# BUILDING TRUST IN THE FACE OF HATE

## INTERNATIONAL FRAMEWORK FOR PEACE EDUCATION AND ITS APPLICATION IN THE BASQUE COUNTRY

UN
ETXEA

ASOCIACIÓN
DEL PAÍS VASCO
PARA LA UNESCO
UNESCO SUSTATZEKO
EUSKAL HERRIKO
ELKARTEA

EUSKO JAURLARITZA
GOBIERNO VASCO

HEZKUNTZA SAILA
DEPARTAMENTO DE EDUCACIÓN

*"Since wars begin in the minds of women and men, it is in the minds of women and men that the defences of peace must be constructed."*

(UNESCO Constitution)

# TABLE OF CONTENTS

# MESSAGE FROM THE PRESIDENT OF UN ETXEA, NIEVES FERNÁNDEZ

"In the context of the International Year of Peace and Trust of the United Nations, this publication is born out of a clear conviction: education is the most powerful tool for building just, inclusive and peaceful societies. In a global environment marked by polarization and the rise of hate speech, it is urgent to reinforce the transformative role of education, grounded in respect for human rights and diversity.

At UN Etxea, we embrace this challenge as part of our mission to promote the universal values of the 2030 Agenda and Human Rights. We believe that education must be a space for learning to live together, recognizing the dignity of all people and developing the competencies needed to counter narratives of discrimination and violence. Our vision is to foster a citizenry capable of seeing others as equals, while envisioning an education system that becomes a true laboratory for peace, with empathy and cooperation as core elements."

# MESSAGE FROM THE DIRECTOR OF UN ETXEA, ARANTZA ACHA

"This initiative is grounded in a strong partnership between UN Etxea and the Basque Government's Department of Education, a joint effort aimed at innovating and transforming the Basque education system by connecting it with the refence global frameworks. This publication is a practical tool that offers reflections and examples from experts at UNESCO and the OHCHR, as well as from local specialists in peace education and human rights in the Basque Country.

The urgency of addressing hate speech, especially in digital environments, compels us to promote critical thinking and collective responsibility. I invite the educational community to use and share this guide as a starting point for strengthening alliances. Only through an education that transforms difference into dialogue and hate into action, will we be able to build a future in which coexistence is our non-negotiable horizon."

# SECTION 1: Conceptual and legal framework

## 1. PEACE EDUCATION: A REVIEW OF THE INTERNATIONAL FRAMEWORK

**AUTHOR:**
**Rubén Íñiguez.** Communications and Documentation Centre Officer at UN Etxea.
**Eva Quiroga.** Education Officer at UN Etxea.

Education has long been recognised as an essential tool for building peaceful and democratic societies. **UNESCO's 1974 Recommendation** affirmed that education should be directed towards *fostering international understanding, cooperation and peace, as well as respect for human rights and fundamental freedoms*. This document marked a key milestone in the international framework for *peace education* by firmly linking education with the active promotion of peace.

In the 1990s, the **Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (UNESCO, 1995)** reinforced this vision, consolidating the view that education must go beyond the simple transmission of knowledge and become a means for building more just and peaceful societies. This milestone also underlined the responsibility of education systems to promote democratic values, respect for human rights and peaceful coexistence, while proposing strategies to embed these principles into curricula and teacher training programmes.

In **1996, the Delors Report**, Learning: The Treasure Within, set out a holistic vision of education structured around four key pillars that extend beyond academic learning: *learning to know, learning to do, learning to live together and learning to be*. Among these, "learning to live together" holds particular relevance for peaceful coexistence, as it highlights the need to cultivate respect, empathy and cooperation in order to address global challenges. It emphasises that education must prepare individuals to navigate a complex world, resolve conflict peacefully and actively contribute to building a culture of peace.

With the turn of the 21st century, the United Nations and UNESCO launched the **Manifesto 2000 for a Culture of Peace and Non-Violence** – a call for individuals to commit to peace in everyday life by rejecting violence, promoting tolerance, engaging in dialogue and supporting sustainable development. The initiative sought to mark the new millennium as a time for transformation, aiming to build a fairer, more compassionate world that respects both people and the planet. This new milestone led to the launch of the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001–2010), consolidating the understanding that peace is not simply the absence of war, but also the presence of social justice and respect for diversity.

In the most recent developments, **UNESCO revised its historic 1974 Recommendation** in 2023, incorporating

key dimensions such as global citizenship, sustainable development and digital competencies. The aim was to adapt education to today's challenges and reinforce its role in building peaceful and inclusive societies. Following this, in 2024 the United Nations General Assembly declared **2025 the International Year of Peace and Trust**, through a resolution designed to promote cooperation and mutual confidence among nations in a global context marked by tension and inequality. Most recently, the **2025 report by the United Nations High Commissioner for Human Rights (OHCHR)** on *Ensuring quality education for peace and tolerance for every child* highlights the importance of inclusive education and fostering tolerance from early childhood. It stresses the need for educational policies that actively combat discrimination and promote respect for diversity as a foundation for peaceful coexistence.

### ▼ 1974

Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms. https://www.sel-gipes.com/uploads/1/2/3/3/12332890/1974_unesco_-_recomendaci%C3%B3n.pdf

### ▼ 1995

Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy. https://unesdoc.unesco.org/ark:/48223/pf0000112874_spa/PDF/112874spab.pdf.multi

### ▼ 1996

Delors Report. *Learning: The Treasure Within.* https://unesdoc.unesco.org/ark:/48223/pf0000109590_spa

### ▼ 2000

Manifesto 2000 for a Culture of Peace and Non-Violence. https://fund-culturadepaz.org/wp-content/uploads/2021/02/Manifiesto-2000.pdf

### ▼ 2023

Revision of the 1974 Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development. https://www.unesco.org/es/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental

### ▼ 2024

International Year of Peace and Trust (2025). https://docs.un.org/es/A/RES/78/266

### ▼ 2025

Report by the UN High Commissioner for Human Rights. Inclusive education and tolerance from early childhood. https://www.ohchr.org/sites/default/files/documents/hrbodies/hrcouncil/sessions-regular/session59/advance-version/a-hrc-59-33-aev.pdf

# SECTION 1:
## Conceptual and legal framework

## 2. RECOMMENDATION ON EDUCATION FOR PEACE, HUMAN RIGHTS AND SUSTAINABLE DEVELOPMENT (2023): CONTEXT AND TIMING OF THE 2023 RECOMMENDATION.

**AUTHOR:**
**Cecilia Barbieri.** Chief of Section of Global Citizenship and Peace Education, Education Sector, UNESCO.
**Maha Malik.** Associate Project Officer, Section of Global Citizenship and Peace Education, Education Sector, UNESCO.

The adoption of the 2023 Recommendation on Education for Peace, Human Rights and Sustainable Development took place in a global context marked by profound social, political, and technological transformations. In 2021, as the COVID-19 pandemic disrupted societies, education faced unprecedented strain. Prolonged school closures affected learners across regions, bringing to the forefront systemic weaknesses and entrenched inequalities in education systems. While educators, families, institutions, and governments mobilized to finds alternative solutions and ensure the continuity of learning, there was a growing recognition of the urgent need to bolster the education systems to enhance their capacity to adapt to and mitigate contemporary global challenges, extending beyond the pandemic.

The need for action was evident in a period marked by the normalization of hateful discourse, the rapid spread of misinformation, democratic backsliding and increasing ideological and social polarization, including within digital spaces, increasing conflicts and crisis and worsening climate change. With learners of all ages navigating environments shaped by uncertainty, rapid technological change, and contested narratives about identity, belonging, and citizenship. Education's role in response to these societal issues needed to be addressed.

While education alone cannot end wars and stop conflicts, it plays a central role in developing knowledge, skills, values, attitudes, and behaviors that can contribute to conflict prevention, social cohesion, and sustainable peace.

The Futures of Education Report, published in 2021, also called for a fundamental reimagining of education to meet the challenges of the 21st century. Therefore, in 2021, the Member States of UNESCO called on the organization to revise the *1974 Recommendation concerning education for international understanding, co-operation and peace, and education relating to human rights and fundamental freedoms.*

The original instrument, which had been adopted nearly 50 years prior, was considered a landmark visionary document that captured the spirit and humanistic values of UNESCO. However, Member States identified the need to revise it in light of worsening global challenges to peace, including lessons learned from the COVID-19 pandemic.

# SECTION 1:
# Conceptual and legal framework

## REVISION PROCESS

Following approval at the 41st session of the UNESCO General Conference, UNESCO undertook a two-year consultative revision process, engaging more than 3,000 participants from over 130 countries, both within and beyond the education sector. The process included a global survey, ten online expert consultations, and eight thematic papers and technical notes to ensure the new Recommendation effectively addresses contemporary challenges to peace through education—such as hate speech, conflict, the digital divide, and climate change—and remains adaptable over time.

To guide the revision, the UNESCO Director-General established a multidisciplinary International Expert Group (IEG) of 21 members from all regions, nominated in their personal capacity. Drawing on extensive consultations and research, the IEG prepared the first draft of the revised 2023 Recommendation. Member

States then submitted written comments, which informed a second draft that underwent detailed, line-by-line negotiation during two intergovernmental special committee sessions in summer 2023. As a result, the revised Recommendation incorporates new principles and approaches absent from the original text, including gender equality, sustainable development, global citizenship, health and well-being, media and information literacy, and the opportunities and risks of digital technologies.

The revised instrument was adopted by consensus by all 194 Member States of UNESCO at the 42nd session of the UNESCO General Conference in November 2023. Its full title reflects its expanded scope: *The Recommendation on Education for peace and human rights, international understanding, cooperation, fundamental freedoms, global citizenship and sustainable development.*

## POTENTIAL IMPACT

As a negotiated normative instrument, the Recommendation derives its strength from the collective commitment of Member States to a shared, forward-looking vision of education. It offers comprehensive guidance across all levels and types of education, articulated through 14 Guiding Principles to support system-wide reform. Although non-binding, governments are encouraged to adopt legislative and policy measures suited to national contexts to operationalize these principles.

Central to the Recommendation is the concept of peace as a positive, dynamic, and participatory process that goes beyond the absence of war. Peace requires the active engagement of all individuals in building a society based on safety, mutual respect, and dignity, with education serving as a critical enabler of this process.

The Recommendation integrates diverse educational approaches into a coherent framework aimed at ensuring that all learners are equipped with the abilities, resources, and support necessary to realize their full potential throughout life. Its 12 learning

objectives establish foundational expectations for transformative education, encompassing cognitive, social, emotional, and ethical dimensions of learning.

If effectively implemented, the Recommendation has the potential to influence education systems at multiple levels—from policy design and curricula to pedagogy and assessment, teacher education, and school culture. It encourages Member States to embed its principles across subjects and learning environments, rather than treating them as isolated or optional components. This systemic approach can help ensure coherence and sustainability, while allowing for contextual adaptation.

Beyond the education sector, the Recommendation can contribute to wider societal impact by strengthening learners' capacity to engage constructively with difference, resist hatred and racism, and participate meaningfully in civic life. Over time, such outcomes can support social cohesion and resilience, helping societies navigate conflict and diversity through dialogue rather than division.

