Peace Education in Mexican Education Policy Documents: A Critical Discourse Analysis

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May 2022

A thesis submitted to McGill University in partial fulfilment of the requirements of the degree of

Master of Arts – Educational Leadership

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Abstract

Amidst rising violence in the central Mexican region of Guanajuato, it is crucial to explore how education can contribute to creating peace. Peace education (PE) is a promising framework for such exploration. While many recently reformed educational policies in Mexico promote a culture of peace, it is necessary to analyse the nuances of their understanding of peace. The current study seeks to do so through an analysis of several existing Mexican education policy documents (e.g., the law for a violence-free coexistence in school spaces of Guanajuato; the current study plan for Mexican basic education; and the civics and ethics education curriculum). I analyse the documents using Critical Discourse Analysis (CDA), an approach that combines a critical inquiry of social experiences and the study of language to pinpoint human-made social realities that benefit dominant groups and negatively affect marginalised ones. The discourse used in policy documents can highlight the urgent need to create peaceful spaces. However, it can also perpetuate inequality. The current study analyses the discourse embedded in the documents under review to understand whether they align with PE principles, which prioritize human dignity and seek to develop certain forms of awareness, knowledge, abilities, values, and behaviours in children and youth. This study finds that discourses of human rights, globalisation, neoliberalism, change, omission, and order and discipline are the most common patterns in educational policy. This study shows how Mexican educational policies allude to PE, while simultaneously exalting the exercise of individual liberty, globalisation, and neoliberal models. By prioritizing global and neoliberal demands over contextual needs, current educational policies fail to address the violence that affects individuals, families, and the whole Mexican society.

Resumé

Au milieu de la montée de la violence dans la région centrale mexicaine de Guanajuato, il est crucial d'explorer comment l'éducation peut contribuer à créer la paix. L'éducation à la paix (EP)

est un cadre prometteur pour une telle exploration. Alors que de nombreuses politiques éducatives récemment réformées au Mexique promeuvent une culture de la paix, il est nécessaire d'analyser les nuances de leur compréhension de la paix. La présente étude vise à le faire à travers une analyse de plusieurs documents de politique éducative mexicains existants (par exemple, la loi pour une coexistence sans violence dans les espaces scolaires de Guanajuato ; le plan d'étude actuel pour l'éducation de base mexicaine ; et le programme d'éducation civique et éthique). Les documents sont analysés à l'aide de l'analyse critique du discours (ACD), une approche qui combine une enquête critique des expériences sociales et l'étude du langage pour identifier les réalités sociales créées par l'homme qui profitent aux groupes dominants et affectent négativement les groupes marginalisés. Le discours utilisé dans les documents politiques peut souligner le besoin urgent de créer des espaces pacifiques. Cependant, cela peut aussi perpétuer les inégalités. La présente étude analyse le discours intégré dans les documents examinés pour comprendre s'ils s'alignent sur les principes d'EP, qui donnent la priorité à la dignité humaine et cherchent à développer certaines formes de conscience, de connaissances, de capacités, de valeurs et de comportements chez les enfants et les jeunes. Cette étude constate que les discours sur les droits de l'homme, la mondialisation, le néolibéralisme, le changement, l'omission, l'ordre et la discipline sont les modèles les plus courants dans les politiques éducatives. Cette étude montre comment les politiques éducatives mexicaines font allusion à l'EP, tout en exaltant simultanément l'exercice de la liberté individuelle, la mondialisation et les modèles néolibéraux. En donnant la priorité aux exigences mondiales et néolibérales par rapport aux besoins contextuels, les politiques éducatives actuelles ne parviennent pas à lutter contre la violence qui affecte les individus, les familles et l'ensemble de la société mexicaine.

Peace Education in Mexican Education Policy Documents: A Critical Discourse Analysis

The present work emerges from personal concerns related to the social crisis in the region where I was born and raised: the state of Guanajuato, México. In this introduction, I provide background about Guanajuato and describe the main factors that led it to become the most violent state in the country (Secretaría de Seguridad y Protección Ciudadana, 2021). I aim to demonstrate the potential of education to address the ongoing violence and prevent youth from participating in criminal activities. I also discuss the opportunities that this research presents and its contribution to the literature on peace education (PE). This work aims to analyse the secondary civic education curriculum in Guanajuato and other policy documents, and the elements embedded within them that are intended to promote a culture of peace and peacebuilding in schools.

