

Original Articles

The right to inclusive education and the inclusive State: a new peaceful signal to create a social model through global diversity

El derecho a la educación inclusiva y al Estado inclusivo: una nueva señal pacífica para crear un modelo social a través de la diversidad global

Information

Dates:

Received: 29/10/2024

Accepted: 07/05/2025

Published: 31/12/2025

Correspondence:

Diego Bernaschina

diegobernaschina@gmail.com

Conflict of interest:

Author declares no conflict of interests.

Funding:

No funding received.

Authorship

Diego Bernaschina¹  0000-0002-3317-8580

¹Independent researcher, (Santiago, Chile).

Suggested citation

Bernaschina, D. (2025). The right to inclusive education and the inclusive State: a new peaceful signal to create a social model through global diversity. *Revista de Cultura de Paz*, 9, 26–47. <https://doi.org/10.58508/cultpaz.v9.215>

RESUMEN

Introducción: Este artículo se introduce una nueva teoría preliminar sobre el derecho a la educación inclusiva para reconocer el Estado democrático y la no discriminación de la diversidad global.

El objetivo principal es estudiar y analizar las investigaciones relacionadas con la incorporación intelectual de Galtung a través de conceptos sociales hacia una cultura pacífica de la educación inclusiva y el funcionamiento del Estado democrático.

Método: La metodología se basó en una revisión documental de carácter interpretativo-cualitativo por medio de diferentes estudios conceptuales y experimentales relacionados con la diversidad global, el sistema educativo universal y la sociedad inclusiva.

Resultados: La nueva teoría del modelo de las 3R fusiona la intersección del Estado democrático y la educación inclusiva, incorporando con la mediación pacífica, dependiendo de la multidimensionalidad —o varios triángulos— sobre el comportamiento humano y la política social para fabricar dicha cultura inclusiva.

Discusión: La discusión corresponde a los tres grupos; se analizan y complementan con la teoría del modelo de las 3R, es decir: i) enseñanza pacífica hacia el futuro del Estado democrático inclusivo; ii) reducción de costo y nueva creación del fondo de estudiantes excluidos con multidiversidad; y iii) nueva propuesta de la reforma constitucional para la democracia educativa inclusiva.

Conclusiones: En conclusión, existe una *regla del juego* para solucionar la teoría de Johan Galtung sobre el derecho a una educación inclusiva y a la construcción de un Estado inclusivo, ofreciendo importantes reflexiones que impactan en la necesidad de abordar la violencia cultural a través de prejuicios, estereotipos y discriminación social.

Palabras clave: Teoría de las 3R de Galtung; Educación inclusiva y Estado democracia; Mediación pacífica.

ABSTRACT

Introduction: This paper introduces a new preliminary theory on the right to inclusive education to recognize the democratic State and non-discrimination of global diversity.

The main objective is to study and analyze the research related to Galtung's intellectual incorporation through social concepts toward a peaceful culture of inclusive education and the functioning of the democratic State.

Method: The methodology was based on an interpretative-qualitative documentary review through different conceptual and experimental studies related to the global diversity, the universal educational system, and the inclusive society.

Results: The new theory of the 3Rs model merges the intersection of the democratic State and inclusive education, incorporating peaceful mediation, depending on the multidimensionality —or several triangles— on human behavior and social policy to manufacture said inclusive culture.

Discussion: The discussion corresponds to the three groups; they are analyzed and complemented with the theory of the 3Rs model, namely: i) peaceful teaching towards the future of the inclusive democratic State; ii) cost reduction and new creation of the fund for excluded students with multi-diversity; and iii) new proposal for a Constitutional Reform for inclusive educational democracy.

Conclusions: In conclusion, *there is a rule of the game* to solve Johan Galtung's theory on the right to inclusive education and the construction of an inclusive State offering important reflections that impact the need to address cultural violence through prejudices, stereotypes, and social discrimination.

Keywords: Galtung's 3Rs theory; Inclusive education and democracy State; Peaceful mediation.

Introduction

Given the impossibility of guaranteeing the right to inclusive education, it is necessary to recognize the importance of an Inclusive State that promotes global diversity. Peace education plays a fundamental role in this aspect, since it seeks to promote peaceful coexistence, respect for plurality, and non-violent conflict resolution (Añaños, Rivera & Amaro, 2020; Bartlett, 2008; Bernaschina, 2023; Galtung & Fischer, 2008; 004; López Martínez, 2023; López-Martínez & Garrido, 2023). It not only focuses on the absence of struggle but also the promotion of different values such as tolerance, solidarity, freedom, equity, fraternity, and non-discrimination. This implies a holistic approach that encompasses general aspects of human rights, the culture of peace, and social inclusion.

Given the need for human development to enhance active and responsible citizenship that contributes to building a more just and equitable society, it's difficult to educate for peace. In this sense, it's important for democratic States to make a real commitment to an inclusive and universal educational system, as well as multicultural diversity, to foster innovative tools toward a more peaceful and respectful world. The term 'pacifying' is quite controversial regarding the understanding of absolute friendship through the culture of peace and non-violence, depending on attitudes and educational obstacles (Bekerman, 2008; Bouché Peris, 2003; Galtung, 1980; Ramos Pérez, 2003).

The peaceful education advocated by various philosophers, scholars, thinkers, and professionals (Archer, Hajir & McInerney, 2023; Danesh, 2006; Galtung, 1983; Snauwaert, 2023) is linked to access to peace education but rarely addresses the possibility of teaching concepts about war and violence. This means that inadequate education of a privileged minority and lack of education among a majority of the impoverished occur worldwide, particularly in educational institutions of non-democratic nation-States. Although the problem of failing to explore issues in various fields and fundamental concepts related to peace and education to provide greater clarity on the nature of commitment to peace education, both the State and civil society commit resources to international understanding, human rights, inclusive and environmental education (Bajaj, 2008; Nath Prasad, 2008; Page, 2008; Tibbitts, 2008). It is extremely complex for various educational thoughts focused on peace education to identify, correct, or modify the true nature of this concept and choose an appropriate teaching methodology. In this regard, it is essential to maintain a balanced pedagogical approach that is free from ideological biases, as such deviations can lead to partisan positions or social tensions, ultimately compromising the legitimacy and effectiveness of initiatives aimed at building an educational environment grounded in the principles of peace, respect, and coexistence. This need is closely tied to the conceptual and methodological complexity inherent in peace education, as significant

challenges persist in clearly defining its nature, scope, and the most appropriate pedagogical strategies for its implementation. Within this context, avoiding the politicization of educational discourse becomes crucial since its use for ideological purposes not only distorts formative goals but also creates divisions within the educative community and undermines fundamental values such as democratic coexistence, empathy, and cooperation—values that are essential for fostering a critical, conscious, and peace-oriented citizenry.