# SECTION 1:
# Conceptual and legal framework

## CURRENT CONTEXT

Four years after UNESCO Member States agreed to revise the Recommendation, and two years after its adoption, global conditions remain challenging. Education systems continue to face significant pressure, while societies experience rising polarization, hate speech, and violence. As reflected in the 2025 Global Peace Index, global peacefulness has deteriorated for the 13th time in 17 years. At a fundamental level, conflict, division, and unequal power dynamics are linked to how individuals and communities perceive one another—shaped by the cognitive, social, emotional, and behavioral competencies they develop.

Against this backdrop, the Recommendation highlights education's role in equipping individuals with the knowledge, social and emotional skills, and behaviors needed to become agents of change. It recognizes social and emotional learning (SEL) as a transversal approach that cuts across disciplines, age groups, and learning settings, embedding it throughout the instrument to complement and strengthen existing efforts within the transformational education framework outlined in the 2023 Recommendation on Education for Peace, Human Rights and Sustainable Development.

SEL is recognized as essential for fostering positive relationships and behavioral change, enabling learners to understand and express emotions, demonstrate empathy, develop inclusive sense of identities, make ethical decisions, and maintain healthy relationships. Evidence shows that SEL improves academic outcomes and reduces school dropout, but its broader value lies in supporting individual and community well-being. When grounded in a social, relational, and ecological framework, SEL can strengthen learning at individual, relational, and systemic levels and reinforce education's role in advancing lasting peace and sustainable development.

The holistic and system-wide approach to education towards building peace, as per the Recommendation, requires not only transforming and adapting what is learned, but also the environments and conditions where learning takes place. This creates opportunities to integrate SEL throughout. For example, this can include teaching with and through culture and arts education across subjects including history and science, in addition to social science, to encourage understanding of diverse perspectives and ways of life for the potential to reduce conflicts that unfold due to a lack of understanding. Another example is media and information literacy for critical thinking in the online world. Also, climate change education can be embedded with SEL to promote climate justice and adopt experiential education to take the learning environment outdoors and foster connections with the communities and a sense of belonging.

Ultimately, the Recommendation represents a system-wide effort to transform education, addressing inequities, inequalities, and injustices that fuel hate and conflict, while equipping learners with the knowledge, skills, values, and behaviors needed to build peace in their communities. Drawing on decades of experience, it provides a shared vision of education—endorsed by 194 countries—as a foundation for advancing peace, human rights, and sustainable development.

# SECTION 2:
# Global reports and perspectives

## 3. CHILD RIGHTS-CENTRED EDUCATIONAL SYSTEMS TO PROMOTE PEACE AND TOLERANCE: A GLOBAL OUTLOOK.

**AUTHOR:**

**Sulini Sarugaser.** Human Rights Officer, Child and Youth Rights Unit, Office of the United Nations High Commissioner for Human Rights.

**Aitana Jáñez Pedrayes.** Consultant for the Office of the United Nations High Commissioner for Human Rights and author of the childadapted Peace Education report, "The Peace Train".

### INTRODUCTION

The environment confronting children today is complex: shaped by widening inequalities, discrimination, violence, rapid social change, and the growing threat of disinformation, hate speech, and online harassment. Educational systems grounded in children's rights and built on principles of non-discrimination, gender equality, inclusivity, and cultural relevance provide an effective response to these challenges. When education is safe, supportive, and firmly rooted in human rights, it equips children with the values, competencies and resilience needed to counter harmful narratives and contribute to peaceful, inclusive, cohesive, and prosperous societies.

This is the major finding of the 2025 United Nations Human Rights Council mandated report on "*Accessible, inclusive, equitable and quality education for peace and tolerance for every child, especially children in the most vulnerable situations*".[1] Drawing on submissions from States, United Nations entities, national human rights institutions, civil society organizations, and children themselves, the report synthesizes global experiences in developing and implementing child rights-centred educational systems that empower children's participation in the shaping of peaceful and equitable societies.

---

1   UN OHCHR, "Accessible, inclusive, equitable and quality education for peace and tolerance for every child, especially children in the most vulnerable situations" ([A/HRC/59/33](#)) (28 April 2025).

# SECTION 2:
# Global reports and perspectives

## INTERNATIONAL NORMATIVE FRAMEWORK ON EDUCATION FOR PEACE

The principle that education must promote peace has been a central tenet of the post-World War II international system. The Universal Declaration of Human Rights (1948) first affirmed that education should advance understanding, tolerance, and friendship among all peoples. The International Covenant on Economic, Social and Cultural Rights (1966) later gave this aspiration legal force by obliging States parties to ensure that education is culturally appropriate, non-discriminatory and of good quality for all learners. Quality education for peace requires advancing human dignity, equality, respect for diversity, and the freedom of religion or belief.

The Convention on the Rights of the Child (1989), ratified by 196 countries, strengthened this framework by articulating detailed, binding obligations on the provision of accessible, inclusive, equitable and quality education for peace and tolerance for every child. It requires States parties to provide learning environments that promote respect for human rights, encourage understanding and tolerance, and prepare children for responsible life in a free society. The Convention mandates inclusive educational environments, free from discrimination, protection of children from all forms of violence, and guarantees the right of children to express their views in all matters affecting them.

These principles are also operationalized through UNESCO instruments, such as its *Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms*, as well as through the World Programme for Human Rights Education, agreed to by the United Nations General Assembly[2]. The 2030 Agenda for Sustainable Development anchors the peace objectives of education firmly within global development priorities. Targets 4.5 and 4.7 call on States to ensure inclusive, equitable education and to provide all learners with the knowledge and skills needed to promote sustainable development, human rights, gender equality, a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity.

Relevant United Nations Security Council resolutions further underscore the transformative role of education in empowering children to advance social inclusion and strengthen the foundations for conflict prevention and lasting peace.

Taken together, these instruments affirm that education for peace is not a peripheral initiative. It is a core dimension of internationally agreed norms essential for realizing children's human rights and for building sustainable, inclusive, and secure societies.

## GLOBAL CHALLENGES HEIGHTENING THE NEED FOR EDUCATION FOR PEACE

Contemporary global conditions make the need for education for peace an urgent priority for every country. Children across the globe experience discrimination in school and community life, based on factors such as gender, ethnicity, disability, language, religion, migration status, or socioeconomic background. These inequalities manifest in unequal access to education, unsafe school environments, and exclusionary policies and practices. Such discrimination contributes to societal polarization, entrenches grievances, and undermines social cohesion.

Rising misinformation and disinformation, including online, pose additional risks. Children are exposed to inaccurate or harmful narratives that may reinforce stereotypes, distort social realities, and deepen division. Algorithmic amplification and the speed of digital communication intensify these harms, often without children having the tools to assess content or recognise bias and form independent judgments. Exposure to misleading information can affect children's ability to participate constructively in peacebuilding.

---

2    A/RES/59/113a.

# SECTION 2:
# Global reports and perspectives

These realities highlight the importance of cultivating critical analytical thinking, media and digital literacy, and socio-emotional learning into educational systems. These competencies enable children to navigate complex information ecosystems, recognize harmful content, assess information sources, understand how narratives are shaped, and engage responsibly with others. In today's context, they are indispensable components of quality education for peace.

## ELEMENTS OF A CHILD RIGHTS-BASED APPROACH TO EDUCATION FOR PEACE

A child rights-based approach to education for peace is built on the principles of non-discrimination, equality, inclusivity and cultural relevance, child participation, and freedom from violence.

Education policies must ensure equal access, actively remove barriers, and create safe, inclusive learning environments where every child can thrive. Curricula and teaching methods should be child-centred, responsive to children's evolving capacities, and contextualized to reflect the social, cultural, and linguistic realities of learners, including Indigenous Peoples and ethnic, religious, and linguistic minorities. Tailoring curricula content to local contexts promotes respect for cultural identity, reinforces relevance, and strengthens children's ability to participate in diverse, multicultural societies.

Socio-emotional learning and critical thinking foster empathy, respect, and resilience. By engaging with diverse perspectives and questioning stereotypes, children learn to counter prejudice and resist the appeal of violence or exclusion. Human rights education connects universal principles to lived experience through participatory and experiential methods, such as dialogue, role-play, collaboration, and reflection. These approaches cultivate the skills needed to resolve conflict constructively, promote understanding, and uphold the dignity and rights of others.

A safe, inclusive, and non-violent school environment is fundamental to accessible, inclusive, equitable and quality education. States should invest in strengthening violence prevention policies, accountability mechanisms and governance structures that uphold children's rights.

## A GLOBAL FRAMEWORK MEETING DIVERSE NATIONAL REALITIES

The UN Human Rights Office's report highlights a wide range of promising practices from all regions of the world, showing how States are progressively developing child rights-centred education systems that go beyond literacy and numeracy, and which promote peace, solidarity, and inclusion. Countries as diverse as Colombia, Mexico, Mali, Lithuania, Slovenia or Mauritius are advancing models that move well beyond traditional academic attainment, embracing holistic visions of education that integrate cultural and contextual adaptation, human rights and peace as transversal elements, social-emotional learning, whole community approaches, media literacy, gender equality, strengthened teacher training and meaningful child participation.

Colombia's integration of peace education and memory through the voices of victims and marginalized communities demonstrates how curricula grounded in lived realities can help heal past harm and prevent future violence. Mexico's community-based and multicultural education model, together with Mauritius' celebration of its diverse heritage, illustrates how culturally relevant learning strengthens social cohesion and belonging. Lithuania and Slovenia underscore the importance of legal and curricular guarantees that embed equality, inclusion of vulnerable groups, and socio-emotional development across all levels of schooling, while both Mexico and Lithuania also report promising results from sustained investment in teacher training to address violence and foster safer learning environments.

# SECTION 2:
# Global reports and perspectives

Innovations in digital literacy and online safety are gaining traction. Finland's pioneering media literacy education, Brazil's rising calls for stronger child-protection in response to social media incitement to violence and extremism in schools, and Italy's integration of responsible online behaviour into the national curriculum highlight the growing recognition that children must be equipped to navigate an increasingly polarized and digital world.

Among these leading global examples, the Basque Country, through the contribution led by UN Etxea and Basque youth, was highlighted for its educational initiatives centered on "memory, reconciliation, and mutual understanding."

## THE BASQUE COUNTRY: BRIDGING THE GLOBAL AND THE LOCAL

The global agenda on peace-oriented and child rights-based education resonates deeply with the historical experience, institutional commitments, and current educational priorities of the Basque Country. Its focus on equitable, culturally relevant education and the role of children as agents of peace directly connects with local debates and initiatives on memory, intergenerational transmission, coeducation, anti-racism and inclusive pedagogies. Although currently situated within a stable economic and political context, the Basque Country, with its increasingly diverse social and cultural landscape, presents many of the complex challenges highlighted at the global level: legacies of violence, exposure to harmful and polarized content online, and persistence of structural inequalities, such as racism or gender inequality, among other diverse forms of discrimination. For the Basque Country, the global agenda offers not only a normative anchor but also an opportunity to deepen ongoing transformation processes.

The region's extensive legal, policy and programmatic frameworks, including Plan Udaberri 2024, the Gizalegez agreement, coeducation legislation, and interculturality and inclusion strategies, already reflect many of the essential components emphasized by the UN Human Rights Office to integrate a culture of peace in educational systems from a child-rights lens.