Positionality

My background in education is in the English Language Teaching (ELT) field. I completed a Bachelor of Arts in 2007 and a Master of Arts in English Teaching in 2010. Since then, I have been teaching English. I have not had any formal education from a social justice or peace education perspective. Nevertheless, I began paying attention to education and its role within a society because, in 2015, different forms of violence became more visible in the region where I lived. Armed robbery, home break-ins, car theft, extortion, enforced disappearance, and homicides began to occur with increasing frequency. Eventually, our community reached a stage in which violence became part of our day-to-day. People would refer to being the victim of a crime as having bad luck. Many people assumed that those who were murdered participated in criminal organizations. "Respectable people" were not seen as being involved with or suffering from the pervasive violence. Nonetheless, as people from all social classes and different sectors of society (including women and children) started falling victim, a collective concern began to emerge.

In 2018, an episode occurred that shocked the entire population of my city and pushed me to decide that I wanted to contribute to the social well-being of my community and help to heal the now-permanent sense of fear plaguing most citizens in Guanajuato. Several hitmen assassinated six traffic police officers while they were on-duty. There was no fight preceding the murders; the police officers were simply doing their jobs. The news caused shared grief around the city. Later, local reporting revealed that the hitmen had been boys no older than seventeen years old. Since that incident, crimes committed by adolescents have become so widespread in most cities in Guanajuato that almost everyone has felt their life to be in real danger at some point. After one such moment that I experienced, I questioned my role in education and shifted my focus to better understand how education can address violence by promoting peace.

The issue of children and adolescents who are members of criminal organizations requires intensive research. One heart-breaking fact is that a young person's life expectancy drops by three years once they join a criminal group (Niño de Rivera et al., 2020). Unfortunately, because of their young age, among other factors, adolescents are easily influenced and persuaded to participate in criminal groups. Since education is one environment that plays a role in forming students' character, values, and attitudes (Burstyn et al., 2008; Imbusch et al., 2011; Hikal, 2020; Latapí, 2002), I am motivated to explore how education can contribute to the construction of peace.

Adolescent Crime in the State of Guanajuato

In this section, I provide context about Guanajuato's crime rate to shed more light on the participation of adolescents in delinquency. Although Guanajuato, located in central Mexico, used to be a safe region, it became a major venue for drug cartel activities in the last two decades. In 2014, the Santa Rosa de Lima cartel took control over fuel robbery, drug dealing, and extortion (Espino et al., 2020). Because this cartel gained power in the region, and because the neighbouring

cartel from the state of Jalisco sought to control similar activities, an intense rivalry erupted between them, and murders increased in astonishing numbers (Lozano Garza, 2015).

For the last years, Guanajuato has been among the top ten states with the highest crime indices, and the number of murders has continued to climb. According to the 2021 data from Mexico's National Institute of Statistics and Geography (known as INEGI for its initials in Spanish, Instituto Nacional de Estadística y Geografía), the numbers of murders have increased significantly every year from 2015 to 2020, as evidenced in Table 1.

Table 1

Number of Homicides Per Year in Guanajuato (INEGI, 2021).

Year	Total homicides
2015	970
2016	1,232
2017	2,285
2018	3,517
2019	4,019
2020	5,373
2021	1,947 (Preliminary results)

Local authorities have acknowledged adolescents' involvement in crime. They are involved in different types of activities, including assassinations. In 2019, the Guanajuato State Security

Chief, Sofia Huett, publicly recognized the recruitment of children and adolescents in criminal groups (La Silla Rota Redacción, 2019). She expressly referred to the cartels mentioned above as recruiting adolescents to carry out different felonies. According to Niño de Rivera (2020), cartels involve adolescents because they are malleable, easily persuaded, and vulnerable. Criminal groups usually pressure or deceive youth with promises such as economic benefits (Comisión Nacional de los Derechos Humanos, 2019). Moreover, the justice system in Mexico guarantees a maximum punishment of only five years for adolescents who commit crimes. The light sentencing favours drug cartels, since adolescents are imprisoned for a relatively brief period and are then able to re-join criminal groups once free.

