



# International Organizations and Transnational Initiatives: Vital Pieces in Peace Education

ARTICLE

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## ABSTRACT

International organizations and transnational initiatives differ in nature, but both provide essential elements of peace education at local, regional, and global levels. This paper examines both types of organizations' roles, impact, influence, and effectiveness, looking into program outcomes, planning, and implementation. While much good comes from their work, many such efforts struggle to deal with the consequences of structural inequality and hierarchical decision-making. This leads to such efforts often ignoring the needs at the local level and seeking to implement top-down solutions. This paper argues that it is possible to improve these groups and organizations while continuing to spread peace education in areas of conflict. While they have their problems, international organizations and transnational initiatives create the scaffolding that promotes peace education and creates a culture of dialogue and tolerance.

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International organizations, governments, and individuals inside and outside the classroom value peace education. Occurring in varied settings, peace education programs range from teaching students in active conflict zones to humanize the enemy to encouraging unity between formerly acrimonious factions and seeking to overcome community prejudices in peaceful locations. These important efforts are most often led by either an international organization (IO) or a transnational initiative (TI). International organizations are large, multinational, multilevel organizations with diverse competencies that share an agreed-upon charter, have an interest in conflict mediation, and tend to deal with governance matters at the national and subnational levels (Niemann, Martens, and Kaasch 2021: 6; Tir and Karreth 2018: 6; Lele, Baldwin, and Goswami 2021: 288; Worster 2020, 1). Examples include the many branches of the UN (United Nations), The World Food Program, NATO (North Atlantic Treaty Organization) Organization of American States, and the OAS (Organization of American States). Transnational initiatives have a looser definition but are most often comprised of individuals or groups, possibly from different regions, that share a common goal (Scheffran et al. 2021). Doctors without Borders, Amnesty International, and the Red Cross are notable examples. Large IOs and TIs have dedicated considerable time and energy to creating peace education (PE) programs and curricula that are applicable in both conflict and post-conflict areas.

Together, these IOs and TIs are responsible for planning and implementing numerous peace education programs. Without these groups' work, peace education as we know it may not be carried out with such a wide breadth and scope. Unfortunately, these organizations have traditionally struggled in certain areas, they focus nearly exclusively on top-down approaches to peace education, which can have negative consequences, as they may ignore or discount the ideas of the people they claim to help (MacGinty and Firchow 2016). Over the course of this paper, I will seek to define peace education and its concerns, discuss the similarities and differences between international organizations and transnational initiatives, and describe how they work separately and together to plan, implement, and evaluate variations of peace education. I will argue that both IOs and TIs struggle primarily because of their top-down approach to both program development and evaluation.

## WHAT IS PEACE EDUCATION?

Scholars continue to debate how best to describe and define the concept of peace education. Both sides of the IO/TI divide question the best conceptualization of peace, who should be the recipients and teachers, and where and how it is or should be taught. However, the concept of peace itself requires a definition before determining a practical description of peace education. Johan Galtung (2011) and Salomon and Cairns (2009: 223) suggest two categories of peace: negative and positive. Negative peace is defined as the absence of violence, while positive peace involves actively working toward a peaceful outcome. For example, while the cessation of hostilities after an active war can be called peace, it is a different type of peace than the one that occurs when former enemies work together to create a better future (Galtung and Fischer 2013: 173).

Peace education usually seeks to work toward a violence-free future, rather than just stop war and physical violence, meaning it can be best understood as falling into the category of positive peace. Beyond understanding peace education as part of positive peace, different theorists have approached the concept from various angles. Harris (2004) describes peace education as providing knowledge about problems through teaching about issues of violence and strategies for peace. Ashton (2007) specifies that peace education is a curriculum teaching peace and ways of bringing it about while also changing violent behaviors using nonviolent conflict resolution methods. However, for the purposes of this paper, I believe Georgakopoulos et al. (2019: 3) gives the most succinct definition, describing peace education as seeking "to engage students in becoming active, critically thinking, and contributing members of their local community and the larger global society." While it does not mention peace, it precisely defines peace education's aims.