Basque educational policies offer particularly strong foundations: protocols addressing bullying and cyberbullying; strategies against violence towards children; prioritisation of emotional wellbeing; training in digital values; guidance for the inclusion and support of LGTBI+ students and their families; measures to protect and assist victims of gender-based violence; and detailed guidelines to improve the schooling of Roma students, including intercultural curricula that integrate Roma history and culture. Programmes such as Adi-adian, Herenegun, Uztartu and Etikasi, in collaboration with organised civil society, exemplify the type of contextually grounded, memory-based education for peace highlighted globally.

Together, these efforts reflect a clear alignment with global commitments to integrate education for peace across the whole education system. From interpersonal and community-level initiatives to structural reforms grounded in human rights, inclusion, and collective memory. The global report's emphasis on whole-community approaches and participatory methodologies reflects the strengths of the Basque ecosystem: long-standing collaborations between government, educational institutions, youth organizations, human rights associations and local communities. In this way, the Basque experience confirms a key global insight: education for peace cannot be the responsibility of schools alone; it requires coordinated, multisectoral action.

## TOWARDS A TRANSFORMATIVE FUTURE ON EDUCATION FOR PEACE

In a global context marked by rising polarization, violence, discrimination and increased digital risks, the right of every child to an education that nurtures human rights, tolerance and peaceful coexistence is both urgent and foundational. Where governments fail to guarantee child rights-centred, inclusive,

# SECTION 2:
# Global reports and perspectives

accessible, culturally relevant and quality education, this risks undermining children's enjoyment of their human rights and threatens social cohesion and the long-term stability of peace for society as a whole.

The UN Human Rights Office's report pays special attention to ensuring that children affected by violence, stigmatization or exclusion, benefit fully and equally from quality education and that monitoring mechanisms, child participation and cross-sectoral collaboration remain central pillars of educational policy.

Advancing towards a transformative education system for peace requires deepened cooperation between authorities, schools, universities, civil society and families. It means resourcing implementation adequately, strengthening trauma-informed and anti-discriminatory pedagogies, ensuring that memory education becomes universal rather than optional, and equipping teachers and educators with the skills necessary to engage with complexity, diversity and conflict. The report's recommendations offer a clear roadmap for the next phase of educational transformation in the Basque Country: consolidating existing strengths, addressing structural inequalities, and expanding intersectional and digital competencies.

The Basque case illustrates that education for peace is not a static achievement but a continuous, collective effort requiring political will, community engagement, and the active participation of children. Its experience demonstrates how a region emerging from decades of politically motivated violence can build an educational ecosystem grounded in memory, dialogue, human rights, and diversity, while developing tools to address emerging social challenges and ensuring that every child—regardless of origin, identity, or experience—equally benefits from an education that promotes a culture of peace.

Education for peace is not an optional extra; it is a systemic transformation in what and how we teach, how children learn, and how societies thrive. An education where children recognize their rights and take an active role as changemakers, empowered to make meaningful contributions to their communities when provided with the opportunities, resources, and support they need. Peace is built daily in classrooms, playgrounds, and community spaces, and requires collective responsibility. Aligning with the international child rights framework offers a transformative path forward: education, as a long-term investment in our common future, becomes a driver of dignity, equality, and sustainable peace for present and future generations.

## 4. TRANSFORMING EDUCATION SYSTEMS TO TACKLE HATE SPEECH

**AUTHOR:**
**Miren González-Bals Cabado.** Associate Project Officer for Hate Speech and Digital Citizenship, Section of Global Citizenship and Peace Education, Education Sector, UNESCO.

Hate speech is a complex phenomenon; its rise represents a danger in itself, and a manifestation of deepening and entrenched social dynamics of polarisation, exacerbated by technological advances.

Despite the focus on "speech", these forms of discriminatory and hate-based expression are not limited to the realm of language: the link between hate speech and hate crimes has been widely documented[1]. Hate speech often precedes acts of violence directed at specific groups and individuals, dehumanises people and exposes them to psychological harm and, depending on its scale and scope, can have significant impacts on entire communities, affecting their learning, developmental and living environments.

### DEFINING HATE SPEECH

There is no internationally agreed legal definition of "hate speech", and its conceptualisation is controversial, due to the difficulty balancing the right to freedom of expression with the protection of individuals and groups from discrimination and attacks.

The UN Strategy and Plan of Action on Hate Speech defines it as "any kind of oral, written or behavioural communication that attacks or uses derogatory or discriminatory language against a person or group on the basis of their identity, i.e. religion, ethnicity, nationality, race, colour, descent, gender or other identity factor"[2]

Understanding the affront to human rights and the obstacle that hate speech poses to developing peaceful and sustainable societies[3], on 18 June 2019 the UN launched its **Strategy and Plan of Action on Hate Speech**, which calls for multidisciplinary approaches to address this complex phenomenon. This initiative stems from the recognition that the strategies developed up to that point by governments and technological platforms had not provided the expected responses, as evidenced by the persistent growth of hate speech

The Strategy and Plan of Action underline the need to address both the causes and drivers of hate speech

---

1   See: United Nations, Human Rights Council (2015). Report of the Special Rapporteur on minority issues, Rita Izsák. 5 January. A/HRC/9/13. Available at: https://ap.ohchr.org/documents/dpage_e.aspx?si=A/HRC/28/64;or The United Nations Framework of Analysis for Atrocity Crimes: A tool for prevention (2014), available at: https://www.un.org/en/genocideprevention/documents/about-us/Doc.3_Framework of Analysis for Atrocity Crimes_EN.pdf

2   United Nations (2019). United Nations Strategy and Plan of Action on Hate Speech. Available at: https://www.un.org/en/genocideprevention/documents/advising-and-mobilizing/Action_plan_on_hate_speech_ES.pdf

3   Antonio Guterres, 17 June 2025: https://news.un.org/en/story/2025/06/1164501

and to mitigate its impacts, and to this end call for cross-cutting coordination of resources among all UN agencies and programmes, in accordance with their respective mandates and areas of action.

This renewed and deeper approach shows that legislative measures, analysis of hate patterns and moderation of content in traditional media and online platforms are insufficient on their own and must be complemented by strategies that address the structural causes of hate. This is where education takes a central role.

## THE ROLE OF EDUCATION IN TACKLING HATE SPEECH

The Strategy and Plan of Action emphasise the role of education in addressing and countering hate speech. The potential of transformed education systems to prepare citizens who are resilient to hatred and exclusionary dynamics is reflected in target 4.7 of Sustainable Development Goal 4, and is further elaborated in the 2023 Recommendation on Education for Peace, Human Rights and Sustainable Development, as discussed in previous chapters. Indeed, the 2023 Recommendation explicitly highlights the role of education in "*(...) combating disinformation and misinformation, hate speech, all forms of violence, including gender-based violence, harmful content and online abuse and exploitation (...)*" [4].

Education is uniquely placed to make visible the prejudices and stereotypes that underpin hate speech, supporting both students and teachers in critically analysing and addressing it. Educational approaches such as Global Citizenship Education (GCED) can strengthen awareness of the dangers, harm and consequences of hate speech, as well as develop the capacity to recognise and combat it through critical thinking, social and emotional learning and digital citizenship education, for example. [5].

However, hate speech will not disappear just by responding to its effects; it must be prevented. This requires fostering a social climate in which hatred cannot thrive, ensuring inclusive, quality learning environments, and promoting respect for human rights and valuing diversity. This goal can only be achieved through a comprehensive educational approach, which simultaneously addresses the structural causes and manifestations of hatred in all components of the education system.

The UNESCO Guidance for Policy Makers, developed in collaboration with the Office of the UN Special Adviser on the Prevention of Genocide, provides practical guidance on how to address hate speech from this cross-cutting perspective:

> In the field of **education policy**, UNESCO stresses the need to establish combating hate speech as a national and global priority, explicitly endorsed at the highest levels of policy-making. This means integrating education responses into national plans against hate, aligning them with official curricula and with all kinds of strategies linked to the 2030 Agenda. Policies must balance the defence of freedom of expression with protection from discrimination, promoting digital, global citizenship, based on human rights.

> With regard to the **curriculum and educational resources**, it is proposed to explicitly incorporate content on hate speech, freedom of expression and human rights, both in specific subjects and overall. Regular review of curricula and materials is key to eliminating stereotypes, biases and exclusionary language, and including diverse perspectives, stories of past violence and experiences of historically marginalised groups. Participatory

---

4   UNESCO (2023). *Recommendation on Education for Peace and Human Rights, International Understanding, Co-operation, Fundamental Freedoms, Global Citizenship and Sustainable Development*. Available at: https://www.unesco.org/es/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862

5   UNESCO, Office of the UN Special Adviser on the Prevention of Genocide, (2022) *Addressing hate speech: educational responses.* Disponible: https://unesdoc.unesco.org/ark:/48223/pf0000382290?posInSet=3&queryId=7557fc86-8e1f-4a79-9e3d-b9903b099cd7

methods, based on case studies and experience-based learning, strengthen students' ability to position themselves in the different stages of hate dynamics and learn to identify, reject and counteract them.

> **Building skills for educators** is another central dimension. Initial and ongoing training should equip teachers and school leaders with the knowledge, skills and confidence to manage difficult dialogues, create safe spaces and address disputes without reinforcing divisions.

> In terms of **institutional capacities**, UNESCO promotes the "whole school approach"[6], where

addressing hate speech is integrated into internal policies, routines, extracurricular activities and inclusive school cultures. Institutions must have clear mechanisms for prevention, support for affected people and response to incidents, prioritising solidarity and collective well-being.

> Finally, **partnerships** broaden the scope and sustainability of these actions. Collaboration with families, communities, civil society, the private sector, academia and digital platforms enables evidence-based, contextualised and long-term approaches, strengthening educational capacity to prevent and counter hate speech in and out of school.

---

### UNESCO'S EFFORTS TO ADDRESS HATE SPEECH THROUGH EDUCATION

UNESCO addresses the discourse through a multidisciplinary approach that includes building skills for policy makers and regulators of digital spaces, work with digital platforms, and educational interventions. Educational approaches include Global Citizenship Education (including Digital Citizenship Education), media and information literacy or digital skills education.

In its efforts to transform and strengthen education systems to prevent and respond to hate speech, UNESCO's Education Sector , in collaboration with the UN Office of the Special Adviser on the Prevention of Genocide, has developed a A guide for policy makers on combating hate speech through education, and the next resource under development is a *Guide for Educators on Addressing Hate Speech through Education for world citizens*, which has been supported by the *Asia-Pacific Centre of Education for International Understanding*.

These resources are combined with skills-building efforts with relevant stakeholders. Between 2024 and 2025, UNESCO convened a series of sub-regional and national events to map the context and needs related to hate speech in Nepal, covering South Asian countries, and another in Kenya for East African countries. Following these consultations, UNESCO is working bilaterally with participating Member States to develop detailed national action plans and to organise national skills-building activities for about 100 educators in Nepal and Sri Lanka.