At the national level, INEGI reported that in 2015, 7,785 adolescents entered the state's adolescent prison because of convictions for various offences. The Mexican National Commission for Human Rights (CNDH) has revealed no official statistics about the number or type of crimes committed by adolescents, and it has stated categorically that governments have failed to report these numbers (CNDH, 2019). According to Perez (2013), data from the Network of the Rights of the Child (REDIM) shows that approximately 30,000 children and adolescents cooperated in different ways with criminal organizations. However, Perez emphasises that these numbers are approximate. Cisneros (2014) claims an estimated 75,000 adolescents are part of organised crime groups.

Similarly, although state authorities have acknowledged adolescents' participation in organised crime in Guanajuato, there is no precise data about the number of adolescents involved. This lack of information reflects the little attention that authorities have allotted to adolescents trapped in lives of crime. More statistical data could help to provide a clearer picture of the problem. These uncertain numbers represent the unknown identities of young people, whose

individual life expectancies are an average of 25 years old (Niño de Rivera et al., 2020). Limited information hinders the implementation of prevention strategies. Youth-centred responses are crucial in promoting a peaceful community. In addition, from an educational perspective, children and adolescents are the future of Mexican, and they will eventually oversee the development of later generations. Educating adolescents with a focus on peaceful attitudes may raise awareness about the dangers of a violent society. For these reasons, education to promote peace can be a vehicle to prevent youth from choosing violence. The role of education in promoting non-violent attitudes among adolescents is fundamental.

The Role of Education

This section explores the importance of education in addressing adolescents' participation in crime and preventing them from taking violent paths (Swisher & Dennison, 2016). There is a direct relationship between the time invested in education and the likelihood that young people will participate in criminal activities. Adolescents' risk of partaking in illegal actions is reduced depending on the time devoted to their education. Education can make a difference in shaping students' beliefs and attitudes in a violent context. Education is, thus, an important means for social change (Bender et al., 2001; Bascopé et al., 2015).

According to Imbusch et al. (2011), diverse sectors of society must address state violence. One such sector is education since it allows for the teaching of conflict resolution skills. The skills may improve the immediate climate in schools, and they may also transcend to other environments. The role of schools in developing adolescents' social behaviour needs serious attention because it can prevent them from practicing violence in different forms (Fellmeth et al., 2013). Schools can teach students skills for dealing with conflict in constructive ways and can teach forms of effective communication that promote peaceful attitudes.

Meschoulam et al. (2016), interviewed 80 participants from different regions of Mexico regarding their perceptions about the role of education in relation to criminal organizations. The interviews revealed that education was seen to be a fundamental pillar in the reconstruction of the social fabric of a community. Within the educational framework, civic education was considered a sphere that can foster peaceful attitudes in students. Civic education has been part of the Mexican curriculum for several decades, and its importance in creating peaceful environments is described next.

The Importance of Civic Education

Civic education is a powerful tool for creating peaceful environments in schools. This, in turn, may transform society. Teaching civics in schools promotes commitment to civic responsibility and active participation in communities and civic life, while also fostering a positive school climate that impacts students' positive attitudes (Guilfoile, Delander, & Kreck, 2016). Delander, Guilfolie, and Kreck (2016) refer to educational centres as spaces for prevention and intervention in a violence crisis. Similarly, Burstyn et al. state that "the classroom can become an important site where students can learn positive ways to handle conflict," (2001, p. 130). Civic education's mission is to build students' character and foster their ability to act with quality moral standards for individual and collective well-being (Komalasari & Saripudin, 2018).

According to Komalasari and Saripudin (2018), the learning experiences acquired in school can positively impact students' behaviours. In their work, these authors analysed the embedded elements in civic education textbooks that promote values in the classroom. They concluded that textbooks, in alignment with curriculum, were significant elements in developing students' character and peaceful behaviour.