To further complicate matters, the phrases “peace education” and the lesser-known “education for peace” are occasionally used interchangeably. Minch (2019: 45) describes peace education as being taught to university students to create future peacebuilders. Prasad (1984) defines it as the combination of several disciplines that peace-dedicated individuals utilize to combat the absence of peace that leads to destruction and violence. These same authors describe education for peace as “educational programs that have an intrinsic relationship to peace and peacebuilding” (Minch 2019: 45). Prasad (1984) defines it as relating to family, societal, and interstate peace. There is no one concise definition for these topics. For the sake of simplicity, the term *peace education* will be used throughout this paper to encompass all variations of education in which the promotion or development of peace is the intended outcome.

The goals of peace education have grown and changed over time. From initial concern with the recurrence of another world war, it has grown to consider the needs and rights of the oppressed and now includes reference to the reduction of violence between interethnic groups and concerns about ecological security (Harris 2004; Salomon and Cairns 2009). Essentially, the umbrella concept of peace education continues to grow as our understandings of peace and violence continue to evolve. This means that education regarding civics, social and emotional skills, and nonviolent confrontation methods are now commonly framed as forms of peace education.

## DIFFERENCES BETWEEN INTERNATIONAL ORGANIZATIONS AND TRANSNATIONAL INITIATIVES

While similar in nature, IOs and TIs differ in their structure. Niemann, Martens, and Kaasch (2021) define IOs as international groups organized through interstate treaties, giving them an international, legally binding aspect that operates continually. Examples include the UN, its affiliates, and other global organizations such as the World Bank. These IOs are part of a global governance structure (Finkelstein 1995) and are built on a foundation of laws, precedents, and justice. Conversely, transnational initiatives involve groups of individuals and organizations working together toward a common goal across international boundaries without explicit governmental structure or treaties (Scheffran et al. 2021). Prominent examples include Doctors Without Borders and Save the Children. Simply put, IOs rely on governments, and TIs rely more on small groups. Although they work on different planes with distinct roles, impacts, and effectiveness, both are responsible for planning, implementing, and assessing peace education programs worldwide.

## FUNCTIONS AND FOCUS OF INTERNATIONAL ORGANIZATIONS

IOs, alongside their other roles, are responsible for clarifying and institutionalizing the norms and practices we take for granted. For example, the rights to a childhood, quality education, and peace and justice are now enshrined in the UN Sustainable Development Goals and are thus considered inalienable (The United Nations 2023).

International organizations like the UN and its affiliates work toward peace through education on varying levels. For example, UNESCO works towards reorienting state and local-level educational policies to promote peace and respect for human rights. It also provides technical assistance and capacity building, creating strategies for national education system reforms; provides training, builds capacities of national institutions; improves curricula, and revises and adapts textbooks and learning materials. Their sub-agency INEE (Interagency Network for Education in Emergencies) is a global network of NGOs, UN agencies, donors, practitioners, researchers, and individuals working to ensure the right to education in emergencies and post-crisis situations (UNESCO 2008: 4, 8–9).

UNICEF (The United Nations Children’s Fund), another IO, promotes the skills, knowledge, and attitudes that bring about change at the intrapersonal, interpersonal, intergroup, national, and international levels. Its programs focus on the overlap between children’s rights/human rights education, emphasizing education for development, gender training, global education, life skills education, landmine awareness, and psychosocial rehabilitation (Fountain 1999: 1, 7–13). In addition to UNICEF, the North Atlantic Treaty Organization’s (NATO) Partnership for Peace training

and education program focuses on enhancing the “interoperability of NATO and partner forces” (NATO 2011). The Organization of American States (OAS) has its own Inter-American Peace forum focusing on different peace-building programs and a particular emphasis on the “peaceful resolution of conflicts and fostering a culture of respect, tolerance and harmony” (Inter-American Peace Forum 2023).

## IMPACTS OF INTERNATIONAL ORGANIZATIONS

IOs traditionally spend a substantial portion of their budget to highlight their global impact and influence through press releases and published statistics. This is not to imply that these materials and programs do not work or are not valuable, but that a sizeable portion of funds are devoted to showing the world that said organizations are making an impact. This can lead to a complicated relationship between their programmatic and marketing efforts, that does not necessarily stand in the way of efficacy. For example, UNICEF developed training manuals on ending gender and domestic violence, encouraging interactive methods for children to express themselves and discuss pertinent issues; they have also improved school environments, curriculum development, and pre-and in-service teacher education in several locations (Fountain 1999: 10, 16–19). All of these serve both programming and marketing purposes.

