of Albania. Other than that, democratic consolidation remains one of the main conditions to be fulfilled on the road of European integration as well. As such, societal awareness on the democratic process is one of the key supporting pillars of democratic consolidation.

#### *4.2.3 Economics and Peace Education*

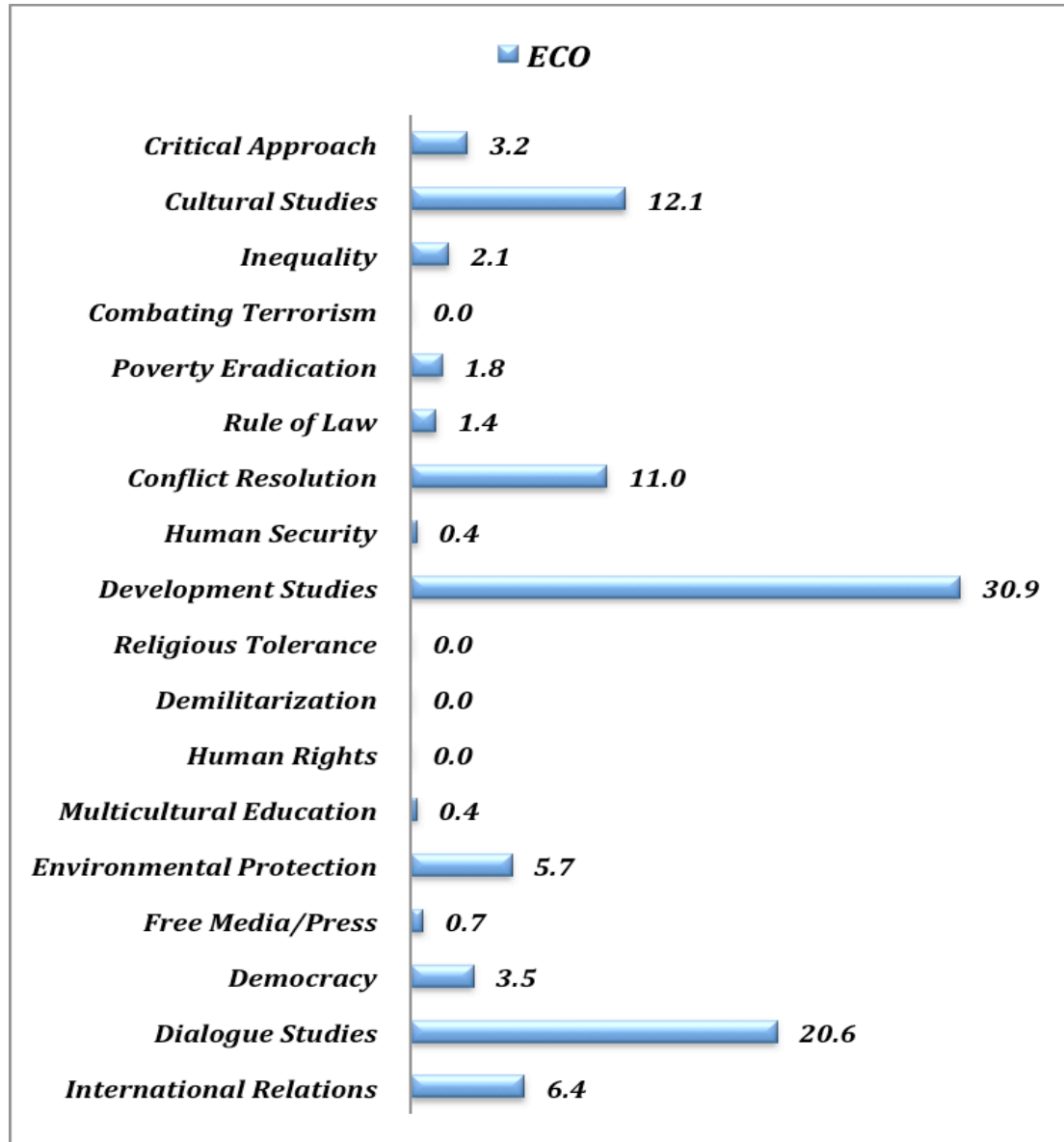
The Institute for Economics and Peace is one of the most consolidated institutions worldwide that measures peace at national and global levels. The main goal is to assess in a quantitative way the social, political and economic factors that encourage or discourage peace. The institute aims to make peace a central area of study in universities and as such it cooperates with any business schools and economic departments to develop research on values of peace within a society. At the primary and secondary level, the institute prepares resources for teachers to integrate peace concepts into their subjects. At the university level, the institute has established the Business Faculty Network composed of business faculties and scholars which do also periodically host academic conferences. This is a successful institutional model of integrating the concept of peace not only as the absence of war but as positive societal developments.

As the literature above suggests, economics studies of peace have evolved in the form of development studies. Johan Galtung, the father of positive and negative peace concepts, initiated development education which analyzed how inequitable denial of resources contributed to structural violence. He advanced his research in peace education with the lasted book on education for Peace and Development, what he and his colleague Udayakumar call as more than a curriculum. They make an analysis and critical evaluation of contemporary schools and universities in the field of development studies (Galtung & Udayakumar, 2013).

Following this line of the literature, our research looks at economics curricula in Albania and analysis the state of peace education themes. The department of economics is one of the most popular departments in Albania. Economics studies are offered in overall, 13.5 percent of syllabus topics in economic departments in Albania have peace content. More importantly, only 4.2 percent of all syllabus topics cover

themes of development studies in specific. The graph below gives a detailed view of the results.

**Figure 4.5 The Results in Percentage for each Peace Education Theme for departments of Economics**



The results meet the expectation that the most taught theme of peace education in curricula of economy are topics of development studies which make up 30.9 percent of all topics related to peace content. It is interesting to note that curricula of economics have integrated more topics of dialogue studies (20.6 percent) and cultural studies (12.1 percent) than topics of poverty eradication or inequality that could be their direct focuses. In addition to these, on the one hand survey results show that the majority of students, who replied that there is a lack of peace in Albania, relate it to

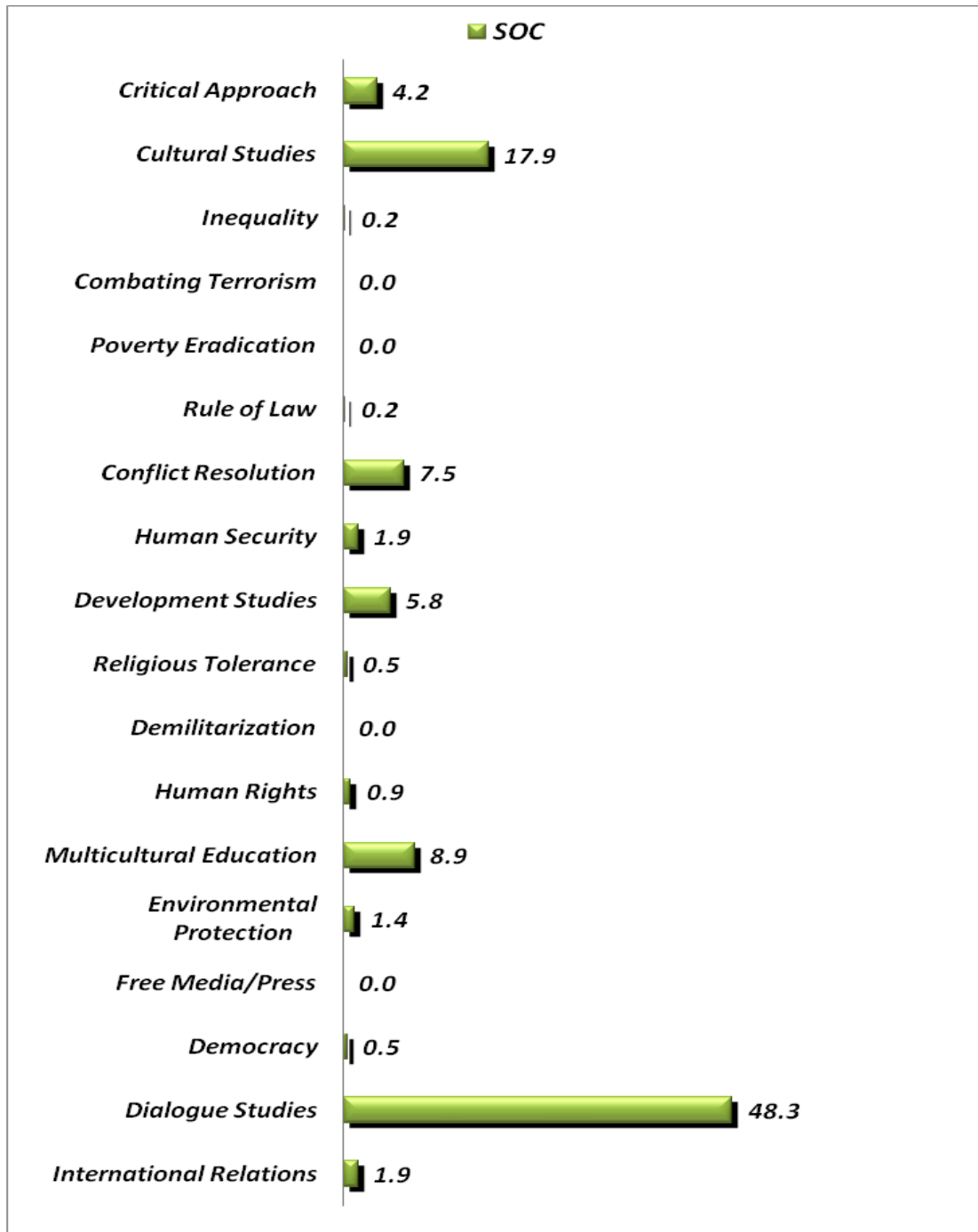
the existence of poverty (refer to Figure 3.16). However, on the other hand when asked about necessary conditions for a peaceful society only 30 percent of students consider economic development as a necessity for a peaceful society (refer to Figure 3.17). The theme of 'inequality' covers only 2.1 percent of all peace education themes or 0.3 percent of all curricula. Lastly, the critical approach covers only 3.2 percent of peace education themes and only 0.4 percent of all curricula. A major drawback for curriculums of departments of economics is to note that they do not teach at all topics of religious tolerance, demilitarization and human rights as well as combating terrorism. In this regard, it is very important that they add at least some courses from other disciplines that can teach these concepts that make up the major challenges that the globe is facing.

#### *4.2.4 Sociology and Peace Education*

Sociological studies look at conflict, cooperation, competition, disagreement as common aspects of human condition. However, the choice of 'peace' and 'war' are active social processes not unavoidable happenings. The sociological approach analyses sources of war as national and international social systems. It also focuses on patterns of human behavior and explores ways that can bring social change. Sub-themes of sociology with peace content cover aspects of globalization, organization of war, society- environmental relations, justice, genocide, collective violence etc (Carter, 2010). From this perspective, peace education is a social learning process that addresses problems and causes of conflict formation.

Studies of sociology are offered in 6 departments in public universities in Albania and one department in private university. Studies of sociology are given in the formation of departments of sociology or social work and sometimes integrated with other departments like philosophy and psychology. Interestingly, they rank the second lowest in the field of social studies in peace education content. Only 18.9 percent of curricula of sociology overall in Albania have a peace education content. The graph below visualizes the results according to peace education themes in more details.

**Figure 4.6 The Results in Percentage for each Peace Education Theme for Departments of Sociology**



The most taught theme of peace education in curricula of sociology is dialogue studies which make up 48.3 percent of all peace education topics. When calculated by the number of total lectures, topics under dialogue studies cover only 9.1 percent of all curricula. The second most covered topics are those under the theme of cultural studies (17.9 percent) and the third most covered topics are those under the theme of multicultural education (8.9 percent). It is of outmost importance to note that topics of



combating terrorism, poverty eradication, demilitarization and free media/press are not discussed at all at any of the curricula of sociology. Additionally, topics of inequality, rule of law, religious tolerance, human rights and democracy do not make up even 1 percent of all curricula. When considering the number of total lectures, none of the peace education themes is able to reach 10 percent of syllabus topics and 13 themes of peace education are below 1 percent of total number of lecture topics. Again, this poses a problem when related to answers of Albanian studies on the conditions that has to do with peace. While, the majority of students have noted the respect of human rights as a main condition of peace (refer to Figure 3.17), human rights topics are rarely discussed in social studies curricula.

### Statistical Results of the Implication derived from the Third Assumption

Table 4.6 Chi-Square Test of the 18<sup>th</sup> Question & the 19<sup>th</sup> Question

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6641.686 <sup>a</sup>	3996	.000
Likelihood Ratio	1258.001	3996	1.000
N of Valid Cases	460		

Table 4.7 Phi Cramer's V Test of the 18<sup>th</sup> Question & the 19<sup>th</sup> Question

Symmetric Measures			
		Value	Approx. Sig.
Nominal by Nominal	Phi	3.800	.000
	Cramer's V	.633	.000
N of Valid Cases		460	

The crosstabulate, which tests the implication of the third assumption, shows very positive results. The significant level is at the maximum (.000) and statistical correlation of the variables is very strong. In 63.3 % of the cases the variables have the same values.

### **4.3 Concluding Remarks on Peace Education in Social Studies' Curricula**

Peace Education is involved in various themes of peace education in social studies curricula. The discipline of political studies is the one, which has more syllabus topics falling under any of the education themes. 81.6 percent of syllabus topics have peace education content. The second discipline that follows political studies is historical studies with around 60 percent of its topics being part of the peace education content. Department of sociology is ranked the third with 18.9 percent of all total lecture topics and department of economy is ranked the fourth with 13.5 percent of all syllabus topics. Certainly that this ranking does not present a qualitative evaluation because the theoretical expectations of peace content in social studies curricula depend on the main courses that they offer as well. It only presents some quantitative data which show the status of peace education content according to 18 main peace education themes derived from the above literature review. 'International Relations' theme of peace education is mostly discussed firstly in the departments of politics (26.1 percent) and departments of history (18.2 percent). Three of the departments in Albanian universities have an international relation profile thus their curriculum cover often topics of international organizations, international law, international cooperation, globalization etc. Whereas, curricula of history often present international relations with a focus of cause, factors, consequences and results of wars. One of the most surprising results is that curricula of history in Albania have a critical approach more than other social studies. 27.9 percent of their peace education lectures offer a critical approach in their syllabuses, while this percentage does not exceed 5 percent in other social studies' curricula. The theme of dialogue studies is covered the most in curricula of sociology making 48.3 percent of all peace content lectures. Lastly, syllabuses of the discipline of economics offer more topics that belong to the theme of development studies. 30.9 percent of topics with peace content in economics department belong to this theme.