---

### ONE STEP FURTHER: DIGITAL CITIZENSHIP FOR PEACEFUL AND SUSTAINABLE DIGITAL FUTURES

As digital technologies, including artificial intelligence, continue to permeate the lives of individuals and societies, educational responses to the challenges to peace and sustainable development must be rethought through a broader lens. It is no longer sufficient to conceive of technology as an external factor that intensifies existing problems, such as hate

speech; it is now a structural condition of contemporary life, in a context where the boundaries between digital and "analogue" are increasingly blurred. This scenario calls for renewed educational approaches, capable of critically integrating the digital dimension into citizenship education.

---

6    For more information on UNESCO's school approach, please consult: https://unesdoc.unesco.org/ark:/48223/pf0000389753 ; https://openlearning.unesco.org/assets/courseware/v1/1554885be57ff8c7ed500abe187e6eca/asset-v1:UNESCO+UNESCO-04+2021_01+type@asset+block/Whole_school_approach.pdf

# SECTION 2:
# Global reports and perspectives

Within this framework, UNESCO is promoting the integration of **digital citizenship education (DCED),** aimed at making people aware of the impact technology has on themselves, their communities and the planet, and who are able to interact with it in a critical, ethical and informed manner. Digital citizenship is not limited to the development of technical skills or critical analysis of technologies, it also recognises their potential for social transformation, democratic participation and peaceful coexistence.

Integrating digital citizenship education into education policy requires explicit attention to inclusion, representation and power relations, especially regarding historically marginalised groups. From this perspective, DCED proposes a transformative vision of education for peace that empowers students to recognise and confront digital forms of violence, exclusion and injustice, and to promote dialogue, empathy and non-violence in digital and face-to-face contexts. It thus provides a framework for continuing to re-imagine education systems as engines of ethical engagement, social cohesion and shared responsibility in an interconnected world.

# SECTION 3:
# Educational tools and practices

## 5. SCHOOLS AS ENTRY POINTS TO BUILDING LASTING PEACE: INSPIRING UNESCO ASPNET INITIATIVES FROM THE GAMBIA AND DENMARK.

**AUTHOR:**
**Lydia Ruprecht.** International Coordinator of the UNESCO Associated Schools Network and Head of the UNESCO ASPnet Unit.
**Diya Badami.** Completed an internship at UNESCO within the UNESCO ASPnet Unit from September 2025 to March 2026.

In a world marked by increasing polarisation and inequality, the need to foster a culture of peace and trust has become more important than ever. Education continues to play a pivotal role in this endeavour, providing today's youth with the necessary knowledge, skills, values, attitudes and behaviours to constructively engage with the world around them, actively shaping their own futures and building more inclusive, tolerant societies.

As eloquently explained in Paulo Freire's "Pedagogy of hope: reliving Pedagogy of the oppressed"[1], education nurtures agency and a desire for change. If channelled and supported, it can become a vector of positive transformation.

For over seventy years, the UNESCO Associated Schools Network (ASPnet)[2] has worked consistently towards this goal, creating opportunities for international understanding and cooperation between professionals in education, school communities and learners. Currently bringing together close to 10,000 member institutions in 165 national networks, ASPnet's overarching objective is to help build a lasting peace by placing UNESCO's values at the heart of member schools' lessons, projects, and policies.

This vision guides ASPnet's work, which focuses on three thematic priority areas: Education for Sustainable Development, Intercultural and Heritage Learning, and Global Citizenship Education. Through its mandate, the network contributes directly to the

---

1   Pedagogy of hope: reliving Pedagogy of the oppressed - UNESCO Digital Library (https://unesdoc.unesco.org/ark:/48223/pf0000119167?posInSet=2&queryId=9404297b-7931-450a-aedc-c3b85a6e787f).

2   For more information on the UNESCO Associated Schools Network, visit the following website: https://www.unesco.org/en/aspnet.

# SECTION 3:
# Educational tools and practices

achievement of Sustainable Development Goal 4 on Education and Target 4.7.[3]

ASPnet's approach to peace education is inspired by UNESCO's 2023 Recommendation on Education for Peace, Human Rights, and Sustainable Development[4], a landmark document that outlines how education can – and should – be designed and delivered to support positive peace. Importantly, the Recommendation emphasises the necessity of reimagining education to meet the needs of today's world, especially due to the interconnected nature of issues such as human rights, gender equality, and cultural diversity. The document presents a vision of peace that is far more than the absence of war. Peace education is understood as learning to live together peacefully, recognising our differences and if possible celebrating them, not fleeing conflict but dealing with it in non-violent ways.

ASPnet is uniquely positioned to carry this mission forward, especially due to its conceptualisation of schools as laboratories of ideas, encouraging teachers and students to pilot innovative projects that embody UNESCO's values while generating concrete improvements in peoples' lives and their communities.

Another key feature of the ASPnet programme is its commitment to promote "Whole-School Approaches"[5]

in all its member institutions, emphasising a holistic view of education which extends beyond school curricula to involve students, educators, families, and local communities in life-long learning activities. This strategy reflects an understanding of how today's world is increasingly interconnected; education, and peace education, must therefore move beyond the classroom to embrace a multi-disciplinary, inclusive, and intercultural view of the world.

ASPnet's global network enables schools to learn from one another, across cultures, borders, time zones, and continents, allowing a culture of mutual trust and collaboration to develop.

To illustrate this work undertaken by the educational institutions that form the global ASP Network, two case studies revolving around education as a tool for peace and against discrimination and hate speech will be highlighted below. These examples come from the Gambian and Danish ASPnet national networks and illustrate aspects of the Network's approach to education for peace and trust. Though they are both national in scope, they connect to global issues. Moreover, they exemplify the flexibility of peace education and how it can be adapted to best suit the needs and circumstances of individuals, schools, and local contexts.

---

3   Target 4.7: "By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development." For more information, visit: https://globalgoals.org/goals/4-quality-education.

4   The full title is: The Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development. Document adopted in 2023 at UNESCO's 42nd session of the General Conference. https://www.unesco.org/en/global-citizenship-peace-education/recommendation/.

5   As defined in the implementation guide for the 2023 Recommendation (https://unesdoc.unesco.org/ark:/48223/pf0000396358?posInSet=1&queryId=50327a97-5d77-4d8c-9044-4559de3d87d5 ), a whole-school approach means "ensuring every aspect of school life supports the policy objective, i.e. school governance; teaching content and methodology; facilities management, and cooperation with partners and broader community participation."

# SECTION 3:
# Educational tools and practices

## GAMBIA, EMPOWERING YOUTH AND WOMEN FOR PEACEBUILDING

Between 2022 and 2023, the Gambian ASP network worked alongside the Gambian National Commission for UNESCO and the National Federation of Clubs for UNESCO to carry out a transformative and multi-sectoral initiative entitled "Youth and Women Involvement to Resist Violent and Hateful Ideologies, Promote Gender Equality and Peacebuilding through Training and Sensitisation."

The project's aim was to raise awareness about the dangers of hateful ideologies among women and youth, recognising their power in shaping peaceful and inclusive societies and equipping them with the skills to actively take charge of their community needs. The programme sought to shift mindsets, allowing local communities to resist ideas of violence and embrace gender equality, while fostering active mobilisation in building and maintaining peace.

Implemented at a local level with various partners and focusing on those involved in ASPnet schools, UNESCO clubs, and community-based organisations, the project achieved tangible results.

Over 600 women and youth participated in workshops and structured discussions designed to help young people counter the spread of violent and hateful ideologies in their day-to-day interactions. Of these participants, 450 girls received specialised training to build their leadership and advocacy skills, equipping them with the practical skillset and confidence needed to challenge societal gender norms.

Progressively, participants involved in the project were able to become advocates in their communities, speaking out against harmful ideologies, inspiring others to join the initiative and challenge stereotypes.

Local UNESCO clubs organised awareness drives in both urban and rural areas, encouraging young Gambians to serve as peer educators. Through these community awareness efforts, over 2,800 students were trained on peacebuilding approaches that help counter hate speech and extremist narratives.

The collaboration between ASPnet schools and UNESCO Clubs that underpinned this programme led to the creation of several smaller youth-led peace clubs devoted to the implementation of grassroots actions that promote tolerance and mutual respect among young Gambians.

# SECTION 3:
# Educational tools and practices

In parallel, and to ensure the initiative had a sustainable impact, teachers and facilitators from Gambian ASPnet schools were shown how to integrate peace education and gender equality activities into their lessons and classrooms. Working in this way – with both youth groups and teachers – the project embedded UNESCO's values of tolerance and respect into the school ethos.

Finally, the initiative involved law enforcement agencies and community leaders, who were trained in responding more effectively to extremist threats and gender-based violence.

In short, by combining institutional, grassroots, youth and women-led efforts, the project strengthened community resilience to hateful and violent ideologies and reinforced collective commitment to advance gender equality. It also helped demonstrate that intersectoral collaborations and participatory approaches could facilitate positive change and help restore trust between societal actors.

## DENMARK, UNESCO YOUTH AMBASSADORS

The UNESCO ASPnet Youth Ambassadors project[6] developed and implemented in Denmark is an example of a school-based approach to peace education that is led by young people. This project empowers school-age students to actively promote UNESCO's core values of global citizenship, sustainable development, and intercultural understanding.

Every year, 16 motivated students between the ages of 14 and 19 years old from diverse horizons are selected by the ASPnet Danish National Coordinator among the ASPnet Schools across the country to become Youth Ambassadors.  Once selected and before embarking on their two-year mission, they are trained and coached by other young people and teachers to take on their responsibilities.

The main task of the Youth Ambassadors is to travel to different schools across the country, upon the invitation of teachers and school principals, to encourage peer-to-peer learning around the 17 Sustainable Development Goals. They create a platform for young people to discuss freely and learn about the United Nations' Sustainable Development Agenda and about other issues that they feel passionate about.

The main goals of the project are to give students and young people a voice in their school community and enhance young people's awareness of and commitment to UNESCO's values and the SDGs.

They also provide support for daily teaching activities. For example, they can help create lesson plans centred on SDGs; they contribute to active learning experiences through presentations, workshops, and projects organised around UNESCO International Days, allowing students to strengthen their understanding of what it means to be a "global citizen" in our day and age. They create safe, inclusive, and dynamic learning spaces where students are encouraged to collectively learn about, and reflect on, sensitive issues such as violence, hate speech, inequality and discrimination. As teachers observe how young people manage these sessions and explain complex issues, they too learn from the Youth Ambassadors.

The Youth Ambassador programme role models constructive forms of leadership and encourages students to explore issues that they care about, in view of shaping the world around them.

Finally, this youth-led programme focusing on the SDGs fosters positive teacher-student relationships and develops young peoples' sense of agency, which positively impact civic engagement.

The Ambassadors facilitate peer-to-peer learning, fostering trust, empathy, and open dialogue: all central elements of peace education. As such, the initiative prepares young people to play an active role – today and tomorrow – in nurturing the conditions of lasting peace.

---

6  https://unesco-asp.dk/en/unesco-youth-ambassadors.

# SECTION 3:
# Educational tools and practices

## CONCLUSION

Across different regions and contexts, a common thread emerges from these two case studies: when young people are equipped with knowledge, agency, and opportunities for dialogue and leadership, they become active contributors to more just, inclusive and peaceful societies.

Furthermore, these ASPnet projects demonstrate the value of embedding peace education in local realities. As underlined in the Recommendation on Education for Peace, Human Rights and Sustainable Development, peace is a lived practice rooted in a willingness to learn throughout life, seek dialogue and uphold human rights.