UNESCO also implements PE programs impacting local communities focusing on human rights education, guiding education ministries, and developing curriculum materials and resources. UNESCO, and their fellow IOs, play a crucial role in developing educational materials to share their expertise in all world regions. UNICEF aims to introduce modern curriculum design and implementation approaches and upgrade existing peace and human rights instructional materials for countries in conflict situations (UNESCO 2008: 4–5, 12–13).

These organizations also have impacts outside the classroom. For example, UNICEF has impacted global peace through various initiatives, such as camps and youth groups, to revitalize traditional peacemaking models (Fountain 1999: 19–23). UNESCO also has several programs applicable to a broader range of situations. Some examples are the Mondraglo program, which fosters intercultural dialogue and cultural exchange in locations affected by persistent conflict; the UNESCO Chairs for Peace Education, which creates teacher education programs and curricula; the University for Peace, which teaches peace education and peace-building concepts to university students; and, finally, the International Institute for Educational Planning (IIEP), which improves education systems through knowledge sharing trainings (UNESCO 2008: 7–8).

## EFFECTIVENESS OF INTERNATIONAL ORGANIZATIONS

Self-published information channels allow IOs to describe their role and impact, but it is harder to find information on the programs’ measurable effectiveness. Vague statements are often made about evaluation and its importance, but little follow-up information exists. Moreover, IOs often ignore long-term outcomes, except occasionally checking for societal changes, such as reducing inequality (Early Childhood Peace Consortium 2023). Fountain (1999) specifies that IOs lack the backing of complex data and rarely systematically evaluate peace education programs. Instead, IOs, like UNESCO, focus on measuring short-term changes through surveys, questionnaires, rating scales, interviews, focus groups, observations, reviews of school records, attitudinal changes, and classroom climate.

To aid increased efforts at proper evaluation, UNESCO established a Measurement Ad-Hoc Team (MAT). The MAT comprises experts in evaluation –within and outside UNESCO—who assess the organization’s effectiveness and privately report findings to the UN agency. According to the UNESCO (2014) website, these measurements include acquiring knowledge and critical thinking about differing populations, having a sense of belonging to a community, holding shared values and responsibilities, showing empathy, solidarity, and respect for differences and diversity, and acting effectively to create a more peaceful and sustainable world at the local, national, and global level. While they claim to be responsible for the success of these programs, outsiders lack

sufficient data on their effectiveness to determine their role in that success because much of internal data either doesn't exist or isn't shared.

## FUNCTIONS AND FOCUS OF TRANSNATIONAL INITIATIVES

Transnational initiatives encompass a wide range of groups, ranging from NGOs to annual meetings of peace educators and even school systems and curricula. There is almost no limit to what a transnational organization in the peace education sector can be, provided they focus on peace education and have the participation of two or more states or groups. They differ from international organizations in that they are more often locally driven and do not act as a formal government structure whose policies demand compliance.

These organizations play differing roles in the peace education field. One example is an annual meeting of peace educators called the International Institute for Peace Education (IIPE). According to their website (IIPE 2023), it began as a small meeting but grew to a week-long residential experience for educators hosted in different countries every summer. It has three primary purposes. First, they seek to aid in developing the substance of peace education by exploring new and challenging themes. Second, they work to build strategic international institutional alliances among NGOs, universities, and agencies involved in peace education, thus advancing educational reform initiatives. Finally, they encourage regional cooperation toward maximizing resources, cooperation in pedagogical and substantive developments, and increasing regional perspectives on peace education. Programmatically, it facilitates exchanges of theory and experiences, and operates an applied peace education laboratory, providing a space for pedagogical experimentation, cooperation, and deep inquiry into shared issues, while advancing theoretical, practical, and pedagogical applications (IIPE 2023).

The NGO Pathways to Peace (PTP) typifies another type of IO. It is an international peacebuilding, educational, and consulting organization dedicated to making peace a practical reality through local and global projects. As an official Peace Messenger of the United Nations, it has consultative status with various UN organizations (Pathways to Peace 2023b). One final example of an IO are Quaker schools, which base their education on the philosophy of the Quaker religious group, or "The Society of Friends," and make up an important part of the peace education process in numerous countries. The religious order emphasizes responsibility and equality, and focuses on creating peaceful communities and teaching the value of SPICE (simplicity, peace, integrity, community, and equality), encouraging students to incorporate these into everyday life (Stephenson 2012: 117). These schools began in the US but have since spread worldwide. One of the most famous Quaker Peace Education activists was Elise Boulding. She dedicated her life to promoting peace and "settling conflict through peaceful strategies" (Cavin 2006: 4) around the world. Boulding stressed that creating a peaceful community required equality and began in the home; it could then spread to the local community, region, and globe (Stephenson 2012: 118, 121). She played a large part in the founding and success of these schools.

