

4-2019

The Search for Peace Education in Spain's National Curriculum: Questioning the Presence of Race, Immigration, and Othering

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The Search for Peace Education in Spain's National Curriculum
Questioning the presence of Race, Immigration, and Othering

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Acknowledgements:

I wanted to first thank my family, my dad, my mom, and my brother Nick, who have been a constant source of love and support throughout this process. All of your accomplishments have inspired me to continue writing and researching! I can remember watching my mom write her dissertation and to know I have written my own thesis, which is a bit shorter, is surreal and I'm so happy to have had my family by my side during this process.

To all my best friends including Libby, Riley, Audrey, Sydney, and Kayla who have bounced ideas around with me, stayed up writing by my side, and been a constant source of encouragement I am so grateful for you all. Thank you for keeping me positive and passionate during my senior year. Specifically, my Honor Scholar friends, Sarah Schwomeyer and Emma Mazurek, I wouldn't have wanted to go through this process with anyone else.

To my committee, thank you all for taking your time to help me achieve this milestone. All three of you helped me understand and expand my thesis in completely different ways. A special thanks to my sponsor who I am eternally grateful for. Thank you Professor Mahdis Azarmandi for being so patient with me and opening up an entirely new part of the field of peace studies. It has been an incredibly difficult but fulfilling experience succeeding at this project with your help.

TABLE OF CONTENTS

I. Introduction	1
A. Peace Education	
B. My Experience	
C. Peace Education's Goal and How It Came to Be	
II. What is Peace Education?	6
A. Define Peace Education	
B. Aspects of Peace Education	
III. Curriculum & Education	9
A. explicit curriculum	
B. implicit curriculum	
C. hidden curriculum	
D. Difference & Diversity as aspects of Peace Education	
E. PECA Project	
IV. Why Spain? Brief overview	17
A. History of Spain	
V. Methods	21
VI. Data	25
A. Educación Primaria	
B. Educación Secundaria y Bachillerato	
VII. Assessing the Spanish Curriculum for aspects of Peace by looking at diversity	49
A. Findings and Interpretations of the Findings	
B. Diversity and Difference in a peace framework	
C. Limitations of Study	
VIII. Conclusion	66

I. Introduction

- A. Peace Education
- B. My Experience
- C. Peace Education's Goal and How It Came to Be

To enact change, it is necessary to understand which structures are currently in place to evaluate where violence is present and where there is room for improvement. Based on values of nonviolence and social justice, Peace Education promotes the knowledge, skills and attitudes necessary to help people create social conditions that promote peace. Peace Education has become a central topic in the field of Peace and Conflict Studies. It has also been used to understand the supports that have been built into current curricula around the world to comprehend and resolve conflict. Many theorists such as Elise Boulding, Betty Reardon, Maria Montessori, and Ian Harris have created the core of Peace Education which includes cultivating peaceful habits in the classroom. Though central to the study of Peace and Conflict, Peace Education is approached differently throughout the field. In its most basic understanding Peace Education, like other types of education, is a form of learning that connects the space in which learning occurs with the social environment in which the learning occurs (Harris & Morrison 2013; Reardon & Snauwaert 2014; Standish 2015). While many of these scholars have worked on building alternatives to current pedagogy and educational content, Katerina Standish (2015) points to the importance to also look for aspects of Peace Education within our current education system. It is important to consider the existence of Peace Education in any education system since education is a structural system which is responsible for socializing the next generation through curriculum content and environment. In line with Standish's work, this thesis will focus on assessing an already existing curriculum for aspects of Peace Education, that is the curriculum of Spain. Instead of developing what could be presented as an alternative, this thesis investigates

how the Spanish curriculum incorporates and acknowledges aspects of Peace Education. These aspects are defined by Standish as peace education elements including: recognizing violence, nonviolent resolution, and positive peace (Nygren, Standish 2018, 94). Along with a focus on peace education elements, it is important to analyze the mention of race, (im)migration, and the idea of “the other” because of the importance of the inclusion of these topics to students’ identities and experiences. For the purpose of this thesis, I use the term ‘diversity lens’ to refer to questions of race and racism. Spanish discourse on race differs from the US and the term race itself is often contested therefore when looking at the curriculum the focus has been on a variety of ideas that can contribute to diversity and inclusion, such as reference to (im)migration and mentions of ethnic and cultural diversity (Azarmandi 2017).

The focus of this research is centered around Spain as an example of curriculum analysis but was chosen in consequence of my own education experience in Spain. For four months in 2018, I had the opportunity to study and live in Segovia, Spain where I was exposed to Spain’s culture and different perspectives on a very intimate level. Through informal interactions, including day to day conversations, I noticed a trend in the rhetoric of those around me. I became very conscious of microaggressions, and deeply rooted racist statements that were being used very often in common spaces. These interactions went farther than just day to day contact and were present even within my courses taught at the university as well. The professors on occasion would explain Spain’s history or Spain’s traditions in a way that could be taken as insensitive to diversity found within Spain including calling the Moor’s rule the Muslim reign. In no way were the professors actively trying to convey these stereotypes to their students, but they were common occurrences in daily conversations during our courses.

During one lecture, my professor was labeling countries by colors on a map and wanted to use what she described as the global colors for countries. The majority of students expressed their confusion regarding the colors given to each region. In her explanation, she went into detail about her reasoning behind the colors she had assigned to each area on the map: The colors presented Europe as Blue, this color represented royal blood while reinforcing a hierarchy that, even she admitted, came from colonization. The Americas were red for the color of the indigenous peoples' skin; black for Africa, and yellow for Asia. Apart from the color blue, this description follows racial thinking expressed by early European naturalist and their ideas about the 'human races' and later on within the biological pseudoscience of race (Azarmandi 2017). The racist rhetoric presented itself within each of my classes and was evident within the curriculum of classes of the students I had been tutoring. Returning to Peace Education, scholars assert that education constructs the next generation's realities by consistent socialization. Because of my experience during my time in Spain, and Spain's history, it seemed pertinent to investigate the prevalence of peace education within Spain's curriculum, in particular as it relates to questions of race and diversity.

Though central to the study of Peace and Conflict, Peace Education is defined differently throughout the field. A common feature of Peace Education is that it focuses on creating an academic environment which identifies conflict on a structural, cultural, and direct scale with an understanding of diverse experiences. The goal of Peace Education is to transform the processes of how students are socialized through their education through a change in curriculum and adjustments to pedagogy. Peace education became a global topic after the conflicts during the 20th century including World War 2, the Cold War, the Bosnian Genocide, and even modern

terrorism (Reardon, Snauwaert 2015, 128). Peace Education also became so prevalent that it is recognized and promoted by the United Nations (Iram 2006, Page 2008). Educators as well as global leaders, began to question how education, a stable infrastructure within many children's lives, was teaching how to handle the trauma that often accompanies large scale conflicts. While there are numerous scholars working on Peace Education theory including Betty Reardon, Ian Harris, and Maria Montessori, there is still a vast amount of research to be done around the content and the possible implications it may have on our future generations. This thesis will draw on Betty Reardon, Ian Harris, Maria Montessori, and Katerina Standish's work on peace education. All scholars are theorists within the field of Peace Education which focus on students' identity and development within their respective peace education frameworks.

Peace Education became an important discussion in the field of conflict resolution by national interest. Betty Reardon cites the fact that traditionally curricula presented problems by showing two sides of foreign policy questions. For example, peace educators said after the Cold war that those on opposing sides had to "take mutual and respective responsibility for what you have done to the world" keeping in mind that they are not able to control one another and that they must renew a global relationship for students (Reardon, Snauwaert 2015, 128). This meant that history could not be one country against another, but we had to learn and grow from our past from more than two points of view: right and wrong. Students who have experience with different worldviews through their backgrounds and "concepts of world responsibilities" would see more than just 2 dimensions of conflict which are not commonly included in curriculum content (Reardon, Snauwaert 2015, 32). Reardon explains that conflict is multidimensional, with far more than just two sides to every conflict. The education system began to question what

structures were in place that would allow students to understand and deal with violence in a way that would lead to creating the next generation of “peacemakers” and encourage a culture of nonviolence (Harris 1998, 15). The necessity to expand the traditional structure of the curriculum to include peace education became abundantly clear with the development of several conflicts over the past 50 years with the start of the Cold War. Reardon states that “the problems faced by the global system in both the Cold War period and now, in its aftermath, can be viewed as issues of human rights” lending the question of how students will process and come to understand human rights issues (Reardon 1994, 80). The lack of structure built into the current system to absorb, understand, and deal with conflict created an opening for researchers to begin to connect education to a possible cultural shift towards peace. The influences on Peace Education as a field are:

	Peace:	Politics:	Philosophy:	Sociology:
Education:	Jane Addams, Maria Montessori, Betty Reardon, Colman McCarthy, Danial Bar-Tal, Ian Harris, Mary Lee Morrison	Birgit Brock-Utne	John Dewey, Paulo Freire, Herbert Read	Elise Boulding, John Holt

(Above table cited from Standish 2015, 29)

The inclusion of names of all these researchers within the field of peace education is to show how large and interconnected this field tends to be in terms of theories and emphasis. Also, the mere number of researchers shows the complexity and the popularity of Peace Education within modern research.

II. What is Peace Education?

- A. Defining Peace Education
- B. Literature Review
- C. Aspects of Peace Education

Peace Education's goals are focused on creation of a culture built on peace by integrating principles defined by researchers which are principles that are believed to promote and contribute to a peaceful society. The idea of a peaceful society is commonly understood as one free of violence. In terms of the three different levels of violence direct violence in this instance as referring to societies free of war, but scholars also include principles of structural and cultural violence to be absent as well. That are ideas that promote societies free from discrimination and exploitation. According to Maria Montessori "without explicit and intentional moral and spiritual education, ... humankind would inevitably revert to its habit of war" (Duckworth 2008, 34). Montessori believed that instilling ideas such as "global citizenship, personal responsibility, and respect for diversity" were just as important as core subjects such as math, science, or literature because it gave students the ability to address and comprehend conflict from a young age (Duckworth 2008, 34-35). These goals are also supported by fellow peace education theorists like Betty Reardon. Early on Betty Reardon defines peace education as a reconstruction of education. Reardon emphasizes creating a sense of justice within the classroom through a peace education curriculum (Ragland 2015). Unlike other researchers in peace education like Maria Montessori whose primary focus was independent child development, Reardon focuses on creating an environment for students where they are focused on being able to identify injustice through academic lessons which teach human empathy (Reardon, Snauwaert 2015, 51). One of the largest critiques of the field of Peace Education is the ability to create consistency of learning experiences among students. According to Montessori for "peace education to be effective, the

methods teachers and administrators use must be consistent with the values purportedly being taught to students” (Duckworth 2008, 36). Without this consistency in education the system by which students are learning will not provide the same lessons as a global culture. The essence of Peace Education is creating a concrete foundation for cultivating peace culture, if inconsistent there will be no consensus.

The literature available on peace education in curriculum is not a consistent field because of the difference in how researchers determine the standards or criteria of Peace Education elements that are included in curriculums. Though this is an issue in consistency of content analysis criteria, there are many researchers who have attempted to analyze curriculums’ content. Katerina Standish (2015, 2016, 2017, 2018) has conducted content analyses of many different country’s curriculums including Australia, Sweden, England, Israel, Mexico, New Zealand, Saudi Arabia, Sri Lanka, and Saudi Arabia. Standish also introduces a grading scale in order to evaluate each curriculum depending on many of the peace education elements appear, that is in how far the curriculum promotes peace education ideas and values. The average scores of these curriculums are very low, where Standish provides grades based on the use of the elements she has set forth in her Peace Education Curriculum Analysis. Her research thus far has shown that elements of peace education are not sufficiently present in many existing curricula around the world. Peace Education refers to a transformative curriculum and environmental change in which “education incorporates the needs of the nation-creating loyal and obedient citizens from heroic narratives of the past-with the prerequisites for future productivity-recognizing trends and anticipating needed skills” (Standish 2015, 28). My research will expand this knowledge by contributing to Standish’s findings so far. My research will also expand Standish’s research by

explicitly discussing diversity (as race and (im)migration) and unpacking how the curriculum creates the idea of the racial and ethnic “other.” My goal will be to expand Standish’s way of analyzing curriculum by adding my own set of elements to the analysis.