From the other viewpoint, social studies curricula in Albania have failed to include important peace education themes especially in the context of the contemporary threats and challenges that societies are facing locally and internationally. Religious tolerance is never mentioned in any of the social studies discipline. Near to 30 percent of Albanian students believe that Albania is in peace due to the religious tolerance

that exist in the country. Although, Albania is considered as a model country in Europe and beyond on the mutual coexistence of different religious communities, globally there is a rising perception of connecting terrorism with religion. As such, the process of globalization with its features of interdependence and interconnectedness has decreased the local boundaries and exposed countries and societies to global challenges.

In addition to this, the theme of inequality is discussed in only 1.3 percent of all social studies curricula. Although syllabuses of economics cover it the most, the difference is insignificant. Apart from it, the theme of 'poverty eradication', which covers only 0.7 percent of all curricula, is taught more in the department of economics (2.1 percent) and only 0.5 percent in syllabuses of politics. However, as noted the percentages are very low and again the difference is insignificant. The theme of poverty eradication is one which requires the most attention, especially considering the fact that the majority of students, who believe that there is no peace in Albania, connect it with poverty.

Another uncovered theme of peace education is 'human rights'. The discipline of politics covers it the most with a percentage of 4.7 and then it comes the discipline of sociology with 0.9 percent and lastly history with 0.5 percent. Again, it is quite notable that the difference among disciplines is not very significant. The low percentage becomes even more worrisome when around 60 percent of students understand peace education as learning about human rights and freedoms. In addition to that, the second most preferred alternative of peace education is the one that defines it as learning about ethnicity, identity and minority rights, which again is a sub-category of human rights.

Lastly, it is seen that the theme of demilitarization was the core of peace education in Albania in the beginning of 1990s, but does not pose any more an interest for neither social studies curricula (0.5 percent of all topics with peace content) nor students perceive it as an important condition for peace (less than 10 percent relate it with peace).

To conclude, the performed statistical tests to also confirm the implication derived from the 3<sup>rd</sup> assumption. Since the majority of Social studies' curricula in Albanian universities to not have a peace education approval, we notice a non significant

statistical association between the variables peace education approach and the scale of perception for its need to be present into content of Social Studies' Curricula in Albanian universities.

Finally, the below chart and graph will give a clearer view of the quantitative distribution of peace education themes according to disciplines of social studies.

**Figure 4.7 Distribution of Peace Education Themes according to Disciplines of Social Studies (Spider chart)**

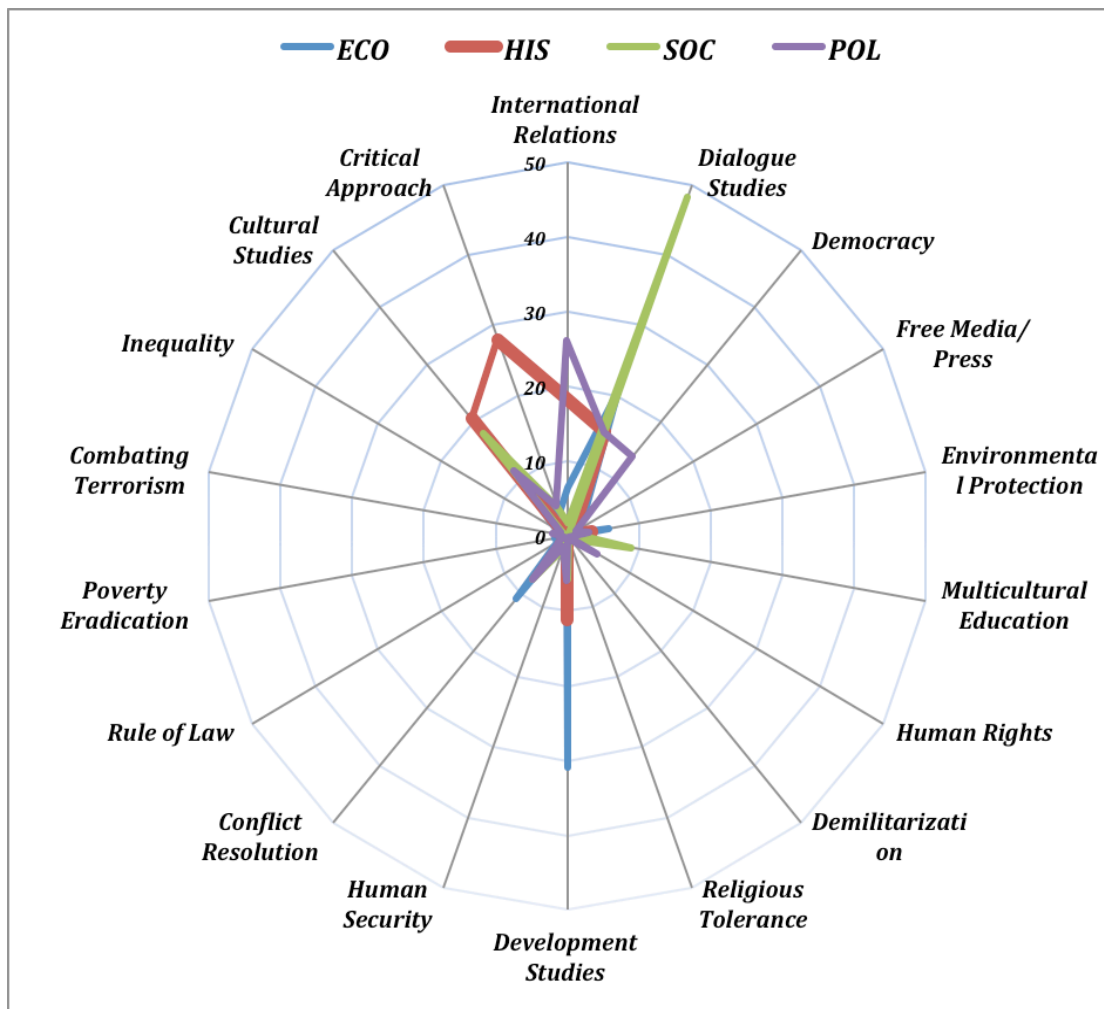
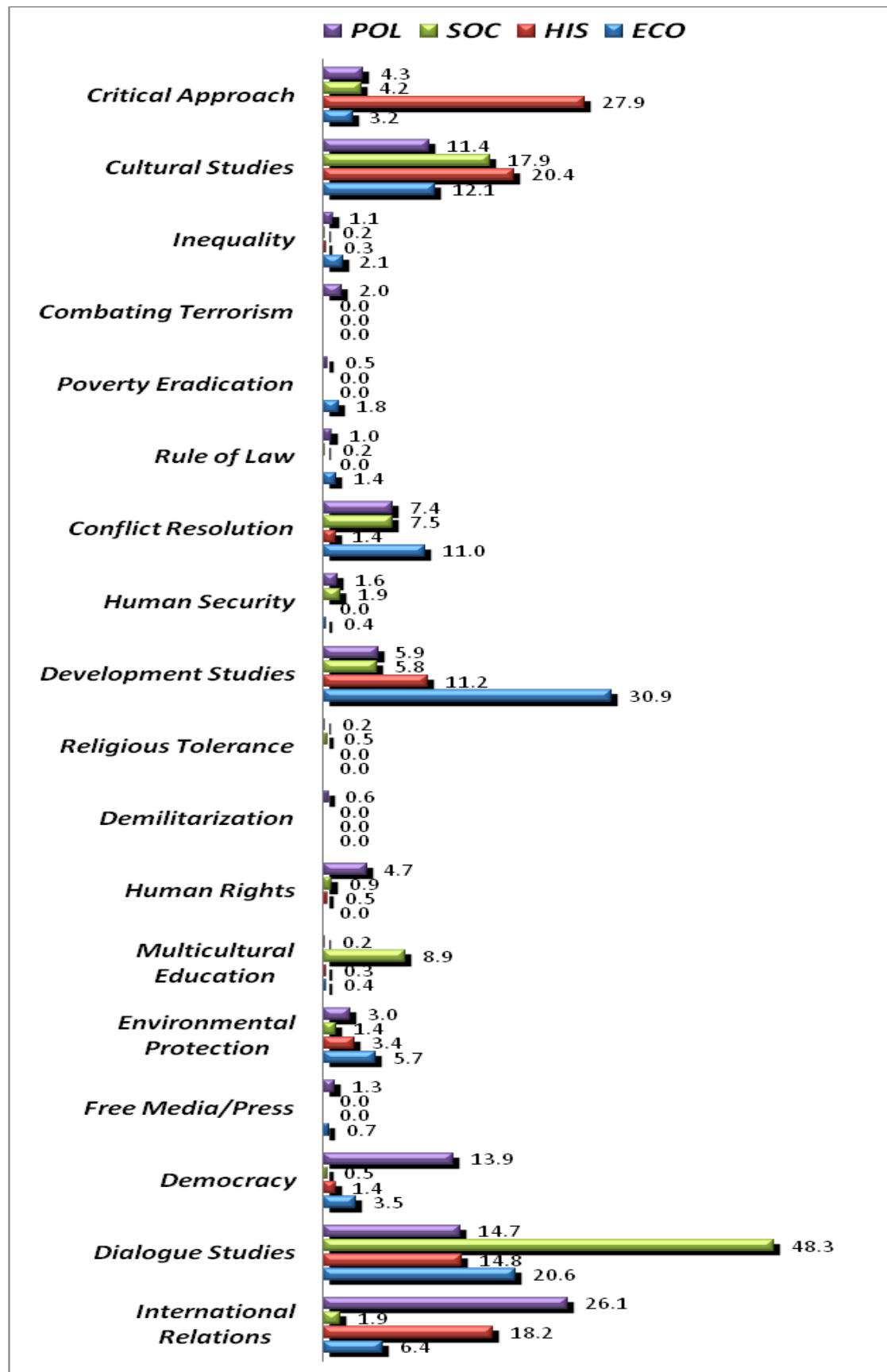


Figure 4.8 Distribution of Peace Education Themes according to Disciplines of Social Studies



## **CHAPTER 5: CORRELATION BETWEEN STUDENTS’ PERCEPTIONS OF PEACE AND SYLLABUS COVERAGE OF PEACE EDUCATION THEMES**

The chapter on students’ perceptions on peace and peace education showed that an overwhelming majority of students support that universities can become instruments in enhancing peace education. The other chapter on curriculum involvement of peace education contents showed that social studies curricula in Albania involve a diversity of peace education themes, although at different rates. The literature on peace studies supports the argument that peace education can help individuals to increase awareness on peace concepts and teach methods of how to transform peace knowledge into action. The goal of this chapter is to look at how much coverage of peace education themes in Albanian curricula has made individuals more aware on those particular peace concepts.

### **5.1 Research Methodology**

This part of the thesis employs the correlation statistic method as it aims to explain whether there is a relationship or association between perceptions of students on peace concepts and the involvement of the same peace concepts in social studies curricula. Based on the literature review at the beginning of the thesis, the thesis has develop the following assumption.

*Assumption 4: There is a correlation between students’ perceptions of peace concepts and coverage of peace concepts in social studies’ curricula.*

In order to realize it the thesis has used the answers of students of question 10 and 11 in the survey, where they are asked of what are the terms that they relate with peace and what are necessary conditions for a peaceful society. It has related those alternatives with the peace education themes used in the curriculum study. The table below shows how the thesis has connected the two terms.

**Table 5.1 Match of Survey Questions with Curriculum Themes**

<b>SURVEY QUESTIONS</b>		<b>CURRICULUM THEMES</b>
11.1	Good relations with neighboring state	International Relations
11.2	Ability to dialogue	Dialogue Studies
11.3	Equitable sharing of resources	Inequality
11.5	Democracy	Democracy
11.6	Freedom of media/ press	Free Media/Press
11.7	Environmental protection	Environmental Protection
11.8	Multicultural education	Multicultural Education
11.9	Respect of human rights	Human Rights
11.11	Demilitarization	Demilitarization
11.12	Religious tolerance	Religious Tolerance
10.3	A culture of economic development and achievements	Development Studies
10.4	Ensuring human security	Human Security
10.6	The absence of conflicts	Conflict Resolution
10.7	Governance through Rule of Law	Rule of Law

In order to make the correlation, a set of two separate data has been used. Students' survey responses according to departments and universities are plotted in the Y- axis and syllabus peace theme coverage of the departments and universities that students have graduated from are plotted in the X-axis. A dot in the graph shows where these two variables intersect. The results are shown in the form of scatter plot graphs. The dot in the scatter plot shows each department's curriculum coverage of peace education themes and its students' perception on that particular peace theme.

In order to make this relationship effective, the students have filled the survey during the time of their final exams before graduation after they have finished studying the curriculum that has been used in the thesis to explore the content of peace education themes. The two set of data has been retrieved from 14 departments of the social studies field. The final scatter plot will show the general pattern or trend that the correlation between these two sets of data has. The basic correlation that we are using has two interpretations: the direction and the number.

The direction has to do with the general trend will be expressed as a positive or negative correlation. A positive correlation means that both variables move in the same direction. In other words, when one goes up the other goes up as well or vice versa. A negative correlation means that the two variables follow the opposite direction from each other, which is understood as if as one of the variables goes up, the other goes down.

The number interpretation measures the strength of the association between the two variables we are interested in. The formula used to calculate the relationship is named as Pearsons Correlation Coefficient and it is derived as below:

$$r = \frac{n \sum xy - (\sum x)(\sum y)}{\sqrt{n(\sum x^2) - (\sum x)^2} \sqrt{n(\sum y^2) - (\sum y)^2}} \quad (\text{eq. 1})$$

A correlation coefficient is always a range from zero to one. Nearer to zero the correlation is, less relevant the data are with each other. Such a graph would appear in the form of dots all over the graph. Nearer to one the correlation is, stronger is the relation between the variables.