Whether addressing hate speech and gender inequality in Gambia, or illustrating the transformative potential of youth-led exchanges in Denmark, these ASPnet initiatives also remind us of the importance of a sustained investment in education for peace, community engagement, and institutional collaborations to ensure that peacebuilding becomes and remains a permanent feature of educational systems. It is a continuous commitment, not a one-off investment.

ASPnet's contribution to the realisation of this vision of education for peace lies not only in its global reach, but also in its ability to connect people and communities at a local level through schools, fostering genuine trust, social cohesion, respect, and responsible engagement for a more just, inclusive, sustainable and peaceful world.

# SECTION 3:
# Educational tools and practices

## 6. THE TRANSFORMATIVE POWER OF CULTURE AND ARTS EDUCATION FOR PEACE.

**AUTHOR:**
**Cristina Cusenza.** Junior Professional Officer for Education and Culture, Section of Global Citizenship and Peace Education, Education Sector, UNESCO.

Culture and education shape how individuals interpret the world, form relationships and participate in society. They influence values, identities and the ability to navigate rapidly changing environments marked by misinformation, discrimination, social and political instability, environmental disruptions and demographic transformations. These pressures directly affect how learners grow, interact and imagine their futures, revealing the limits of education models focused primarily on knowledge transmission. As systems adapt to these realities, the importance of drawing on cultural and artistic resources has become increasingly evident. Culture and the arts support not only learning but also the development of values, dispositions and competencies essential for navigating complexity and engaging constructively with diversity. They offer learners ways of exploring meaning, interpreting their surroundings, expressing identity and encountering plurality, thereby nurturing creativity, empathy, dialogue and the foundations of peaceful, cohesive societies.

It is in line with this recognition that UNESCO Member States requested a renewed global reference for policy and practice in the field of culture and arts education. Following a 2021 decision of UNESCO's Executive Board, a broad participatory process was conducted to gather insights from all regions, involving more than 2,300 contributors from ministries, educators, cultural institutions, artists, Indigenous knowledge holders, youth networks and civil society[1]. Their contributions highlighted both the vitality of cultural and artistic practices and the structural barriers that continue to limit equitable access, coherence and quality. They also reaffirmed a shared commitment to transform education, ensuring that learners are equipped to understand diversity, engage respectfully across differences and contribute to peaceful, sustainable societies.

This process culminated in the adoption of the *UNESCO Framework for Culture and Arts Education*[2], unanimously endorsed by more than 125 countries, at the World Conference on Culture and Education, held in February 2024 in Abu Dhabi, UAE. The Framework is a milestone that builds on earlier international commitments in arts education. The *Lisbon Road Map for Arts Education* (2006) and the *Seoul Agenda: Goals for the Development of Arts Education* (2010) both affirmed the role of the arts in supporting quality education, cultural diversity and social cohesion.

The Framework adopts a broader, holistic understanding of culture, recognising the full spectrum of artistic practices, living heritage, cultural expressions and knowledge systems as central to learning. It articulates a vision in which culture and the arts are integrated across formal, non-formal and informal learning, recognising their role in supporting inclusion, well-being, social cohesion and peace.

---

1   [Culture and Education | UNESCO](#)

2   [UNESCO Framework for Culture and Arts Education - UNESCO Bibliothèque Numérique](#)

# SECTION 3:
# Educational tools and practices

The Framework is grounded in seven guiding principles that define the conditions for meaningful, equitable and culturally responsive education. Among these, inclusion and non-discrimination highlight the importance of ensuring that all learners can benefit from cultural and artistic opportunities. Yet, in many contexts, structural barriers continue to limit access, particularly for learners with disabilities or those living in remote or low-resource settings. The British Council's publication "Learning to Change: The Role of Educational Institutions in Fostering Accessibility for Disabled Artists and Cultural Workers" (2023) highlights the scale of these obstacles in Europe and underlines the need for sustained institutional reform. Its findings echo the Framework's call for policies that remove barriers and create learning environments in which all learners can participate fully and meaningfully.

Co-creation is another key principle of the Framework. It emphasises the importance of involving a wide range of stakeholders - educators, artists, cultural practitioners, communities and learners themselves - in shaping programmes so they reflect local cultural contexts and needs. The Framework also calls for a more integrated approach, in which cultural and artistic dimensions are embedded across curricula, teaching practices, teacher training and learning environments. It also stresses the importance of focusing non-formal and informal settings, including museums, libraries, cultural centres, theatres and heritage sites, as they further complement school-based learning by offering diverse entry points to cultural participation and intercultural dialogue.

The Framework further identifies five strategic goals that guide the development of coherent culture and arts education ecosystems. These include strengthening access and inclusion, enhancing cultural and creative competencies, fostering critical engagement with cultural narratives, supporting skills for sustainable and resilient futures and consolidating enabling conditions such as governance, financing, partnerships, research and monitoring. Together, they propose a structured approach for countries to reinforce culture and arts education in ways that respond to diverse needs.

Following the adoption of the Framework, UNESCO initiated the development of practical tools to facilitate its implementation and assist diverse stakeholders in translating its principles into context-specific policies and programmes. This includes an Implementation Guidance[3], recently launched on 1 October 2025 at the World Conference on Cultural Policies and Sustainable Development (MONDIACULT) in Barcelona, Spain. The Guidance provides an overarching approach for moving from shared principles to concrete action. It encourages countries to reflect on how culture and the arts are positioned within their education systems and to identify areas where strategies, partnerships or institutional arrangements could be strengthened. It offers guiding questions for policymakers and practitioners; it provides concrete recommendations and tips and defines expected results for each strategic goal.

To inform the Implementation Guidance and achieve a clearer picture of how culture and arts education is implemented across regions, UNESCO launched an online survey in June 2025 that received responses from more than 50 countries. The survey offered a snapshot of existing strengths and persistent gaps and helped to collect the 52 examples featured in the Guidance. Together, the results underline both the diversity of national approaches and the need for more coherent and sustained action.

One of the strongest emerging trends concerns teacher training. 77 percent of responding countries report offering some form of teacher training in culture and arts education, yet the scope and frequency of these programmes vary substantially. Promising approaches include Türkiye's digital Teacher Information Network, which provides accessible pedagogical resources to educators nationwide, and Australia's initiatives supporting the integration of Indigenous arts within curricula.

Partnerships between schools and cultural institutions also play a central role. Many countries highlighted the educational contribution of museums, theatres, libraries and heritage sites, which provide learners with opportunities for experiential, inquiry-based and community-rooted learning. In South Africa, the Apartheid Museum supports critical historical

---

3   UNESCO Framework for Culture and Arts Education: implementation guidance - UNESCO Bibliothèque Numérique

# SECTION 3:
# Educational tools and practices

reflection and dialogue through guided interpretation. In rural and underserved areas, cultural institutions increasingly rely on mobile cultural units or travelling exhibitions to ensure equitable access to cultural experiences.

The Guidance also showcases examples where culture and the arts strengthen social cohesion and resilience. In Cameroon, UNESCO supported the development of a facilitation guide that uses artistic expression to promote diversity, inclusion and psychosocial well-being among youth in communities affected by conflict. In Colombia, the programme *Sonidos para la Construcción de la Paz* mobilises music to reinforce community ties and support peacebuilding processes.

Other examples demonstrate the links between culture and the creative economy. Initiatives supported by UNESCO and Alwaleed Philanthropies in Argentina and the United Republic of Tanzania have certified traditional craft skills and created new employment pathways for more than 1000 learners. Several countries also report collaborations between vocational training institutions and cultural enterprises to strengthen creative skills within technical and vocational education. These efforts resonate with broader global trends: cultural and creative industries contribute an estimated 2.3 trillion US dollars to the world economy and employ around fifty million people[4], highlighting their potential to support sustainable livelihoods.

At the same time, significant challenges remain. Only 10 percent of responding countries report programmes specifically designed to address barriers faced by learners with disabilities, linguistic minorities or geographically isolated communities. Although teacher training is widespread, the difficulty of ensuring continuity, quality and adequate institutional support remain a key issue.

While 65 percent of surveyed countries reported some form of collaboration between ministries of education and culture, only 25 percent have monitoring systems to follow progress, and only 36 percent indicated the existence of dedicated funding. Strengthening data systems, indicators and long-term planning is therefore essential. India's 2024 *State of the Education Report*[5], which focused entirely on culture and arts education, illustrates how national monitoring frameworks can support informed decision making and guide investment.

To enhance visibility of the Framework, UNESCO's General Conference has recently adopted the renaming of the UNESCO Culture and Arts Education Week, which will be celebrated from 2026 onwards in the third week of May. This annual event will offer a platform to highlight national experiences, promote dialogue and showcase innovative approaches in culture and arts education. In parallel, UNESCO is developing a global repository of good practices and a monitoring mechanism to support long-term implementation and strengthen peer learning among countries.

The Framework for Culture and Arts Education and its Implementation Guidance offer a common reference that can support ongoing reflection, collaboration and innovation across the many actors. They are tools designed to evolve with practice, encouraging stakeholders to adapt their approaches, share experiences and deepen the cultural and artistic dimensions of education in ways that resonate with their realities. By engaging with these instruments, the global community can help advance a broader movement that places culture and creativity at the heart of education and, in doing so, strengthens the foundations for more cohesive and peaceful societies.

---

4  UNESCO Report *Skills Development in the Cultural and Creative Industries (2025)*

5  https://unesdoc.unesco.org/ark:/48223/pf0000392331

# SECTION 4:
# Local perspective

## 7. EDUCATING FOR PEACE. CRITICAL THINKING, LOCAL RESPONSIBILITY AND GLOBAL ENGAGEMENT.

**AUTHOR:**
**Maria Oianguren Idigoras.** Director of Gernika Gogoratuz. Peace Research Centre.

### INTRODUCTION

In an increasingly militarised and digitalised global world system, the role of education is of decisive importance and is a necessary factor in helping to consolidate a Culture of Peace. With the motto "Learning for lasting peace", UNESCO is highlighting this on the International Day of Education 2024.

The Basque education system, aligned with the international framework of the 2030 Agenda, seeks to guarantee quality education based on the principles of inclusion, equity and diversity in order to tackle inequality and discrimination. An educational challenge at a local level which, in the Basque experience, represented an educational innovation to promote coexistence and human rights, in addition to statements from victims of political violence to address the history and memory of a conflictive past, alongside other educational proposals. It was an important step forward that, when incorporated into the educational curriculum, contributes to critical thinking, empathy and responsible ethical action, as essential elements for building more equitable and cohesive societies.

### EDUCATION FOR PEACE

The culture of peace provides a framework for transformative education accompanied by action for social change[1]. It was at the beginning of this century when, in addition to addressing the transformative and non-violent alternative, an integral approach to conflict that analyses the dynamics of power and recognises the interdependent relationship that underpins the fabric of life was incorporated. Its agenda includes an approach based on skills and collective agency to guarantee human needs are met with criteria of social and environmental justice. The patriarchy, anthropocentric, androcentric and Eurocentric models are thoroughly examined from a feminist perspective with a decolonial approach.