A significant challenge (and problem) that arises in a democratic State is the inclusive education implementation to build and develop a new theory of expansive understanding which seeks to promote a broader vision of humanity through the defense of human rights, freedom of conscience, and the recognition of global diversity, in order to foster a more just and pluralistic society. Nevertheless, ensuring accessible education for all students and effectively addressing educational issues is no easy task. The lack of universal accessibility in educational institutions affects all students with multi-diversity—both cultural diversity (without disability) and functional diversity (with disability)—at different levels of universal education, but generally, generates greater affectation for poorer public schools, including state universities with economic limitations (Vila-Merino, Rascón-Gómez, & Calderón-Almendros, 2024), due to the lack of funds, fewer teaching resources. Both factors hinder the implementation of funds needed to sustain new educational models that promote peace, structural non-violence, and non-arbitrary discrimination. However, some issues become even more evident when addressing the abuse of social exclusion, particularly in ensuring inclusive political participation for all members of a civilized society.

This process can be achieved by analyzing a series of suggested questions: Do inclusive individuals come together in a joint effort in a sovereign State? Can general participation in inclusive education promote self-generated change? Is it possible to establish effective dialogue on the rights to inclusive education in a democratic State? Can a message related to peace education and the new structure of the educational model be conveyed peacefully, from preschool education to higher education, incorporating curricula at different levels? Despite these questions, they are more complex to analyze. They jeopardize educational quality in an inclusive society. The complexity of these issues requires a series of studies to carefully address educational implementation issues due to a poorly planned approach to accessibility and social cohesion.

Addressing these issues is essential to recognize and guarantee the collaboration of educators and individuals with the sovereign state, provided that the education system is promoted with maximum collective effort and shared responsibility. Widespread participation in inclusive education can drive self-generated change by empowering marginalized groups to establish (and resolve) an open dialogue on the right to peace and education for nonviolence

in a democratic state. Commitments to addressing a significant challenge are extremely complex in terms of the policy frameworks that ensure equal access and participation for all. Finally, it is possible to convey a message of peace education and restructure the educational model at all levels, from preschool to higher education, integrating inclusive curricula that embrace diversity, foster social cohesion, and create a more equitable society.

Peace education refers to a wide variety of theories, definitions, and practices, but they are abstractions without any concrete and absolute meaning. It's not surprising that it's quite difficult to find widespread agreement, considering the growth of knowledge within the field. This study reflects on the ways in which peaceful education serves as an educational paradigm that meets a set of criteria through the legitimization process of knowledge within the social sciences (Haavelsrud, 2008; Synott, 2005).

The main objective is to study and analyze the research related to Galtung's intellectual incorporation through social concepts toward a peaceful culture of inclusive education and the functioning of the democratic State. Addressing the various stages of training and specialization within the inclusive and universal educational system presents a significant challenge when overcoming direct violence and so-called negative peace. In this regard, it is crucial to adopt the 'imperfect peace' approach (Jiménez Bautista, 2018, 2021), which proposes a more realistic and contextualized vision of peace understood not as a total absence of conflict but as a dynamic, unfinished, and situated process, where tensions and inequalities are recognized as part of the path toward more just societies. This perspective requires rethinking education as a transformative space for transmitting different knowledge, deepening individual forms capable of building peace from social complexity.

Method

The methodology was based on an interpretative-qualitative documentary review through different conceptual and experimental studies related to the global diversity, the universal educational system, and the inclusive society. To ensure authentic education that promotes multi-diversity inclusion, it is essential to examine the recognition of democratic State and equality for all individuals. In this sense, the existing policy implementation has been insufficient in removing barriers to access to peace education, particularly for more vulnerable groups. Despite the growing recognition of the importance of inclusive education, there is a lack of concrete decision-making regarding policies that support the inclusive democratic State. This gap indicates that current strategies are not effectively addressing the educational needs of marginalized populations, hindering their full participation in peaceful and inclusive society developments. To foster an authentic democratic State, it is

crucial that policy decisions actively work towards dismantling these barriers and promoting equal access to educational opportunities for all individuals.

Our findings build on two fundamental pillars of Galtung's research on the four approaches and five strategies to deepen the methodological construction.

Brief reformulation of four educational approaches of Galtung

The analysis of the research proposal on inclusive education and the role of the inclusive State, based on Galtung's four types (2008), was deepened through a qualitative approach. The fundamental key points analyzed are defined as follows:

1. Development: Allows addressing fundamental values, global trends, and situations to promote positive peace based on equity and harmony.
2. Conflict: Explores conflict dynamics, their creation, transformation, and resolution by analyzing how opposing interests generate friction.
3. Peace: Facilitates discussion on integrating development and creative conflict management in the fight against structural and direct violence.
4. Future: Enables projecting reflections towards the future, analyzing trends, and proposing concrete actions.

It is essential to recognize that each individual and/or educator should develop their own methods and frameworks, without conforming to predetermined standards, as this would contradict the principle of autonomy in peace education.

The five strategies of Galtung's educational approach

Galtung's strategy begins with the development of a comprehensive approach to peace education by maintaining a close link between research, education, and practice in this field. This allowed the creation of solid and well-structured content that comprehensively addresses the various aspects of peacebuilding through 5 phases (Table 1).