## 5.2 Discussion of Research Findings

Figure 5.1 Scatter Plot of Survey and Syllabus related to “International Relations” Topic

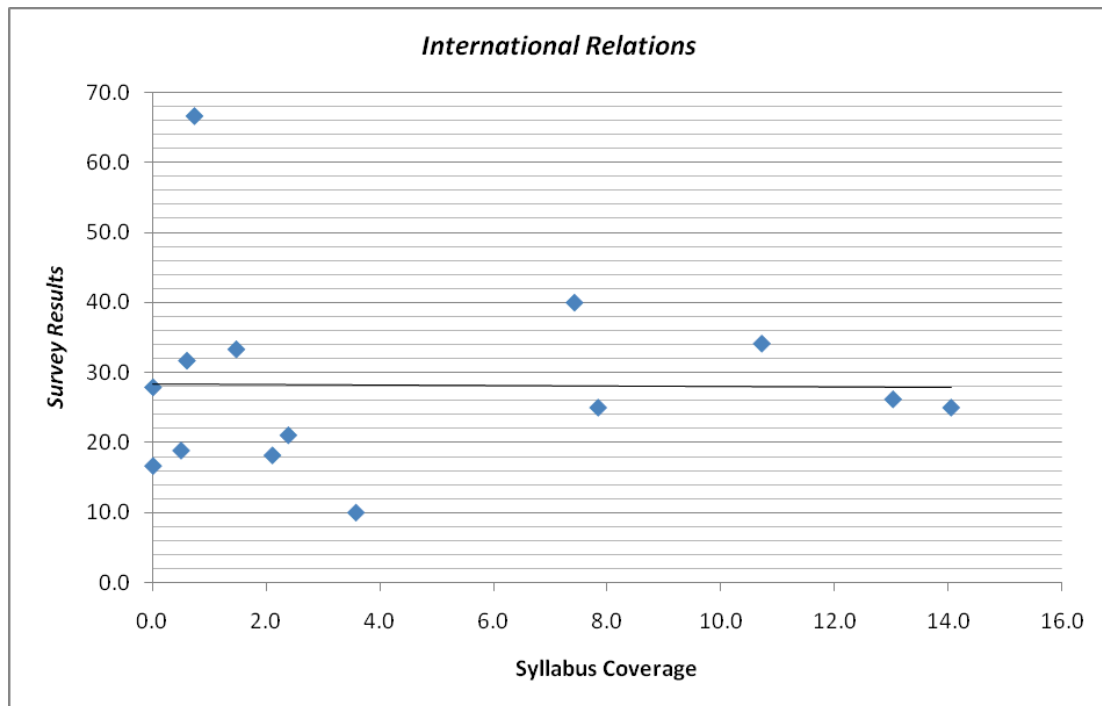
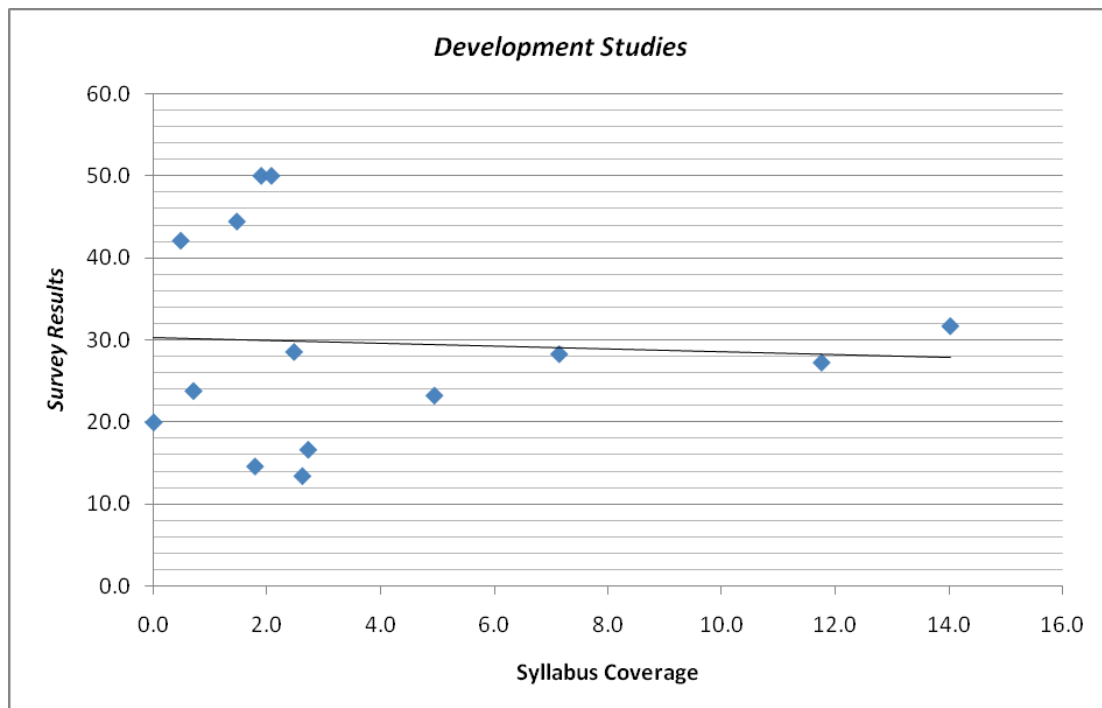


Figure 5.2 Scatter Plot of Survey and Syllabus related to “Development Studies” Topic



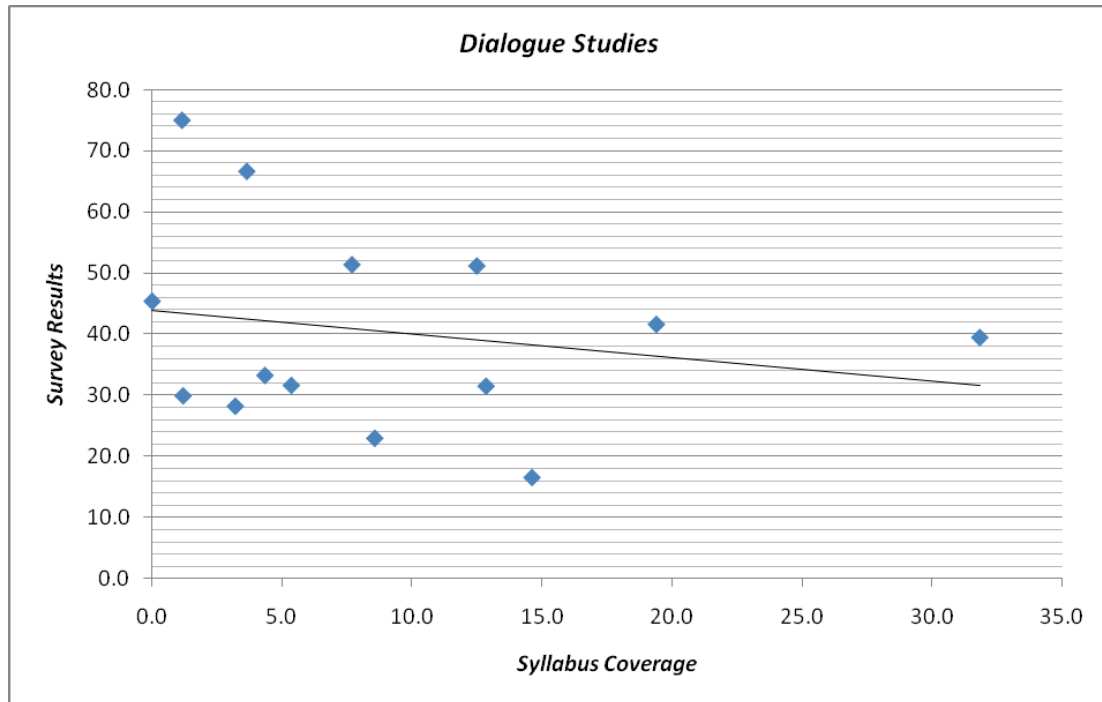
Survey results show that 60 percent of students think that peace has to do with good relations with neighboring states. This is the second most chosen alternative after respect of human rights with only 1 percent difference. Curriculum content analysis shows that International relations is one of the most taught topics in private universities and the second most taught topics overall in social studies departments of Albanian universities.

The theme of the development studies makes up 10.6 percent of social studies curricula and 40.2 percent of students respond that a culture of economic development and achievement is necessary for a peaceful society. In both cases, both international relations and development studies are considered by students as among the most important conditions for a peaceful society.

However, the graph above shows that the relation between survey results and syllabus involvement is somehow independent. The almost horizontal line shows that regardless of how much topics of international relations or development studies are involved in social studies curricula, the students' perception don't change much. Yet, the r value for international relations is -0.02 and for development studies is -0.06. In both cases the correlation between the two data is not relevant.

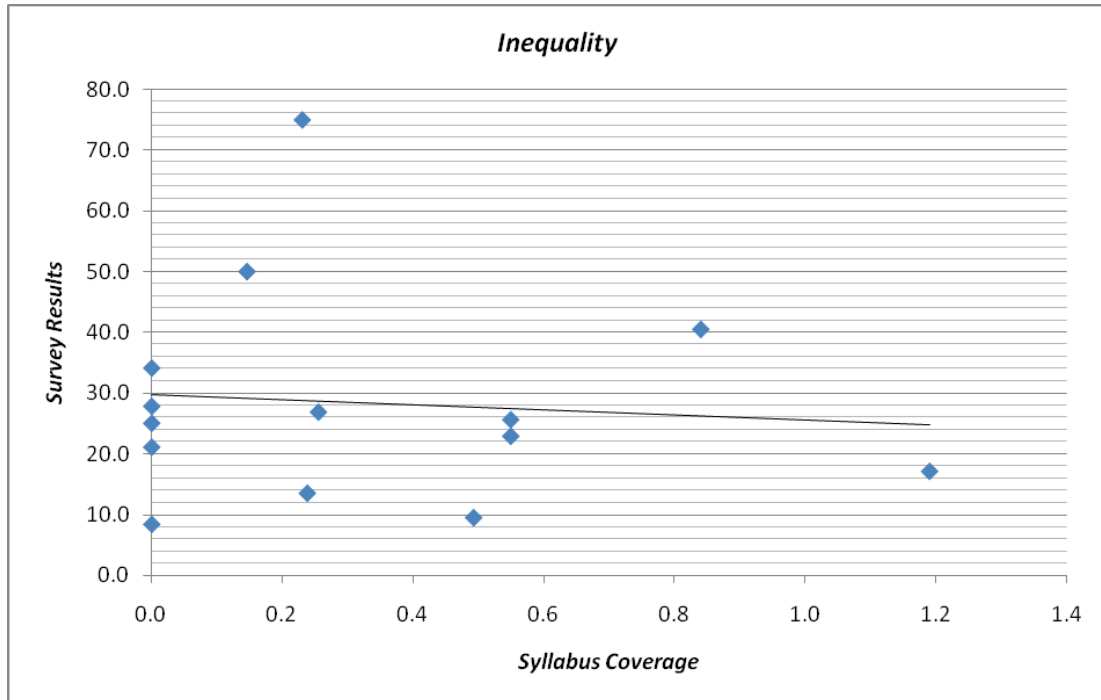
The result show that at the themes of international relations and development studies, there can be other factors rather than involvement as a topic, like teaching methodology, media, social and political environment which may influence students' perceptions more. In other words, the results of this graph may lead researchers of the field to build other hypothesis.

Figure 5.3 Scatter Plot of Survey and Syllabus related to “Dialogue Studies” Topic

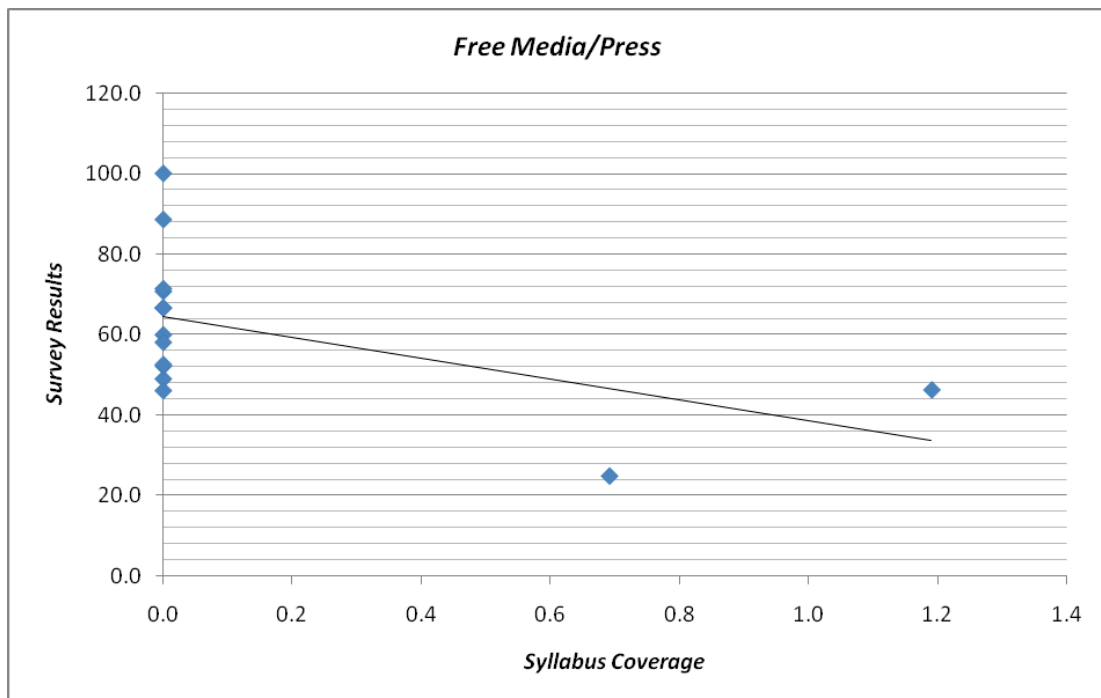


Survey results show that 36 percent of Albanian students think that peace has to do with the ability to dialogue. Curriculum study results show that ‘dialogue studies’ is the most taught theme in Albanian universities covering 22.3 percent of all curricula. The graph above shows that there is a negative correlation between syllabus involvement of topics of dialogue studies and students’ perception that those topics are peace related terms. In other words, when the percent of topics within the theme of ‘dialogue studies’ goes up, the percent of student’s that relate dialogue studies to peace goes down. The  $r$  value for this graph is  $-0.21$  which again makes this correlation mostly irrelevant. This certainly cannot affirm any opinion that more it is explained more negatively it influences students. However in this case as well, we expect other factors to influence more than simply involvement of dialogue studies as topics in syllabuses.

**Figure 5.4 Scatter Plot of Survey and Syllabus related to “Inequality” Topic**



**Figure 5.5 Scatter Plot of Survey and Syllabus related to “Media/Press” Topic**



Inequality is one the most important aspects of peace education especially the positive peace approach. However, it is a topic neither discussed much in syllabuses of social sciences (0.8 percent) nor perceived a lot by social science students as a term that has

to do with peace (23 percent). Equitable sharing of resources is among the least selected alternatives among those that have something to do with peace.

Free media is also the least taught topic in social studies curricula, covering only 0.6 percent of them. However, although not being one of the most perceived topics as related to peace, around 37 percent of students think that freedom of media/press has to do with peace.

The lines of each of the graphs above follow a downward direction, yet there are more than four departments that do not teach topics of inequality and 12 departments that do not teach topics of free media at all. The  $r$  value for the topic of inequality is -0.09 and the  $r$  value for the topic of free media is -0.49. Actually, the correlation between syllabus involvement and students perception at the theme of inequality is mostly irrelevant, while the correlation between these two data at the theme of free media is stronger. A general 0.51  $r$  is accepted as correlated, yet there are debates on what difference does 0.51  $r$  value make in comparison to 0.49  $r$  value.