The human rights agenda is being fully realised. Civil and political rights, economic, social and cultural rights relating to social and economic conditions become necessary tools to ensure a dignified, just and sustainable life. Third-generation rights related to justice, peace, solidarity, cultural heritage and a healthy environment are fundamental. Educating respect for people, other forms of life and the environment in which we live broadens our awareness of belonging to a living ecosystem and to the planet as a whole.

It is also noted that militarism, arms production and trade aggravate the consequences of war and armed conflicts, both for the populations affected by them

---

1   Oianguren, María (2024): *Culture of Peace for Transformative Education*. Vitoria-Gasteiz: Elankidetza.

and for the environment. Promoting conscientious, fiscal, labour or scientific objection or any other form of collaboration with militarism are actions that help demilitarise minds and lives.

In the field of social activism, the increase in military spending is condemned. Awareness campaigns are conducted to show the need for investment in social spending and to call for disarmament and the outlawing of weapons of mass destruction. Converting the military industry into a civilian industry is proclaimed as a possible goal.

The ecosocial approach notes the desirability of a distributive income that reverses increasing social inequality and access to basic resources. Education campaigns for fair taxation are launched. Initiatives such as ethical banking, fair trade and the social and solidarity economy, among others, are being developed. An economy of peace at the service of people and the planet is sought.

In the field of political denunciation and advocacy, awareness-raising and non-violent struggle are shown to be the most ethical and effective way to transform situations of violence, injustice and abuse of power. Advocacy efforts are articulated through demonstrations, peaceful resistance and civil disobedience.

## EDUCATIONAL POLICIES AND SOCIAL INITIATIVES FOR THE TEACHING OF HISTORICAL MEMORY

Although the road to peace in the Basque Country began with social mobilisations in the 1980s, educational proposals began to be drawn up in the 1990s. 1998 saw the launch of *Educate for Peace. Foundations and proposals to promote and develop Education for Peace in the Basque Country*. It was followed by the *Basque Education Plan for Peace and Human Rights*, the teaching units *Bakerako Urratsak* and *Stories that mark us* in 2005-2009. In 2010, the Victims that Teach Programme was drawn up, efforts to establish common principles were intensified and collaboration with social organisations was strengthened. *The Peace and Coexistence Plan* was drawn up. *2013-2016, The Plan for Coexistence and Human Rights. 2017-2020* and *Udaberri. Plan for Coexistence, Human Rights and Diversity, 2020-2024.*

In schools and universities, initiatives such as the *Adi-adian Educational Module* were implemented. *Learning about human dignity, coexistence and empathy through an experience of listening to victims'*

*testimonies,* implemented by Bakeola and Baketik at the UPV-EHU and the *Learning Community on the teaching of history and the construction of a culture of peace* programme, an initiative promoted by the University of Deusto and the Basque Youth Council in 2019.

In the community, multiple spaces for dialogue were set up to address the impact of violence and the effects of coexistence in Basque society. Proposals such as *MemoriaLab. Initiative for the social construction of memory* 2013-2018[2], coordinated by Gernika Gogoratuz, the Gernika Peace Museum and Bakeola. The EDE Foundation and *Afaloste pil pil coexistence. Gastronomic-social laboratory*[3] and *Afaloste On*, during the pandemic in 2018-2024, are coordinated jointly with Eskubidez. Forum of Human Rights and Peace Education Organisations. Baketik and Bakeola also develop local coexistence processes, and the *Bidelagun* programme accompanies dialogue processes in different municipalities.

---

2   Retolaza, I.; Momoitio, I.; Salazar, R.; Oianguren, M. (2019): *MemoriaLab. Social Memory-Building Initiative 2013-2018.* Gernika-Lumo: Gernika Gogoratuz.

3   Retolaza, I.; Momoitio, I.; Salazar, R.; Oianguren, M. (2021): *Afaloste. Living Together "Pil-Pil" Style. Social Gastronomic Laboratory*. Bilbao: Eskubidez.

# SECTION 4:
# Local perspective

## CONTRIBUTIONS TO THE CULTURE OF PEACE FROM THE BASQUE EXPERIENCE

There have been many initiatives promoted by the network of Basque associations. In 2022 they were recognised with the ICIP (International Catalan Institute for Peace) Award for *their contribution to the advancement of peace, the end of violence and the creation of new frameworks for coexistence and reconciliation*. It is also worth highlighting the United Nations' recognition of Basque initiatives and, in particular, of the UNESCO Associated Schools Network of the Basque Country for promoting transformative education based on peace, human rights and social justice in 2025.

These recognitions show the wide network of organisations and educational institutions committed to education for peace and the countless actions undertaken. Three lessons learned can be highlighted from them all. The first reflects the importance of building bridges between people, organisations and institutions to establish collaborative networks through plural and diverse initiatives to renew coexistence. The second highlights the need to open up meeting spaces to address the consequences of violence in people's lives and its impact on the associative fabric, and to contribute to the consolidation of a memory as an exercise in education for peace. The

third shows the value of public-community alliances for good performance in the institutionalisation of public policies that promote the culture of peace, human rights and democratic memory. These lessons have also served as educational practice in other contexts. This is the case of the Fundación Escuelas de Paz in Colombia, which was inspired by the Basque experience and developed the *Methodological Guide: Encounters of Memory and Truth. Memories for Life* in 2022[4].

In short, promoting actions aimed at building critical citizenship, recovering the value of what is shared, remembering the importance of bonds and highlighting the value of solidarity are calls that challenge society as a whole.

Educating for peace. Reconstructing relational subjectivities and challenging narratives of the inevitability of war and inequality. Reclaiming collective agency and dismantling narratives of polarisation and hatred. All these premises are necessary to collaboratively imagine emancipatory futures for inhabiting the spaces of another world. Commitment is inescapable.

---

4   González, Luisa Fernanda & Retolaza, Iñigo (eds.) (2022): *Methodological Guide: Encounters of Memory and Truth. Memories for Life*. Bogotá: Alliance of Citizen Education Initiatives for Peace and Reconciliation. Fundación Escuelas de Paz and Fundación la Paz Querida.

# SECTION 4:
# Local perspective

## 8. ARTS AND CULTURAL EDUCATION IN THE BASQUE COUNTRY

**AUTHOR:**
**Begoña Guzmán Sánchez.** Head of culture at UN Etxea.

Arts and cultural education is not a decorative addition to the curriculum: it is a strategic lever for inclusion, creativity, democratic citizenship and sustainable development. In the Basque Country/Euskadi, various publications and experiences promoted by UN Etxea and the educational centres of the territory show how artistic and cultural education integrates knowledge, activates participation and improves individual and community well-being.

### AN APPROACH BASED ON RIGHTS, CURRICULUM AND SOCIAL TRANSFORMATION

The publication *Arte, educación y desarrollo. La Educación artística en el ámbito socioeducativo vasco*[1] (*Art, education and development. Arts education in the Basque socio-educational sphere)* synthesises three keys to understanding **arts education in the Basque ecosystem**: (1) its anchoring in the frameworks of UNESCO and the United Nations, (2) its integration in curricula and (3) its potential to generate meaningful, cross-cutting learning linked to educational quality. The work details how artistic subjects—theatre, audiovisual, music, dance, visual arts, among others—can be presented as compulsory or optional content, promote the critical use of information and communication technologies (ICT) and reinforce the formative assessment of students, connecting with the key competences of the Basque curriculum.

But transforming also requires the change to be measured. To this end, UN Etxea proposed a **guide with indicators** for evaluating arts and cultural education programmes in primary schools[2] with five objectives: pupils' competences; development of the educational community; awareness raising of the environment; consolidation of the cultural agent involved; and a stable project budget. This tool, developed with teachers, mediators and the university (ARTikertuz-UPV/EHU[3]), makes it possible to collect data from practice and to link education in the arts to education for social transformation.

This local approach dialogues with the international process of the UNESCO World Conference on Cultural Policies and Sustainable Development - Mondiacult 2025, where UNESCO placed culture as a force for

1   Guzmán Sánchez, B. (2018). *Arte, educación y desarrollo: La educación artística en el ámbito socioeducativo vasco* (Cuaderno de trabajo No. 3). UNESCO Etxea - Basque Country Association for UNESCO. Retrieved from https://unetxea.org/dokumentuak/arte_educacion_desarrollo.pdf

2   Guerra, R., Gulin, O., & Teklak. (2020). Indicadores de evaluación de programas de educación artística y cultural para la transformación social: Educación primaria (Cuaderno de trabajo No. 4; coord.: B. Guzmán, E. Quiroga & J. Domínguez). UNESCO Etxea - Basque Country Association for UNESCO. Retrieved from https://unetxea.org/dokumentuak/indicadores_educ_art.pdf

3   https://www.artikertuz.es/

# SECTION 4:
# Local perspective

sustainable development and peace, and with Basque initiatives such as "**Ahots batuak**"[4], the promotion

of "Goal 18" on cultural and linguistic diversity in the global agenda post-2030.

## INSPIRING CASES FROM THE BASQUE COUNTRY

The publication *Educación cultural y artística. Casos inspiradores. Red de Escuelas Asociadas de la UNESCO. Camino a MONDIACULT 2025*[5] (*Cultural and Arts Education.* Inspiring cases. UNESCO Associated Schools Network. *On the road to MONDIACULT 2025*) includes projects that demonstrate the potential of art and heritage to activate learning and critical citizenship. The following three experiences are worth highlighting, demonstrating how artistic creation works on memory, heritage, identity and coexistence, connecting the classroom and the community.

> **Tradiziotik bihotzera** (IES Toki Alai, Irun) revitalises Basque musical heritage through research and audiovisual creation. Students research local repertoires, compose or reinterpret pieces and share them with the neighbourhood, reinforcing communication, digital and teamwork skills, and intergenerational bonds.

> **El Grito de Gernika** (Berrio-Otxoa, Bilbao) uses art—inspired by the memory of the Gernika bombing—to work on the culture of peace and human rights. Interdisciplinary activities (visual, scenic, audiovisual) connect history and the present, generating empathy and critical thinking in the face of violence.

> **Ondare UP! Otxarkoaga** (Otxarkoaga Training Centre, Bilbao) invites young people to explore the heritage of the neighbourhood from a critical and intercultural perspective. The result is stories and meeting spaces that bring new value to common spaces, strengthen roots and eliminate stigmas, with service-learning methodologies and cultural mediation.

These experiences are part of the **UNESCO Associated Schools Network (ASPnet):** more than 12,000 schools in 182 countries, conceived as a living laboratory of pedagogical innovation in education for sustainable development, global citizenship and intercultural heritage learning. In the Basque Country, 16 schools are members of the network, and the regional coordination is carried out by UN Etxea.

In turn, the Basque itinerary towards MONDIACULT 2025 has incorporated the **culture of peace** as the axis of the relationship between art, memory and coexistence. The report of the VIII Seminario *Educación, Artes y Ciudadanía*[6] (*VIII Education, Arts and Citizenship Seminar*)—with inspiring Basque cases—proposes culture as the fourth pillar of development and documents practices of artivism, music, performing arts, fashion, poetry and audiovisuals that strengthen social cohesion and the recognition of diversity.