The curriculum established by the higher authorities, such as the Mexican Secretariat of Public Education (SEP for its initials in Spanish), is one of the main instruments that dictates actual classroom practices. These practices can impact students either negatively or positively. Cisneros (2014) states that Mexican children and adolescents between the ages of 9 and 17 perceive few possibilities in the Mexican educational system for acquiring necessary learning and socialisation skills. One key question is, what experiences are children and youth having in their classrooms that are provoking such negative perceptions? More importantly, what is the curriculum that underlies existing practices? I argue that a curriculum analysis of civic education in Mexico could provide a partial answer to these inquires. Nevertheless, this study has limitations since it does not analyse certain essential elements, such as classroom practices or educators' and students' direct experiences.

In Mexican secondary schools, the subject through which educators could best promote peace education is called civic and ethical formation (in Spanish, formación cívica y ética, or FCE). Although the overall curriculum included this subject for decades, in 1999, the SEP modified it substantially. The collective clamour claiming a loss of social values in students was a primary motive for the changes (Levinson, 2004). Former Secretary of Education Miguel Limón Rojas led these initiatives with a specialised team of scholars. Partial implementation of the changes began in 1999. However, the new curriculum went into full effect in all Mexican secondary schools in 2001. Latapí Sarre (2002) states that FCE suffered changes to the way it promoted the seeking of peaceful values. The curriculum's orientation was vague, as it remained unclear if its focus was peace education, moral values in education, or civic responsibilities (Latapí Sarre, 2002).

FCE entails constitutional knowledge, government structure, laws, sex education, gender relations, drug addiction prevention, and gang membership (Levinson 2004). In his analysis,

Levinson (2004) explores this curriculum, in addition to teachers' and administrators' opinions. He referred to FCE as an ambitious curriculum that, while promising, would likely face enormous challenges, such as, for instance, insufficient teacher preparation for successfully promoting peaceful attitudes in the classroom. Considering the alarming spread of youth involvement in crime, it would seem that the peace orientation of the new curriculum did not have the intended results. In Guanajuato, the civic and ethical formation curriculum has undergone several additional changes, ostensibly to tackle social needs. Analysing FCE, a curriculum implemented in the state of Guanajuato is the target of this study. In the following section, I provide further details.

Overall Objective of the Study

This research aims to analyse the civic education curriculum in Guanajuato, Mexico, which has undergone modifications during each state government transition. I propose an analysis of the civic education curriculum for two reasons. Firstly, to identify the embedded forms through which FCE promotes peace education through conflict-resolution and human rights approaches. A thorough curriculum analysis is needed to reveal the underlying beliefs promoted in Mexican secondary schools. As educators, it is important to reflect upon how our curriculum addresses communities' needs through valid and adequate forms aligned to their context. Secondly, according to Diaz Barriga (2005), primary research about curriculum reforms is generally limited to internal reports with restricted access. On the contrary, my interest is in carrying out a critical and open analysis to reveal the elements that may (or may not) promote peace education through conflict-resolution abilities and human rights orientations.

Conflict-resolution education and human rights education are two distinct approaches to peace education (Harris, 2004). Because peace education is understood differently in each context, different strategies have evolved to respond to the varying ways conflict manifests in different

societies (Bar-tal, 2002). Conflict-resolution education provides basic communication skills for dealing with social problems by promoting cooperation and empathy toward others. Human Rights education aims at providing individuals with relevant knowledge and skills for human rights protection (Martínez Sainz, 2018). Since violence has permeated Mexico in recent years, human rights education is a particularly relevant approach.

Each society experiences violence in unique ways. Therefore, examining the deep causes of violence in local contexts is essential (Bar-tal, 2002). Religious, ethnic, and racial differences are just some of the triggers of conflict among humans (Bajaj, 2008). In the case of Mexico, drug trafficking, poverty, and inequality have been a major part of the violence.

Because the causes of violence are different for every society, so, too, are the different strategies towards peace. In this regard, it is crucial to pinpoint the distinctions between negative peace and positive peace (Galtung, 1975). This delineation allows us to understand peace at two levels: the former refers to the absence of physical violence, such as war or direct attacks on civilians, while the latter, positive peace, aims at creating harmonious environments where values such as empathy, solidarity, and unity are core.