The topic of inequality is rarely perceived by the students, and there is a need to pursue actions in this regard. The topic of free media is perceived at an almost average rate; however the study of only the involvement of free media as a topic without taking into consideration other factors does give us a negative correlation. Thus in this case other methodological, social, cultural and institutional factors may have a greater impact rather than syllabus involvement. To conclude, a further study would help to better qualify both relationships.

Figure 5.6 Scatter Plot of Survey and Syllabus related to “Democracy” Topic

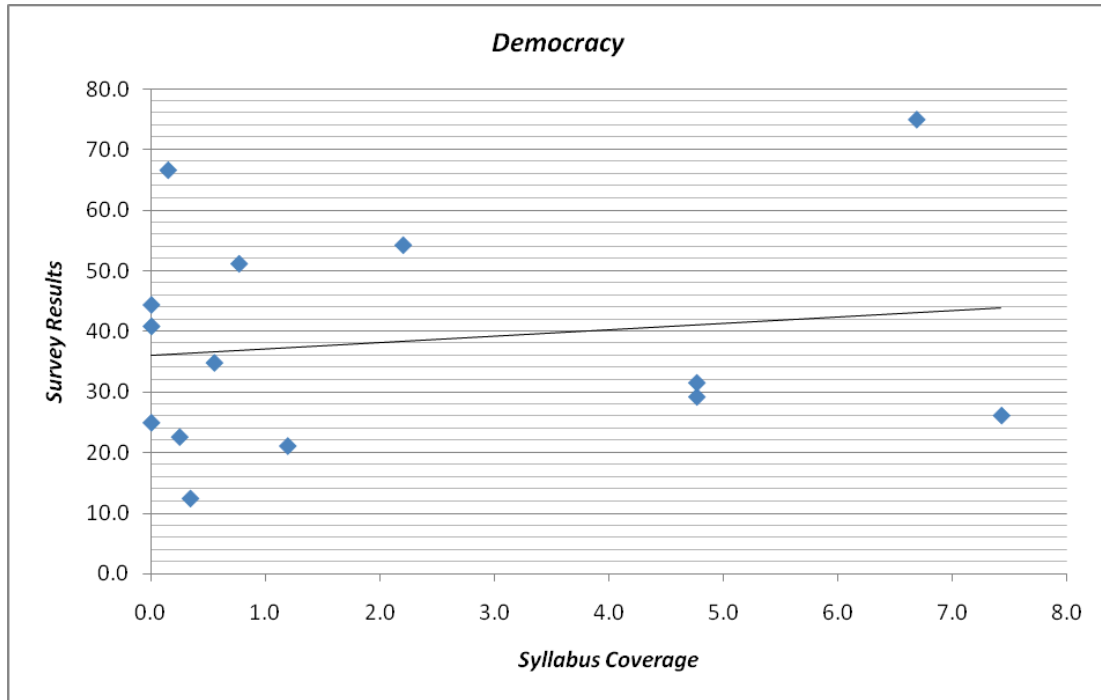
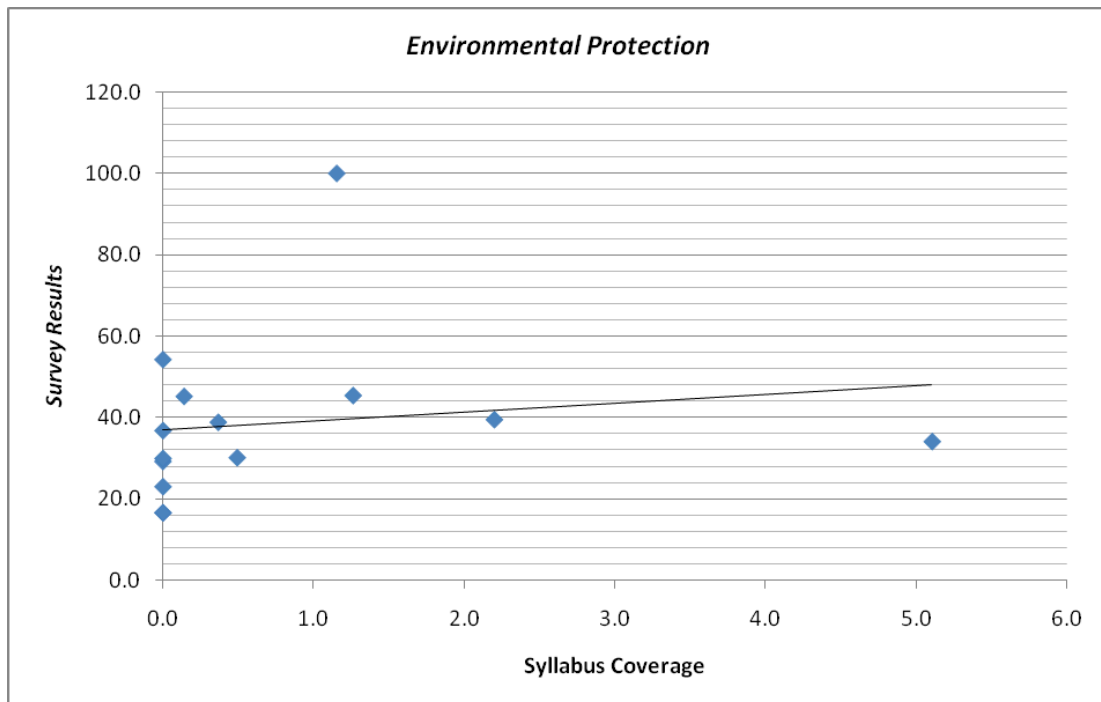
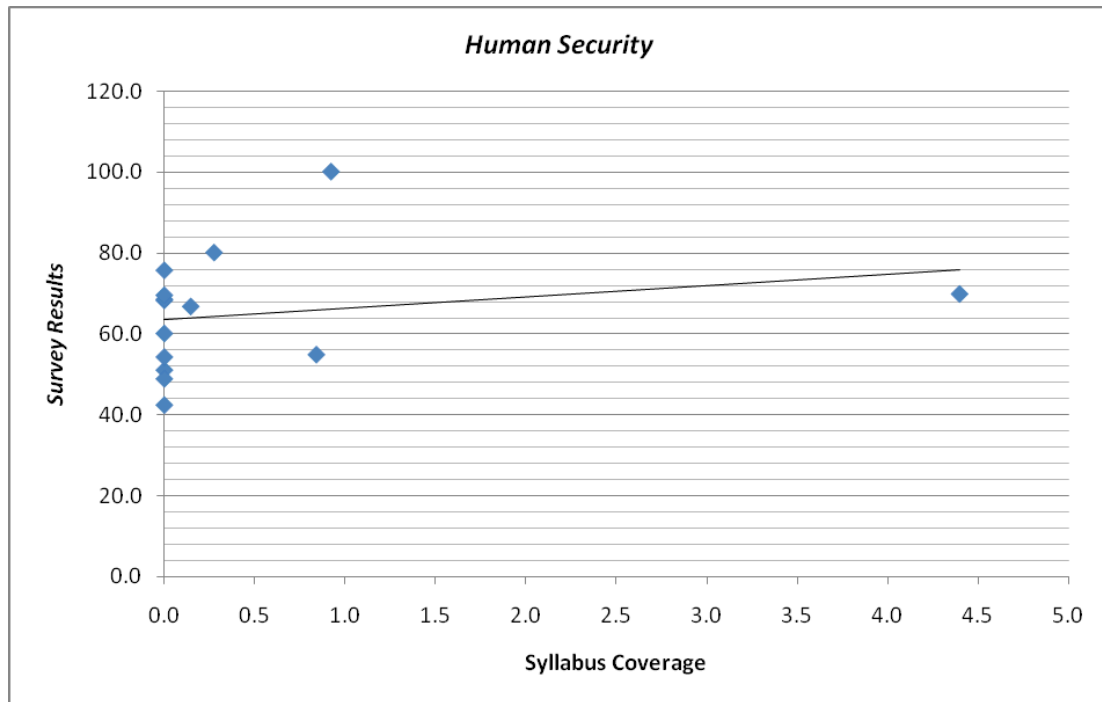


Figure 5.7 Scatter Plot of Survey and Syllabus related to “Environmental Protection” Topic



**Figure 5.8 Scatter Plot of Survey and Syllabus related to “Human Security” Topic**

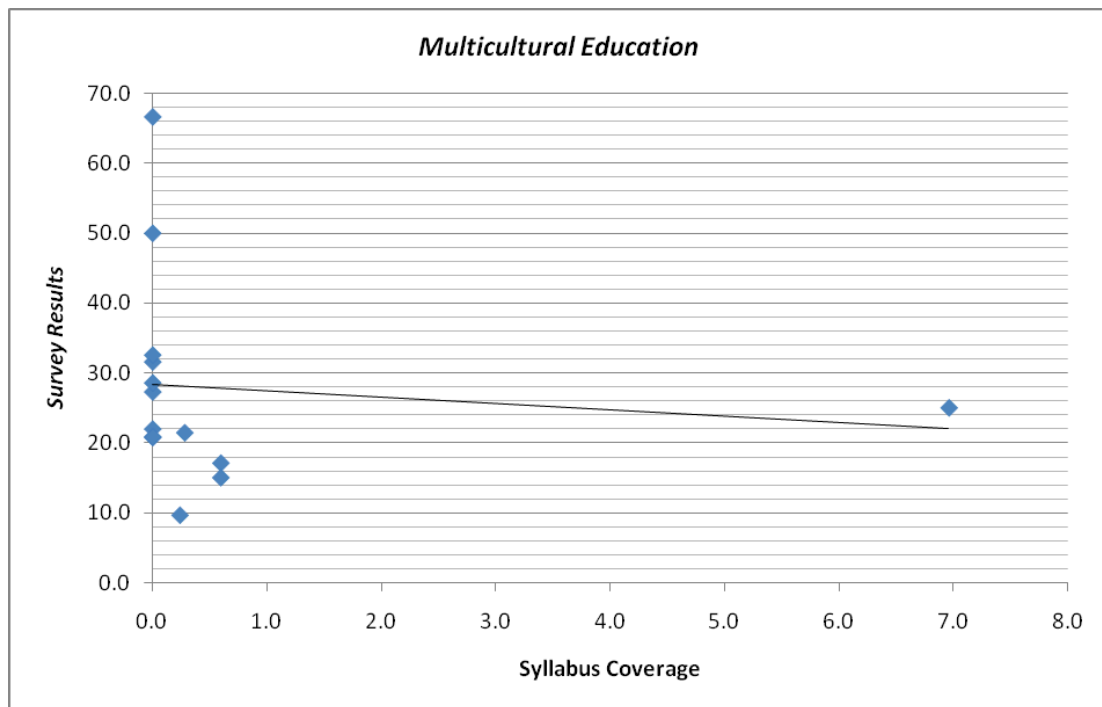


The themes of democracy, environmental protection and human security have similar graphic characteristics with each other. As a theme, democracy is treated in only 6.4 percent of curricula of social science departments; however a great majority of students (around 55 percent) think that it has to do with peace. The theme of environmental protection is taught in 3.1 percent of curricula and only 21 percent of students relate it with peace. The theme of human security is discussed in only 1 percent of curriculum topics and is perceived by 36 percent of the students as necessary for a peaceful society. The data we have at hand might at the beginning confuse us, however the graph above shows that there is a positive correlation between syllabus involvement of the themes of democracy, environmental protection and human security and students respective perception of them as related to peace. As the percent of topics increase, so does the percent of respondents of students. The  $r$  value for the themes of democracy, environmental protection and human security respectively are 0.15, 0.15 and 0.22.

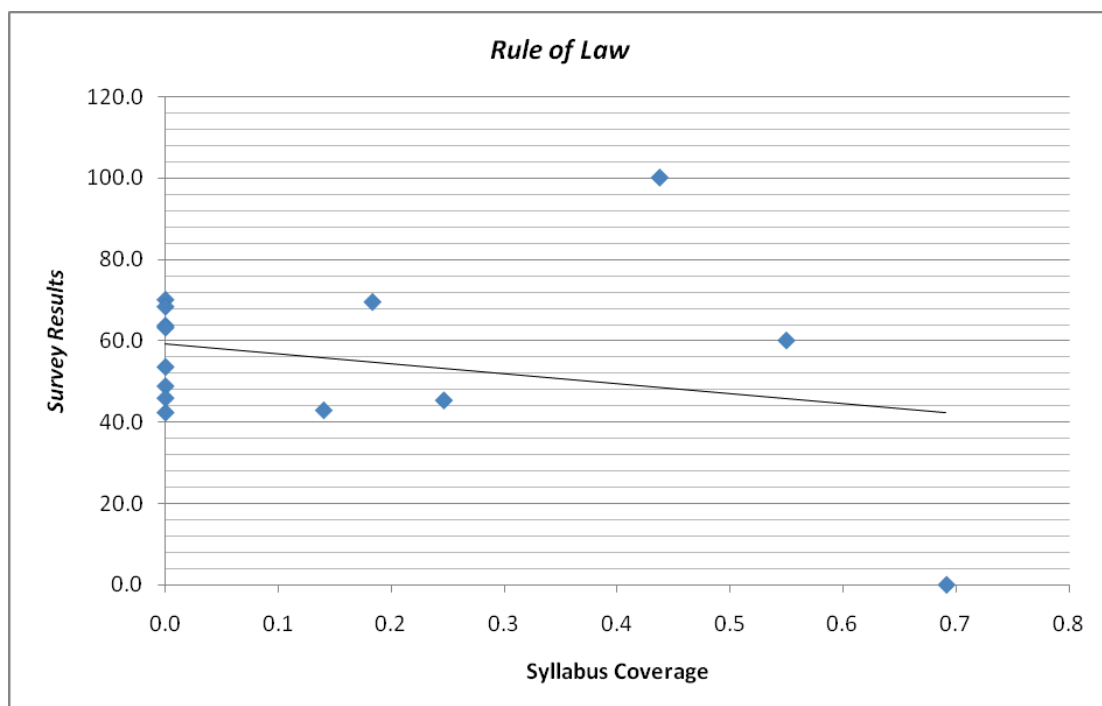
Yet, again it is important to keep in mind that around four departments involved do not teach the topic of democracy at all and five departments do not teach environmental protection at all. The data is even more problematic for the topic of

human security as more than half of it notes the value of zero in the y- axis. In here as well, the correlation is very weak, almost not existent.