---

4  https://www.euskadi.eus/gobierno-vasco/-/noticia/2025/euskadi-impulsa-ods-18-ahots-batuak-alianza-global-proteger-diversidad-cultural-y-linguistica/

5  Guzmán Sánchez, B. (2025). *Educación cultural y artística: Casos inspiradores. Red de Escuelas Asociadas de la UNESCO. Camino a MONDIACULT 2025.* UN Etxea - Basque Country Association for UNESCO. Retrieved from https://unetxea.org/portfolio-item/educacion-cultural-y-artistica-casos-inspiradores-red-de-escuelas-asociadas-de-la-unesco-camino-a-mondiacult-2025/

6  Guzmán Sánchez, B. (2025). *Cultura de paz. VIII Seminario Educación, Artes y Ciudadanía. Casos inspiradores del País Vasco. Camino a MONDIACULT 2025.* UN Etxea - Basque Country Association for UNESCO. Retrieved from https://unetxea.org/portfolio-item/cultura-de-paz-viii-seminario-educacion-artes-y-ciudadania-casos-inspiradores-del-pais-vasco-camino-a-mondiacult-2025/

# SECTION 4:
# Local perspective

## WHY ARE THESE EDUCATIONAL PRACTICES TRANSFORMATIVE?

Artistic and cultural education unleashes its transforming power when it is coordinated with active and situated methodologies, which start from real questions of the context—heritage, memory, neighbourhood, identities—and turn the classroom into a space open to the territory, where the arts are languages to understand and transform what is close to us. This approach is underpinned by a rights-based perspective and the 2030 Agenda, aligning projects with global goals such as SDG 4 (quality education), SDG 5 (gender equality), SDG 11 (sustainable cities and communities) and SDG 17 (partnerships), and joining the international debate that recognises culture as a specific development goal.

In order to guarantee their impact, evaluation using indicators is key: measuring competences, effects on the community and the sustainability of cultural and artistic agents makes it possible to improve practices, to recognise their public value and to consolidate alliances between schools, the cultural sector and the administration.

Finally, teacher training and strengthened mediation are essential for pedagogical change: when the school cooperates with artists and mediators, didactic repertoires are expanded and students' creativity flourishes, generating meaningful learning and engaged citizenship.

The recommendation is clear: investing in arts and cultural education is investing in social justice, diversity and a sustainable future. In order to consolidate the approach, we must: (a) ensure artistic times and subjects at all levels, integrated transversally with other areas; (b) sustain cultural mediation and the presence of area representatives in schools; (c) generalise evaluation using indicators, with public feedback of results; and (d) align projects with international frameworks, such as UNESCO's own Framework on artistic and cultural education or, like MONDIACULT, placing culture as an objective and a right, and with local policies that recognise cultural and linguistic diversity as shared wealth.

The road travelled shows that when art enters schools and schools go out into the area, questions change, bonds are strengthened and new opportunities are generated. Arts and cultural education turns learning into experience, memory into engagement and diversity into a driver of democratic innovation.

# SECTION 4:
# Local perspective

## 9. IMPLEMENTATION OF THE INTERNATIONAL FRAMEWORK IN THE BASQUE CURRICULUM (DECREE 77/2023)

**AUTHOR:**
**Eva Quiroga Vázquez.** Education Officer at UN Etxea–Basque Country Association for UNESCO.

*Law 17/2023, of 21 December, on Education in the Autonomous Community of the Basque Country,* establishes three fundamental axes that coordinate the Basque Education System: **being, knowing and coexistence**.

The *"being"* axis aims to educate autonomous, critical and responsible people, capable of facing the complexity of today's world with their own criteria, creativity and empathy. The *knowing* axis underlines the value of knowledge as a tool for understanding and transforming reality, promoting critical thinking, respect for evidence and ethical awareness. For its part, the *"coexistence"* axis emphasises preparing students for active and responsible participation in social life, promoting democratic values, dialogue and peaceful conflict resolution.

These axes, and especially that of *coexistence*, are directly connected to the principles of Education for Peace, by promoting peaceful coexistence, cooperation and non-violent conflict management from an integral educational perspective.

Likewise, in the field of Compulsory Education, these principles are specified through *Decree 77/2023, establishing the Basic Education curriculum and its implementation in the Autonomous Community of the Basque Country,* which defines the curricular framework educational centres must develop. Consequently, this section will review this regulatory framework in relation to the international framework of Education for Peace in order to facilitate its implementation in Basque classrooms.

### GOALS IN BASIC EDUCATION (DECREE 77/2023 ARTICLE 7):

a) Understand and responsibly assume their duties, know and exercise their rights with respect for others, practise tolerance, cooperation and solidarity among individuals and groups, engage in dialogue strengthening human rights as shared values in a pluralistic society and prepare to exercise democratic citizenship.

j) Know, value and respect the basic aspects of their own culture and history and of Basque culture and history, as well as general/universal history and artistic and cultural heritage.

(n) Be aware of the major challenges facing humanity, embodied in the Sustainable Development Goals (SDGs).

# SECTION 4:
# Local perspective

## AREA-SPECIFIC COMPETENCES AND RELATED TO THE INTERNATIONAL EDUCATION FOR PEACE FRAMEWORK:

### PRIMARY EDUCATION

**Knowledge of the natural, social and cultural environment:**

8. Recognise and value diversity and gender equality, showing empathy and respect for all people, reflecting critically on ethical issues, in order to contribute to the individual and collective well-being of a society in continuous transformation and to achieving a peaceful and respectful coexistence in Europe. This specific competence is connected to the following output profile descriptors: CCL1, CCL2, CCL5, CP1, CP3, CD1, CD2, CD3, CPSAA3, CC1, CC2, CC3, CEC1, CEC2.

9. Participate effectively and constructively in the social environment based on respect for the values set out in the Universal Declarations and the democratic principles promoted by European, national and regional legislation, valuing the role of democratic institutions in maintaining peace and security, in order to generate respectful relations and promote the peaceful conflict management through dialogue. This specific competence is connected to the following output profile descriptors: CCL1, CCL5, CP3, CD1, CD2, CD3, CPSAA1, CC1, CC2, CC3, CEC1.

**Arts education:**

1. Learn about artistic works from different cultures, periods and styles, through active reception and the use of digital tools, to develop curiosity, sensitivity, respect and critical thinking. This specific competence is connected to the following output profile descriptors: CP3, STEM1, CD1, CPSAA3, CC1, CE2, CCEC1, CCEC2.

2. Investigate different cultural and artistic manifestations that form part of the heritage of various settings, learning the basics of using the scientific method and employing various channels and media, to develop their own thinking and cultural identity in different contexts. This specific competence is connected to the following output

profile descriptors: CCL3, CP3, STEM2, CD1, CC3, CCEC1, CCEC2.

**Education in civic and ethical values (sixth year of primary school):**

1. Deliberate and argue matters related to oneself and one's environment, seeking and analysing reliable information and generating a reflective attitude in this respect, to promote self-knowledge and personal autonomy in the construction of one's own identity. This specific competence is connected to the following output profile descriptors: CCL1, CCL2, CCL3, CD1, CD4, CPSAA4, CC1, CC2, CC3, CP1, CPSAA 1, CPSAA2, CCEC3.

2. Reflect upon and argue civic and ethical norms and values, recognising their importance for individual and collective life, and applying them in an effective and well-argued manner in different contexts, to promote peaceful, respectful, democratic and fair coexistence. This specific competence is connected to the following output profile descriptors: CCL1, CCL5, CP3, CD3, CPSAA3, CPSAA4, CC1, CC2, CC3, CE1, CCEC1.

3. Analyse the systemic relationships between the individual, society and nature, through knowledge and reflection on eco-social problems, to actively commit to values and practices consistent with respect for, and care and protection of people and the planet. This specific competence is connected to the following output profile descriptors: CCL2, CCL5, CP1, CP2, STEM5, CD1, CD4, CD5, CPSAA2, CC2, CC3, CC4, CE1.

4. Develop the ability to question and argue, making use of the thinking skills that underpin abstract thinking, to participate in cooperative dialogues related to basic knowledge of the discipline. This specific competence is connected to the following output profile descriptors: CCL1, CCL3, CCL5, CP3, STEM1, CPSAA1, CPSAA3, CPSAA4, CPSAA5, CC1, CC2, CC3, CE1, CE3, CCEC4.

# SECTION 4:
# Local perspective

5. Develop self-esteem and empathy for the environment, identifying, managing and expressing their own emotions and feelings, and recognising and valuing those of others, to adopt an attitude based on care and appreciation of oneself, others and the rest of nature. This specific competence is connected to the following output profile descriptors: CCL1, CCL5, CPSAA1, CPSAA2, CPSAA3, CPSAA4, CC2, CC3, CC4, CE3.

**Foreign language:**

6. Appreciate and respect linguistic, cultural and artistic diversity based on foreign languages, identifying and valuing the differences and similarities between languages and cultures, to learn to manage intercultural situations. This specific competence is connected to the following output profile descriptors: CCL2, CCL5, CP3, CD1, CD2, CD3, CPSAA1, CPSAA3, CC3, CCEC1, CCEC3.

**Basque language and literature and Spanish language and literature:**

6. Search for, select and contrast information from two or more sources, with prior planning, evaluating its reliability and recognising some risks of manipulation and misinformation, to transform it into knowledge and to communicate it in a creative way, adopting a personal point of view and respecting intellectual property. This specific competence is connected to the following output profile descriptors: CCL3, CD1, CD2, CD3, CD4, CPSAA5, CC2, CE3.

## SECONDARY EDUCATION

**Education in civic and ethical values:**

1. Inquire into and investigate their own identity and ethical questions related to their own life project, generating a reflective attitude in this respect, to promote self-knowledge and create approaches and moral judgements in an autonomous and reasoned manner. This specific competence is connected to the following output profile descriptors: CCL2, CD1, CPSAA1, CC1, CC2, CC3.

10. Putting their own communicative practices to use for democratic coexistence by using non-discriminatory and inclusive language, detecting and rejecting abuses of power through words in order to favour not only effective but also ethical use of language. This specific competence is connected to the following output profile descriptors: CCL1, CCL5, CP3, CD3, CPSAA1, CPSAA3, CC1, CC2, CC3.

**Mathematics:**

2. Solve problem situations, applying different techniques, strategies and forms of reasoning, to explore different ways of proceeding, obtain solutions and ensure their validity from a formal point of view and in relation to the context. This specific competence is connected to the following output profile descriptors: CCL1, CCL3, STEM1, STEM2, CPSAA5, CE2, CE3, CCEC4.

8. Develop social skills by recognising and respecting the emotions and experiences of others and the value of diversity, actively participating in heterogeneous work teams with assigned roles, to build a positive identity as a learner of mathematics, foster personal well-being and create healthy relationships. This specific competence is connected to the following output profile descriptors: CCL1, CCL2, CCL5, CP3, STEM3, STEM5, STEM6, CPSAA1, CPSAA3, CPSAA5, CC1, CC2, CC3, CE2, CE3.

2. Act and interact in analogue and digital environments in accordance with the norms and values necessary for respectful dialogue, to reflect on civic and ethical norms and values, based on a well-founded recognition of their importance in regulating community life and their effective and justified application in different contexts, to promote peaceful, respectful, democratic coexistence that is actively committed to the common good. This specific competence is connected to the following

# SECTION 4:
# Local perspective

output profile descriptors: CCL5, CD3, CD5, CC1, CC2, CC3, CC4, CCEC1.