Standish defines Peace Education as a “transformational pedagogy- concerned with affecting positive change regarding social mores and attitudes” (Standish 2015, 178). She focuses on peace education as a transformative process in which we recognize violence within society on a structural, cultural, and direct level while socializing children into a culture which promotes peace within an academic space. Standish’s ideas on addressing structural, cultural and direct violence are based on the work of Johan Galtung a prominent theorist in the field of peace studies. Galtung’s triangle was established that violence occurs on three separate levels including: direct, cultural and structural (Galtung 1969). The Triangle is important because each side or dimension of conflict affects another on each level. Standish argues that peace education is vital because education provides a space to transform students’ cultural values and their ability to effect change (Standish 2015, 28). Like Montessori, Harris and Reardon, Standish focuses on the transformative nature of this shift in academic culture. The type of action Standish defines and prioritizes in her work is positive peace. Positive peace is a term that was conceived by Johan Galtung, a primary theorist within the field of Peace and Conflict Resolution. Positive peace is defined as the integration of peace into the human society by Galtung, while negative peace is defined as “the absence of war and violence” (Gleditsch et al. 2014, 149). The intention of positive peace is to look at peace as an ongoing process which is broader than simply the absence of visible conflict, often in form of war or armed conflict, but rather a cultural shift.

Standish looks at Peace Education as an opportunity to create habits of peace through a common structure.

One of the key elements of Peace Education is the idea of creating a democratic education system. Reardon cites democracy as one of the key three pillars of peace education alongside education for peace and human rights (Reardon 2002, 283). Democracy has always been emphasized in conflict resolution because democracy is a system of government focused on “reciprocal duties among all individuals” in a community (Ragland 2015, 42). Reardon focuses much of her peace education theories around creating democratic citizens through a reflective and critical education system (Reardon, Snauwaert 2015, 103; see also Al-Daraweesh 2013; Bajaj, Hantzopoulos 2016). Many of the conflicts that lead to peace education’s emergence within global discussion were centered around governments which were communist or authoritarian including the Cold War involving Russia, the Bosnian Genocide with Serbia, or even in Rwanda during the genocide. All these governments were not democracies, and democracy has traditionally been centered in the field of Peace and Conflict Studies. When considering Peace Education, it is important to note that its theorists supported democratic development rather than other forms of government and will be taken into account during my analysis.

III. Curriculum & Education

- A. explicit curriculum
- B. implicit curriculum
- C. hidden curriculum
- D. Difference & Diversity as aspects of peace education

Peace education has thus become a large discussion within the realm of conflict resolution and how to begin to create a culture of long-lasting peace, but the most difficult shift

is to begin critiquing the education system that is already in place. In order to prepare students to tackle global change, encourage empathy, and cultivate a new generation of problem solvers it is necessary to recognize and analyze what structures are already in place that may prevent the full development of these skills. Standish's analysis scale allows researchers to begin this critical analysis of what educational systems, specifically the explicit curriculum prioritizes for different countries around the world. Standish explains that the focus on education and what its contents involve is crucial because there are "few forums of socialization more suited to massive cultural change than educative systems" hence the emphasis on curriculum analysis (Standish 2015, 28).

While education alone cannot undo racism, I am focusing on education in order to see how certain views about racial and ethnic others are normalized in the Spanish context. Race is a crucial component of the curriculum because of how it affects identity and how it is intertwined with all three parts of Galtung's triangle. Because Peace Education focuses on addressing violence, race has to be discussed because of how people of color experience violence in all aspects of life. My definition of curriculum is the guidelines by which the education system creates the content and values that its students will receive. Within curriculums there are explicitly stated objectives that students are required to adhere and learn during their educational training, which Standish refers to as a concrete material (Standish 2015, 28). Implicit curriculum refers to the curriculum which is not written into the curriculum but rather implied through the text. Along with explicit and implicit curriculums, there are hidden curriculums which are "the ways in which the school environment is organized, influence attitudes, perceptions and sensitivities, which in turn influence what children see of the world and how they deal with it" (Czajkowski, King 1975, 280). A study of all educational resources and practices would go

beyond the scope of my thesis and I have therefore narrowed my research on the explicit curriculum. In the case of Spain, the explicit curriculum refers to Número 52 *Boletín Oficial del Estado* from Saturday March first of 2014 and Número 3 *Boletín Oficial de Estado* from Saturday January third of 2015 all by el Ministerio de Educación, Cultura, y Deporte otherwise known as the Ministry of Education, Culture, and Sports.

With the abundance of conflict, the common question in modern academia has revolved around students' preparation to process and handle conflict creating a focus on a transformative education system. Standish's work focuses primarily on peace education through curriculum construction and understanding what different aspects of a curriculum are present within existing explicit curriculums. This critical curriculum analysis is essential, as previously stated because it allows the education systems to see what is actually represented within their core principles. Standish explains that "schools are a critical component of confronting complex social problems and looking to build peace" because of their ability to create a consistent environment of peace culture (Standish 2015, 28). For many theorists, including Standish, education systems are vital to establishing peace culture because "understandings are made concrete in textbooks and other documents that showcase some voices while silencing others" (Standish 2015, 28). By focusing on a way to understand the content and what narratives are included in the curriculum it will be necessary to have a guideline, which Katerina Standish has constructed and used to analyze other curriculums.

A significant part of Standish's work has been on the Peace Education Curriculum Analysis Project (PECA), which conducts analyses of curriculums about the world. Standish has created a rubric to provide a way in which other researchers can analyze whether existing

national curriculums include elements of peace education. Standish's model includes three elements: recognizing violence, nonviolent transformation, and positive peace (Nygren, Standish 2018, 94). Recognizing violence is when a curriculum explicitly addresses and defines violence as "deliberate, harmful and unnecessary" acts on one or more areas including direct, structural, or cultural conflicts (Nygren, Standish 2018, 94). Standish lists 3 elements in order to create a concrete formula to assess whether there is evidence of peace education in the curriculum currently available and being used by education systems today. Without a universal or explicit way to assess a curriculum there can never be a consensual standard by which we as a global society can commit to Peace Education. In *Peace Research- Just the Study of War?* by Nils Petter Gleditsch, Jonas Nordkvelle, and Håvard Strand the authors discuss a joke that peace "was a little bit like 'Paradise' in Christianity, a nice place- but it's not obvious what you do there except float around in white garments" (Gleditsch, Nordkvelle, Strand 2014, 149). By creating these elements of assessment Standish allows us to look at existing frameworks for learning, such as an existing curriculum to evaluate how certain principles of peace education are already present. Such assessment then allows to also identify areas that require further attention in order to create a learning environment/ experience that can promote nonviolence.

In the following section I present the PECA assessment, also known as a report card, and its elements defined by Standish. I am expanding her elements by adding a 'diversity lens' which refers to racism, immigration, and 'othering' to ideas surrounding identity and recognition which would fall under Positive Peace which is Element three. In my analysis of the Spanish curriculum I will demonstrate why this element is required and how Standish's work, despite its focus on a variety of themes, the PECA scale has missed the crucial inclusion of racial analysis

as a key component for Peace Education in the recognition of race as an important facet of identity in many students' experience of the world.

Element one is responsible for shaping the students' ideas on what violence is and expands what is traditionally deemed as violence, which is usually defined as direct violence. Element one uses Johan Galtung's conflict triangle which states that violence exists on different levels including direct, cultural and structural violence. Along with the recognition of these levels this element's criteria also requires examples of each level of violence. Element two, nonviolent conflict transformation focuses on tools within the curriculum to resolve conflict which range from mediation to dialogue or even negotiation. As mentioned previously, a large goal of peace education is to cultivate and inspire students to be more active participants in resolving conflict rather than be bystanders by providing and teaching students nonviolent resolution techniques. The third element of the PECA project, positive peace, focuses on creating an environment and overarching morals that will socialize students to interact in peaceful ways. The specific points in element three are:

Table 1.1 Element Three of PECA

Element Three-Positive Peace:

1. Explicitly state that school is a safe space where violence should not be present and is not tolerated.
2. Create peaceful relationships characterized by kindness and empathy
3. Harmonious living amongst humanity and nature
4. Create a perception of interconnectivity or interdependency on both a local and global level
5. Teach statements which communicate as well as practice the promotion of health, wellness, and taking responsibility for themselves and others.
6. Statements which reflect that fairness is essential and so is the practice of equality.
7. An emphasis on gender and understanding that it is an important part of identity experienced universally.
8. Teaching the ability to support personal, social, or environmental calamity.
9. Active Prevention of violence through specific methods

Table 1.1 (Nygren, Standish 2018, 94).

Standish's elements provide a good start to defining and recognizing peace education in curriculum. At closer look however, the elements lack nuance when looking at questions of racial diversity and racial justice. Since race is not its own component in the discussion provided in Standish's PECA scale, the evaluation of a curriculum is incomplete because of the lack of recognition of students' full identities and experiences of violence. While Standish clearly identifies the importance of awareness of gender and also lists "human rights and harmonious

living amongst humanity” (Nygren, Standish 2018, 94), questions about structural inequality based on race and ethnicity remain largely unaddressed. Gender and sexual diversity are thus covered by Standish under her element of ‘awareness of gender’, however race as a socio-historically stratifying concept, though marginally touched upon by Standish, is not specifically focused on. References to diversity (racial & ethnic) issues in the curricula are sites where I seek to add to the PECA framework. I refer to the general term of diversity to mean a large variety of identities present within a single situation, which in this case is the education system. Migration, cultural, racial and ethnic diversity are identities which are essential to understanding the way different people experience violence. If students are not fully exposed to all facets of identity which are affected by violence and change how people experience the world, the education system will be reinforcing this violence by not addressing and giving validity to students’ experiences.

Ian Harris points out that if teachers are concerned about the development of their students, they would provide discussion around "war and peace dilemmas that face humanity”, which should include those faced by migrants all around the world (Harris 1989, 15). Given that racial and ethnic conflict have often been at the center of recent conflicts including Rwanda, Bosnia, Israel, Palestine, and so on, students should also be aware of violence that is reproduced through hierarchies of racial difference. It is imperative that everyone’s identities are represented in the classroom and discussed, as well as discussing the system that give rise to the hierarchical organization of groups, so that students will understand how identities shift experience, how to empathize with one another, and to give validity to every experience as well as addressing the structural conditions that reinforce systemic oppression.

There is a focus on understanding identity within Standish's elements, and how identities affect how people experience the world differently. The recognition of these identities, especially when so many students of privilege often do not recognize violence based on identity differences, is necessary and essential to maintaining and encouraging a peaceful environment. Standish states that peace education "examines the use of history in creating identity and the way education systems are often a 'part of the problem' when inequality and inhumanity are present" because of how education systems often normalize violent behavior in the structural, cultural, and social sense (Standish 2015, 28). Because structure is usually linked to the violences which many of the students experience, it is important in education to deconstruct those violences by creating a counterculture that is grounded in recognizing violence and actively seeking change. It would also not be just to ignore the difference of experience of the students within the classroom. Simply, Reardon explains that justice in the classroom is essential to transform global culture focusing on "human well-being, freedom from violence, ecological balance, and universal human dignity" (Ragland 2016, 40). Christine Bose explains how everyone has multiple facets of identity otherwise known as intersectional identities defined as the "intersecting axes of age, race, ethnicity, class, marital status, sexual orientation, religion, and other characteristics" which intersect and effect experiences in day to day life (Bose 2012, 70). Because of this emphasis on identity, peace educators focus on the violence that often results due to identity and the importance of recognition of all identities in the classroom.

In this thesis I am focusing on assessing an already existing curriculum for aspects of Peace Education, that is the curriculum of Spain. Before moving on to the analysis I will briefly

situate the geographic focus on Spain and I will begin to address the results of my data collection of my content analysis.

IV. Why Spain? Brief overview

A. History of Spain

The Spanish curriculum's content is what I will be analyzing with regards to Peace Education. Spanish history is intertwined with the idea of race, migrants, and othering. The Iberian Peninsula, where Spain is located, was originally inhabited by two groups. The two groups within this migration were the Iberians from Africa who migrated north, and the Celts who migrated to the West from Central Europe (Toasije 2009, 348). These two groups mixed and then went through a series of different eras of power including the Greeks, Phoenicians, to the Romans and the Carthaginians from Africa. After these eras of power this mix of people found themselves under the rule of Visigoths from Western Europe and the Moors from Africa. The Iberian Peninsula began as a highly diverse region, but with time the fight for control began to take over the region.

Throughout the course of these power struggles for the peninsula there was the question of who were the truly permanent residents and rightful power holders. The Moor's influence which included Islam and a predominant African presence was overthrown in 1492 after 700 years of rule in Grenada by the Spanish Inquisition (Toasije 2009, 348). With the Spanish Inquisition in 1492 and the subsequent conquest of the Americas there was a redefinition of what it meant to be Spanish. This new Spanish identity focused on the identity that now Spain would be a European, Christian nation. Spain in fact plays a crucial role in the development of racial thinking, even if more recently disregarded in critical race scholarship, especially when

considering racial projects in medieval Spain and the construction of racial difference and the impositions of hierarchies of worth in the colonies (Azarmandi 2017, Fuchs 2007). While medieval discrimination of religious groups such as Jews, Muslims (and converts) as well as the Spanish Gitano cannot be fully compared to modern conceptions of racism “their framework nonetheless enabled conceptualizations about race alongside other historically loaded meanings of difference entailing notions of purity, caste and color” (Azarmandi 2017, 79).