**Figure 5.9 Scatter Plot of Survey and Syllabus related to “Multicultural Education” Topic**

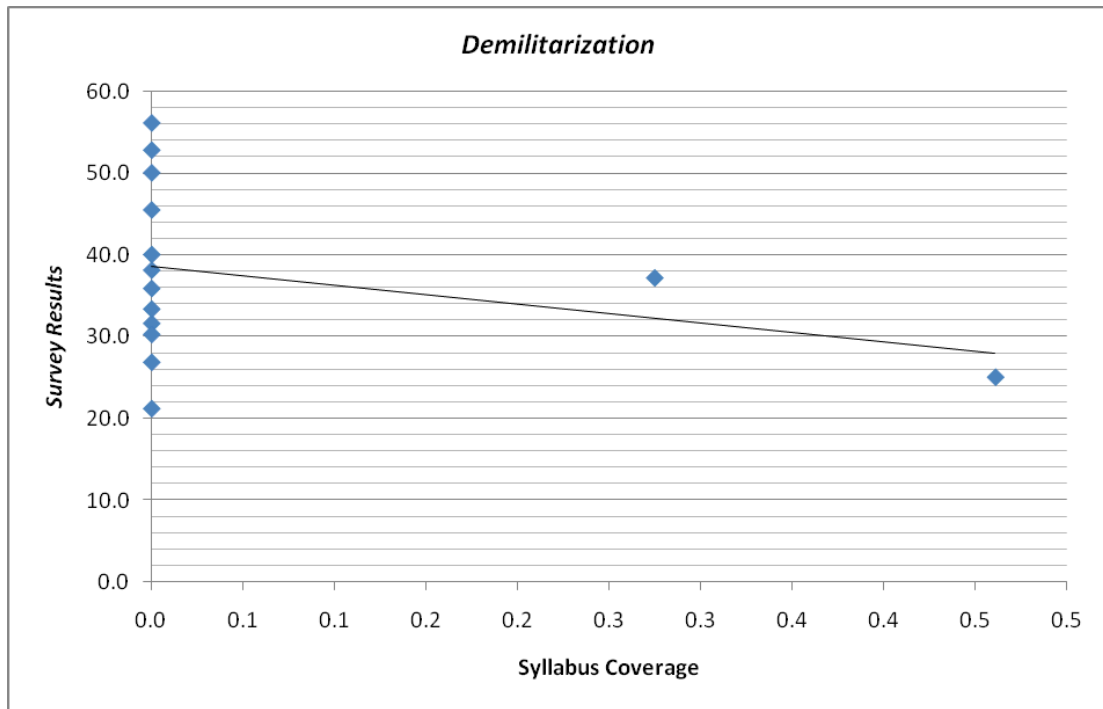


**Figure 5.10 Scatter Plot of Survey and Syllabus related to “Rule of Law” Topic**

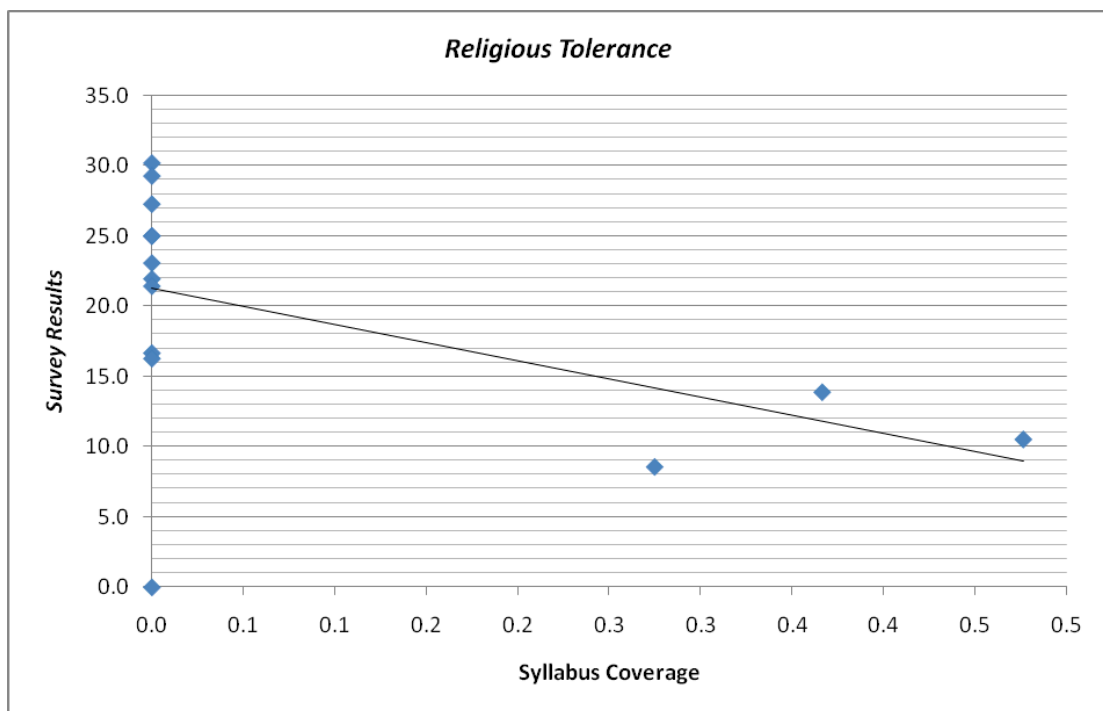




**Figure 5.11 Scatter Plot of Survey and Syllabus related to “Demilitarization” Topic**



**Figure 5.12 Scatter Plot of Survey and Syllabus related to “Religious Tolerance” topic**

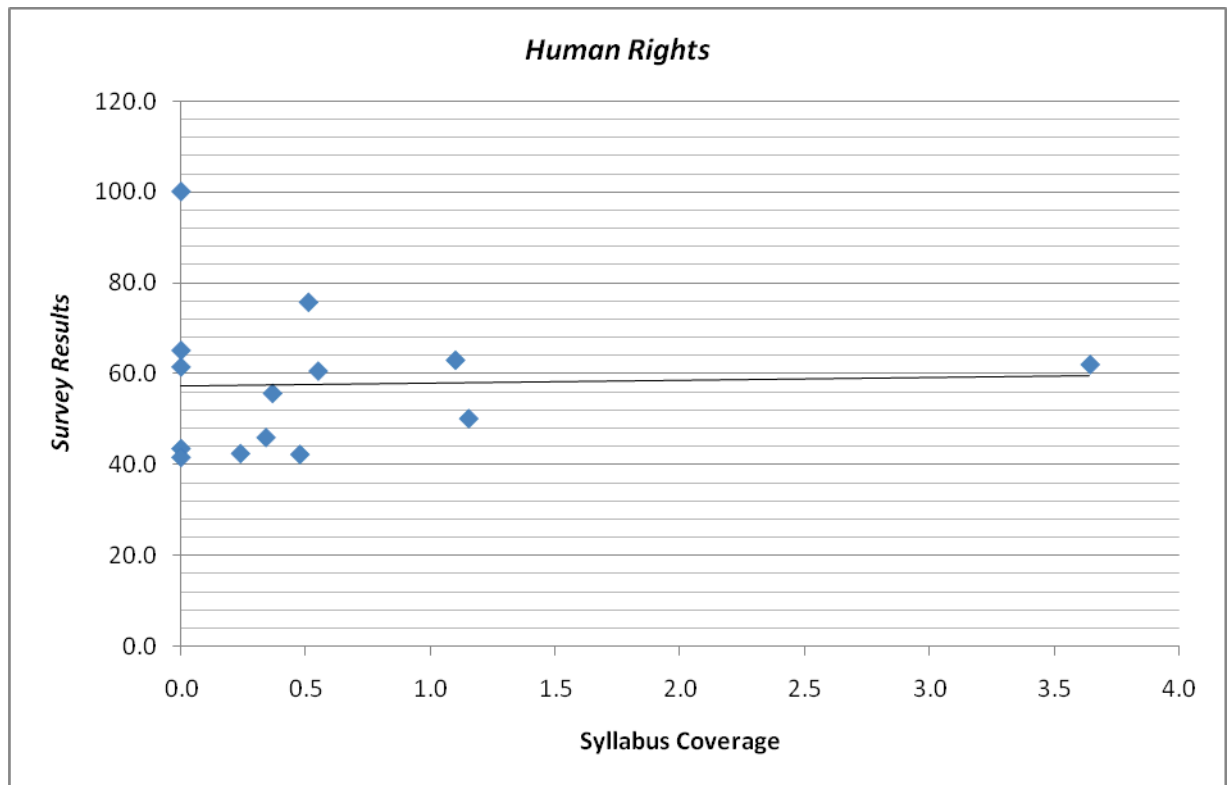


The trend of correlation in the themes of multicultural education, rule of law, demilitarization and religious tolerance are very similar to each other. All of these topics are almost not discussed at all in social studies’ curricula. Multicultural

education theme makes up only 2 percent of all topics, rule of law makes up 0.6 percent of all curriculum, demilitarization and religious tolerance make up only 0.2 percent of all topics respectively. Survey results show that demilitarization is among the least preferred alternatives students think that it has to do with peace. Only 12 percent of all students confirm it as so. Rule of Law and Multicultural education rates are higher with 26 percent and 34 percent respectively of students considering it as related to peace. However, religious tolerance is among the most chosen alternatives among those that students think are related to peace. 55 percent of the students believe that religious tolerance is strongly related to peace. Yet, although results shown above are quite different in terms of survey results, the direction of four lines in the graphs speaks for a negative correlation which means that as the percent of peace themes involved in syllabuses increases, students' perception of that theme as related to peace decreases. The r values for multicultural education, rule of law, demilitarization and religious tolerance respectively are -0.11, -0.26, -0.30, -0.49. The correlation is stronger at the theme of religious tolerance and demilitarization.

Yet, it is also important to know that in all graphs we see that a great majority of departments in Albania do not teach any of the above mentioned topics at all, thus the data at hand is not enough to affirm the trend of the lines.

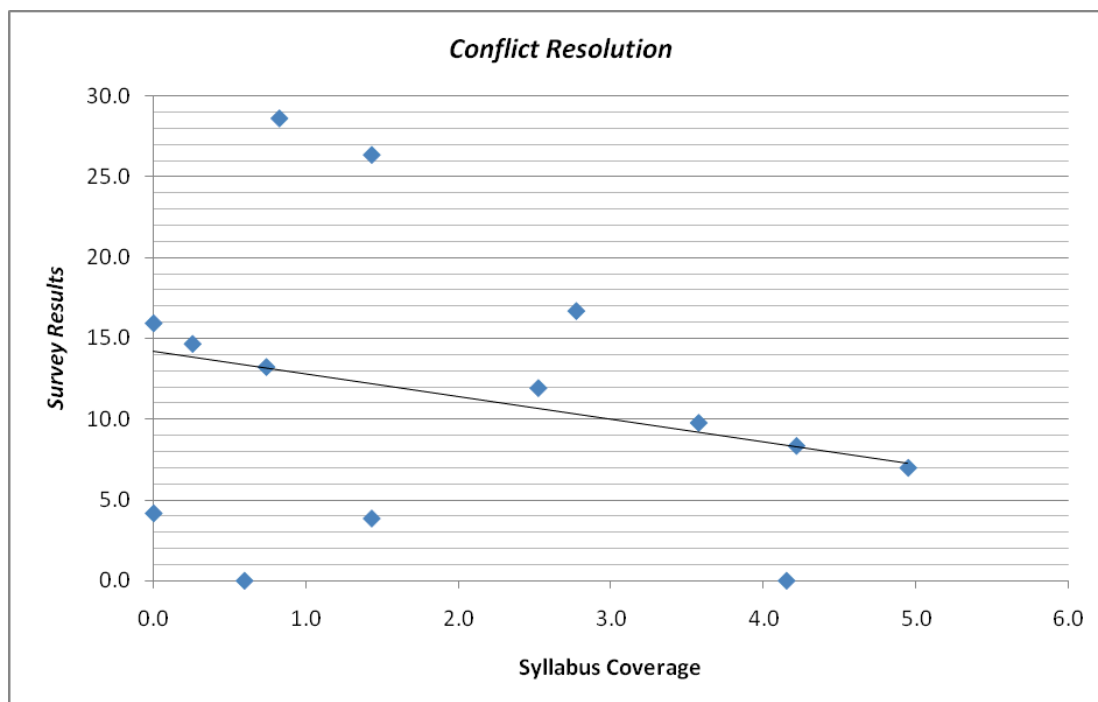
Figure 5.13 Scatter Plot of Survey and Syllabus related to “Human Rights” topic



Although the theme of human rights is taught in only 2.2 percent of social studies’ curricula, 61 percent of the students confirm that human rights is highly related to peace education. The line in the graph shows a slight positive correlation which means that as the percent of topics in syllabuses is increased, so does the percent of students that relate that particular topic with peace. However, the correlation is the most irrelevant at the theme of human rights, with r value of 0.03.

Yet, again as in many other graphs, around 5 departments do not teach the theme of human rights at all, thus the data we have in our hands does not help us to conclude on this correlation.

Figure 5.14 Scatter Plot of Survey and Syllabus related to “Conflict Resolution” Topic



The last graph shows the relation between survey results and syllabus involvement for the theme of ‘conflict resolution’. The topics related to conflict resolution are taught in 6.2 percent of the curriculum of social studies and it is understood as related to peace by only 23 percent of the students. The trend of the line shows that there is a negative correlation between the two variables because as the percent of syllabus involvement increases the students’ percents decreases. In this graph as well, as in the majority of graphs, the r value is -0.26 which is a weak correlation.

The table below gives an overview of all r values and the significance levels of each peace education theme. The correlation is significant for the themes of free media/press and religious tolerance and not significant for all other themes.

**Table 5.2 Direction, Strength and Correlation Significance of Peace Topics between Survey Results and Syllabus Coverage**

<b>Peace Topics</b>	<b>R Value, Strength of the Correlation</b>	<b>Significance F</b>	
International Relations	-0.02	0.9557	not significant
Dialogue Studies	-0.21	0.4771	not significant
Inequality	-0.09	0.7711	not significant
Democracy	0.15	0.6039	not significant
<b>Free Media/Press</b>	<b>-0.49</b>	<b>0.0769*</b>	<b>Significant</b>
Environmental Protection	0.15	0.6172	not significant
Multicultural Education	-0.11	0.7063	not significant
Human Rights	0.03	0.9081	not significant
Demilitarization	-0.30	0.2905	not significant
<b>Religious Tolerance</b>	<b>-0.49</b>	<b>0.0763*</b>	<b>Significant</b>
Development Studies	-0.06	0.8451	not significant
Human Security	0.22	0.4523	not significant
Conflict Resolution	-0.28	0.3393	not significant
Rule of Law	-0.26	0.3721	not significant

- Significant at 0.1 significance level

To conclude, we can state that the study shows that there is a significant negative correlation of the percent of peace education themes involved in curricula and students perceptions on the themes of free media/ press and religious tolerance. The significance value below 0.1 proves that the negative correlation is 90 percent true and 10 percent of not being true or simple chance.