Phrases	Brief features
1. Analysis	Analysis of problems related to peace focuses on the description of important events and current trends, which makes it possible to explore topics such as the war system, equity, freedom and domination from different perspectives. By presenting various theories and examining multiple approaches, the uniqueness of peace and education studies in this field is highlighted, marking its distinction from other social science disciplines.
2. Goal-formulation	Goal-formulation in peace education is essential to create a comprehensive vision of a peaceful world, beyond the mere absence of conflict. It is necessary to generate images that motivate action. Peace research has often prioritized analysis rather than goal formulation, but these visions have guided significant movements throughout history. The question arises whether the goals of peace, such as the eradication of violence, social equity, and freedom for self-realization are achievable without sacrificing some of these values. These reflections, uncommon in educational programs, can limit the ability to imagine a balanced future between apparently opposite elements.
3. Critique	Criticism is based on the integration of data and values. Data is presented first, followed by the values that serve as a decisive filter in formulating conclusions, using evaluative language to differentiate between the positive and the negative. Subsequently, a static analysis and a dynamic forecast are carried out, maintaining consistency over time in the dimensions evaluated. At the end of these sequences, critical representations of different realities are obtained, which help define both the real and ideal world in the field of peace education. It is crucial to understand the barriers that can hinder the transition between these realities, thus avoiding falling into adverse situations that make progress towards a peaceful environment difficult.
4. Proposal-making	Proposal-making focuses on how to move from the real world to the desired world Finding a transition path involves determining what to do, who should do it, when and where, how and why it should be done. This process is essential within any peace educational program, being fundamental to generate participation. A successful peace education program must create in participants an awareness of the gap between the real and ideal world, as well as the danger that the former represents, so that the formulation of proposals becomes an urgent need.
5. Peace action	The sudden interruption of a process due to its inability to be contained in written or discussed material is not feasible; it should be directed toward concrete action. Although not all peace education programs must necessarily involve actions, we advocate for the consideration of specific actions, such as innovation in peace education methods or operational participation in organizations. Action can play a role in peace education, as well as other educational programs that include hands-on activities. Although we face challenges with peace action, we are gaining experience in this educational field over time. Peace action lies at the intersection of peace education and peace research.

Source: Galtung (2008).

Table 1. Synthesis of the 5 phases of peace education.

By proposing these five core themes within the strategies of the educational approach associated with inclusive education and highlighting their connection to an inclusive democratic state, it becomes possible to promote fundamental values such as justice, equity, and social cohesion. It's crucial role in the approach of violence, war or crisis becomes a key tool for rebuilding the social fabric, national identity, and multi-diversity (cultural, economic, environmental, etc.), allowing for the overcoming of divisions and contributing to the pacification and stabilization of the country. Inclusive education facil-

itates the integration of marginalized groups to promote non-discrimination, non-oppression, and non-violent conflict resolution—essential for strengthening a sustainable democratic order.

It is crucial to understand that Galtung's phases can be conceived along with strategies for negotiating disputes over conflict approaches, prioritizing (or seeking) agreement where some mediation is needed, and flexibilizing cultural norms and social status. However, the effectiveness of mediation in aligning with education for a culture of peace depends on its qualities and commitments. This involves the skill to resolve conflicts through empathy, peaceful communication, and creativity with the '3Rs'—reconstruction (or repair), reconciliation, and resolution—which are essential for the functioning of a democratic State (Galtung, 1998; Galtung & Fischer, 2013; Lozano Martín, Gutierrez Extremera & Martinez Martín, 2018; Medina, Cea Rodríguez & Ramírez-Marín, 2017).

Results

The suggested theory of the 3Rs model merges the intersection of the democratic State and inclusive education, incorporating peaceful mediation, the multidimensionality of human behavior and social policy to manufacture an inclusive culture. According to this idea, creative culture can be incorporated through peace to recognize the need of the State to be inclusively democratic in education without cultural violence, meaning a new inclusion of culture as an important educational focus of research on peace, such as the peaceful contribution in the pursuit of social cosmology, conflict transformation, and new global civilization dialogue (Bernaschina, 2024; Galtung, 1981, 1990, 1998; Gasparello, 2018; Navarro-Castro & Nario-Galace, 2010).

The concept of peace education depends on cultural and social values and can be defined as the ability to develop a set of behavioral skills necessary for a peaceful life and peacebuilding for all humanity (UNESCO, 2005). Next, in Figure 1, peaceful mediation is shown as the intersection of the democratic State and inclusive education along with the mediations of the 3Rs model.

Peaceful mediation aligns with the principles of a democratic State, characterized by the equal participation of all citizens in political decision-making. In this sense, mediation promotes dialogue, collaboration, and peaceful conflict resolution, avoiding the imposition of unilateral or authoritarian solutions. On the other hand, peaceful mediation is closely related to inclusive education, based on the idea that all individuals have the right to access education and to develop their potential in an environment of respect and tolerance. Mediation facilitates conflict resolution in educational settings, promoting the integration of all individuals and fostering peaceful coexistence and solidarity. It is in that sense that the 3Rs model constitutes a fundamental framework

in peaceful mediation. Reconstruction or repair involves repairing the damages caused by the conflict, whether at a material or emotional level. Reconciliation seeks to restore trust and respect between the conflicting parties, promoting acceptance of differences and overcoming resentments. Lastly, resolution focuses on seeking consensus-based and lasting solutions that satisfy the interests of all parties involved.



Figure 1. Peaceful mediation model in inclusive education and democratic State. Source: Self-adaptation and Galtung (1998).

The significance of this finding lies in its emphasis on a critical social issue. The ongoing debate regarding equal educational opportunities remains unresolved, preventing the development of strategies aimed at correcting social inequalities and enabling talented students from lower-income families to advance through education. Although this purpose has not been fully accomplished in any country, it is likely to have a substantial impact on social mobility (Galtung, 1975a; Galtung & Fischer, 2013). Galtung argues that education is key to social mobility, but unequal access limits its ability to address systemic inequalities. His analysis, alongside the 3Rs model, underscores that foundational education is essential for fostering equality, though it's often constrained by unequal access, particularly for marginalized groups.

For example, Paulo Freire's transcendental approach in his pedagogy of oppression deeply addresses the peace issues that have arisen from constant threats, both from State and internal warfare conflicts, from persistent poverty, injustice, and violation of fundamental rights (Freire, 1970; Galtung, 1975b). These challenges are closely linked to issues inherent in human nature, as well as demographic dynamics that influence the configuration of existing tensions and imbalances in contemporary society. Freire addresses the complexity of these problems from a critical perspective that seeks not only to transform present oppressive realities but also to promote liberating education that generates critical awareness and empowerment in individuals

in order to confront and overcome obstacles to the construction of a genuine and sustainable culture of peace .

In light of the necessity to achieve part of Freire’s ambition, Table 2 presents a series of keywords as a representation of the model of peaceful mediation in inclusive education and the democratic State. When nonviolence is not ingrained in culture and peaceful methods of conflict resolution have failed, violence becomes an easy option to definitively end a problem (Galtung, 1996). In a culture that favors mental inertia over creativity in resolving conflicts, violence becomes a simple option. If the solution to the problem were present in common thinking, it would have already been found. Therefore, creativity is required to overcome the barriers of conventional thinking.

Table 2. The 10 keywords of the peaceful mediation model.