## IMPACTS OF TRANSNATIONAL INITIATIVES

These organizations are an essential part of how peace education is now done. For example, IIPE spawned various collaborative research projects and peace education initiatives at the local, regional, and international levels. It also coordinated Community-based Institutes on Peace Education (CIPE), which are local community-based, nonformal peace education teacher training initiatives addressing inefficiencies in teacher preparation. Additionally, they partnered with the Global Campaign for Peace Education and the National Peace Academy to survey programs, courses, and workshops in PE so that fellow educators can find learning opportunities in the field (International Institute for Peace Education 2023).

Alternatively, Pathways to Peace provides opportunities for continuous learning, uses technology to make information accessible to learners worldwide, teaches peacebuilding skills, trains people to be peace leaders, and sends youth delegates to the UN (Pathways to Peace 2023a). Meanwhile,

Quaker schools have impacted worldwide peace education with curricula focused on what creates the occasions for war and peace, how religion can be a source of peace, and tells stories of everyday individuals who have exemplified peacebuilding in action (Taylor-Williams 2023). The Quakers also created many resources that are accessible to any peace education program. These include a print newsletter *Chronicles of Quaker Education*, and several books and pamphlets, such as *Embracing the Tension*, which shows the results of a multiyear study on conflict prevention in schools (Friends Council on Education 2017; Tyson-Mason 2000). Additionally, the peace education they do in classrooms emphasizes activities that focus on acts of kindness, life skills, cooperation, and resilience while teaching strength through diversity at the community level in curriculum and daily practice (Green Street Friends School 2013).

## EFFECTIVENESS OF TRANSNATIONAL INITIATIVES

Unfortunately, many of these transnational initiatives also lack adequate measures of effectiveness. Currently, effectiveness is most often measured only internally, which limits its reliability and usability. IIPE's status as a conference rather than a formal peace education program means it lacks a grading scale or formal framework for evaluation. Past conference participants bear responsibility for disseminating their new knowledge to their home country/organization/school to increase the effectiveness of current programs or initiate new ones. Former attendees say the conference impacted their work in many ways. Their exposure to varieties of peace education strengthened their resolve for nonviolence education in their home countries, and many used their new experience to launch their own peace education classes (IIPE, 2023). Based on these responses, this program appears effective in connecting individuals the world over through discussions and dissemination of information on peace education, but we lack the data to fully determine this.

Pathways to Peace uses data differently as it works globally to foster peace and tolerance within conflicted communities. One example is a youth program in Rochester, New York. It aims to reduce local violence by studying data from previous violence prevention programs and tailoring them to their community, thus using the effective program from one location and implementing an adapted version of it in another similar situation (Plain Dealer 2016; Spectrum News 2021). This data-based approach sets PTP apart to some degree. They have also implemented several peace education and violence prevention programs throughout Africa (World Bank Group and the United Nations 2018: 197–99).

While measuring their impact remains difficult, Quaker schools appear to have a track record of success. Their students practice inclusiveness throughout their educational experience and are encouraged to practice it outside the classroom. Graduates bring this outlook with them when they move to other schools and situations, entering adulthood with a high degree of emotional maturity, love of other people, and the skills needed to confront violence in their communities (Newton, 2017; Lampen, 2015). Other examples of success in the Quaker schools include sister schools in the US and Afghanistan and teacher training in Kenya. A Friends school in North Carolina paired with an Afghan school during the early years of the War on Terror, with students exchanging letters, diaries, peace quilts, and learning about cultural differences to spread peace (Marion, Rousseau, and Gollin 2009: 548). In the Kenyan example, Quaker communities in the US and Kenya came together to provide teacher training in peace education after post-election violence and, at the end of the school year, the students, particularly the girls, had an increased sense of self-worth and student essays incorporated elements of the peace education program (Hockett 2015).

## WEAKNESSES IN INTERNATIONAL ORGANIZATIONS AND TRANSNATIONAL INITIATIVES

The success of some peace education programs led by international organizations and transnational initiatives is undeniable, but such programs have not come without controversy.