Later on, the racial ideas developed in Spain would be used by Enlightenment philosophy of the North, such as when Immanuel Kant famously proclaimed that “Africa begins in the Pyrenees” insinuating that Spain is more African than European (cited in Toasije 2009 350). While difference in Spain was primarily articulated through religious difference this changed over time when racial thought became more and more prevalent. Gitanos, as the main racial ‘other’ in Spain have experienced institutional discrimination for centuries and continue to be the target of individual and institutional racism (Calvo Buezas 1990; Garcés 2016; Vazquez García 2009). “Western notion that images of the past are prerequisite for the construction of imagined communities” (Gay y Blasco 2001, 633), although the Gitano community does not recognize images of a collective past to be a part of their community they found themselves among one of the groups who were consistently persecuted during the rule of the Catholic Kings (Pym 2006, 41). The idea of being European, or mainly white, is a debate which has been common in terms of the Spanish identity has thus developed over time, primarily through distinction to groups deemed ‘other’ or outsiders. Understanding the history which has become the foundation of Spanish identity is vital to fully comprehending the basis of the education system. The existence

of religious, racial and ethnic others thus is not new in Spain and racial and ethnic minorities are also not only the result of recent immigration but often the product of colonial relations.

When considering modern Spanish history, it is crucial to acknowledge the authoritarian rule of Francisco Franco starting after the Spanish Civil war in 1939 until his death in 1975. During Franco's fascist regime Spain's "level of expenditures [around the education system] placed it in a tie with Angola" which was 122 of the 131 countries who were included in this study conducted by Taylor and Hudson in 1965 (Gunter 2004, 338). This means of the countries who were a part of this study, Spain had some of the lowest expenditures when it came to education. The emphasis on education and its quality came at a cost because of these low expenditures. During Franco's regime the focus on education was on the control of information as shown by content changes like calling the Spanish Civil war the War of Spain, with the transition to democracy the focus of education was expanded and reinterpreted (Encarnación 2014, 43). The change in title is significant because it means interpretation of history was changed by the perspective of which the government dictated it to be taught, which affected the way students were socialized and which prejudices might have been translated through the education system. Franco's rule enforced censorship and even intellectual inquiries into topics like the Civil War (Encarnación 2014, 29). Franco had an "obsessive attempt to create a homogenous nation" which was reinforced through all structures of government (Encarnación 2001-2002, 39). The change in leadership in 1975 changed the way the government and educators viewed history and the new values Spain wanted to embody.

After Franco's death there was a change in government and a counterculture was formed against the Franco's idea of Spanish national identity. There was a decentralization of

government as well as a shift that promoted diversity throughout Spain which is stated in the constitution recognizing its multiple nationalities (Catalan, Basque, Gallego) within the country (Encarnación 2001-2002, 40). These nationalities had been silenced during the Franco regime without any recognition or autonomy for the 36 years of Franco's reign. Spain became a constitutional monarchy and its education system shifted alongside this movement. This shift emphasized a reform of the educative system to "establish guidelines to educate students for democracy and solidarity" after Franco's regime had emphasized anti-democratic principles (Olivares, Sanchez 1995, 224). Today Spain is a part of the European Union which came along with the democratization of its government, although it is not one of the most powerful member states due to its economy in comparison. This new perspective and global stance of Spain has impacted the emphasis on education within Spain and its motives. Although there has been progression since the end of Franco's reign Spain has still had a significant amount of hate crimes and discrimination occurring. In the 2017 *SOS Racismo Report* it was reported that there were 309 cases of discrimination within Spain ("SOS Racismo 2017 Report: The Situation of Racism and Xenophobia in Spain" 2017, 2). Even though government structure has changed in Spain, there are still issues of discrimination which are very prevalent in topics of race, immigration, and othering. Spain claims that its aim now is to create "ethical and engaged citizens" to promote the democracy which stands today in Spain (Boyd 2008, 139). Spain is now focused on producing a next generation of prepared citizens emphasizing democracy and human rights, which is different than that of Franco's regime.

The education system today in Spain is set up as a free and required education system from ages 3-16 where primary education system starts at age 6 to 12, the secondary education

begins from ages 13-16 (“Spain Overview”, n.d.). The bachillerato is 2 more years in school which are not required by the education system but encouraged. The schools are generally decentralized, where there is a central state guidelines of education systems but agency within regions over the execution of these principles (“Spain Overview”, n.d.). The Spanish education system has succeeded in creating a declining trend of abandoning school early by its students but is still ranked fairly low in the scores amongst other education systems world-wide. It is ranked 26th in the world for its reading scores and 28th in both math and science (Shepard 2010). Although there is agency amongst the regions to develop their own systems, it is the state’s duty to constantly be improving the education system especially when neighboring countries are providing higher quality education proven by their test scores and lower dropout rate (“Spain Overview”, n.d.). Along with addressing the other issues of education, the curriculum has the ability to address the violences which occur within Spain.

To better understand the Spanish education system, it is necessary to understand what is present in the current infrastructure which is its curriculum. The curriculum is a national symbol of the standards the nation hopes students will experience and learn during their respective academic careers. Although the regions have autonomy over the execution of this curriculum, it still holds weight regarding Spanish morals, priorities, and practices for its students. The content analysis of this curriculum will provide a better understanding of what the current Spanish government defines as a well-rounded education for its future generations.

V. **Methods**

In the following I will be assessing the Spanish curriculum by conducting a content analysis following the Peace Education Curriculum Analysis (PECA) scale designed by Standish. A content analysis is a “systematic and objective analysis of any particular text” which can focus

on a quantitative aspect while other methods are often characterized by being more qualitative (Davies, Mosdell 2006, 98). This method is critical to my area of study because it focuses on quantity of a subject, and in my case, it is the number of elements of peace education which are present within Spain's national curriculum. The focus of this thesis is to investigate the presence or absence of peace education in order to build a better understanding of what is present in the socialization of Spain's next generation through their curriculum.

As stated above, the PECA scale model of analysis created by Standish is composed of three different elements of curriculum: recognizing violence, nonviolent transformations, and positive peace. Standish uses this rubric of elements to provide a grade to the current curriculums of countries, instead I will be seeing how many components of the PECA scale Spain's curriculum meets and how many of my criteria outside of the PECA scale including race, immigration, and othering. These three elements have been chosen by Standish to represent the overarching principles of peace education found in the work of earlier peace scholars (Reardon 1994, 2002, 2015, Harris 1996) which encompass preparing students to recognize conflict, attempt to resolve conflict peacefully, and to create long term peace through creating a culture which is nonviolent.

The first element, recognizing violence focuses on defining violence on 3 levels, similar to Galtung, including cultural, social, and direct violence. It also defines violence as "deliberate, harmful, and unnecessary human acts or mindsets" and focuses on the explicit definition being present in the curriculum (Nygren, Standish, 2018, 94). The second element, nonviolent transformations, encourages nonviolence by providing tools in the curriculum to solve conflict through nonviolence such as dialogue, mediation, negotiation, collaboration, and so on. Element two aims to address conflict as normal and encourage that violence in solving conflict is not

effective. These tools must be explicitly stated with descriptions of the techniques. The third element is positive peace, which focuses on a number of areas including: making schools a nonviolent space also known as a peace zone, creating positive human relationships otherwise known as a peace bond, promoting fairness, equality, and human rights, promoting environmentally minded students, creating a space of interconnectivity and independence, creating awareness of gender, giving children the ability to manage crises, understanding wellness, and prevention of violence.

The elements I'll be defining and searching for are immigration, racism, and the idea of the "other." I define immigration as the study of how people migrate into the country. In this element of immigration, I will search to see if the Spanish curriculum talks about immigration to Spain, if they label those people, and if there is a specification on where immigrants are coming from. The next element will be race, which I will be referring to the definition of Peter Wade where he acknowledges that race is a social construction based upon phenotype or physical appearance creating "oppressive power relations between populations presumed to be essentially different" (Wade 2002, 4). In this way I will be seeing what aspects of race are emphasized through the curriculum, and which have not been added, including if race is only described when referring to people of color. By only referencing race by naming people of color, whiteness is not acknowledged and thus white is seen as the norm from which people of color deviate (Bonilla-Silva 2006). In terms of immigration discussion in the curriculum, there will be a focus on investigation how migration, with special attention to immigration, is discussed in the text or whether it is mentioned at all. The definition or idea of othering will be defined as "naming, labeling, and stereotyping "us" and "them" is intimately bound to the negotiation of social

hierarchies and power distribution” which can be created explicitly or implicitly (Joniak-Lüthi 2015, 92). I will use these three terms to determine the presence or absence of these ideas within the curriculum. Where Standish refers to ‘zoom lens’ to shift from an entire scope to a specific subject of discussion, I will use the three terms to code for a ‘diversity lens’, that is where the curriculum specifically promotes an awareness of racial and ethnic others (Reardon, Snauwaert 2015, 155).

The primary source of data of this thesis is the *52 Boletín Oficial del Estado* (52nd Official Bulletin of the State) from the first of March in 2014, which marked the change in curriculum standards for primary education in Spain, as well as the *3 Boletín Oficial del Estado* (3rd Bulletin of the State) from the third of January in 2015 for secondary education. The process will begin screening the curriculum for components of the PECA scale, and then a section analyzing whether the curriculum has components of race, immigration, and othering. The coding of this information was done through a binder system.

In this binder are both the primary and secondary curricula which have been coded through highlights and annotations. Each element of Standish’s scale was document as such: Green highlighter was used to represent Element one, blue was used for element 2, and pink for element 3. For all my highlights I have also provided annotations to clearly note which part of the element is represented and at what length of detail was included. This close reading of the curriculum was the best method of data collection because it allowed me to understand the common words used around these subject areas and how it pertained to Standish’s three elements. I also will be hard coding my text after the initial soft coding to have a more concrete data collection backed by the technology provided.

VI. Data

- A. Educación Primaria
- B. Educación Secundaria y Bachillerato

Educación Primaria Curriculum:

I began my research by soft coding Spain's Primary Education curriculum guidelines provided by the Ministry of Education, Culture, and Sports in the 52nd Bulletin of the State. The Primary Education curriculum is structured by first addressing general principles of a student's education and then a breakdown of each subject's goals and outlines. The Primary Education curriculum is designed for the students from ages six to twelve.

Element 1:

Element one of Standish's Peace Education Curriculum Analysis or PECA scale focuses on the recognition of violence. In element one the criteria specifies a strictly explicit recognition of violence, as an issue separate and different from potential dangers. Within the Primary curriculum there are multiple occasions where the curriculum states it is against violence, but never an explicit statement or recognition of violence. On one of the first pages the curriculum addresses violence saying that the education system should have students "adquirir habilidades para la prevención y para la resolución pacífica de conflictos" meaning students should acquire the abilities of prevention and to peacefully resolve conflicts (Ministerio de Educación, Cultura, y Deporte, 2014, 19353). Along with explicitly addressing violence, Standish states that the curriculum must aim to address physical violence, structural violence, and cultural violence derived from Galtung's three categories of violence with specific attention to examples of each form of violence conflicts.

Physical violence is defined by Standish as “forms of violence that can be tied to a perpetrator and victim” (*Report Cards*, 2014). Standish’s PECA tool states that the curriculum must recognize direct physical violence which is achieved throughout the curriculum through the constant discussion around pacifism and peaceful resolution tactics. This is shown on page 19353 where it states “adquirir habilidades para la prevención y para la resolución pacífica de conflictos” meaning to acquire the ability of prevention and to resolve conflicts in a pacifist way. In terms of examples of physical violence there is a brief example on providing students information on “los riesgos de explotación y abuso sexual” which translates to the risks of exploitation and sexual abuse (Ministerio de Educación, Cultura, y Deporte, 2014, 19363). The other large emphasis of direct violence is surrounding terrorism which is emphasized on page 19356. It focuses on terrorist prevention and any possible terrorist violence. Terrorist violence seems to be referring to direct attacks of violence which fall under direct violence, but there is very little description on what terrorist violence may include. Overall the curriculum does recognize direct violence and provides two examples of direct violence.

In terms of the second form of violence, structural violence, Standish defines it as “inequality, institutional disenfranchisement, social marginalization, injustice, exploitation, obstacles to experiencing full humanity (systemic forms of violence that are often a part of national institutions)” (“Report Cards,” n.d.). Within the section Social and Civic values there is a section which eludes to structural violence asking students to “reconocer los elementos que bloquean la comunicación en diferentes situaciones” which translates to recognizing elements which may block communication in different situations (Ministerio de Educación, Cultura, y Deporte, 2014, 19418). There are few examples of structure violence mainly pertaining to

discrimination. On page 19354 the curriculum that students should learn to be against “discriminación de personas con discapacidad” meaning discrimination against people with disabilities. Discrimination is mentioned eleven times throughout the curriculum. There are also multiple mentions of protecting human rights, but there are no specific examples of what types of violence can threaten human rights and which specific students may be experiencing human rights violations. The recognition of discrimination is also a recognition of structural violence which means that the curriculum succeeds in providing one example, which is reiterated within the text as well as the recognition of violence at the structural level.