Democratic State	Peaceful Mediation	Inclusive Education
Participation	Dialogue	Diversity
Legality	Negotiation	Equal access
Respect for human rights	Agreement	Attention to diversity
Pluralism	Conflict resolution	Respect
Representativeness	Tolerance	Solidarity
Responsibility	Conciliation	Empathy
Transparency	Diplomacy	Universal accessibility
Justice	Arbitration	Adaptation
Freedom	Peace commitment	Awareness raising
Equality	Reconciliation	Non-discrimination

Source: Self-made.

The 3Rs model plays a crucial role in rethinking and transforming peace education, particularly when considering the right to inclusive education and the concept of the inclusive state. In peaceful mediation processes, the 3Rs model becomes a vital tool for addressing and resolving inequalities by critically analyzing existing structures (Critique), proposing reforms (Goal-formulation/Proposal-making), and enhancing analytical outcomes (Analysis) to foster transformative peace actions (Peace action). As Arzate Salgado (2018) emphasizes, the visibility (or invisibility) of inequalities, which are rooted in ideological constructs and dominant political narratives, must be addressed. Through this lens, peace education goes beyond neutrality, actively engaging with and challenging the power dynamics that sustain social inequalities. Furthermore, as Jiménez Bautista (2019) argues, adopting the 3Rs model contributes to the transformation of peace education, ensuring it is not merely a theoretical concept but a practical framework that addresses the barriers to inclusivity. This approach ensures that peace education remains a critical, active process in promoting true inclusivity and social justice within the educational system.

Discussion

The education of the future (Hicks, 2008) is needed to think critically and creatively, depending on degrees of concepts and arguments related to sustainability, the gaps between wealth and poverty, peace and conflicts, and human rights violations that have a significant impact both locally and globally. Of course, the new changes require anticipation and adaptability, foresight, flexibility, innovation, and intuition to provide and manage survival over the alternative future; that is, there is a variety of futures that produce different lives (hopes and fears) to improve the next and sustainable generation .

Telleschi (2021) underscores the deep connection between power, inequality, and the lack of freedom, illustrating how these dynamics serve to deprive individuals of their natural capacities under the dominance of the State. By critically analyzing the complex interplay of power, Telleschi highlights how the ability to control, direct, or influence others is shaped by existing inequalities in resources and rights. This context is inseparable from the idea of a sovereign State, which, while often positioned as a guarantor of order, can also perpetuate these inequalities. The notion of a sovereign State committed to inclusive education becomes problematic when it is entangled with the same power structures that limit access to equal rights and resources. Therefore, the challenge lies in rethinking the role of the State in a way that moves beyond its coercive power and towards fostering true inclusivity, where all individuals can exercise their full potential.

According to the model of peaceful mediation in inclusive education and the democratic State, it is essential to incorporate diverse complementary proposals depending on the reformulation of Galtung's four educational approaches. Within these approaches, three key groups are analyzed and further complemented with the theory of the 3Rs model. This integration helps to address the inequalities present within the educational system and better aligns the democratic State's role with inclusive educational practices. By combining Galtung's perspectives with the 3Rs model, a more comprehensive and transformative approach to inclusive education is possible, where power dynamics and resource disparities are actively challenged and redefined in favor of true educational equity.

Peaceful teaching towards the future of the inclusive democratic State

Galtung's proposal on peaceful education towards the future of the inclusive democratic State is particularly relevant in a world marked by conflicts and divisions. In this regard, his approach is based on the idea that authentic democracy must go beyond mere elections and the existence of formal democratic institutions. According to Freire and Galtung, a truly democratic State is one that ensures the active participation of all citizens in political deci-

sion-making and in the construction of a just and equitable society (Galtung, 2011; Kohan, 2019; Lopes, 2021; Nissen, 2021). The teaching of inclusive education fails to establish an effective connection with an inclusive democratic State, as, according to Galtung (2008), it is considered 'weak in education'. This weakness is manifested in the lack of implementation of these concepts in schools and universities, hindering the development of peaceful education with advancements in human rights in the face of global diversity. This deficiency is observed in various fields of research and social action .

Both research and inclusive, democratic education have a direct impact on promoting peaceful actions through the sovereign State, leading to various educational benefits. In his analysis, Galtung emphasizes the importance of inclusion in democratic society, underscoring the need to eliminate access barriers that prevent certain groups from fully participating in political and social life. Inclusion involves ensuring equality of rights and opportunities for all individuals, regardless of their ethnic, cultural, religious, gender, or sexual orientation. In an inclusive democratic State, all voices must be heard and considered in decision-making, thus promoting diversity and a plurality of opinions. This depends on the State's recognition of the strengthening of the need and content of inclusive education. Therefore, there is an increasing institutional and academic interest in peace research and education, reflected in the establishment of dedicated academic positions and the development of curricula across all levels of education. Nevertheless, this expanding demand frequently lacks a coherent conceptual foundation or strategic alignment. Most educators and researchers have the responsibility to provide resources and materials that foster active participation in this process towards universal educational inclusion, thus supporting inclusive democracy and global diversity.

Moreover, Galtung's approach to peaceful teaching promotes the nonviolent resolution of conflicts, emphasizing the importance of dialogue, negotiation, and cooperation to find sustainable and lasting solutions. Instead of resorting to violence and the imposition of one party over another, Galtung proposes seeking points of encounter and convergence between conflicting parties, thus fostering the construction of relationships based on mutual respect and collaboration. Finally, Galtung's peaceful teaching towards the future of the inclusive democratic State represents a call to rethink how we approach conflicts and build our societies. Promoting citizen participation, equality of rights, and nonviolent conflict resolution are fundamental pillars for fostering peaceful, just, and equitable coexistence in an authentic and inclusive democratic State .

Cost reduction and creation of new funds for excluded students with multi-diversity

Investing in peace education is fundamental for the development of human resources and should not be considered an expense. In the long term, all societies will benefit from reducing costs related to elitist education (private education system), which perpetuates the exclusion of the most vulnerable sectors affected by extreme poverty (Nath Prasad, 2008). It is essential for fostering peaceful, just, and violence-free societies, thus it should be accessible free of charge for everyone, particularly for excluded students with multi-diversity.

According to Galtung (1982), education is a process of human growth and development through the acquisition of skills and knowledge, both individually and in interaction with others. In this sense, it is important to consider the need to reformulate the educational system to focus on true education and not just schooling. It is also vital to promote the inclusion of students with multi-diversity in this process, reducing costs and creating funds to support their holistic development. This way, equitable and quality education can be ensured for all individuals, regardless of their differences.