## **CHAPTER 6: CONCLUDING REMARKS: CAN SOCIAL STUDIES' CURRICULA CONTRIBUTE TO PEACE PERCEPTION IN ALBANIA?**

Albania as a country has not been threatened by interstate war since the Second World War and thus enjoyed a state of negative peace until 1997. Yet, its experience of the harshest form of communism followed by the consequences of poverty , political and economic instability, lack of rule of law, weak democratization process, unemployment, corruption, inequality and so on keeps Albania still far away from the state of positive peace.

Peace is an urgent need for the human and social development which requires global responsibility and coordinated efforts from both national and international agents. The main complexity of peace stands on its practical dimension. Peace studies is composed of three main pillars which are peace research, peace education and peace action. The thesis focused on peace education as it acts as a bridge between peace research which is based on theoretical foundations and peace action directed toward practical applications. Peace education can be seen as an applied subject which integrates the two.

While there are a variety of scholar contributions of how to generally define peace education in theory, practicing peace is highly dependent upon the context it is being discussed. Thus, Albania's peace education approach in this thesis has been based on the country's specific needs and its social and cultural contexts. Peace education has been defined as a process that needs to be grasped both intellectually and emotionally, thus an encompassing peace education framework is one which instills knowledge but as all as transform behaviors and attitudes toward peace issues.

The study analysis was constructed into three main parts:

1. Measuring students' perceptions of peace and peace education;
2. Analyzing social studies curricula in Albanian universities and see how much they cover peace education themes;

3. Looking for a correlation between students' knowledge of peace education concepts and their level of involvement of these concepts in social studies curricula.

This approach was built on four main assumptions.

*1: Albanian students of Social Studies departments perceive peace mainly as the absence of war.*

*2: Albanian students of Social Studies departments perceive peace education as learning about ways of how to stop wars.*

*3: The majority of Social Studies' Curricula in Albanian universities do not have a peace education approach.*

*4: There is a correlation between students' perceptions of peace concepts and coverage of peace concepts in social studies' curricula*

#### **Implications derived from Assumption 1:**

*- **Implication 1:** If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables peace and war.*

*- **Implication 1.1:** If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a negative significant statistical association between the variables peace thinking and war thinking. (Q.1 + Q.2)*

*- **Implication 1.2:** If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables "In your opinion is there currently peace in the world?" and "If yes, why?" (Q.4 + Q.5)*

*- **Implication 1.3:** If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables "In your opinion is there currently peace in the world?" and "If no, why?" (Q.4 + Q.6)*

*- **Implication 1.4:** If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables "In your opinion is there currently peace in*

*Albania?” and “If yes, why?” (Q.7 + Q.8)*

**- Implication 1.5:** *If Albanian students of Social Studies departments perceive peace mainly as the absence of war, then it is possible to notice a significant statistical association between the variables “In your opinion is there currently peace in Albania?” and “If non, why?” (Q.7 + Q.9)*

#### **Implications derived from Assumption 2:**

**- Implication 2.1:** *If Albanian students of Social Studies departments perceive peace education as learning about ways of how to stop wars, then it is possible to notice a significant statistical correlation between the variables peace education and the method of teaching peace.(Q.19 + Q.20)*

#### **Implications derived from Assumption 3:**

**- Implication 3.1:** *If the majority of Social Studies’ Curricula in Albanian universities do not have a peace education approach, then it is possible to notice a non significant statistical association between the variables peace education approach and the scale of perception for its need to be present into content of Social Studies’ Curricula in Albanian universities. (Q.19 + Q.18)*

#### **Implications derived from Assumption 4:**

**- Implication 4.1:** *If the majority of Social Studies’ Curricula in Albanian universities do not have a peace education approach, then it is possible to notice a non significant statistical association between the variables peace education approach and the content of Social Studies’ Curricula in Albanian universities.*

Survey results showed that around 36 percent of students agree with the statement that defines peace as the absence of war. However, when asked about conditions necessary for a peaceful society, 70 percent of students agreed on co existence, mutual respect and mutual acceptance and another 40 percent agreed on a culture of justice. Only, 21 percent of students mentioned this time the absence of war as necessary for a peaceful society. Related to this, students do not consider



militarization or weaponry advancement as a concern for peace in Albania. Only 2.6 of them confirm that peace lacks in Albania due to it.

When it comes to perceptions of positive peace concepts, Albanian students mostly understand peace as respect of human rights (61 percent), good relations with neighboring countries (60 percent), religious tolerance (55 percent) and democracy (55 percent). In addition they also claim that the most necessary conditions for a peaceful society are coexistence, mutual respect and mutual acceptance (70 percent), a culture of justice (40 percent), ensuring human security (36 percent) and governance through rule of law (34 percent).

Other concepts of positive peace that are less perceived by Albanian students are environmental protection (21 percent), equitable sharing of resources (23 percent), multicultural education (26 percent), a culture of economic development (27 percent), the absence of conflict (24 percent) and sound business environment (9 percent). Around 22 percent of survey respondents define ecological destruction a reason of why peace lacks in the world however only 14 percent define it as a reason for lack of peace in Albania. 32 percent of students perceive poverty and hunger as a concern for lack of peace in the world and 24 percent of them see it as a concern for lack of peace in Albania. In addition, unequal distribution of resources which was a major concern for the great scholar work of positive peace is seen by only 30 percent of students as a reason why peace lacks in the world and 14 percent of students as a reason of why peace lacks in Albania.

When it comes to questions of defining peace education, Albanian students understand it as learning about human rights and freedoms (52 percent), learning about ethnicity, identity and minority rights (28 percent), and learning about ways of making peace with an adversary (23 percent). Only 21 percent of students understand peace education as learning about costs, benefits and consequences of involving in a war.

**Thus, the first and second assumptions are accepted. The statistical tests performed for the analysis of the six implications of the first assumption and the first implication of the second assumption show positive results for five implications of the first assumption (1.1; 1.2; 1.3; 1.4 dhe 1.5) and the implication of the second assumption (2.1). Therefore, all the above implications are accepted. Thus we can**

conclude that Albanian students perceive peace as mainly the absence of war and peace education as learning about ways of how to stop wars.

The peace education theory promises to make a change to individual perceptions of peace and raise awareness on factors that risk the sustainability of it. Inspired by this, the thesis presented a second research question which aimed to investigate how much social studies curricula in Albania involve peace education themes. Results of the curriculum analysis show that 33.5 percent of social studies curricula in Albania involve any of the 18 themes of peace education. Yet, they are not evenly distributed. Peace education themes which cover the majority of the curricula are dialogue studies (22.3 percent), international relations (16.5 percent) and cultural studies (15.3 percent). Other important peace education themes which are crucial for positive peace education approach are rarely discussed in social studies curricula. Here we can mention peace education theme of inequality (0.8 percent), combating terrorism (0.8percent), poverty eradication (0.4 percent), rule of law (0.6 percent), human rights (2.2 percent) and environmental protection (3.1 percent). Yet, as also expected the distribution of peace education themes differ according to four social science departments. Curricula of the discipline of politics cover the most the theme of international relations and curricula of the discipline of history cover more the critical aspect of historical events. Development studies are mainly discussed in curricula of economics and dialogue studies is covered mainly by the curricula of sociology. However, department categorization of students is not reflected in survey responses. Students of politics define peace and peace education very similar to students of sociology, economics and sociology regardless of the fact that the curricula they studied discussed peace education themes at different rates.

**The third assumption is accepted.** Here, again it is important to keep in mind there are a lot of other positive peace concepts crucial for the development of Albania not reflected at all in curricula.

**The fourth part of the thesis was interested in knowing if there was a correlation between what students perceive as peace and peace concepts that they studied in their curricula.** The correlation results showed to be significant only in the themes of free media and religious tolerance. In both of them it has a negative trend which shows that when the percent of peace education themes increase in curricula, the students' perception of that particular theme as related to peace decreases. In all

other themes, the correlation resulted to be non significant which means we cannot conclude on either a positive or negative trend.

**The fourth assumption is rejected.** In other words, there is not a positive correlation between students' perceptions of peace and coverage of peace themes by the curricula they study.

## **6.1 Limitations of this Study**

A few limitations were noticed throughout this study. First, an encompassing peace studies approach follows three dimensions: peace education, peace research and peace action. This thesis focuses only on the dimension of peace education and is not able to make any recommendations on how this can impact peace research or increase involvement in peace actions. Efforts, however, were made to concentrate on peace education as it is the best way to understand obstacles to peace promote concepts of peace and establish a culture of peace.

Secondly, this thesis can make a generalization only for students and curricula of social studies departments. It cannot conclude on the perceptions of peace, peace action and peace education of all Albanian students. Additionally, findings reveal results only for social studies curricula and cannot be generalized to other fields and disciplines. A more effective national peace education approach would be one which measures all societies' needs and aspirations in line with the country's social and cultural context. The reason for focusing on social studies' curricula is that they have the capability to develop more peace concepts due to their interdisciplinary curricula. The emphasis on social science students is due to the fact that they are more prone to practice peace values and skills in their future jobs and professions.

Thirdly, the thesis focused only on the concepts of peace education and did not cover the methodology part. The curriculum analysis which measures the level of involvement of peace education focuses only on how much of the curriculum topics can be categorized under any peace education theme. It does analyze neither the methodologies used nor the context that they are taught. Thus, the last chapter that looks at a possible correlation between students' responses and curriculum coverage

of peace themes cannot generalize on the correlation between students' perceptions and peace education. Peace education is dependent upon methodology at least as much as it is dependent upon peace definitions.

Finally, the thesis focused only on the knowledge aspect of peace education and the fact that it does not measure the level of internalization of peace as a value constitutes a limitation. Both, the survey and curriculum analysis measure the knowledge of students on peace and peace education as concepts and does not see whether it has had a practical applications.

## **6.2 Implications**

Based on the presented research results, several recommendations are developed for how to use this study and improve peace education approach in social studies in Albania.

The results should not interpreted in any way that peace education does not impact peace knowledge. A great majority of Albanian students think that universities can be good instruments for enhancing peace in the society by especially raising awareness. However, our results show that involvement of peace education themes just as topics in syllabuses is not enough to measure the effectiveness of peace education. Since peace is a value, the effectiveness of peace education depends on the level that it is internalized by the society. In this regards, peace methodology is at least as important as understanding peace concepts. Other than that, results do also show that other factors rather than education may influence peace perceptions. These factors can be social, political or cultural. Students seem to have a good understanding of peace concepts that were rarely mentioned in their curricula such as religious tolerance or human rights. As such, this thesis reconfirms that raising peace awareness in the society requires a multi- dimensional approach with the involvement of all relevant actors and not only institutions of education.

The results of this study help interested actors and institutions understand how Albanian students define their needs and concerns when it comes to peace in Albania and peace in the world and build a peace education program according to their

preferred peace education methodologies. A successful peace education approach is one which is based on a societal agreement. Students of social science disciplines are the main agents that can spread messages of peace to other institutions and create a peace culture.

Finally, this study has also a conflict prevention dimension by identifying early important aspects of positive peace that are not fully perceived by students and still not involved in curricula that are crucial to equip them with skills to meet upcoming contemporary challenges.

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## APPENDICES

### Appendix 1. Survey in English Language

Please take a few minutes to fill out this survey on peace and peace education. Your responses will be used for research purposes only. All data will be kept strictly confidential. Thank you for your participation.

#### PERSONAL INFORMATION

1. Gender:         Male         Female

2. Age- Group

18-20         21-23         24-26

27-29         30+

3. Place of Birth:

4. Institution of Education:     Public University         Private University

5. Department and Year of Study:

1. How often do you think about peace?

Very Frequently         Frequently         Occasionally

Rarely         Very Rarely

2. How often do you think about war?

Very Frequently         Frequently         Occasionally

Rarely         Very Rarely

3. To what extent do you agree with the following statement: "Peace is the absence of war"?

Strongly Agree         Agree         Neither agree nor disagree

Disagree         Strongly Disagree

4. In your opinion is there currently peace in the world?

Yes, there is. (Please answer question 5)

- No there is not. (Please go to question 6)
- I have no idea. (Please continue from question 7)

5. If yes, why? (Please choose all relevant options)

- € Because currently there are only a few wars in the world.
- € Because many people in many countries live in freedom.
- € Because food is richly available.
- € Because people feel more interconnected to each other due to the ability to communicate and act globally.
- € Because there are human rights available for all people regardless of identity differences.
- € Because more states are governed by rule of law
- € Because more people have more access to political decision-making processes
- € Because... (Please state any other reason).

6. If no, why? (Please choose all relevant options)

- € Because there is a lot of violence in the world.
- € Because worldwide spending is going up.
- € Because there is a lot of injustice in the world.
- € Because many countries in the world lack human rights.
- € Because many people live in poverty and hunger.
- € Because there is a lack of human values.
- € Because terrorists are a threat.
- € Because there is a huge gap between rich and poor in the world.
- € Because women don't have equal rights as men.
- € Because ecological destruction is also a kind of war.
- € Because... (Please state any other reason).

7. In your opinion is there currently peace in Albania?

- Yes, there is. (Please answer question 8)
- No there is not. (Please go to question 9)
- I have no idea. (Please continue from question 10)

8. If yes, why? (Please choose all relevant options)

- € Because currently there is no war in Albania.
- € Because people in Albania live in freedom
- € Because there are human rights available for all people in Albania regardless of identity differences.
- € Because people feel safe in Albania.
- € Because food is richly available in Albania.
- € Because there is religious tolerance in my country.
- € Because all Albanians cooperate for a common future of their country.
- € Because... (Please state any other reason).

9. If no, why? (Please choose all relevant options)

- € Because there is violence in Albania.
- € Because there are a lot of ongoing political crisis in Albania that risk people life and security.
- € Because weaponry and militarization has advanced.
- € Because many people in Albania live in poverty.
- € Because political parties in Albania have polarized the society.
- € Because in Albania there is a lack of enforcing laws
- € Because resources in Albania are not distributed in an equal way.
- € Because the terrorists threaten Albania.
- € Because women and man do not have equal rights.
- € Because the environment in Albania is being destroyed.

€ Because...(Please state any other reason)

10. What is necessary for a peace society? (Please choose all relevant options)

€ Co existence, mutual respect, mutual acceptance

€ A culture of justice

€ A culture of economic development and achievements

€ Ensuring human security

€ The absence of war

€ The absence of conflicts

€ Governance through Rule of Law

€ There is not such a concept today

€ Other (Please specify).