The third form of violence outlined within element one is cultural violence. Standish defines cultural violence include “hierarchical world views, chosen people status, nationalism, ethnocentrism, racism, ageism, sexism, exclusionary culture, attitudes or beliefs, obstacles to perceiving universality” (“Report Cards,” n.d.). The primary curriculum recognizes cultural violence through its recognition of the presence of social and civic problems in its section about Social and Civic Values where states that students should “desarrolla[r] actitudes de respeto y solidaridad hacia los demás” which means that students should develop attitudes which are respectful and in solidarity of the rest (Ministerio de Educación, Cultura, y Deporte, 2014, 19417). This section explains the concept of ‘convivencia’ which translate to coexistence with recognition and practice problem solving in the classroom. There are multiple examples of cultural violence the first being sexism cited on page 19354. On page 19356 the text continues to talk about its opposition to violence citing its goal to prevent different forms of violence including racism, xenophobia, and stereotypes. Although stereotypes would be under cultural violence, there is no explicit definition of stereotypes within the text leaving it to be a weak

example of cultural violence. The same case occurs with discrimination on page 19373, where the curriculum talks about the importance of rising above discrimination without any specification of what discrimination may include under the Ministry of Education, Culture, and Sports of Spain. There is an emphasis in the last subject of the primary curriculum's curriculum Social and Civic Values which discusses the importance of creating social responsibility amongst students for a truly peaceful society. In total the curriculum does recognize cultural violence as well as provide four examples.

Overall the curriculum does not meet Standish's criteria in its absence of an explicit recognition of violence as distinct from danger or hazard. The primary curriculum does recognize direct violence with 2 examples, structural violence with one example, and cultural violence providing 4 examples. Since the curriculum has all three components of Galtung's triangle of violence present with examples included, the curriculum earns a 14/38 points from the PECA scale.

Element 2:

Element two of the PECA scale focuses on creating a nonviolent culture change through focusing on the fact that conflict is normal, that nonviolent prevention is valuable, and by providing the students detailed techniques on how to resolve conflict nonviolently. The first focus of element two is the stating that conflict between human beings is completely normal. This idea is not explicitly stated in the curriculum and therefore does not meet the standard. The next component of element two is stating that peaceful means are preferred when addressing conflict rather than addressing conflict with violence ("Report Cards," n.d.). Within the Primary Education curriculum this this sentiment is not explicitly stated, but rather focused on the

importance of creating an environment which cultivates pacifism (Ministerio de Educación, Cultura, y Deporte, 2014, 19353). Although pacifism is not the same as nonviolence it clearly is against the use of violence in resolution tactics. The curriculum also states that peaceful resolutions are of higher value on page 19356, stating that it helps sustain values like “la libertad, la justicia, la igualdad, el pluralismo político, la paz, la democracia” which means liberty, justice, equality, political pluralism, peace, and democracy. The curriculum states on page 19354 that students should take an attitude against violence, also including two forms of cultural violence: prejudices and sexism (Ministerio de Educación, Cultura, y Deporte, 2014, 19354). Because pacifism in itself is against the use of violence, it can be said that the curriculum meets the criteria for this component because it still values peaceful resolution.

The next component of Element two is to provide examples of nonviolent resolution tactics. The most important factor is the amount of detail and description put into these methods of nonviolent resolution. This includes the idea that is present within the curriculum as well as Standish’s scale, that using nonviolent methods to resolve conflict are of high value. The curriculum goes as far as to state that acting nonviolently, or as a pacifist, is adhering to the democratic values and universal human rights (Ministerio de Educación, Cultura, y Deporte, 2014, 19374). On the same page, in the social sciences subject of the curriculum, there is a list of 2 methods for nonviolent resolution including cooperation and dialogue. Although these are both listed there are no descriptive definitions of these techniques. In physical education and Social and Civic Values there are more techniques brought up reiterating dialogue and including team problem solving and collaboration (Ministerio de Educación, Cultura, y Deporte, 2014, 19403, 19415). Within the social and civic values section, it also emphasizes the need to be reflexive

and respectful of all parties who are in the conflict, and they are good types for these techniques even if not elaborated upon in detail.

Within Element two the primary curriculum achieves emphasizing the importance of peaceful conflict resolution through consistent and explicit support of cultivating a pacifist in school culture. Along with this the curriculum provides four examples of nonviolent techniques including dialogue, collaboration, cooperation, and team problem solving. The primary curriculum unfortunately does not complete Standish's requirements of stating that conflict is normal or providing more descriptive examples of how to achieve these nonviolent techniques in conflict resolution. Even though the curriculum advocates for pacifism there is not enough elaboration on the nonviolent resolution techniques earning the primary curriculum 6/36 points on the PECA Scale for element two.

Element 3:

Element three is defined generally to generate positive peace through creating an environment which creates a structure which supports nonviolent resolution, empathy, and develops a culture centered around peace. The first principle of this element is the recognition of school as a space which is free of violence, and the primary education curriculum explicitly states that education systems should be against the use of violence multiple times, promoting pacifism and nonviolent resolution. The curriculum first talks about nonviolence in schools on page 19354, where the curriculum states that students should take "una actitud contraria la violencia" meaning that students should take an attitude against violence. There is no explicit statement against violence, but rather a continued use of language which promotes the education of nonviolent resolution or prevention which is reiterated on page 19356. Since the text

emphasizes the value of nonviolent resolution and the encouragement to engage in pacifist behavior, the curriculum meets Katerina Standish's criteria for component number one of positive peace.

The second component of positive peace is the defining peaceful relationships as relationships that are grounded in kindness and empathy. The word kindness is not explicitly used when describing the characteristics of relationships that students should be striving to create but rather those that are grounded in respect and those that follow universal values, which I would assume would include kindness (Ministerio de Educación, Cultura, y Deporte, 2014, 19372-19373). On page 19373 it expands in saying that students should reinforce the concept of solidarity, which fall under empathy because of the recognition and respect for the issues which others may be experiencing. In the subject Social and Civic Values there is a specific mention of empathy saying that all interaction should have empathy, or in Spanish "Interacciona con empatía" (Ministerio de Educación, Cultura, y Deporte, 2014, 19419). The section continues on stating that students should use "el lenguaje positivo en los pensamientos, intenciones y posicionamientos personales" which translates to positive language regarding thoughts, intentions, and personal standing (Ministerio de Educación, Cultura, y Deporte, 2014, 19419). This example shows the encouragement of the curriculum for kindness between students. The explicit evidence in the primary curriculum demonstrates the presence of both kindness and empathy in peaceful relationships meeting Standish's criteria.

The third concept of Standish's positive peace is to create a space that enforces positive peace is advocating "harmonious living between humans and nature" ("Report Cards," n.d.). This is emphasized throughout the curriculum in the initiatives by the school to promote

sustainability through the teaching of our impact on the environment, which they identify as mainly climate change. This component of positive peace is the strongest because of its integration into multiple subjects across the field. The first mention of the environment is within overarching lessons of the primary curriculum stating that there should be a focus on sustainable development and the environment (Ministerio de Educación, Cultura, y Deporte, 2014, 19356). The curriculum spends time addressing that students should understand “la influencia humana en el medio y sus consecuencias ambientales” meaning the human influence on the environment and their environmental consequences (Ministerio de Educación, Cultura, y Deporte, 2014, 19372). The emphasis on understanding climate change, contamination, its consequences, and how the students can be ecologically mindful are fully present within the curriculum. The subjects it appears in are Natural Sciences (pages 19369, 19370), Social Sciences (pages 19372, 19375), and even within Social and Civic Values (page 19420). Because of the distribution and emphasis on sustainability and responsibility towards maintaining the environment, it is clear the curriculum meets the criteria for the third component of positive peace.

The fourth component of positive peace is an emphasis on local and global interconnectivity and interdependency (“Report Cards,” n.d.). This concept is first explicitly stated on page 19372 in the Social Science subject section where it says that there are collective life rules and global morals. It also goes into detail talking about creating a more global vision within the classroom (Ministerio de Educación, Cultura, y Deporte, 2014, 19372). In this section it goes into further detail describing this responsibility for universal morals will create “cohesión de la comunidad, como el respeto de los principios democráticos” which translates as community cohesion, including the respect of democratic principles (Ministerio de Educación, Cultura, y

Deporte, 2014, 19373). The curriculum explicitly emphasizes the need to think globally as well as locally and therefore meets Standish's criteria for the fourth component.

The fifth concept of positive peace refers to the promotion of health wellness and taking responsibility for oneself and others ("Report Cards," n.d.). The first mention of health comes on page 19354 where it states that the students should value hygiene and health as well as accepting their own bodies. This an explicit example of health which is reiterated mainly in the subject Physical Education where the curriculum emphasizes the need to teach healthy habits its students (Ministerio de Educación, Cultura, y Deporte, 2014, 19408). In terms of taking responsibility for themselves and others the curriculum addresses this in multiple ways beginning on page 19356, talking about encouraging confidence in themselves and keeping a critical eye on life. This responsibility is reiterated on page 19408 in the Physical Education section when it states that the curriculum should focus on "el desarrollo de la iniciativa individual y de hábitos de esfuerzo" which translates to the development of the individual initiative and effort habits (Ministerio de Educación, Cultura, y Deporte, 2014, 19408). In a later section for Social and Civic Values on page 19419, the curriculum emphasizes collective as well as individual responsibility when it comes to social justice because of inequalities found in privileged identities. These passages reflect the fact that the fourth component of positive peace is present in the primary curriculum.

The sixth concept is the importance of fairness and necessity for equality within the school environment ("Report Cards," n.d.). Equality is first brought up on page 19354 where it talks about equality of rights and opportunities, non-discrimination, understanding as well as respecting differences between one another when talking about cultural differences, gender, and students with disabilities. In this section there is a large emphasis on equality for students of

many backgrounds saying that students should “conocer, comprender y respetar las diferentes culturas” meaning to know, understand and respect different cultures, but there is an absence in the explicit inclusion of other identities which may be implied such as socioeconomic status, sexual orientation, faith, and so on. The concept of equality is mentioned again on 19356 describing equality in the treatment of others for whatever condition and personal or social circumstance. Equality is mentioned in multiple subjects including Natural Sciences (page 19368), Social Sciences (page 19375) and within Social and Civic Values (pages 19419, 19420). The explicit incorporation of equality into the curriculum and constant emphasis throughout the primary curriculum meets the criteria of the sixth component of positive peace.

The seventh component of positive peace focuses on the importance of gender as a facet of identity as well as in how we experience the world (“Report Cards,” n.d.). The section on gender is the second strongest in the components of positive peace because of the way it is woven throughout the primary curriculum. The binary discussion of gender is very strong, and it is explicitly stated that gender refers to women and men, an example being on 19363. Gender is first mentioned in the curriculum on page 19354 talking about the necessity to provide “la igualdad de derechos y oportunidades de hombres y mujeres...” which translates to the equality of rights and opportunities for men and women. Gender in this sense is talked about in a binary way within the Spanish curriculum, but Standish never stipulates within her elements how she defines gender within her criteria. The curriculum succeeds at addressing gender violence and the need to emphasize as well as discuss gender in the binary sense as an important facet of identity. Since Standish herself does not acknowledge trans people nor gender non-conforming people in her analysis it can be assumed that her definition of gender is also rested of a binary

vision and thus the examples of the Spanish curriculum meet her criteria. However, it needs to be noted that an understanding of positive peace should include recognition and acceptance of all genders not only equality between men and women, but also gender non-conforming people.

The eighth component of positive peace is the ability to support personal, social, or environmental calamity (“Report Cards,” n.d.). The first mention of calamities is on page 19356 where the text states that the students will learn of “la protección ante emergencias y catástrofes” which means the protection before emergencies and catastrophes. The focus of calamities seemed to focus mainly on environmental, but also talks about terrorist prevention which would fall under social calamity (Ministerio de Educación, Cultura, y Deporte, 2014, 19356). Both of these examples are stated explicitly in the curriculum meaning they met Standish’s criteria. This section in particular of the components was the weakest in the number of the times it was mentioned and the lack of description.

The ninth and final component of positive peace is the emphasis on the importance of violence prevention using nonviolent methods (“Report Cards,” n.d.). Within the first few pages of the curriculum in the list of objectives of primary education it states that students should “adquirir habilidades para la prevención y para la resolución pacífica de conflictos” meaning that students should acquire abilities to prevent and resolve conflict through peaceful means (Ministerio de Educación, Cultura, y Deporte, 2014, 19353). There is more description of this on page 19356, talking about how this learning about nonviolently resolving conflicts should be included in personal and social resolution because it sustains the basics values such as justice, equality, political pluralism, peace, democracy, and most importantly respect for human rights. As previously stated within the section on Element Two there are only 4 methods of nonviolent

resolution represented within the primary curriculum, which are not described to any extent in the text. In this way the curriculum does fully meet the curriculum of the PECA scale which emphasizes the description of those nonviolent resolution techniques.