3. Understand the interconnected and inter- and eco-dependent nature of human activities, through the identification and analysis of relevant eco-social problems, to promote habits and attitudes that are ethically committed to achieving sustainable ways of life. This specific competence is connected to the following output profile descriptors: STEM5, CPSAA2, CC1, CC2, CC3, CC4, CE1.

4. Show adequate appreciation of themselves and their surroundings, recognising and valuing their own and others' feelings and emotions, to achieve an empathetic, assertive, resilient and caring attitude towards others and nature. This specific competence is connected to the following output profile descriptors: CCL1, CPSAA1, CPSAA2, CPSAA3, CC1, CC3, CCEC3.

**Basque language and literature and Spanish language and literature:**

10. Place their own communicative practices at the service of democratic coexistence, dialogue-based conflict management and equal rights for all people, by using non-discriminatory language and eradicating abuses of power through words, to encourage not only effective but also ethical and democratic use of language. This specific competence is connected to the following output profile descriptors: CCL1, CCL5, CP3, CD3, CPSAA3, CC1, CC2, CC3.

**Geography and history:**

3. Explain the different types of political organisation that existed throughout history until the construction of democratic systems, and their fundamental laws, the constitutions, assuming the duties and rights of our life as a community to promote citizen participation and social cohesion. This specific competence is connected to the following output profile descriptors: CCL5, CP3, CC1, CC2, CCEC1.

4. Know the main challenges that different societies have faced over time, identifying the causes and consequences of the changes produced and the problems they are currently facing, by carrying out research projects and using reliable sources of information, to understand reality and evaluate alternative proposals to current challenges. This specific competence is connected to the following output profile descriptors: CCL1, CCL2, STEM3, STEM4, STEM5, CD2, CD3, CPSAA3, CPSAA5, CC3, CC4, CE1, CCEC1.

6. Explain the different economic systems and their developmental processes throughout history, valuing the meaning of the concept of progress, with its social, environmental and territorial repercussions, to understand the current economic world and its relations of hegemony, subordination and dependence, as well as the importance of social rights and universal access to basic resources. This specific competence is connected to the following output profile descriptors: CCL1, CCL 2, CCL 3, CCL 5, STEM5, CD1, CD2, CD3, CPSAA4, CPSAA5, CC1, CC2, CC3, CC4.

8. Know and understand the geographical, historical and cultural processes that have shaped the multicultural reality we live in, recognising the richness of diversity and valuing the contribution of movements that defend equality, inclusion and respect for minorities, to avoid any kind of discrimination. This specific competence is connected to the following output profile descriptors: CCL5, CP3, CPSAA3, CC1, CC2, CC3, CCEC1.

**Physical education:**

4. Manage in cooperative sociomotor situations in environments without uncertainty, developing self-regulation processes, with an empathetic attitude, regardless of cultural, social, gender and ability differences, to contribute to social coexistence, inclusion and ethical commitment in the different areas in which they participate. This specific competence is connected to the following output profile descriptors: CCL5, CPSAA1, CPSSA3, CPSSA4, CPSSA5, CC2, CC3, CE2 and CCEC1.

# SECTION 4:
## Local perspective

**Mathematics:**

1. Interpret, model and solve problems of everyday life and mathematical problems, applying different strategies and forms of reasoning, to explore different ways of proceeding and obtaining possible solutions. This specific competence is connected to the following output profile descriptors: STEM1, STEM2, STEM3, STEM4, CD2, CPSSA5, CE3, CCEC4.

10. Develop social skills by recognising and respecting the emotions and experiences of others, participating actively and reflectively in projects in heterogeneous teams with assigned roles, to build a positive identity as a learner of mathematics, foster personal and group well-being and create healthy relationships. This specific competence is connected to the following output profile descriptors: CCL5, CP3, STEM3, CPSAA1, CPSAA3, CC2, CC3.

**Technology and digitisation:**

1. Search for and select appropriate information from different sources, in a critical and safe manner, applying research processes and product analysis methods and experimenting with simulation tools, to define technological problems and initiate processes to create solutions based on the information obtained. This specific competence is connected to the following output profile descriptors: CCL3, STEM2, CD1, CD4, CPSAA4 and CE1.

7. Use technology responsibly and ethically, showing interest in sustainable development, identifying its eco-social repercussions and assessing the contribution of emerging technologies to identify the contributions and impact of technological development on society and the environment. This specific competence is connected to the following output profile descriptors: STEM2, STEM5, CD4 and CC4.

**Artistic expression:**

1. Know and value different cultural and artistic manifestations, without gender bias, through active reception and the use of different tools, with curiosity, sensitivity and respect, to develop a deep and critical knowledge of the world, and to understand the need to preserve heritage. Output profile descriptors related to this competence: CCL1, CP1, CD1, CPSAA1, CPSAA3, CC1, CC3, CCEC1.

**Digitisation:**

5. Act as a critical and active digital citizen, recognising the contribution of digital technologies in different areas of society, knowing the possible actions to take online, and identifying their repercussions to make active, responsible and ethical use of technology. This specific competence is connected to the following output profile descriptors: STEM5, CD3, CD4, CPSAA1, CC1, CC2, CC3, CC4, CE1, CCEC1.

**Philosophy applied to personal and social development:**

3. Practice philosophical dialogue based on argumentation in a rigorous, critical, tolerant and empathetic manner, through participation in activities with cooperative dialogue, to promote the exchange of ideas and to exercise active and democratic citizenship. Output profile descriptors: CCL5, STEM1, CPSAA1, CPSAA3, CPSAA4, CC1, CC3.

6. Analyse the main contemporary ethical problems and the proposals to deal with them, through research, dialogue and sharing, to build a critical and autonomous position that makes it possible to face them from a conscious and active position. Output profile descriptors: CCL3, CCL5, STEM2, CD4, CPSAA1, CPSAA3, CC1, CC3, CC4.

# SECTION 4:
# Local perspective

**BASIC KNOWLEDGE:**

It is essential to always link specific competences to the basic knowledge blocks in each subject area. The following is a proposed table that establishes this relationship, taking into account the Education for Peace approach. On this basis, the teacher can incorporate the assessment criteria and indicators of achievement that he/she wishes to assess and grade.

| PRIMARY EDUCATION | | |
|---|---|---|
| **AREA** | **SPECIFIC COMPETENCE** | **BASIC KNOWLEDGE** |
| **KNOWLEDGE OF THE ENVIRONMENT** | 8 | BLOCK C |
| | 9 | BLOCK C |
| **ARTS EDUCATION** | 1 | BLOCK 1 (PERCEPTION AND ANALYSIS) |
| | 2 | BLOCK 1 (PERCEPTION AND ANALYSIS) |
| **VALUES EDUCATION (6. PRIMARY)** | 1 | BLOCK C |
| | 2 | BLOCK B |
| | 3 | BLOCK C |
| | 4 | BLOCK A |
| | 5 | BLOCK E |
| **FOREIGN LANGUAGE** | 6 | BLOCK C |
| **BASQUE LANGUAGE AND LITERATURE AND SPANISH LANGUAGE AND LITERATURE** | 6 | BLOCK B |
| | 10 | BLOCK D |
| **MATHEMATICS** | 2 | BLOCK F |
| | 8 | BLOCK F |

# SECTION 4:
# Local perspective

| SECONDARY EDUCATION | | |
|---|---|---|
| **AREA** | **SPECIFIC COMPETENCE** | **BASIC KNOWLEDGE** |
| **EDUCATION IN CIVIC AND ETHICAL VALUES** | 1 | BLOCK A |
| | 2 | BLOCK B |
| | 3 | BLOCK B |
| | 4 | BLOCK A |
| **BASQUE LANGUAGE AND LITERATURE AND SPANISH LANGUAGE AND LITERATURE** | 10 | BLOCK B |
| **GEOGRAPHY AND HISTORY** | 3 | BLOCK A |
| | 4 | BLOCK A |
| | 6 | BLOCK C |
| | 8 | BLOCK B |
| **PHYSICAL EDUCATION** | 4 | BLOCK C |
| **MATHEMATICS** | 1 | BLOCK F |
| | 10 | BLOCK F |
| **TECHNOLOGY AND DIGITISATION** | 1 | BLOCK A |
| | 7 | BLOCK F |
| **ARTISTIC EXPRESSION** | 1 | BLOCK C |
| **DIGITISATION** | 5 | BLOCK D |
| **PHILOSOPHY APPLIED TO PERSONAL AND SOCIAL DEVELOPMENT** | 3 | BLOCK C |
| | 6 | BLOCK C |

# CONTRIBUTORS

**NIEVES FERNÁNDEZ**

President of UN Etxea–Basque Country Association for UNESCO.
lehendakaritza@unetxea.org

**ARANTZA ACHA**

Director of UN Etxea–Basque Country Association for UNESCO
a.acha@unetxea.org

**EVA QUIROGA VÁZQUEZ**

Education Officer at UN Etxea–Basque Country Association for UNESCO
e.quiroga@unetxea.org

**RUBÉN ÍÑIGUEZ**

Communication and Documentation Center Officer at UN Etxea–Basque Country Association for UNESCO.
r.iniguez@unetxea.org

**CECILIA BARBIERI**

Chief of Section of Global Citizenship and Peace Education, Education Sector, UNESCO.
c.barbieri@unesco.org

**MAHA MALIK**

Associate Project Officer, Section of Global Citizenship and Peace Education, Education Sector, UNESCO.
mt.malik@unesco.org

**SULINI SARUGASER**

Human Rights Officer, Child and Youth Rights Unit, Office of the United Nations High Commissioner for Human Rights.
sulini.sarugaser@un.org

**AITANA JÁÑEZ PEDRAYES**

Consultant for the Office of the United Nations High Commissioner for Human Rights and author of the childadapted Peace Education report, "The Peace Train".
aitana.jannez@gmail.com

**MIREN GONZÁLEZ-BALS CABADO**

Associate Project Officer for Hate Speech and Digital Citizenship, Section of Global Citizenship and Peace Education, Education Sector, UNESCO.
m.gonzalez-bals@unesco.org

**LYDIA RUPRECHT**

International Coordinator of the UNESCO Associated Schools Network (ASPnet) and Head of the UNESCO ASPnet Unit.
l.ruprecht@unesco.org

**DIYA BADAMI**

Completed an internship at UNESCO within the ASPnet Unit from September 2025 to March 2026.
d.badami@unesco.org

**CRISTINA CUSENZA**

Junior Professional Officer for Education and Culture, Section of Global Citizenship and Peace Education, Education Sector, UNESCO.
c.cusenza@unesco.org

**MARÍA OIANGUREN IDIGORAS**

Director of Gernika Gogoratuz. Peace Research Centre
mariaoianguren@gernikagogoratuz.org

**BEGOÑA GUZMÁN SÁNCHEZ**

Head of Culture at UN Etxea–Basque Country Association for UNESCO.
b.guzman@unetxea.org

UN
ETXEA

ASOCIACIÓN
DEL PAÍS VASCO
PARA LA UNESCO

UNESCO SUSTATZEKO
EUSKAL HERRIKO
ELKARTEA

EUSKO JAURLARITZA
GOBIERNO VASCO

HEZKUNTZA SAILA
DEPARTAMENTO DE EDUCACIÓN