11. Please check which of the following has something to do with peace? (Please choose all relevant options)

€ Good relations with neighbouring state

€ Ability to dialogue

€ Equitable sharing of resources

€ Low levels of corruption

€ Democracy

€ Freedom of media/ press

€ Environmental protection

€ Multicultural education

€ Respect of human rights

€ Sound business environment

€ Demilitarization

€ Religious tolerance

€ Other (Please specify)

12. Who do you think has the right to start a war? (Please choose all relevant options)

- Head of the state/government
- Non- Governmental Organizations
- The commander- in- chief
- United Nations Security Council
- The parliament
- NATO
- No one
- I don't know

13. According to your opinion, is the abolition of war possible? (Please choose all relevant options)

- Yes, because as said in a phrase “Just as wars begin in the minds of men, peace also begins in our minds”.
- Yes, because there is an increasing concern among intellectuals to look for peaceful solutions to resolve their issues.
- It depends, there exist many peaceful societies some of which have never waged war but there are also many societies, which are continuously shaken by war and destruction.
- No, because advancement in technology has made war as easy as playing a video game without scarifying a single “attacking soldier”.
- No, because war is part and parcel of human nature. It exists in our genes.
- No, because as long as personal conflicts exist, there will never be world peace.
- I have no idea.

14. To what extent do you agree with the following statement: “In order to assure national security, should military budget exceed budget for health and education combined”.

- Strongly Agree                       Agree                                       Neither agree nor disagree

Disagree                       Strongly Disagree

15. Would you like to be involved in activities for peace?

Yes, I would. (Please answer question 16)

No, I would not. (Please go to question 17)

I have no idea. (Please continue from question 18)

16. If yes, how? (Please choose all relevant options)

€ I would like to do something but I don't know what.

€ I would like to work in national and/or international institutions that work for peace.

€ I would like to participate in a peace project.

€ I would like to participate in an anti-war project.

€ I would like to participate in a peace demonstration.

€ I would like to participate in peace activism networking

€ I would like to...(Please state another reason)

17. If no, why? (Please choose all relevant options)

€ I have not thought about it.

€ I don't know what I could do.

€ As a single person I cannot make a difference.

€ In some cases, such actions cause trouble.

€ As long as no war dominates, there is peace.

€ It is the job of politicians to accomplish peace.

€ Because ... (Please state another reason)

18. Can universities be instrument in enhancing the possibilities of peaceful coexistence in the future? (Please choose all relevant options)

€ Yes, it can prepare good citizens for the society

€ Yes, but peace education should start from the students' early ages.

- € Yes, however other institutions should be part of it as well.
- € Yes, but it can achieve only limited results because of time factor. Society affects more because people spend more time with their family and friends.
- € No, because university has to provide only technical skills needed or jobs and professions.
- € No, because it would be very late to leave peace education at university.
- € No, because peace does not exist.
- € I have no idea.

19. What do you understand by peace education? (Please choose all relevant options)

- € Learning about costs, benefits and consequences of involving in a war.
- € Learning about ethnicity, identity and minority rights.
- € Learning about human rights and freedoms.
- € Learning about how to eliminate poverty and economic deprivation.
- € Learning about national and international institutions that work for world peace.
- € Learning about problems at national and international level.
- € Learning about appropriate technologies that preserve environmental resources and stimulate sustainable development.
- € Learning about ways of making peace or live in peace with an adversary or unfavorable group.
- € Other (Please specify).

20. According to your opinion, what is the best method of teaching peace?(Please choose all relevant options)

- € Stimulating inquiry and critical thinking
- € Stimulating active participation
- € Raising awareness
- € Analyzing problems and working for alternatives to resolve them

- € Making policies that can positively transform the society
- € Mobilizing people to struggle themselves against injustices
- € Teaching how to dialogue
- € Teaching through simulations, role plays or games
- € Other (Please specify).

Thank you for taking the time to fill out our survey. We rely on your feedback to complete the research. Your input is greatly appreciated.



## Appendix 2. Survey in Albanian Language

Ju lutem ndani pak minuta nga koha juaj për të plotësuar këtë pyetësor mbi paqen dhe edukimin për paqe. Përgjigjet tuaja do të përdoren vetëm për qëllime kërkimore. Të gjitha të dhënat do të mbahen rreptësisht konfidencialë. Ju falenderoj për pjesëmarrjen tuaj.

### TË DHËNA PERSONALE

1. Gjinia:           Femër                   Mashkull
2. Grupmosha  
 18-20        21-23        24-26  
 27-29        30+
3. Vendlindja:
4. Instituti Arsimor:           Universitet Publik                   Universitet Jo- Publik
5. Departamenti dhe Viti Akademik:
  - 1.Sa shpesh mendoni për paqen?  
Shumë Shpesh       Shpesh       Ndonjëherë  
Rrallë       Shumë Rallë
  2. Sa shpesh mendoni për luftën?  
 Shumë Shpesh        Shpesh        Ndonjëherë  
 Rrallë        Shumë Rallë
  3. Sa pajtoheni me fjalinë: “Paqja është mungësë e luftës”?  
 Pajtohem Plotësisht            Pajtohem        Neutral/e  
 Nuk Pajtohem        Nuk Pajtohem Aspak
  4. Sipas mendimit tuaj, a ka paqe në botë?  
 Po, ka (Ju lutem, plotësoni pyetjen 5)  
 Jo, nuk ka (Ju lutem kaloni tek pyetja 6)  
 Nuk e kam idenë. (Ju lutem vazhdoni me pyetjen 7)

5. Nëse po, pse? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Sepse aktualisht ka pak luftëra nëpër botë.
- € Sepse shumica e njerëzve në shumë vende jetojnë në liri.
- € Sepse ushqimi është i bollshëm.
- € Sepse njerezit ndihen më të lidhur me njëri tjetrin për shkak të aftësisë për të komunikuar dhe vepruar në mënyrë globale.
- € Sepse cdokush gëzon të drejtat e njeriut pavarësisht diferencave në identitet.
- € Sepse më shumë vende qeverisen nga shteti i së drejtës
- € Sepse më shumë njerëz kanë akses në proceset e vendimarrjeve politike.
- € Sepse... (Ju lutem shtoni arsyen tuaj)

6. Nëse jo, pse? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Sepse ka shumë dhunë në botë.
- € Sepse shpenzimet po rriten në të gjithë botën.
- € Sepse ka shumë padrejtësi në botë.
- € Sepse në shumicën e vendeve në botë mungojnë të drejtat e njeriut.
- € Sepse shumë njerëz jetojnë në varfëri dhe uri.
- € Sepse mungojnë vlerat njerëzore.
- € Sepse terroristët përbëjnë një kërcënim.
- € Sepse ekziston një dallim i madh midis të pasurve dhe varfërve në botë.
- € Sepse gratë nuk gëzojnë të drejta të barabarta me burrat.
- € Sepse shkatërrimi ekologjik është gjithashtu një luftë.
- € Sepse... (Ju lutem shtoni arsyen tuaj)

7. Sipas mendimit tuaj, a ka aktualisht paqe në vendin tuaj?

- Po, ka. (Ju lutem, më pas kaloni në pyetjen 8)
- Jo, nuk ka. (Ju lutem kaloni tek pyetja 9)
- Nuk e kam idenë. (Ju lutem vazhdoni me pyetjen 10)

8. Nëse po, pse? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Sepse aktualisht nuk ka luftë në vendin tim.
- € Sepse njerëzit në vendin tim jetojnë në liri.
- € Sepse njerëzit në vendin tim gëzojnë të drejta të plota pa dallim identiteti.
- € Sepse njerëzit në vendin tim ndihen të sigurtë.
- € Sepse ushqimi është i bollshëm në vendin tim.
- € Sepse në vendin tim ka tolerance fetare.
- € Sepse të gjithë njerëzit në vendin tim bashkëpunojnë për një të ardhme të përbashkët për shtetin e tyre.
- € Sepse... (Ju lutem shtoni arsyen tuaj).

9. Nëse jo, pse? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Sepse dhuna është e përhapur në vendin tim.
- € Sepse vendi im përfshihet në shumë kriza politike që rrezikojnë jetën dhe sigurinë e njerëzve.
- € Sepse ushtria dhe armatimet në vendin tim kanë avancuar.
- € Sepse shumë njerëz në vendin tim jetojnë në varfëri.
- € Sepse partitë politike kanë polarizuar shoqërinë.
- € Sepse në vendin tim ka mungesë të implementimit fuqimisht të ligjit.
- € Sepse burimet në vendin tim nuk shpërndahen në mënyrë të barabartë.
- € Sepse terroristët kërcënojnë vendin tim.
- € Sepse gratë dhe burrat nuk kanë të drejta të barabarta.
- € Sepse mjedisi në vendin tim po shkatërrohet.
- € Sepse... (Ju lutem shtoni arsyen tuaj)

10. Cfarë është e nevojshme për një shoqëri paqësore? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Bashkëjetesë, respekt i përbashkët, të pranojmë njëri tjetrin

- € Kultura e drejtësisë
- € Kultura e zhvillimit dhe arritjeve ekonomike
- € Të arrihet siguria njerëzore
- € Mungesa e luftës
- € Mungesa e konflikteve
- € Qeverisje nëpërmjet fuqisë së ligjit
- € Sot nuk ekziston një koncept i tillë
- € Tjetër (Ju lutem specifikojeni)

11. Ju lutem shënoni alternativat që sipas jush kanë të bëjnë me paqen? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Marrëdhënie të mira me shtetet fqinjë
- € Aftësi për të dialoguar
- € Ndarje e burimeve në mënyrë të barabartë
- € Nivel i ulët i korrupsionit
- € Demokraci
- € Liri e medias/ shtypit
- € Mbrojtje e mjedisit
- € Edukim multi-kulturor
- € Respekt i të drejtave njerëzore
- € Mjedis i përshtatshëm për biznes
- € Çmilitarizim
- € Tolerancë Fetare
- € Tjetër (Ju lutem specifikojeni)

12. Siaps jush kush duhet të ketë të drejtë të fillojë luftën? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Kreu I shtetit/qeverisë

- € Organizatë jo- qeveritare
- € Kreu i Ushtrisë
- € Këshilli i Sigurimit të Organizatës së Kombeve të Bashkuara
- € Parlamenti
- € NATO
- € Asnjë
- € Nuk e di

13. Sipas jush, a është e mundur zhdukja e luftës (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Po, sepse sipas një thënje “ Ashtu siç lufta fillon në mendjen e njerëzve, po ashtu edhe paqja fillon në mendjet tona”
- € Po, sepse ka një interesim në rritje në rrethin e intelektualëve mbi mënyrën sesi mund të zgjidhen çështjet në mënyrë paqësore
- € Varet, ekzistojnë shumë shoqëri paqësore të cilat nuk janë përfshirë kurrë në luftë, por ka gjithashtu edhe shumë shoqëri të tjera që kërcënohen vazhdimisht nga luftërat dhe shkatërrimet.
- € Jo, sepse zhvillimi teknologjik e ka bërë luftën aq të lehtë sa të luash një lojë me kompjuter pa sakrifikuar asnjë ushtar të vetëm.
- € Jo, sepse lufta është pjesë e natyrës njerëzore. Ajo ekziston në gjenet tona.
- € Jo, sepse për sa kohë që konfliktet personale ekzistojnë, nuk do të ketë paqe në botë.
- € Nuk e kam idenë.

14. Sa pajtoheni me fjalinë: “Në mënyrë që të arrihet sigura kombëtare, a duhet që buxheti mbi shpenzimet ushtarake ta tejkalojë buxhetin mbi shëndëtesinë dhe arsimin së bashku”.

- Pajtohem Plotësisht       Pajtohem       Neutral/e
- Nuk Pajtohem       Nuk Pajtohem Aspak

15. A dëshironi që të përfshiheni në aktivitete paqësore?

- Po, do të doja. (Ju lutem përgjigjuni pyetjes 16)
- Jo, nuk do të doja (Ju lutem kaloni tek pyetja 17)
- Nuk e kam idenë (Ju lutem vazhdoni me pyetjen 18)

16. Nëse po, si? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Do të doja të bëja dicka por nuk e di se çfarë.
- € Do të doja të aktivizohesha në një institucion kombëtar osëndërkombëtar që punon për paqe.
- € Do të doja të merrja pjesë në një projekt mbi paqen.
- € Do të doja të merrja pjesë në një projekt anti- luftë.
- € Do të doja të merrja pjesë në një protestë për paqe.
- € Do të doja të isha pjesë e një rrjeti mbi aktivizimin për paqe
- € Do të doja...(Ju lutem specifikojeni)

17. Nëse jo, pse? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Nuk kam menduar për këtë.
- € Nuk e di së çfarë mund të bëj.
- € Si një person i vetëm, unë nuk mund të ndryshoj asgjë.
- € Në disa raste, veprime të tilla mund të shkaktojnë probleme.
- € Për sa kohë që nuk ka luftë, jemi në paqe.
- € Është detyra e politikanëve që të arrijnë paqen
- € Sepse ... (Ju lutem specifikojeni)

18. A mund të jenë universitetet instrumentë për të rritur mundësitë e një të ardhmeje në bashkëjetesë paqësore? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Po, universitetet mund të përgatisin qytetarë të mirë për shoqërinë.
- € Po, por edukimi për paqe duhet të nisë që në vitet e para të edukimit.
- € Po, megjithatë edhe institucionet e tjera duhet të jenë pjesë e kësaj ideje.

- € Po, por do të arriheshin vetëm disa prej rezultateve për shkak të faktorit kohë. Shoqëria ndikon më shumë duke qenë se njerëzit shpenzojnë më shumë kohë me familjet dhe shoqëritë e tyre.
- € Jo, sepse universiteti duhet të ofrojë vetëm njohuri teknike që nevojiten në punë dhe profesion.
- € Jo, ta lësh edukimin për paqe në universitet do të ishte tepër vonë.
- € Jo, sepse paqja nuk ekziston.
- € Nuk e kam idenë.

19. Cfarë nënkuptoni me edukim për paqe? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Të mësosh mbi kostot, përfitimet dhe pasojat e përfshirjes në luftë.
- € Të mësosh mbi etnitë, identitetet dhe të drejtat e minoriteteve.
- € Të mësosh mbi të drejtat dhe liritë e njeriut.
- € Të mësosh se si të eliminojmë varfërinë dhe mungesat ekonomike.
- € Të mësosh mbi institucionet kombëtare dhe ndërkombëtare që punojnë për paqe.
- € Të mësosh mbi problemet në nivelet kombëtare dhe ndërkombëtare.
- € Të mësosh se cilat janë teknologjitë e duhura për të ruajtur burimet mjedisore dhe stimuluar zhvillimin e qëndrueshëm.
- € Të mësosh mbi mënyrat se si të bëjmë paqe dhe të jetojmë në paqe me një grup armiqësor.
- € Tjetër (Ju lutem specifikojeni)

20. Sipas mendimit tuaj, cila është metoda më e mirë për të mësuar paqen? (Ju lutem zgjidhni të gjitha opsionet e duhura)

- € Të stimulosh pyetjet dhe mendimin kritik
- € Të stimulosh pjesëmarrjen aktive
- € Të ndërjegjësoh

- € Të zgjidhësh problemet
- € Të bësh politika që transformojnë shoqërinë pozitivisht
- € Të mobilizosh njerëzit se si të luftojnë vetë kundër padrejtësive
- € Të mësoh se si dialogohet
- € Të mësoh nëpërmjet simulimeve dhe pjesëve me role
- € Tjetër (Ju lutem specifikojeni).