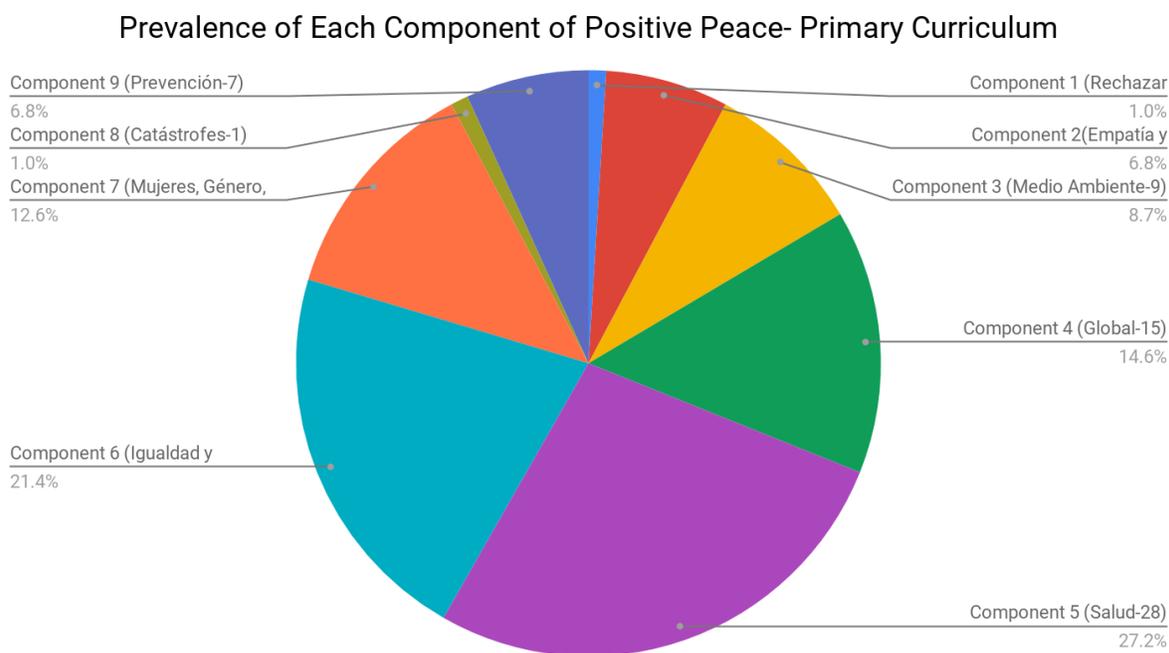


Table 1.1 Positive Peace in Educación Primaria, by Anne Grujanac

Overall the primary curriculum succeeds at meeting 36/100 points on Katerina Standish's PECA scale on the report cards bringing Curriculum Primaria to a C+. The main points where the curriculum lost points were around lack of clarification and detail surrounding nonviolent resolution techniques, a larger recognition of examples of violence, and being more explicit about what the curriculum wants to support or advise against. A lot of the curriculum made generalized statements around recognition of human rights and being against violence but didn't specify all that could be done to prevent violence and promote different identities within the education system.

Educación Secundaria y el Bachillerato Curriculum:

The second part of my research was understanding the secondary curriculum for students from ages twelve to eighteen. It was pertinent to include the second section of the curriculum because it is a requisite for all children in Spain to complete education at both the primary and secondary levels, and to get a full understanding of the presence of peace education would not be complete without the analysis of this curriculum. The Bachillerato is the last two years of education from 16-18. The length and number of subjects that have been included are a larger quantity than those provided in the primary education's curriculum. I also noticed there was a new level specificity of each subject is much more descriptive than the primary curriculum. The Secondary and Bachillerato curriculum has been important in understanding the development of values and lessons which had been previously mentioned in the primary curriculum throughout the rest of any student's academic career.

Element One:

As stated previously the main purpose for element one is to define violence and provide example of violence in the three different sections of Galtung's triangle of violence: direct, cultural and structural. The first part of this element is the recognition of violence which is not present in the curriculum. There are multiple mentions of violence and examples which I will talk about in the upcoming paragraphs, but there is never an explicit recognition of what is considered violence under the Spanish education system. Under Standish's PECA scale the mere mention of violence is not sufficient enough to meet the needs of peace education.

The first step in the component of direct violence is to recognize its existence which I believe is achieved by the curriculum's large emphasis on creating an environment which encourages pacifism and the ability to provide methods of nonviolent conflict resolution which is emphasized on page 177 of the curriculum. Direct violence examples are not explicitly stated in the text as direct violence but are instead mentioned and left to the reader to categorize. In this case some of the examples of direct violence found were centered around sexual abuse and terrorism. Sexual Abuse was cited four times throughout the curriculum, as well as exploitation on pages 174, 199, and 540. Terrorism was cited throughout the text seven times on pages 174, 199, 303, 327, 540, and 543. Terrorism, however, can be viewed as multiple forms of violence including cultural because of how it affects society's stereotypes and prejudice of people. The curriculum does have a recognition of direct violence and highlights 2 examples of direct violence.

The first step in cultural violence is the recognition that it exists. There is no explicit definition of cultural violence present in the Spanish curriculum, but there are implicit statements against acting on stereotypes, prejudices, discrimination and so on which are first mentioned on page 174 of the curriculum. Although there is no explicit statement, the various examples of cultural violence including racism and xenophobia even on just page 174 show a recognition of cultural violence. There is also a discussion of cultural violence in terms of media in how it is a "instrument de diffusion de la injusticia social" which means a diffusion instrument of social injustice (Ministerio de Educación, Cultura, y Deporte, 2015, 229). Later on the curriculum talks about cultural violences in its section called Ethical Values where it points out "la violencia de género y la existencia de actitudes como la homofobia, el racismo, la xenofobia, el acoso laboral

y escolar” which translates to gender-based violence, the existence of attitudes such as homophobia, racism, xenophobia, workplace harassment and bullying (Ministerio de Educación, Cultura, y Deporte, 2015, 540). Cultural violence is the type of violence which is brought up the most within the curriculum, specifically referring to sexism and violence against women. The topic of sexism is mentioned eight times throughout the text. The curriculum overall recognizes the presence of cultural violence and provides six different examples of cultural violence.

There is never an explicit recognition of structural violence, but there is an example of structural violence in the Audiovisual Culture section of curriculum where it states that students should learn about “la fotografía como instrumento de denuncia social y su uso como imagen del poder político” which translates to the photography as an instrument of social denouncement and its use as political power images (Ministerio de Educación, Cultura, y Deporte, 2015, 229). It falls under structural because of the institution of government using images in order to reinforce ideas. Structural violence is referenced again under Economics when stating “la desigualdad de la renta” which means the income inequality and also asks students to know and describe the effects of income inequality (Ministerio de Educación, Cultura, y Deporte, 2015, 243). The curriculum thus refers to different social classes and how income affect not only quality of life but also access to resources necessary to thrive in society. The Economic sections goes on to talk about unemployment its causes, and the possible economic and social repercussions on page 243. Later on, in the economics chapter on page 246, the curriculum discusses how there has been little development to improve the condition of those in poverty. These leads into a larger discussion found on page 299 within Geography and History, where the curriculum speaks on “la distribución desigual de las regiones industrializadas en el mundo” which means the unequal

distribution of industrialized regions in the world. This section emphasizes the economic and political factors in wars between developed and developing nations around the world. The most prevalent example of structural violence is the consistent discussion around discrimination which is mentioned a total of sixteen times throughout the text. Because the curriculum provides five different examples of structural violences, it succeeds at also recognizing structural violence.

The secondary and Bachillerato curriculum meets seventeen of thirty-eight points of Element one of the PECA scale. The curriculum does not explicitly name violence as distinct from danger or hazards but does recognize direct and cultural violence. It, however, fails to recognize structural violence amongst the other two types of violence. In terms of the examples provided with each of Galtung's types of violence, the curriculum provides two examples of direct violence (sexual abuse and terrorism), six examples of cultural violence (homophobia, racism, xenophobia, sexism, workplace harassment, and educational harassment), and five examples of structural violence (political media coverage, income inequalities, socio-economic disparities, industrialization of countries, discrimination).

Element Two:

Element two is focused on creating a constructive way to prevent violence through the teachings of different techniques to help alleviate conflict. The first part of this is to state that conflict between humans is normal, but this is never addressed within the curriculum. Although there are many sections that encourage pacifist resolution, there is never an explicit mention that conflict itself is common aspect of society. The second part of Element two is focusing on the fact that nonviolent resolution tactics are more important and of higher value than addressing conflict using violent tactics ("Report Cards," n.d.). On page 177 the curriculum explicitly states

that students should “resolver pacíficamente los conflictos” meaning students should resolve conflicts peacefully. This statement clearly values peaceful resolution over violent resolution and thus meets Standish’s criteria.

The next part of element two is listing and describing nonviolent resolution methods for conflicts. The first mention of a nonviolent resolution strategy is on page 174 where the curriculum states that students should practice “el diálogo y la empatía” which translates to dialogue and empathy. Another method of nonviolent resolution is stated on page 176 identifying cooperation as an important in solidarity amongst students in the fight for human rights. On page 486 in the Physical Education subject there is a mention of nonviolent resolution through collaboration. Collaboration is talked about in this section through opposing thoughts that may happen with creative differences. Empathy is reemphasized in the section Ethical Values where the curriculum states that students should practice dialogue, empathy, and “la escucha activa” which means active listening (Ministerio de Educación, Cultura, y Deporte, 2015, 537). The examples describe a total of five different methods, while some detail is given through the examples provided there are no explicit definitions nor examples of how these methods can be utilized within an academic environment.

The secondary and Bachillerato curriculum meets six of twenty-six of the points of element two’s criteria. The curriculum makes it evident that it supports and values peaceful resolution over violent resolution to conflicts. The curriculum also identifies four nonviolent methods of resolution including dialogue, empathy, cooperation, collaboration, and active listening. Although there are many examples, to achieve the maximum number of points on the

PECA scale, there needs to be descriptions and definitions for as many as 6 nonviolent resolution techniques.

Element Three:

Element three focuses on positive peace, and under Standish's definition includes nine elements in order to qualify as positive peace. The first component of positive peace is the establishment of the school as a violent free zone with no toleration for any violences. This first element of positive peace is achieved in the consistent reminder for the prioritization of pacifism and nonviolence when resolving conflicts which is first stated on page 174 of the third *Boletín Oficial Del Estado* from January 3rd, 2015. Later on, on page 177 there is another section dedicated to how students interact with violences stating that students should "refuse violence" and again states students should seek a pacifist route when resolving these issues of violence (Ministerio de Educación, Cultura, y Deporte, 2015, 177). In this context the violence being referred to is specifically a cultural violence including examples of discrimination, prejudices of all kind, and conflict revolved around sexism. Because of these clear statements against violence and the explicit statements for pacifism in schools the curriculum meets the requirements for this first component of positive peace.

The second component of positive peace is focused on creating relationships characterized by kindness and empathy. There is no explicit statement of kindness within the Secondary and Bachillerato curriculum guidelines, but there is an emphasis on respect and solidarity which is stated on page 176 (Ministerio de Educación, Cultura, y Deporte, 2015, 176). Although these are not explicitly the same words, the meaning of respect is focused on validation of another person's worth in the same way kindness is, and I believe that solidarity is a powerful

way of connecting to another person's experience rather than empathy. One way the curriculum focuses on being empathetic is in the Performing Arts section where it says that by encouraging an artistic culture it can promote people who are "tolerantes, participativas, solidarias" which translates to tolerant, participants, and stand in solidarity (Ministerio de Educación, Cultura, y Deporte, 2015, 203). In the Economics section of the curriculum focuses on the solid idea of "la ética y respeto al ser humano" which translates to ethics and respect for human beings which could be argued to include kindness in the aspect of respect (Ministerio de Educación, Cultura, y Deporte, 2015, 241). Empathy is mentioned twice within the text on pages 174 and 537.

Empathy is valued in the curriculum amongst dialogue and active listening to create relationships amongst peers (Ministerio de Educación, Cultura, y Deporte, 2015, 537). The curriculum's emphasis on solidarity, respect, and empathy meets the criteria for element 2 of positive peace.

The third component of positive peace is the emphasis on harmonious living between nature and humans. Environmental consciousness is the strongest facet of this curriculum, with an entire section (pages 461-466) dedicated to environmentalism and understanding human's impact on climate change and sustainability. This section thoroughly describes the consequences of climate change, sustainable energy, contamination of both air and water, the geological risks, future of sustainability, and the responsibility of humans to take action when it comes to the environment. This emphasis on harmonious living between humans and environment is woven throughout the curriculum and is mentioned in the majority of subjects including Biology (page 204, 210, 212), in Applied Sciences (page 223, 225), Design (page 239), Economics (page 244, 246), Geography and History (page 298, 299), Geography (page 305), Geology (page 313, 314, 315), History of Philosophy (page 331), Physical Education (page 485), Visual Education and

Audiovisual (488), Industrial Technology (page 527), Technology (page 530), and Ethical Values (535). Because of the extent of discussion around the environment and the descriptive nature of sustainability the curriculum makes a clear and conscious effort to emphasize the importance of having a harmonious relationship with the environment for the well-being of all and therefore meets the criteria of element three of positive peace.