Cost reduction and the establishment of a fund for students with multi-diversity exclusion, within the framework of the right to inclusive education and the inclusive State, are tangible measures that can be taken to progress towards a more inclusive and peaceful social model, in line with the principles of Galtung's 3Rs theory. By delving into the framework of the theory:

1. Cost reduction: A crucial aspect of promoting inclusive education is ensuring its accessibility to all, regardless of their financial situation. Cost reduction could involve eliminating tuition fees or providing scholarships and financial aid for students facing economic barriers to accessing education. This cost reduction would not only benefit students excluded due to multi-diversity but also contribute to creating a more equitable and accessible educational system for all students, regardless of their socioeconomic background.
2. Creation of a fund for students excluded due to multi-diversity: This fund would be established specifically to support students facing multiple forms of exclusion and discrimination due to their diversity, whether it be their ethnic, cultural, religious, sexual, or disability-related background, among other factors. The funds could be allocated to provide additional resources, such as adapted educational materials, specialized support, mentoring or counseling programs, and training for teachers and educational staff on how to address the specific needs of these students. The creation of this fund would reflect the commitment of the inclusive State to ensure that all students have equal opportunities to access quality education, regardless of their individual circumstances.
3. Right to inclusive education and the inclusive State: The creation of the fund and cost reduction align with the right to inclusive education, which recognizes the right of all students to receive an education that respects and values their diversity. Furthermore, these measures reinforce the responsibility of the inclusive State to ensure that barriers preventing equitable access to education are eliminated and to promote an educational environment that celebrates diversity and fosters mutual respect. Ultimately, the combination of these actions would contribute to creating a new peaceful signal for society, as inclusive education is not only a means to acquire knowledge but also a vehicle for promoting understanding, respect, and social cohesion through global diversity.

These actions not only address inequalities in access to education but also contribute to promoting reconciliation, peaceful conflict resolution, and the transformation of social structures towards inclusion and equity.

True peace education, which encompasses the diverse elements that make up human life, requires significant effort from the entire society. Therefore, peace cannot be achieved through the accumulation, valuation, or utilization of wealth; instead, it must involve qualified educators who promote multi-diversity and facilitate discussions about wage equality and respect for all social classes, regardless of socioeconomic conditions. Hence, creating special funds to support excluded students with multi-diversity is essential to promote inclusion and equity in the educational system. These funds can provide resources and additional support to ensure that all students have access to quality education, regardless of their circumstances. By promoting inclusive education and respecting diversity, schools, universities and research centers can contribute to shaping more well-rounded and tolerant individuals, capable of effectively addressing the challenges of the current world. Investing in educational inclusion is, therefore, an investment in human and social development that benefits the entire society.

New proposal for a Constitutional Reform for inclusive educational democracy

A new proposal for Constitutional Reform aimed at recognizing inclusive educational democracy presents a complex challenge for experts across political, educational, social, and judicial fields. It calls for the development of an innovative model that embraces global diversity and multi-diversity while committing to universal policies of inclusion.

Next, Table 3 explores a conceptual framework for a Constitutional Reform centered on inclusive education and the inclusive State to strengthen and reframe the conceptualization of a social model grounded in global diversity, drawing on Galtung’s 3Rs theory to address systemic inequalities and signal a new peaceful direction for democratic inclusion.

Table 3. Conceptual framework for a Constitutional Reform.

Constitutional Reform for Inclusive Educational Democracy	This reform would involve amending the constitution to ensure that all citizens have access to quality education that promotes the inclusion of all social groups, regardless of their ethnic, cultural, socioeconomic, or any other characteristics.
Right to Inclusive Education	This would be a Constitutional provision that recognizes the fundamental right of all individuals to receive an education that respects and values their diversity, promoting equal opportunities and respect for differences.
Inclusive State	This part of the proposal implies that the State adopts policies and measures that promote inclusion in all aspects of social, economic, and political life. This could include anti-discrimination laws, gender equality policies, social and educational inclusion programs, among others.

Source: Self-made.

This conceptual framework, based on Galtung's 3Rs model, for the Constitutional Reform proposal endeavors to institute a legal provision guaranteeing inclusive education while fostering the establishment of an inclusive State. By employing the 3Rs theory as a guiding principle, it seeks to address disparities and promote peace and reconciliation within society.

Additionally, the interaction between Galtung's 3Rs model and the potential regulatory framework for promoting a Constitutional Reform focused on the inclusive educational democracy, the right to inclusive education, and the role of an inclusive State, with the aim of creating a social model through global diversity:

1. Reconciliation: Within the context of the proposed a Constitutional Reform for inclusive education, reconciliation is a pivotal process aimed at healing divisions and conflicts present in both the educational landscape and broader society. This involves addressing ethnic, cultural, and socioeconomic disparities that persist, as well as overcoming political and social divisions that undermine equal access to education. Tangible mechanisms for reconciliation could include the implementation of restorative justice programs, which facilitate dialogue between historically marginalized groups and other sectors of society, allowing them to address past injustices and build mutual understanding. Schools could adopt curricula that emphasize the history and experiences of different communities, promoting empathy and respect for diversity. From a regulatory perspective, the constitutional reform could mandate the inclusion of reconciliation practices within educational policies, ensuring that schools implement strategies for conflict resolution, collaborative learning, and intergroup dialogue. By embedding these mechanisms into the legal framework, the reform fosters the recognition and redress of historical and ongoing injustices that hinder inclusive education. Galtung's Reconciliation concept interacts with this proposal by guiding the creation of a societal model that seeks to bridge divides, fostering collaboration, and unity through a commitment to social justice and inclusivity in education.
2. Resolution: In the context of the proposed a Constitutional Reform, resolution emphasizes the need to address conflicts and tensions in the educational system and society in a peaceful and constructive manner. This involves implementing tangible mechanisms such as school-based mediation programs, restorative justice practices, and conflict resolution training for educators, students, and staff. These mechanisms aim to foster an environment where dialogue, mutual understanding, and cooperative problem-solving are prioritized over violence or exclusion. From a regulatory standpoint, the inclusion of conflict resolution policies within the constitutional framework could require the establishment of dedicated programs in schools, promote the creation of peaceful learning environments, and mandate the integration of conflict management into the curriculum. Furthermore, it would call for the promotion of a school climate where diverse perspectives are respected, encouraging students and communities to engage in constructive discussions that bridge societal divisions. In this way, Galtung's concept of Resolution works in tandem with constitutional reform, guiding the transition to a more inclusive educational system that ensures peaceful coexistence and respect for diversity..
3. Reconstruction (or repair) and transformation: Transformation within the educational system requires fundamental changes to the structures that perpetuate exclusion and inequality. This involves not only addressing surface-level symptoms of injustice but also challenging and reshaping the core norms, values, and practices that sustain these inequities. Tangible mechanisms for this transformation include revising educational policies to promote equitable funding, ensuring that schools in marginalized areas receive the necessary resources to offer quality education. Pedagogical approaches must be adapted to incorporate culturally responsive teaching methods, differentiated