Faleminderit për kohën tuaj.



**Appendix 3. Sample of a Permission Request Form Sent to Head of Department/  
Faculty to Conduct a Survey with Students**



Address:  
Rruga Tiranë - Rinas, Km 12, 1039, Tirana/ALBANIA  
T: +355 4 22 32 086, F: +355 4 22 22 117  
E-mail: info@epoka.edu.al, www.epoka.edu.al

04/11/2015

Kerkese drejtuar Dekanes se Fakultetit te Shkencave Ekonomike dhe Administrative ne Universitetit New York te Tiranës.

E nderuar Dr. Juna Miluka,

Emri im eshte Reina Shehi dhe jam lektore tek Departamenti i Shkencave Politike dhe Marrdhenic Nderkombetare, tck Universiteti Epoka. Aktualisht jam duke kryer studimet e doktoratures mbi edukimin per paqe ne universitetet shqiptare.

Si pjese e analizes se studimit me duhet te realizoj nje ankete me studentet e vitit te fundit te departamentit Ekonomiks. Anketa perfshin 20 pyetje dhe kohezgjatja eshte 7-8 min. Anketa ka si qellim te nxjerre ne pah perceptimet e studenteve te fushave sociale ne Shqiperi mbi konceptin e paqes.

Do ju lutesha nese eshte e mundur te me jepnit mundesi te realizoj kete ankete me studentet tuaj ne fillim ose ne fund te nje ore mesimore duke qene se ne kete menyre mund te sigurohet pjesemarrja me e madhe e studenteve. Absolutisht cdo e dhene do mbetet konfidenciale.

Per detaje te metejshme une po ju bashkangjis ne kete kerkese gjithashtu edhe pyetesorin e plote qe do I ofrohet studenteve.

Uroj shume ne bashkepunimin tuaj!

Ju falenderoj sinqerisht!

Me respekt,

  
**Reina SHEHI (ZENELAJ)**

Lecturer  
Department of Political Science and International Relations  
Epoka University

Address: Rruga Tiranë-Rinas, Km 12, 1039, Tirana/Albania  
Mobile: +355 67 28 727 57  
Phone: +355 4 22 32 086  
Fax: +355 4 22 22 117  
E-mail: [rzenelaj@epoka.edu.al](mailto:rzenelaj@epoka.edu.al)  
Web: [www.epoka.edu.al](http://www.epoka.edu.al)



#### **Appendix 4. Participant Consent Form**

You are invited to participate in a paper- based survey on Peace Education in Albania. This is a research project being conducted by Reina Shehi, a PhD student at Epoka University. It should take approximately 8 minutes to complete. This survey should be filled *by only last year students following their studies in the departments of Political Science/ International Relations, Economics, History and Sociology.*

##### *PARTICIPATION*

Your participation in this survey is voluntary. You may refuse to take part in the research or exit the survey at any time without penalty. You are free to decline to answer any particular question you do not wish to answer for any reason.

##### *BENEFITS*

You will receive no direct benefits from participating in this research study. However, your responses may help us learn more about Albanian student perception on peace and peace education. This is the first time that this kind of study is held in Albania, thus your answers will provide the first data on Albanian students' perceptions of peace issues.

##### *RISKS*

There are no foreseeable risks involved in participating in this study.

##### *CONFIDENTIALITY*

Your survey answers will be used only by the researcher and will not be distributed to any other person or institution. . Therefore, your responses will remain anonymous. No one will be able to identify you or your answers, and no one will know whether or not you participated in the study.

##### *CONTACT*

If you have questions at any time about the study or the procedures, you may contact my research supervisor, Assist. Prof. Dr. Salih Ozcan via email at [sozcan@epoka.edu.al](mailto:sozcan@epoka.edu.al)

***ELECTRONIC CONSENT:*** Please select your choice below. You may print a copy of this consent form for your records. Checking on the “Agree” button indicates that

- You have read the above information
- You voluntarily agree to participate
- You are 18 years of age or older

Agree

Disagree

## **Appendix 5. Participant Information Sheet**

### PROJECT TITLE

Peace Education: A Framework for Albanian Universities

### INVITATION

You are being asked to take part in a research study on peace education that the research is using in her PhD thesis. The research is being supervised by Assist. Prof. Dr. Salih Ozcan, Head of the Department of Political Science and International Relations at Epoka University.

### WHAT WILL HAPPEN

In this study, you will be asked to complete a survey which focuses on Albanian students' perceptions of peace and peace education. Only last year students of the departments Political Science/ International Relations, Economics, History and Sociology should fill this questionnaire.

### TIME COMMITMENT

The study typically takes 8-10 minutes and the questionnaire is made of 20 questions with alternatives.

### PARTICIPANTS' RIGHTS

You may decide to stop being a part of the research study at any time without explanation. You have the right to ask that any data you have supplied to that point be withdrawn/ destroyed.

You have the right to have your questions about the procedures answered (unless answering these questions would interfere with the study's outcome). If you have any questions as a result of reading this information sheet, you should ask the researcher before the study begins.

### BENEFITS AND RISKS

There are no known benefits or risks for you in this study.

### CONFIDENTIALITY/ANONYMITY

The data we collect do not contain any personal information about you.

#### FOR FURTHER INFORMATION

Assist. Prof. Dr. Salih Ozcan will be glad to answer your questions about this study at any time. You may contact him at his email address [sozcan@epoka.edu.al](mailto:sozcan@epoka.edu.al).

If you want to find out about the final results of this study, you can request a copy of the study from the researcher at her email address [rzenelaj@epoka.edu.al](mailto:rzenelaj@epoka.edu.al)

## Appendix 6. Population of Social Sciences Department in Albanian Universities

	<b>Universities</b>	<b>Faculties</b>	<b>Departments</b>
1.	Tirana University	Economics Social Sciences  History and Philology	Dept. of Economics Dept. of Political Science Dept. of Labor and Social Policy Dept. of Sociology Dept. of History
2.	Agricultural University of Tirana	Economics and Agricultural Business	Dept of Economics and Agrarian Politics
3.	Aleksander Xhuvani	Economics Educational Sciences humanities	Dept of Economics Dept. of Social Sciences Dept. of History and Geography
4.	Luigj Gurakuqi	Social Sciences Educational Sciences	Dept. of History Dept. of Social Work
5.	Eqerem Cabej	Education and Social Sciences	Dept. of Economics
6.	Fan S. Noli	Education and Philology Natural and humanities	Dept. of History & Geography Dept. of Philosophy-Sociology
7.	Ismail Qemali	Economy	Dept. of Economic Sciences
8.	Aleksander Moisiu	Business Political Sciences and Law Education	Dept. of Economic Sciences Dept. of Political Sciences Dept. of Sociology
9.	New York University Tirana	Administrative Sciences Humanities and Social Studies	Dept. of Economics Dept. of Political Sciences/ International Relations
10.	Luarasi	Economy	Dept. of Economics
11.	Albanian University	Applied Sciences	Dept. of Economic Sciences

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		Social Sciences	Dept. of Political and Administrative Sciences
12.	Our Lady of Good Counsel	Economics and Political Sciences	Dept. of Political Sciences and International Relations Dept. of Economy Administration
13.	Marin Barleti	Economics and Social Sciences Law and Political Sciences	Dept. of Social Sciences and Education  Dept. of Political Sciences
14.	European University of Tirana	Economics and IT Social Sciences and Education	Dept. of Management and Economics Dept. of Applied Social Sciences
15.	Wisdom	Economic and Social Sciences	Dept. of Economics
16.	Epoka	Economics and Administrative Sciences	Dept. of Economics Dept. of Political and Administrative Sciences
17.	Nehemia	Business and Technology	Dept. of Economy and Businesses
18.	Mesdhetar i Shqiperise	Law and Political Sciences	Dept. of Political Sciences Dept. of International Relations and Diplomacy

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## Appendix 7. Information on the Excluded Syllabuses

<b>Institution</b>	<b>Department</b>	<b>Nr. of courses offered</b>	<b>Nr. of syllabuses studied</b>	<b>Notes</b>
<b>Epoka</b>	Political Science and International Relations	35	31	1 course is diploma thesis, and three other courses are foreign language courses (electives)
<b>Epoka</b>	Economics	54	49	1 course is diploma thesis, and four other courses are foreign language courses (electives)
<b>New York University</b>	Political Science/ International Relations	44	39	1 natural science course 1 world civilization course (substituting an offered course but with similar topics) 1 internship 1 senior project course 1 international business (has just the name, not offered due to lack of availability)
<b>New York University</b>	Economics	41	35	



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<b>‘Ismail Qemali’ University</b>	Economics	34	29	3 foreign language courses (German, French, Italian) and one course about diploma thesis
<b>‘Aleksander Moisiu’ University</b>	Sociology	45	39	4 Foreign languages (English I, II, III, IV) ; one course on academic writing and another on didactic
<b>‘Aleksander Moisiu’ University</b>	Political Science	47	26	Academic writing; Computer applications I, II; English I , II, III, IV; Statistics; ( 13 missing)
<b>‘Aleksander Moisiu’ University</b>	Economics			
<b>Fan Stilian Noli</b>	History-Geography	34	28	Bases of geology and geomorphology (75 hours); general physical geography 112.5 hours hartography (75 hours); archeology( 75 hours); foreign language (75 hours); information technology ( 37.5 hours)
<b>Fan Stilian Noli</b>	Philosophy-Sociology	25	21	English language (90 hours) informatics ( 65hours ) philosophy of art 75 hours; bachelor

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				thesis ( 100 hours)
<b>University of Tirana</b>	Economics	22	14	Academic writing (4 ects); general mathematics(); informatics(); applied statistics (); database communication and computer networks (): finance (); managing information systems ();
<b>University of Tirana</b>	Political Science	17	15	Qualitative Research methods (90 hours) ; Foreign Language of SEE (60 hours)
<b>University of Shkodra “Luigj Gurakuqi</b>	History	37	30	Numismatic (30 hours); Archeology (60 hours); Seminar for diploma thesis ( 30hours)  Diploma thesis Foreign Language- English (60 hours);  Foreign Language- Latin, Serbian- Croatian (30 hours) Informatics ( 30 hours)
<b>University of Shkodra “Luigj Gurakuqi</b>	Psychology and Social Work	20	13	Philosophy (45 )  Foreign Language- English ( 30) ; Knowledge on Informatics (30); Administration (75);

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				information on law (90); Anthropology (30); Abnormal Psychology (45)
<b>University of Elbasan “Aleksand er Xhuvani”</b>	Informatics _ Economics	15 overall ( 7 related to economics)	7	Econometrics (75 hours)
<b>University of Elbasan “Aleksand er Xhuvani</b>	History- Geography	18	12	Academic Writing (37 hours) ; Geology (45 hours) ; Biogeography ( 38 hours) ; Cartography ( 75 hours); Informatics (43,5 hours) Climatology- Hidrogeography (37, 5 hours)
<b>European University of Tirana</b>	Management and Economics	39 (12 related to Informatics )	19	Mathematics I (6 etcs); Mathematics II (6 etcs); Academic Writing (6 Ects); Research Methods (6 ECTS) ; Applied Statistics ( 5Ects) ;Theory of Statistics (5 Ects); Honor’ s Course I ( 6 Ects) ; Honor’ s Course II ( 6 Ects); English I (5 Ects); English II ( 5 Ects) ; Thesis ( 7 Ects) ; Practicum (5 Ects); Career Development ( 5 ECTS)

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<b>European University of Tirana</b>	Political Science	37	26	Academic Writing (4Ects); Logic (4Ects); Research Methods (4Ects); Applied Statistics (4Ects); Special Course (no ECTS); Honors Course (no ECTS); History of Art (3 ECTS); English 1 (5ECTS); English II (5ECTS); Informatics ( 5 ECTS); Practicum & Career Development (5 Ects)
<b>European University of Tirana</b>	International Relations	37	25	Academic Writing (4Ects); Logic (4Ects); Research Methods (4Ects); Applied Statistics (4Ects); Special Course (no ECTS); Honors Course (no ECTS); History of Art (3 ECTS); English 1 (5ECTS); English II ( 5ECTS); Informatics ( 5 ECTS); Practicum & Career Development (5 Ects)

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### Appendix 8. Topics related to Peace (General Figure)

<b>Topics Related to Peace</b>	<b>Total</b>	<b>Private</b>	<b>Public</b>	<b>ECO</b>	<b>HIS</b>	<b>SOC</b>	<b>POL</b>
Total_Lectures	6356.0	3052.0	3304.0	2086.0	980.0	2268.0	1022.0
Total_Peace	2132.0	848.0	1284.0	282.0	587.0	429.0	834.0
% of Lectures	<b>33.5</b>	<b>27.8</b>	<b>38.9</b>	<b>13.5</b>	<b>59.9</b>	<b>18.9</b>	<b>81.6</b>

## Appendix 9. Topics related to Peace in Numbers

<b>Topics Related to Peace</b>	<b>Total</b>	<b>Private</b>	<b>Public</b>	<b>ECO</b>	<b>HIS</b>	<b>SOC</b>	<b>POL</b>
International Relations	351	197	154	18	107	8	218
Dialogue Studies	475	113	362	58	87	207	123
Democracy	136	107	29	10	8	2	116
Free Media/Press	13	13	0	2	0	0	11
Environmental Protection	67	36	31	16	20	6	25
Multicultural Education	43	3	40	1	2	38	2
Human Rights	46	34	12	0	3	4	39
Demilitarization	5	4	1	0	0	0	5
Religious Tolerance	4	0	4	0	0	2	2
Development Studies	227	69	158	87	66	25	49
Human Security	22	13	9	1	0	8	13
Conflict Resolution	133	83	50	31	8	32	62
Rule of Law	13	9	4	4	0	1	8
Poverty Eradication	9	6	3	5	0	0	4
Combating Terrorism	17	17	0	0	0	0	17
Inequality	18	11	7	6	2	1	9
Cultural Studies	326	102	224	34	120	77	95
Critical Approach	227	31	196	9	164	18	36
<b>Total_Peace</b>	<b>2132</b>	<b>848</b>	<b>1284</b>	<b>282</b>	<b>587</b>	<b>429</b>	<b>834</b>