Issues of white saviorism and the “white man’s burden” often arise. This usually happens when organizations run by former colonizing countries come into formerly colonized locations to make changes and decisions for people on the ground. According to Wintle (2020), the idea of the white savior or White Man’s burden, popularized by Rudyard Kipling, was widely held during the period of world colonization. It describes the view held by many in the Western/European world that the white race was superior to other races in terms of culture and civilization. Therefore, their responsibility/burden was to “uplift the inhabitants from other parts of the world to edify and lead them to a higher plane of civilization” (Wintle 2020: 175). In many of these narratives, international organizations place themselves at the narrative’s center and depict themselves as indispensable actors bringing much-needed expertise, personnel, and material to conflict and disaster-affected areas (MacGinty and Firchow 2016: 316).

One way to transcend this marginalizing orientation is to better understand what each setting needs through the cultivation of grassroots initiatives, driven by the people on the ground who are personally experiencing conflict. Such a bottom-up approach allows individuals living within the conflict to influence what peace education programs become in form and content. While created and implemented independently, these programs can be, and often are, connected with some type of IO or TI. IOs and TIs have played supportive roles in the development of grassroots initiatives by helping fund them and providing technical assistance.

However, many IOs and TIs bring with them their own definitions, indicators of peace, and ideas of how education can assist with their goals. Meanwhile, those living within conflict zones can often identify useful indicators that outsiders may not even consider. Different narratives appear when bottom-up, community-oriented research techniques are employed. MacGinty and Firchow (2016) illustrate an example in an African community where residents recommended measuring instances of barking dogs and individuals being able to use the bathroom outside at night. When people hear dogs barking at night, they feel insecure because of prowlers, and if they feel unsafe, they are unwilling to go outside at night to use the latrine and instead use indoor chamber pots. These residents thought of security primarily in personal and family terms and suggested indicators close at hand. These are things that those in the Global North are unlikely to consider as relevant indicators when working from their offices and meeting rooms in places far from the conflict (MacGinty and Firchow 2016: 315–20).

A further problem with top-down approaches is that they tend to overlook the individual needs of women and the LGBTQ community, specifically. Although the rights of both groups are enshrined in UN documents concerning human rights (Chowdhury 2018), implementing organizations tend to focus on men’s experience and frame it as universal. If women and the LGBTQ community are considered at all, they are placed in “a compartmentalized and separate unit” (MacGinty and Firchow 2016: 318). Not only does this approach overlook more than half of society, but it could also potentially make the situation increasingly unsafe, as those who may have been perpetuating violence are now the ones in charge of “fixing” the problem. Those actors who have traditionally held little to no regard for women, children, and the LGBTQ community during the conflict are likely to have this same attitude during peacebuilding efforts. However, it should also be stated that bottom-up approaches may also stigmatize these populations due to local cultures and customs.

Fortunately, not all bottom-up approaches share these faults. The majority of bottom-up efforts work to transform individual prejudices and emphasize relations among ordinary people. The shared objective of these practices is to construct peace that proves more “sustainable” than the usual international policies that focus on political elites and institutional reform (Charbonneau and Parent 2011: 34). Sustainable peace creation relies on the sincere and personal relations of private and ordinary ties instead of insincere and purely instrumental political considerations (Charbonneau and Parent 2011: 43). These political interventions can be successful, but all often fail to create lasting peace because of the complexity of the factors involved. Walter (2022) suggests that civil wars are more likely to relapse into conflict primarily because affected states suffer from economic underdevelopment, prejudice among some ethnic and religious groups, high rates of rebel recruitment with access to financing, and the inability to govern contested spaces adequately. In the specific example of Malawi, the same principles apply. The bottom-up approach

to peacebuilding implemented by the government to reduce the rate of conflict with individuals in their communities worked, but there was no coherent, overarching plan for the country as a whole regarding what to do to prevent the recurrence of violence (Dzinesa 2022). Inevitably, the country slid back into conflict. Alternatively, successful examples of bottom-up peacebuilding also exist in former conflicted areas. Examples of these include gender-sensitive police reform in Liberia (Bacon 2017), financial management reforms in Sierra Leone (Cole 2017), and bottom-up education reform in Somalia (Cummings 2017).

People on the ground in conflict and post-conflict zones generate many peace education ideas, but implementing these programs can be challenging without support from larger organizations like TIs or IOs. “Local Solutions for Local Problems” (Babalola 2017) may be a great starting point, but the most far-reaching programs are the ones produced by IOs as they are the ones that have the money and resources that make achieving peace more likely. Creating curricula, materials, and innovative educational programs outside school settings--often the work of IOs and TIs--is vital to creating sustained and lasting peace. Ideas from those inside classrooms and prominent positions are essential as well, and a blending of both is necessary to develop quality peace education programs.