instruction, and inclusive curricula that represent the diversity of students. Additionally, evaluation systems should be reformed to assess students' progress holistically, using a variety of tools that take into account individual strengths and needs, rather than relying solely on standardized testing. These changes collectively ensure that all students, regardless of their background, have access to an education that respects and values their diversity.

For example, if numerous schools chose to recognize an emerging nation instead of their own government, based on peace criteria, this could become a form of non-governmental foreign policy with relevant democratizing consequences. Despite the multifaceted approaches, peace education can be complemented as the achievement of human rights for all individuals with global diversity, are frequently discussed due to systematic inequality, the abolition of structural violence, and arbitrary discrimination, both direct and physical conflict resolution often included in disarmament for negative peace (Bajaj, 2008; Galtung, 1969; Reardon, 1988, 1999; Toh, 2006). This does not imply that peace education creates such transformation that occurs in the possibility of modification through democratization for inclusive education. Beyond these unifying concepts for the Constitutional Reform, there is much diversity among the political participations of multi-diversity, new theories, and methodologies employed by experts and professionals involved in peace education.

Important to address the challenges of exclusion and inequality in the educational system and society at large, while promoting the construction of a more inclusive and peaceful social model through global diversity. Integrating this theory into the Constitutional Reform proposal can help ensure that the policies and measures adopted effectively address the root causes of exclusion and promote reconciliation, peaceful conflict resolution, and transformation of social structures to make them more inclusive and equitable.

This concept of 'global citizenship' (Davies, 2008) provides a framework for examining human nature within the context of a democratic State, particularly in relation to the recognition of universal educational inclusion. However, it is not enough to engage with diverse global communities on issues of multi-diversity within the framework of a Constitutional Reform for educational democracy. A more robust approach requires a deeper and more systemic commitment to fostering inclusivity at all levels, ensuring that the principles of equity and social justice are fully integrated into the structure of educational policies and practices.

In this sense, the lack of resources, training, and support in the educational field hinders the Constitutional guarantee of equitable and quality education for all students. It is imperative to address this issue to promote equal opportunities in education and create an environment conducive to human and social development (Bernaschina, 2024; Galtung, 1969, 1975a, 1980, 1982, 1990, 1996, 2008, 2023; Salinas Arias, 2023). Furthermore, the construction of a culture of peace goes beyond mere absence of conflicts, requiring the

active participation of all actors in society in promoting values such as tolerance, justice, and mutual respect. Only through a collaborative and committed approach, in which the democratic State and inclusive education act in a coordinated manner, can progress be made towards the consolidation of peaceful and harmonious coexistence in society .

Conclusions

Johan Galtung's theory on the right to inclusive education and the construction of an inclusive State offers important reflections that impact the need to address cultural violence through prejudices, stereotypes, and social discrimination. In this sense, the model of peaceful mediation in inclusive education and in a democratic State represents an effective way towards a new theory of expansive understanding based on the defense of human rights and global diversity.

Galtung (1975b) argues that peace education involves promoting understanding, cooperation, and respect for human rights and fundamental freedoms. There is considerable debate surrounding the content and form of this peace education, as it is not solely about preventing violence but also about promoting autonomy, equality, and citizen satisfaction within the framework of the State society. Moreover, such education also has implications for combating State domination and is related to promoting an inclusive democracy that allows the participation of all sectors of society on equal terms. Additionally, Galtung highlights that cultural violence, manifested through prejudice and discrimination, constitutes a significant barrier to inclusion and social cohesion in an increasingly diverse world. Adopting a peaceful mediation approach in both educational and governmental spheres is necessary to promote constructive conflict resolution, foster intercultural dialogue, and support the construction of inclusive and democratic societies.

Building a social model based on global diversity requires a steadfast commitment to inclusion, equal opportunities, and social justice. This involves the adoption of educational practices and government policies that promote peaceful coexistence and recognize the value of multi-diversity. Through such a transformation, progress can be made toward a more inclusive, just, and peaceful society where all individuals are empowered to reach their full potential and contribute to the common good. Additionally, the capacity of the State to influence and guide extends to creating an educational environment that fosters equal opportunities for all students, regardless of their individual differences.

In conclusion, *there is a rule of the game* to solve Johan Galtung's theory on the right to inclusive education and the construction of an inclusive State offering important reflections that impact the need to address cultural violence

through prejudices, stereotypes, and social discrimination. While progress has been made, disparities in resources and rights continue to hinder full participation for many individuals due to social, economic, and political barriers. The sovereign State must ensure that all citizens have access to quality education, overcoming these challenges and creating an environment where freedom and equality allow individuals to develop their potential. The State's role is to implement policies that eliminate cultural violence, prejudices, and discrimination, while fostering equitable participation in education. This approach calls for sustained commitment to building inclusive, multi-diverse educational systems, ensuring that all individuals can contribute meaningfully to society, and paving the way for a more just and peaceful future.