The fourth component is creating a sense of interconnectivity on both a local and global scale. Throughout the curriculum there is an emphasis on cultivating democratic citizens through education and it states on page 188 to create democratic citizens it is necessary to use “una perspectiva global” or a global perspective. Throughout many subjects the idea of thinking globally or considering global effects are mentioned. In the subject Technical Drawing the curriculum talks about creating “una vision global” also known as a global vision when talking about the arts but is implicitly stated throughout the text as well (Ministerio de Educación, Cultura, y Deporte, 2015, 233). An example of this is on page 241, when the curriculum in the Economy section addresses the benefits of economics in the ability to “profundizar en las relaciones humanas desde aspectos micro y macroeconómicos” which means to profoundly understand human relations from micro and macroeconomics perspectives. The curriculum asks students to understand its subjects, in this case economics, on both a local and global scale which is interconnected. The idea of global interconnectivity shows up in a number of subjects but overall is stated over fifty times throughout the text and therefore meets the criteria of Standish’s PECA scale for element four of positive peace.

The fifth component of positive peace includes the promotion of health, wellness, and taking responsibility for themselves and others. Within the first few pages of the curriculum

during the section talking about overarching values throughout students' education, there is a passage that states the curriculum supports “una vida activa, saludable y autónoma” meaning an active life, healthy and autonomous (Ministerio de Educación, Cultura, y Deporte, 2015, 174). On page 177 this point is reiterated stating that the education system values social relationships focused around health and consumption. The subject of health reoccurs many times throughout the text including during a section on Biology and Geology which describes part of this subject's focus will be on how to “cuidar su cuerpo tanto a nivel físico como mental” which means to take care of their bodies as much as their minds (Ministerio de Educación, Cultura, y Deporte, 2015, 204). On 208 there is a full section of Biology that promotes personal health and well-being including nutrition, personal habits, and healthy sexual hygiene. The topic of health even comes about in the section on Economy, Technology, Ethical Values, and many more. Because of the recurrence of the theme of health, wellness, and responsibility of self the curriculum meets the criteria for element five of positive peace.

The sixth component of positive peace refers to fairness and an emphasis on equality as a necessity. On the very first page of the curriculum it states that they will guarantee “la equidad e igualdad de oportunidades y la inclusión educativa” also translated as the guarantee for equity and equality of opportunities and educational inclusion (Ministerio de Educación, Cultura, y Deporte, 2015, 169). The curriculum goes on to describe how they will strive to create an environment that encourages the development of equality between men and women. The text defines equality as “igualdad de oportunidades y la inclusión” meaning equal opportunities and inclusion on page 169. Against the discrimination of anyone for whatever conditions of circumstances personal or social (Ministerio de Educación, Cultura, y Deporte, 2015, 174).

Equality is also considered when discussing students who need educational assistance when it comes to their courses, and states that the administration will give these students “la calidad, equidad e inclusión educativa de las personas con discapacidad, la igualdad de oportunidades” which mean the quality, equity and academic inclusion of people with disabilities as well as equal opportunities and an active stance against discrimination (Ministerio de Educación, Cultura, y Deporte, 2015, 175). The curriculum thus acknowledges ableism as key factor impeding educational success and thus suggests that barriers to learning need to be addressed and ideally removed. Equality is presented amongst many different subjects including Economy (page 246), Philosophy (pages 328, 332), Spanish Language (page 363), History of Philosophy (pages 497, 500), and Ethical Values (pages 534, 535, 539, 540, 542). The abundance of discussion around equality throughout the curriculum sufficiently meets the criteria of the PECA scale for the sixth component, fairness and equality, of positive peace.

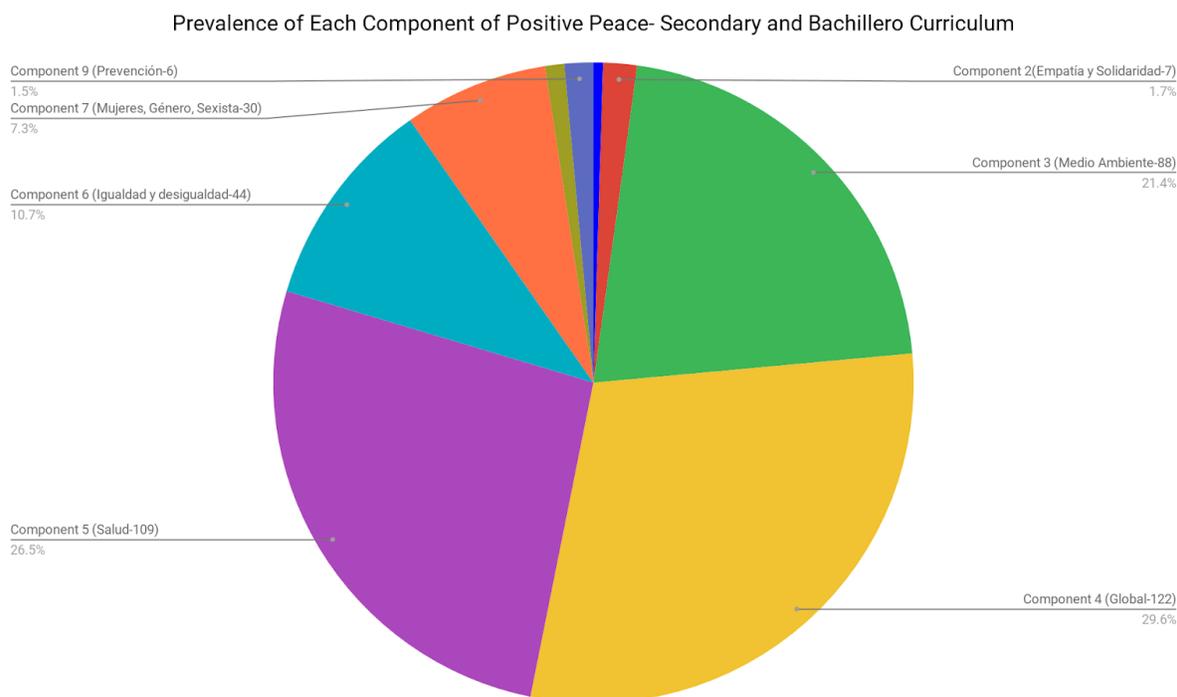
The seventh component of positive peace is the emphasis on the difference of experience in gender. The curriculum addresses gender within its first few pages on page 174 stating that it should support the “el desarrollo de la igualdad efectiva entre hombres y mujeres” (Ministerio de Educación, Cultura, y Deporte, 2015, 174). It continues to expand stating on page 177 that they will not tolerate those who contribute to the prejudices of sexism which already exist in contemporary society. It states that its students should “valorar y respetar la diferencia de sexos y la igualdad de derechos y oportunidades entre ellos” which translates in to valuing and respecting the difference of sexes and the equality of rights and opportunities between the sexes (Ministerio de Educación, Cultura, y Deporte, 2015, 177). The curriculum expands on inequalities found between genders (presented as between men and women) throughout the text incorporating the

discussion of inequality in different subjects such as History of Philosophy (pages 328, 330), History of Art (page 340), Primary Foreign Language (pages 424, 426, 430), History of Philosophy continued (pages 497, 498), Psychology (page 512), and Ethical Values (pages 535, 540). Similar to the distribution of emphasis on environmental consciousness throughout the text, gender's wide distribution makes the emphasis on this topic all the more clear. As mentioned earlier, the presentation of gender and gender equality reinforces the gender binary and only refers to men and women but does meet the criteria set forth by Standish thus meets the seventh component of positive peace.

The eighth component of positive peace is the ability to support personal, social, and environmental calamity. The first instance of talk around environmental calamity is found on page 174, where the curriculum describes how it will prioritize the protection of students through information in technology and communication to teach students how to protect themselves before emergencies or catastrophes. In terms of personal or social calamity there is little discussion around how the students may support themselves or others. On page 543 within the subject of Ethical Values, the curriculum states that students should show solidarity to those who experience violence, which could be seen as social support to calamity. Because of the curriculum's discussion around environmental calamity, it meets the criteria for the eighth component of positive peace but has the least amount of expansion amongst the other components present in the curriculum.

The ninth and final component of positive peace is the continued mention of the importance of violence prevention and inclusion of specific and descriptive methods in order to prevent violence. On page 174 there is a clear statement that the educational environment will

strive for the prevention of violence against. The text says that there will be “el aprendizaje de la prevención y resolución pacífica de conflictos en todos los ámbitos de la vida personal, familiar y social” which means the teaching of prevention and pacifist resolution of conflicts in all areas of personal, familial, and social life (Ministerio de Educación, Cultura, y Deporte, 2015, 174). As mentioned previously regarding Element Two there are four nonviolent methods provided within the curriculum for nonviolent resolution including dialogue, empathy, cooperation, collaboration, and active listening. Since there are both explicitly stated violence prevention attitude as well as techniques for nonviolent resolution, the curriculum meets the standard for the PECA scales ninth component of positive peace.



The secondary and Bachillerato curriculum meets all nine components of positive peace. The discrepancy of scores comes with the lack of full description on how to achieve some of

these elements through definitions and through meeting more than one of the criteria mentioned for each component, an example being that it only explained environmental calamity but failed to describe how to absorb personal and social calamity. The pie chart shown above is the amount of times key words were said within each element. Some of the elements' key words are stated much more often than others but are not elaborated within the text. In this case the elements may be present but do not have the same strength throughout the course of the curriculum. Because all nine components are present to this extent the curriculum has earned sixteen of thirty-six points in Element three. This brings the curriculum's the total score to thirty-seven out of one hundred points earning the curriculum a C+ on the PECA report card.

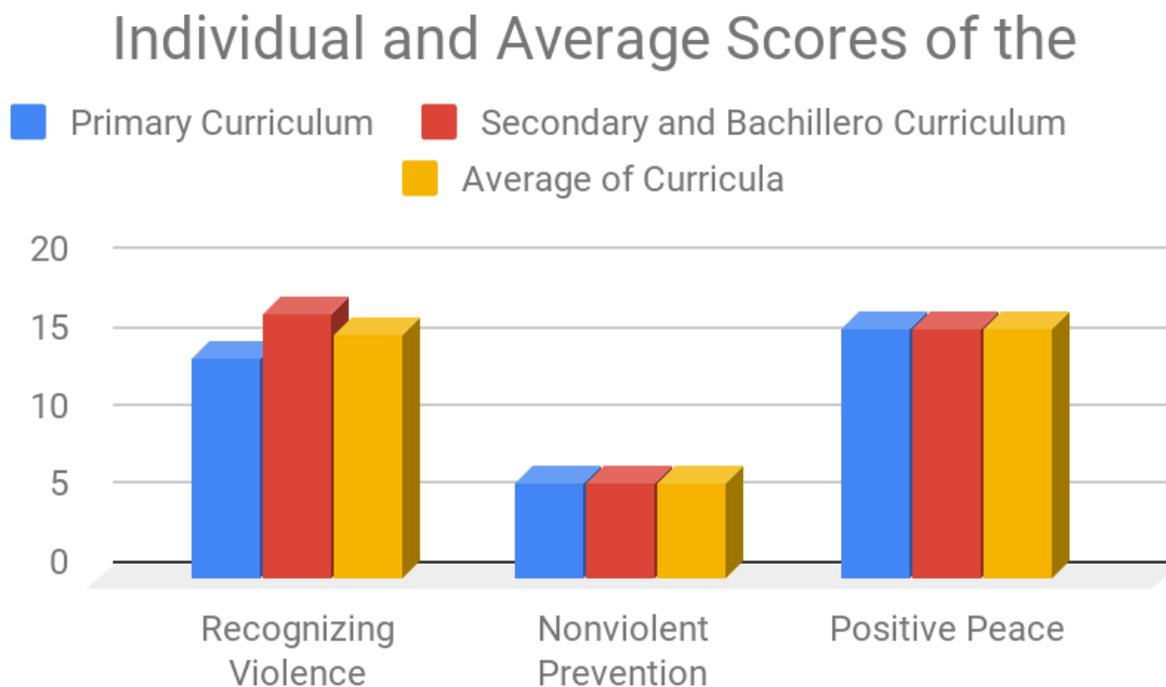
VII. Assessing the Spanish Curriculum for aspects of Peace by looking at diversity

- A. Findings and Interpretations of the Findings
- B. Diversity and Difference in a peace framework (What parts of this assessment by Katerina does it follow up to, but where does Standish fall short?)
- C. Limitations of Study

The Primary Curriculum scored a total score of 36/100 on the PECA scale, a C+ grade by

Standish's criteria and scale, while the Secondary and Bachillerato scored a total of 37/100, a C+

grade bringing the average of the Spanish Curriculum to a 37.5/100 or a C+.