Top-down peace education struggles with three main issues: white saviorism, an inability to define adequate indicators of peace, and distance from the cultures and communities they aim to serve. Bottom-up efforts towards and measures of peacemaking can help mitigate these significant issues. In such efforts, the people who are living in and around the situation are the ones who are creating and implementing the peacekeeping ideas. If leaders of the effort are local, they do not suffer from some of the misconceptions of those coming in from outside.

Similarly, inadequate indicators for peace can be usefully corrected when those living in a conflict zone are the ones to create the indicators. Violence and unrest impact them directly and they have a unique perspective to share regarding what gives them a greater sense of security. Those who experience conflict cannot be removed from the threat of violence as they live and experience it daily. This gives them real-time knowledge of current events without the time delay of delivering information through various organizational bureaucratic channels.

Finally, IOs and TIs focus too much on short-term results instead of long-term outcomes. Both focus on short-term goals, compete for the same funding, rarely agree on peace indicators, face difficulty measuring outcomes, and have limited evaluation resources (Abu-Nimer 2019; Podder 2022). Despite having little to no knowledge of their long-term effectiveness, IOs and TIs create and expand their programs with little evidence to back them up.

## CONCLUSION

While organized differently, IOs and TIs both create and implement various forms of peace education. IOs are responsible for developing normative frameworks and curricula and have the workforce to spread their ideas far and wide. TIs can encompass a wide range of groups from religious organizations to specific schools and even meetings of international educators or teacher training workshops. All of these initiatives cross borders to implement peace education. Unfortunately, both kinds of efforts lack suitable mechanisms for evaluation, often looking to immediate results instead of long-term impacts. They also lack program evaluations of student knowledge retention, although many appear effective based on their continued use and expansion.

One excellent example of a successful program that bypassed the usual issues of being too focused on top-down initiatives and the lack of adequate assessment is a youth-centered radio program in Sierra Leone. Podder (2022) describes a radio station that was funded by the transnational initiative *The Open Society Initiative for West Africa* (“Open Society in Africa” 2023), which set up and funded radio stations in rural communities, and the capital Freetown, allowing residents access to national debates. Initially, these programs discussed issues of disarmament and demobilization but later turned to subjects such as overcoming misunderstandings. Over time, these efforts grew to include youth-focused peacebuilding projects, initiatives to reduce youth violence and child abuse,



campaigns to promote the importance of school attendance, and even peace concerts. The TI initially funded the programs and they were gradually taken over by local actors and incorporated into the national agenda (Podder 2022). While this did begin as a top-down initiative from an outside entity, they incorporated local participation by having callers in the area suggest discussion topics to the radio hosts. The fact that this intervention led to societal changes and local actors eventually assumed leadership of the program show that it achieved a positive legacy and was valued by those it intended to help. If more IOs and TIs looked to local input and long-term rather than program goals, they would gain their desired results: a more peaceful and just society.

While the way that they carry out and organize their peace education and peacemaking activities may be different, IOs and TIs both share the same struggle: relying too heavily on external actors and organizations to create and implement ideas. If these types of organizations want to make meaningful changes on the ground, they need a greater focus on the needs of their beneficiaries, as opposed to what the organizations believe is best. This would demonstrate to the communities that these organizations recognize and respect local knowledge and agency. This can be countered by a focus on grassroots initiatives and emphasis on local solutions, peace indicators, and the inclusion of those most affected by violence, thus creating a more sustainable peace. While they have different organizational structures, ways of implementing ideas, and opinions about the best way to create sustainable peace, local initiatives, TIs, and IOs can all construct a more lasting peace by working together.

## ABBREVIATIONS

CIPE – Community-based Institutes on Peace Education

IO – International Organization

IIEP – International Institute for Educational Planning

INEE – Interagency Network for Education in Emergencies

INGO – International Nongovernmental Organization

MAT – Measurement Ad Hoc Team

PE – Peace Education

PTP – Pathways to Peace

UN – United Nations

UNESCO – United Nations Educational, Scientific, and Cultural Organization

UNICEF – United Nations International Children’s Emergency Fund

## COMPETING INTERESTS

The author has no competing interests to declare.

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