References

- Añaños, F. T., Rivera, M., & Amaro, A. (2020). Foundations of Culture of Peace and Peace Education as a means of Social Inclusion. *Revista Historia de la Educación Latinoamericana*, 22(35), 13-34. <https://doi.org/10.19053/01227238.11916>
- Archer, D. T., Hajir, B., & McInerney, W. W. (Eds.). (2023). *Innovations in Peace and Education Praxis: Transdisciplinary Reflections and Insights*. Routledge. <https://www.routledge.com/Innovations-in-Peace-and-Education-Praxis-Transdisciplinary-Reflections-and-Insights/Archer-Hajir-McInerney/p/book/9781032203027>
- Arzate Salgado, J. (2018) Desigualdad-violencia como continuo problemático, *Revista de Cultura de Paz*, 2, 175-190. <https://revistadeculturadepaz.com/index.php/culturapaz/article/view/25>
- Bajaj, M. (2008). *Introduction Encyclopedia of Peace Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/Bajaj_ch1_22feb08.pdf
- Bartlett, L. (2008). *Paulo Freire and Peace Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/Bartlett_ch5_22feb08.pdf
- Bekerman, Z. (2008). *Multiculturalism: Critical Reflections* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/BekermanMulticulturalism_22feb08.pdf
- Bernaschina, D. (2023). Social Pedagogy and Media Arts: innovative proposal for inclusive schooling. *Alteridad*, 18(2), 158-169. <https://doi.org/10.17163/alt.v18n2.2023.01>
- Bernaschina, D. (2024). Inclusive democratic education: a question of social discrimination and inaccessible pedagogical training. *Practical Pedagogy Studies*, 2(1), 1-11. <http://dx.doi.org/10.58396/pps020102>
- Bouché Peris, J. H. (2003). La paz comienza por uno mismo. *Educación XX1*, 6(1), 25-43. <https://revistas.uned.es/index.php/educacionXX1/article/view/351>
- Danesh, H. B. (2006). Towards an integrative theory of peace education. *Journal of Peace Education*, 3(1), 55-78. <https://doi.org/10.1080/17400200500532151>

- Danesh, H. B. (2008). *Unity-Based Peace Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/Danesh_ch17_22feb08.pdf
- Davies, L. (2008). *Global Citizenship Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/Davis_ch13_22feb08.pdf
- Díez, J. V. (2007). La educación para la paz y la no violencia. *Revista Iberoamericana de educación*, 42(2). <https://rieoei.org/historico/deloslectores/experiencias146.htm>
- Freire, P. (1985). *The politics of education: culture, power, and liberation* (D. Macedo, Trans.). Bergin & Garvey.
- Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and civic courage*. Rowman & Littlefield. <https://abahlali.org/wp-content/uploads/2012/08/Paulo-Freire-Pedagogy-of-Freedom-Ethics-Democracy-and-Civic-Courage-2000.pdf>
- Freire, P. (2005). *Pedagogy of the oppressed* (M. Bergman Ramos, Trans.). Continuum Press. <https://envs.ucsc.edu/internships/internship-readings/freire-pedagogy-of-the-oppressed.pdf>
- Galtung, J. (1969). Violence, Peace, and Peace Research. *Journal of Peace Research*, 6(3), 167-191. <https://doi.org/10.1177/002234336900600301>
- Galtung, J. (1975a). Educational growth and educational disparity. *Prospects: quarterly review of education*, 5(3), 323-328. <https://unesdoc.unesco.org/ark:/48223/pf0000015555>
- Galtung, J. (1975b). Educating to understand the problems of peace. *Futures*, 7(1), 52-57. [https://doi.org/10.1016/0016-3287\(75\)90033-6](https://doi.org/10.1016/0016-3287(75)90033-6)
- Galtung, J. (1980). The Specific contribution of peace research to the study of violence: typologies. In J. Domenach et al., *Violence and its causes* (pp. 83-96). UNESCO. <https://unesdoc.unesco.org/ark:/48223/pf0000043128>
- Galtung, J. (1981). Social Cosmology and the Concept of Peace. *Journal of Peace Research*, 18(2), 183-199. <https://doi.org/10.1177/002234338101800207>
- Galtung, J. (1982). Educational disparities, world politics and the New International Economic Order. In UNESCO IIEP, *Inequalities in educational development: papers presented at an IIEP Seminar* (pp. 65-73). UNESCO. <https://unesdoc.unesco.org/ark:/48223/pf0000069172>
- Galtung, J. (1983). Peace education: Learning to hate war, love peace, and to do something about it. *International Review of Education*, 29(3), 281-287. <https://doi.org/10.1007/bf00597972>
- Galtung, J. (1990). Cultural Violence. *Journal of Peace Research*, 27(3), 291-305. <https://doi.org/10.1177/0022343390027003005>
- Galtung, J. (1996). Cultural peace: some characteristics. In UNESCO, *From a culture of violence to a culture of peace* (pp. 75-92). UNESCO Publishing. <https://unesdoc.unesco.org/ark:/48223/pf0000105136>
- Galtung, J. (1998). *Tras la violencia 3R: reconstrucción, reconciliación, resolución. Afrontando los efectos visibles e invisibles de guerra y la violencia*. Red Gerni-

- ka 6, Bakeaz y Gernika Gogoratuz. <https://www.gernikagogoratuz.org/portfolio-item/3r-reconstruccion-reconciliacion-resolucion-galtung/>
- Galtung, J. (2008). *Form and Content of Peace Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/Galtung_ch6_22feb08.pdf
- Galtung, J. (2011). Peace and Conflict Studies as Political Activity. In T. Matyók, J. Senehi, & S. Byrne (Eds.), *Critical Issues in Peace and Conflict Studies: Theory, Practice and, Pedagogy* (pp. 3-18). Lexington Books.
- Galtung, J., & Fischer, D. (2013). *Johan Galtung: Pioneer of Peace Research*. Springer. <http://ndl.ethernet.edu.et/bitstream/123456789/70602/1/Johan%20Galtung.pdf>
- Gan, B. (2008). *Nonviolence and Peace Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/GanNonviolence-ACS_23feb08.pdf
- García-González, D. E. (2023). La paz como valor de la democracia. Reflexiones desde sociedades violentadas. *Revista de Cultura de Paz*, 7, 298-316. <https://doi.org/10.58508/cultpaz.v7.204>
- Gasparello, G. (2018). Entender la violencia y construir la paz: aproximaciones interdisciplinarias para la transformación de los conflictos. *Revista de Cultura de Paz*, 2, 169-173. <https://revistadeculturadepaz.com/index.php/culturapaz/article/view/41>
- Haavelsrud, M. (2008). *Conceptual Perspectives in Peace Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/Haavelsrud_ch7_22feb08.pdf
- Harber, O. (2008). *Schools, Violence, and Peace Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/HarberSchoolsViolence_23feb08.pdf
- Harris, I. (2002). Conceptual underpinnings of peace education. In G. Salomon & B. Nevo (Eds.), *Peace education: The concept, principles, and practices around the world* (pp. 15-25). Psychology Press.
- Harris, I. (2004). Peace education theory. *Journal of Peace Education*, 1(1), 5-20. <https://doi.org/10.1080/1740020032000178276>
- Hicks, D. (2008). *Futures Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/Hicks_ch15_22feb08.pdf
- Jiménez Bautista, F. (2018). Paz imperfecta: nuevas querellas amistosas. *Revista de Cultura de Paz*, 2, 25-43. <https://revistadeculturadepaz.com/index.php/culturapaz/article/view/38>
- Jiménez Bautista, F. (2019). Educación neutral y Educación para la Paz neutra. *Revista de Cultura de Paz*, 3, 367-387. <https://revistadeculturadepaz.com/index.php/culturapaz/article/view/61>
- Jiménez Bautista, F. (2021). Paz positiva versus Paz imperfecta: el poder de la verdad. *Revista de Cultura de Paz*, 5, 7-33. <https://revistadeculturadepaz.com/index.php/culturapaz/article/view/120>