In the graph above it shows side by side comparisons of how the Primary Curriculum, the Secondary and Bachillerato Curriculum, and the Average of the Curricula scored next to one another in the three elements of the PECA scale, or report cards. Overall the curriculums are fairly similar in terms of scoring between the elements, except for the scores for Element One. In Element one the Secondary and Bachillerato Curriculum had a higher score than the Primary curriculum, raising the total average. Besides this difference in scoring, the curriculum stays consistent in scoring through the PECA scale.

Overall Spanish Curriculum-PECA

· Element 1: 15.5/ 39

· Element 2: 6/ 26

· Element 3: 16/ 36

Total: 37.5/100

Final Grade: **C+**

The Spanish curriculum overall scores a C+ on the PECA report card, but it fails to meet many of Standish's requirements as well as my own. Further on I will discuss the way the curriculum scores including my own criteria. The curriculum fails to acknowledge violence in a cultural and structural way. Although it is repeated multiple times that the Ministry of Education supports "the prevention of violence and pacifist resolutions", there is not enough explicit messages about what violence is and how it can even infiltrate an education system (Ministerio de Educación, Cultura, y Deporte, 2014, 19356). Furthermore, there is a difference between nonviolence and pacifism.

There is room for interpretation at this time, with an emphasis on promoting a protection of human rights which is stated multiple times with in the primary education curriculum, but what defines human rights? The Primary School curriculum had certain absences in the curriculum including a definition and examples of structural violence. Throughout the curriculum there is an emphasis on respecting human rights, but there is never a definition of what falls under human rights. Without a definition it is left up to the reader to define what human rights entails. There is no understanding if human rights entail spiritual, ethnic, sexuality, racial differences, and there is no protocol for how to address these human rights besides the use

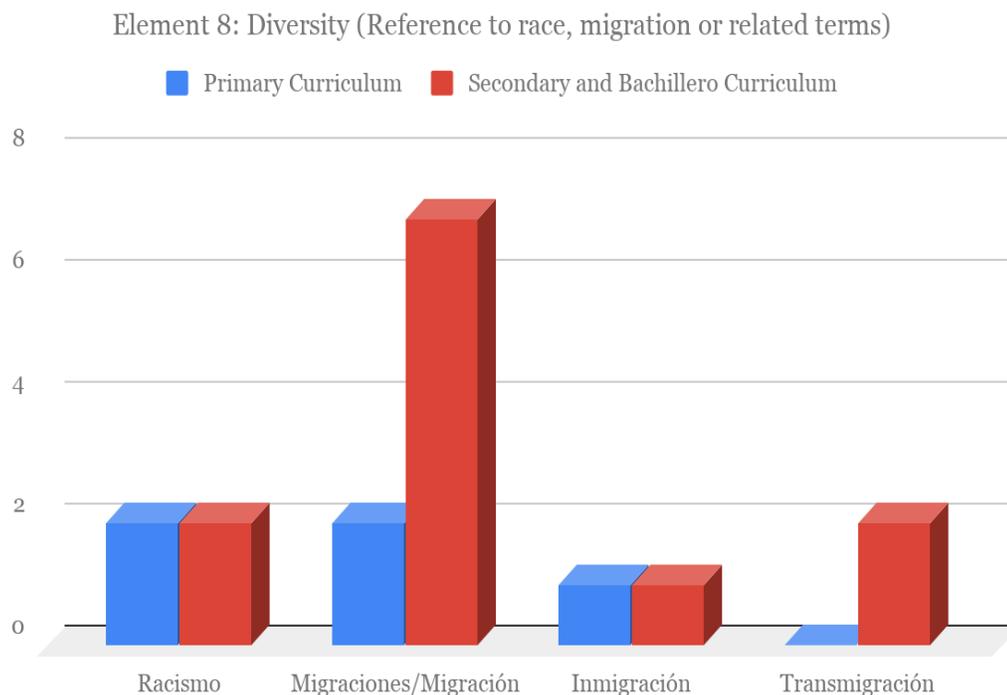
of respect. There are many brief passages about ethnic differences but no discussion of how to talk about how to address those differences and how they experience Spanish society. Although the assumption is that the curriculum is referring to the Universal Declaration of Human Rights the curriculum never takes the time to address the specific rights of identity which were defined under the declaration including race, religion, national or social origin (“Universal Declaration of Human Rights” 2015). Even if these rights were implied with the mention of human rights, peace education theorists including Standish focus on explicitly stating identities, such as gender, as an important facet of identity.

Throughout the curriculum there are sections which remain very generalized which could reinforce prejudice if not followed with clarification. Within the Secondary and Bachillerato Curriculum there is a section in Geography and History talking about colonization. In this section the curriculum, students instructed to learn about the “las distintas causas” which are the causes of colonization and the curriculum also states that students should “sopesa interpretaciones conflictivas sobre la conquista y colonización de América” meaning students should conflicting interpretations of the conquest and colonization of America (Ministerio de Educación, Cultura, y Deporte, 2015, 301). Although this addition seems minor, without explanation there is a large space that can be filled by the interpretations of the teachers. Ian Harris, a prominent peace education theorist, explains in his journal *A model For Teaching Training that Would Promote Peace* if we really want to incorporate a this style of learning to the current education system then we would have to take into account the fact that there are “very few teacher education programs [that] are preparing teachers with the requisite skills and knowledge to teach peace education” (Harris 1989, 15). Reardon agrees explaining that without a

common pedagogy there is no way of “transform[ing] the existing system” (Reardon, Snauwaert 2015, 159). If there are not teachers to support the system, then the outline of peace education cannot be fully implemented. Standish focuses on building a curriculum model while Harris and Reardon focus on what peace education fully encapsulates peace education including the environment that is provided in education which effects and socializes children. This consistency in teaching can also be found through explicitly stating the goals and values of the curriculum so there is no room for misinterpretation.

This environment is often called the hidden curriculum. Theodore Czajkowski explains the hidden curriculum in his journal *The Hidden Curriculum and Open Education* as “the ways in which the school environment is organized, influence attitudes, perceptions, and sensitivities, which in turn influence what children see of the world and how they deal with it” (Czajkowski 1975, 280). Czajkowski encourages creating a collaborative process in which educators consider the environment for education for their students and says that if there is not an “underlying philosophy” then the implementation of this system. The biggest absence from Spain’s national curriculum is an understanding of what their teaching standards are. Although Standish never focuses on the pedagogy when creating her elements, I believe it is essential in order to truly create a transformative experience for these students. It is important to have a diverse staff with different teaching strategies in order to create a diverse learning space, but if there is not support for the curriculum then there is no foundation for growth. This conclusion has come after researching the theories of Betty Reardon, Ian Harris, Maria Montessori, and even Theodore Czajkowski. All these theorists focus on the subject of teaching as well as what environment is built to teach these valuable life lessons. Peace Education is more than a classroom, rather it is a

life skill of beginning to think of how to process and resolve conflict. Harris states that it is to “provide students with knowledge of the war and peace dilemmas...[to] prepare people to become peacemakers” (Harris 1989, 15). Reardon similarly believes that the curriculum should be “preparing students to debate these issues intelligently” and that is the responsibility of educators to prepare them (Reardon, Snaewaert 2015, 33).



The first area of interest was Katerina Standish’s scale and which subjects were not included in the Peace Education Curriculum Analysis. One of the main areas Katerina Standish does not address in her elements is the idea of immigration, racism, and the idea of the “other.” Above is a graph of quantitative information I have collected regarding the use of the words racism, migration, immigration, and transmigration. All of these words were present at least one within both the Primary and Secondary curricula with the exception of transmigration being

present in the primary curriculum. In comparison to the other subjects previously stated such as the idea of global which was stated 15 times in the Primary curriculum and 122 times in the secondary, topics like race were only said on average twice throughout the duration of the entire curriculum. The number of times a subject was said, however, does not reflect the quality of discussion around them, so I have analyzed each subjects presence below.

Although she does address some of these issues in the way that they are often found in all three sectors of violence (direct, structural, and cultural), she does not explicitly state looking at these sections within positive peace. Mahdis Azarmandi argues that while the transformation and resolution of violence and conflict are at the center of peace, these analyses rarely “have at the core an examination of power as productive—producing discursive formations as well as systems of knowledge through different networks and mechanism of power” (2018, 17).

Thus, while gender is acknowledged as producing social relations of power and exclusion, Standish and other peace scholars have failed to for the systemic oppression produced by race. Azarmandi thus suggests that

in a field invested in the relations of social beings and the restructuring of social practices (that is, Peace Studies’ articulated goal of transforming social and political engagement and its intention toward the repeatedly articulated paradigm shift) we must ask ourselves how the perception of the very subjects, whose world we intend to reinvent, is marked by the concept of race (2018, 70).

As I have previously discussed, race and an emphasis on intersectional identities, is pertinent to creating a transformative educational system which will break down violent structures that are already in place and that will continue to be normalized without discussion. Harris encourages a discussion in the classroom around subjects such as immigration because of the relevance of preparing children to grapple with questions of migration as well as diversity in identity is

relevant because of how it impacts international relations (Harris 1989, 16). The idea of intersectionality refers to an idea coined by legal scholar Kimberlé Williams Crenshaw in 1989 and refers to the way that multiple facets of identity intersect creating experiences which could not be wholly accounted for by the study of just one facet such as race, gender, or socioeconomic positionality (Crenshaw 1994, 3). Since race is not its own component in the discussion provided in Standish's PECA scale, the evaluation of a curriculum is incomplete because of the lack of recognition of students' full identities and experiences of violence. Thus, while the curriculum fails to account for the diverse students in the classroom, and the different roots and routes of student experience, Standish equally fails to recognize how positive peace does not only include gender equality, nonviolence and environmental sustainability but has to also incorporate components to assess social and racial justice.

In both the primary and secondary curriculum there is no discussion of race and the different types of way racism evades many different areas of life. Standish includes in Element 1 understanding violence in the sense of Galtung's triangle: structural violence, cultural violence, as well as direct violence. Although racism is cited, briefly to state that the curriculum is against racism on page 19356 of the primary curriculum and page 174 of the secondary curriculum, there is not a real emphasis on how racial differences may cause a difference in experience. In fact, it is not even mentioned who the targets of racism may be or what racism is.

Spain's government "forbids officials to collect racial data" from what they state as ties to ethnic cleansing principles used in other countries (Flores 2015, 242). Within the 2017 *SOS Racismo Report* found 309 cases which focused on discrimination across Spain focusing on these hate crimes ("SOS Racismo 2017 Report: The Situation of Racism and Xenophobia in Spain")

2017, 2). Thus, it is surprising that while the curriculum centers gender equality it would not reference racism and anti-racism when racial violence occurs almost on daily level. It could be argued that since the collection of ethnic data is prohibited the curriculum might refrain from certain terminology and details about ethnic and racial difference in order to not reproduce racism. However, the text achieves to discuss differences between genders without suggesting essentialist notions of male superiority and thus could also reference ethnic diversity and racism without normalizing racism. By not recognizing difference and the different demographics in the classroom and outside there is no way for the government to understand and recognize the violence(s) experienced by different groups based on race.

The topic of race is especially important in Spain because of the large role race has played in understanding Spain's identity as a nation. "The main targets of racial injustice in Spain today are people of African descent, Muslims, non-white Latin Americans, Asians and Gitanos – groups that have largely also historically been marginalized and oppressed by colonial domination" (Azarmandi 2017, 174). Yet, a broader discussion of colonialism, racism or migration is missing within the education framework. Recently Spain has become "one of the top destinations in the world for international immigrants, attracting highly diverse flows from Latin America, Eastern Europe, Africa, and Asia" and thus their population has become even more diverse as a result (Flores 2015, 238). The diversity and the prevalence of migrants makes the necessity for discussion and recognition imperative within the education system.

Immigration was another point of emphasis of my criteria. There was a section of the curriculum which brought up the subject of immigration. Immigration is discussed within the Social Sciences portion of the curriculum where it includes immigration under learning about

migratory patterns. The section instructs that students should be evaluated on their ability to describe the movements of migrants within Spain. In the next column there standard or intended goal in these lesson plans are to understand the population problems in Spain including superpopulation, aging population, immigration, and so on (Ministerio de Educación, Cultura, y Deporte, 2014, 19376). Immigration within the curriculum has been labeled as a key issue of the Spanish population. There is no explicit statement of immigrants from a certain area, or really talking about emigration, but this inclusion in the curriculum comes at a controversial time in immigration.

Immigration has been a core topic within Spanish politics through “the large increase in the 1990s, it was only after 2000 it began to assume major proportions” creating a “public and political debate around the social integration of immigrants” (Zapata-Barrero 2013, 12). Ricard Zapata-Barrero explains that the significance of these debates were only emphasized by multiple events of social unrest, racism and prejudice. In terms of borders, the Spanish southern border is guarded by a 12-foot-high fence along the ten-kilometer border, which is the most rigorous of the borders intended “to regulate the inflow of individuals from non-EU nations” since Spain has become the “key transit point into Europe for thousands of illegal immigrants” (Crain 1999, 23). The issue of immigration began to become a prominent topic of discussion because of the prevalence of migrants through the Spanish territory. There is a long history of immigration from Africa as well as a complicated history with the Arab world. Tabea Alexa Linhard explains that modern Spain’s representation of immigration revolves around a multilayered past included that of colonialism and orientalism which is defined as “a Western style of dominating, restructuring, and having authority over the Orient” by Said within Linhard’s essay (Linhard 2013, 401-402).

Some of this history surrounds the Moorish occupation of Spain during the Middle ages where seemed to be “protracted struggle against the Muslims” for the dominance of Christianity (Álvarez-Junco 2011, 47). This struggle has become a modern part of national identity even making its way into public discussion once again.

Another addition to the curriculum is a brief discussion of religion found within the Bachillerato curriculum, in the subject Fundamentals of Art on page 297 of the 3rd *Boletín Oficial Del Estado*. Religion is used in this sense to create “the other” because of how it separates a religious population currently present in Spain to talk about problems it’s caused rather than appreciation. In this section about art, there is a focus of technique, an exploration of art across the ages and different areas and their social or political impact. On this page in particular the sub theme is about art from the years 2000-2013, and the first principle is how radical Islam is affecting the destruction of religious images. In the next section which discusses the criteria for evaluation it asks students to debate radical Islam and iconoclasm over the history of art. The curriculum even cites the destruction of Buddha as an example. Radical Islam is not the same as Islam as an entire faith and there is no indication within the curriculum of clarifying that statement. Islam is not referred to as a faith within the curriculum but rather is created into “the other,” forcing those who follow Islam to be the same who are attacking art which is history, culture and expression. Islam in this sense becomes larger than a faith but rather a threat established explicitly within Spain’s curriculum.

The discussion around Islam is important to note because of Spain’s extensive history around Islam. As previously mentioned there has been “a supposedly objective, natural cultural opposition between Islamic and Christian worlds” and this philosophy has found itself more

prominent now than ever (Toasije 2009, 349). This toxic philosophy had penetrated even the political sphere when José Maria Aznar Lòpez “criminaliz[ed] immigration in official discourses such as the ‘Seville Sommet’”, and thus there should be a larger focus on keeping religious biases outside of the classroom (Toasije 2009, 350). This sommet in particular was for economic sanctions to countries of origin of migrants. Explicitly stating that immigration is an issue, that extreme Islam is destroying cultural artifacts, without examples of other groups or any explanation around the causes of migration, leaves intentions up to interpretation. Absent from the curriculum are examples of other groups who have also destroyed art and are of a prominent faith. There are also absences around how migration has positively affected Spain, definitions and differentiation of different types of migration, discussion around immigration policy, and discussion of a migrant’s experience. Because of the lack of material or content on immigration, there is an abundance of room for interpretation.

On a more global scale violence in relation to the Islamic faith has grown and has been covered by media outlets from cases like 9/11 in 2001 in the United States and even in Spain with the Madrid Train bombing on March 11th of 2004. This event divided Spain in terms of understanding the cause of these attacks which killed “191 and injured 1800” but the majority of people came to the assumption that this terror attack was Spain’s support of the United States’ War on Terror in Iraq (Reinares 2016, 158-159). This terror attack also led the General Directorate of Religious Affairs in Spain “to regulate Islam in Spain since 2004” in an attempt to create more anti-terrorism policies (Reinares 2016, 164). This is extremely dangerous because it assumes that any religious activity in relation to the Islamic following could be linked to terrorism. Similar to race, if the structure, government, has not been supportive of a truly

collective cause, the school must make a conscious effort to articulate through both an explicit and implicit way against these biases rooted in hate.

Within the curricula there is not one mention of the Gitano or gypsy population in Spain. The Gitano population used to be inherently migratory and now the youngest generation of the gitano population now is questioning their past and belonging to Spain (Gay y Blasco 2001, 631). The Gitano population has always been a constructed group within Spain but spent most of its history under persecution of the Spanish monarchy from the beginning of the Catholic Kings (Pym 2006, 42). These historical laws which are responsible for the destruction of the Gitano community are examples of “the other” Spain has created around the Gitano community. Similarly, to the othering of Muslims, without recognition of the persecution or the othering which is present today it can lead to normalization of violent rhetoric or acceptance of these violent tendencies.

History had a large emphasis in the curriculum and relates to the representation race, immigration and its ability to other groups of people. Reardon talks about the importance of “developing the capacity of criticality in the substantive study” of our history especially when involving conflict (Reardon, Snauwaert 2015, 178). History has the ability to capture different narratives. In the introduction of the history theme in the Bachillerato section of the curriculum, they explain that they will use other disciplines such as economy, sociology, ecology and history of art to help shed light on the reality of history and to try to capture as many perspectives of these narratives (Ministerio de Educación, Cultura, y Deporte, 2015, 297). The use of complementary and different subjects to help understand history is a really good idea to understand the multitude of stories that are not present in the discussions around history. Within

Spain's national curriculum history there is implicit as well as explicit bias present. On page 300 of the Secondary and Bachillerato curriculum the text stays "la invasión de los musulmanes y los reinos cristianos" meaning the invasion of the Muslims and the Christian kings after describing the unifications of Muslim towns. This section of the curriculum "others" the Muslim community by pointing out their unification, without talking about Christian unifications to take over the Iberian Peninsula. Without pointing out all the different groups, it clarifies details surrounding groups of Muslims, African descent with assumptions that the groups not being stated are the white, Christian population of Spain.

On the other hand, the curriculum recognizes its own violence in the past against other groups of people. In the section of Geography and History it states that students should discuss the process of decolonization and "los límites de la descolonización y de la independencia en un mundo desigual" which means the limits of decolonization and independence in an unequal world (Ministerio de Educación, Cultura, y Deporte, 2015, 303). This section is dedicated to discussion around colonization and its effects on nations and their people specifically in relation to Spain's involvement. In this way the curriculum accomplishes addressing its own violence in this way recognizing and discussing its past but failing to address its role in current injustices as a result of colonization or without relation to colonization.

The curriculum succeeds in recognizing some aspects of violence but fails to take responsibility for its role in the direct, cultural, and structural way which violences centered around identities including race, immigration, and even those who are "othered" by society. There are many reasons for the fault in this recognition of responsibility from current political and social issues to historical relations with these constructed groups. Either way the curriculum

has an absence of fully addressing these important facets of identity to the same extent as those which it has chosen to discuss such as gender.

Anti-racism scholar Alana Lentin points out how one of the ways anti-racism has failed to engage with racism is its failure to question “embeddedness of race in culture and politics and effectively, although paradoxically marching under its banner, silencing the potential radical nature of anti- racism” (Lentin, 2011a, p. 162). That is, race is silenced and removed from anti-racist policy and similarly curriculum that seeks to promote human rights, democracy and equality disregards anti-racism as a key feature of inclusive education and in fact reproduces certain others, Muslims in particular, as inherently suspicious subjects. Likewise, Standish as a peace scholar offers definition of positive peace that removes from view all relevance of race in understanding societal violence and structural inequality. Since race, immigration, othering are not their own component in the discussion provided in Standish’s PECA scale, the assessment of a curriculum thus remains incomplete as it is questionable if positive peace can exclude racial equality. There were many other factors throughout my research which also could have been focused on but were not the primary question research question.

Limitations of Study

Throughout my research of the content of Spain’s curriculum I found that there were many subjects where research could be done. Some of these fields included an analysis of the emphasis on binary gender experiences, absence of discussion around sexuality, emphasis on conservation and environmental restoration, and even looking for clearer definitions when it came to key concepts like human rights. There are many research questions that developed in my mind throughout the course of this study, but have not been able to be fully analyzed because of

the central case of my study: What is present and absent in the Spanish Curriculum? Is there anything about Race, Immigration, or the presence of the “Other”?

Within both the primary and secondary education curriculum there is a large emphasis on being aware of gender and prevention of cultivating a society which supports sexism. In this category of understanding a women’s experience there is extensive documentation within the curriculum to promote equality and fairness. On page 19420 of the 52nd *Boletín Oficial del Estado* there are extensive portions which focus on respecting the equality between the sexes including collaborating between sexes, realizing the difference of expectations in the domestic sphere and creating co-responsibility, and so on. The emphasis on gender comes from the reign of Francisco Franco, “a right-wing authoritarian regime headed by Franco that actively opposed the advancement of women’s rights and status”, which created a boom in a Spanish feminist movement (Valiente 2002, 767). Gender became a main dimension in which historians and scholars began to describe and categorize the democratic shift for Spain away from Franco’s traditionalist policies (Valiente 2002, 768). Because of the recent surge in feminism as a democratic principle and creating a “democratic society” is one of the major elements of their Social and Civic Values (Ministerio de Educación, Cultura, y Deporte, 2014, 19415). Although the emphasis on equality between the sexes and promoting dialogue about the difference in experience is refreshing, there is no discussion about the people who do not fall into traditionally binary gender roles.

Katerina Standish does however excel in incorporating gender into the discussion of peace education curriculums. Since gender is addressed in the section of positive peace and Standish makes a point of explicitly noting the difference in experience between the different

genders. Although Standish references the difference in experience between genders, there is never a mention of the people who are not included in these gender binaries, which means these binaries are therefore supported through the curriculum. If the goal of Standish's critical curriculum analysis is to "confront complex social problems and [to] look to build peace" then Standish would focus on how this curriculum analysis, which she has made, is creating once again concrete barriers in between the acceptance and inclusion of all possible students. Just as understanding the difference in a women's experience is pertinent to men, understanding the experience of nonbinary and gender nonconforming people are extremely important to creating a safe and peaceful environment. There is also an absence within the curriculum around sexual orientation of students, even though there are sections relating to health in both the primary and Bachillerato curriculums which begin to discuss sexuality again falling under the idea of binary and heteronormative relations.

In both the Bachillerato and the Primary curriculum there is a strong emphasis on environmental consciousness which is woven into every subject area. It is by far the strongest area of the curriculum in terms of positive peace written into the curriculum. Although environmental consciousness is only one of the nine parts of Standish's Element three, the curriculum prioritizes the discussion of sustainability by including various lesson plans around environmental impact from science, biology, design, economics, history, and so on. Spain is a part of the European Union which has plans to make its members more sustainable and accountable for their actions against the environment by 2020 (https://europa.eu/european-union/topics/environment_en). A study could be done on the integration and policies of sustainability in relation to the curriculum.

VIII. Conclusion

The Spanish Curriculum achieves the average score of C+ on the PECA scale which is considered an average score amongst the previous report cards that Katerina Standish had researched. My research pleasantly surprised me in terms of the integration of principles of positive peace into the curriculum throughout many subjects of study, and its absences were only in providing sufficient explicit recognition of violence and descriptions around different components ranging from examples of violence, tools of nonviolent resolution tactics, and expansion of components of positive peace. Overall the existing curriculum does have many elements of peace education which are worth addressing. Although there are many elements represented within the curriculum its absences around description and explicit statements creates a dangerous space for interpretation and silence around specifics.

The curriculum does meet elements of peace education fails to fully address the topics of race, immigration, and “other.” The Spanish Curriculum addresses the concepts of race and immigration but does not provide sufficient detail to understand the moral stance of the Spanish government. As stated previously, without being explicit there is too much room for interpretation which may lead to a lack of consistency within the teachings. One of the major goals of peace education is the ability to address violence in the classroom in order to create a counterculture which promotes peace, and without explicitly addressing violences attached to identities the curriculum does not truly promote peace education. The importance of recognition of violence is present is present even within Katerina Standish’s PECA scale, but the silence in the curriculum around these subjects will be silencing the students who are affected by these

identities. The silence in many ways reinforces the violent cultures and structures by not creating a counter culture to explicitly tackle these issues.

The Spanish curriculum does not have a Peace Education curriculum but does incorporate some aspects of the field into its curriculum. Instead of generalizing peace it is necessary for curricula to specify problems and peace culture strategies for its students to fully comprehend. The curriculum emphasizes the need to protect human rights eight times within the primary curriculum and thirty-one times within the Secondary and Bachillerato curriculum, and within the United Nations' Universal Declaration of Human Rights identities such as race, religion, national or social origin cannot affect the freedoms we extend to one another. In order to truly create a transformative educational system, it is necessary to address all issues to truly create a structure of peace. It is much easier to say there will be protection and peace within all education systems, but without explicit text encouraging this culture it is impossible to promise peace.

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