- Kohan, W. O. (2019). Paulo Freire and the Value of Equality in Education. *Educação e Pesquisa*, 45. <https://doi.org/10.1590/s1678-4634201945201600>
- Lopes, D. (2021). Plurals of Citizenship: Instruments for Inclusion. In W. Leal Filho, A. Marisa Azul, L. Brandli, A. Lange Salvia, P. G. Özuyar, & T. Wall (Eds.), *Encyclopedia of the UN Sustainable Development Goals* (pp. 647-656). Springer International Publishing. https://doi.org/10.1007/978-3-319-95960-3_116
- López Martínez, M. (2023). Minorías y no violencia. Rompiendo los conflictos asimétricos. *Revista de Cultura de Paz*, 7, 418-441. <https://doi.org/10.58508/cultpaz.v7.194>
- López-Martínez, M., & Garrido, M. B. (2023). No violencia: acción política y transformación social. *Revista de Cultura de Paz*, 7, 339-346. <https://doi.org/10.58508/cultpaz.v7.208>
- Lozano Martín, A., Gutierrez Extremera, P., & Martinez Martín, R. (2018). La mediación educativa como Cultura de paz. *Revista de Cultura de Paz*, 2, 125-145. <https://revistadeculturadepaz.com/index.php/culturapaz/article/view/26>
- Massó Guijarro, B. (2018). La paz neutra: equilibrios en las fronteras de lo posible y lo imposible. *Revista de Cultura de Paz*, 2, 69-83. <https://revistadeculturadepaz.com/index.php/culturapaz/article/view/18>
- Medina, F. J., Cea Rodríguez, J., & Ramírez-Marín, J. (2017). Culture and Workplace Mediation. *Revista de Cultura de Paz*, 1, 49-66. <https://revistadeculturadepaz.com/index.php/culturapaz/article/view/4>
- Nath Prasad, S. (2008). *Access to Peace Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/PrasadAccess_22feb08.pdf
- Navarro-Castro, L., & Nario-Galace, J. (2010). *Peace Education: A pathway to a culture of peace*. (2nd ed.). Center for Peace Education, Miriam College, Philippines. https://www.mc.edu.ph/Portals/8/Resources/Peace_Education_ebook_2010.pdf
- Nissen, S. (2021). Political participation: Inclusion of citizens in democratic opinion-forming and decision-making processes. In W. Leal Filho, A. Marisa Azul, L. Brandli, A. Lange Salvia, P. G. Özuyar, & T. Wall (Eds.), *Encyclopedia of the UN Sustainable Development Goals* (pp. 665-675). Springer International Publishing. https://doi.org/10.1007/978-3-319-95960-3_42
- Page, J. S. (2008). *Philosophy of Peace Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/Page_philosophy_peace_ed_23feb08.pdf
- Page, J. S. (2010). Peace education. In E. Baker, B. McGaw, & P. Peterson (Eds.), *International Encyclopedia of Education* (3rd ed.). Elsevier. <https://eprints.qut.edu.au/28731/>
- Ramos Pérez, M. E. (2003). El desarrollo de la educación por la paz: un camino de obstáculos y oportunidades. *Educación XX1*, 6(1), 129-146. <https://revistas.uned.es/index.php/educacionXX1/article/view/355>
- Reardon, B. (1988). *Comprehensive Peace Education*. Teachers College Press.

- Reardon, B. (1999). *Peace Education: A Review and Projection* [PDF File]. <https://peacelearner.org/wp-content/uploads/2010/01/betty-reardon-peace-education-a-review-and-projection1.pdf>
- Salinas Arias, B.A. (2023). Educación para la Paz desde Johan Galtung. *Análisis*, 55(102). <https://doi.org/10.15332/21459169.7634>
- Schugurensky, D. (1998). The legacy of Paulo Freire: A critical review of his contributions. *Convergence*, 31(1/2), 17-29. https://www.researchgate.net/publication/234755968_The_Legacy_of_Paulo_Freire_A_Critical_Review_of_His_Contributions
- Snauwaert, D. (2023). *Teaching Peace as a Matter of Justice: Toward a Pedagogy of Moral Reasoning*. Springer.
- Synott, J. (2005). Peace education as an educational paradigm: review of a changing field using an old measure. *Journal of Peace Education*, 2(1), 3-16. <https://doi.org/10.1080/1740020052000341786>
- Telleschi, T. (2021). ¿Cómo el poder y el conflicto cambian en la sociedad cambiante? ¿Qué clase de individuo están produciendo? *Revista de Cultura de Paz*, 5, 35-62. <https://revistadeculturadepaz.com/index.php/culturapaz/article/view/119>
- Tibbitts, F. (2008). *Human Rights Education* [PDF File]. Encyclopedia of Peace Education, Teachers College, Columbia University. https://www.tc.columbia.edu/epe/epe-entries/Tibbitts_ch12_22feb08.pdf
- Toh, S. H. (2006). *Education for sustainable development & the weaving of a culture of peace: complementarities and synergies* [Paper presented]. The UNESCO Expert Meeting on Education for Sustainable Development (ESD), Kanchanaburi, Thailand. <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=b7efe4cbbbd97b20ee7222270568db9a91a6670f>
- UNESCO. (2005). *Peace Education. Framework for teacher education*. UNESCO Digital Library. <https://unesdoc.unesco.org/ark:/48223/pf0000150262>
- Vila-Merino, E. S., Rascón-Gómez, T., & Calderón-Almendros, I. (2024). Disability, stigma and suffering in schools. Emerging narratives for the right to inclusive education. *Educación XX1*, 27(1), 353–371. <https://doi.org/10.5944/educxx1.36753>
- Zaragoza, F. M. (2003). Educación para la paz. *Educación XX1*, 6(1), 17-24. <https://revistas.uned.es/index.php/educacionXX1/article/view/350>