This work analyses the currently implemented FCE curriculum created in the federal government administration of President Enrique Peña Nieto (2012-2018). It examines how the curriculum fosters conciliatory attitudes among students and assesses how our educational programs may or may not benefit students' lives in terms of acquiring the peaceful skills needed to change a violent context. Teaching conflict-resolution skills and raising awareness about human rights increases the likelihood that adolescents will behave positively, thus also impacting external conflict environments. In sum, educational interventions can be change agents that prevent youth from taking part in violence.

This analysis is critical because, on the one hand, it can contribute to the identification of the elements of the civic education curriculum that are already promoting positive attitudes and a rejection of violence. On the other hand, it may make visible the existing flaws that must be addressed to improve peace education. A curriculum analysis focusing on peace education is needed since it contains the core elements that guide teachers' practices (Menezes et al., 1999). As previously noted, schools have a role to play in helping citizens construct a peaceful society. Areas that merit further exploration are human rights, tolerance, anger management, active listening, negotiation, and mediation (Burstyn & Stevens, 2001). Creating a curriculum that builds upon peace education may help in the construction of a peaceful society.

Curriculum research is a promising area that may contribute to social transformation through education. Diaz-Barriga (2005) recognizes curriculum research as essential to identifying educational innovations and issues affecting their practice. The curriculum represents "the intellectual and organizational focus" of academic courses in schools (Diaz-Barriga, 2005, p. 2). Although Mexico has carried out extensive research into its curriculum, the approaches and subfields used vary significantly. Consequently, there is insufficient research about different subfields (Díaz-Barriga, 2005), and further exploration of each is necessary.

In the last several years, the citizens of Guanajuato have felt a genuine social need to transform future citizens. The curriculum that is shaping their attitudes must be analysed. Moreover, providing students with conflict-resolution skills and a full understanding of human rights will necessitate adjustments to the curriculum. Thus, civic education and the promotion of peace education deserve scholarly investigation.

Periods of social change and deep challenges for communities are important moments for the development of new strategies intended to tackle social adversities (Menezes et al., 1999).

Education can help to foster respectful dialogue, humanism, solidarity, and collaboration. However, schools can also have a counterproductive effect, since they can reproduce certain social structures (Bajaj, 2008) that create divisions, competitiveness, and individualism (Lozano Garza, 2015). For example, schools' assessment methods often foster competition instead of cooperation. The socioeconomic division of private and public schools also reproduces social structures that do not promote peace education. Because schools are one of the first layers of socialisation, they must reinforce supportive attitudes, solidify social bonds, and generate empathy among students and their communities (Levinson, 2004).

A thorough curriculum analysis, and policy documents, may partially explain how peace education is currently conceived of in Mexican institutions. Likewise, it may shed some light on why schools in Mexico have provoked such mistrust among youth (Palos, 2000; Meschoulam et al., 2016; Díaz-Barriga, 2005). A full transformation in the behaviours of Guanajuato's youth will require considerable time; however, as Díaz-Barriga (2005) affirms, changes occur because of planning processes and policies that are put into practice. This analysis can inform policy- and decision-makers about the current curriculum's strengths and weaknesses regarding peace education.

Research Questions

As explained above, this research focuses on analysing the civics and ethical formation curriculum and other educational policies in the Mexican secondary system to identify the embedded elements that promote conflict-resolution abilities and human rights education in a peace education framework. The research questions guiding this project are:

- How (if at all) does the discourse used in the civics and ethical formation (FCE) curriculum and other policy documents in Mexican secondary education promote peace education?

- To what extent does the discourse in the civics and ethical formation (FCE) curriculum and other policy documents in Mexican secondary education target peacebuilding through a human-rights education approach?

My research expectations in this project are twofold. Firstly, I aim to understand how the discourse used by the Public Education Secretariat (SEP) promotes peace education in the FCE curriculum, especially since undergoing modifications aimed at better promoting peaceful, civic-minded attitudes in students. I expect this research to reveal how institution-led educational approaches promote peace. Secondly, I anticipate that this research will result in an in-depth analysis that will provide decision-makers with suggestions for improving the FCE curriculum and more effectively teaching peace education.

I used two qualitative methodologies to address the above research questions: document analysis and critical discourse analysis (CDA). I selected both methods since the discourse used in the official secondary FCE curriculum was likely to reveal the ideology regarding the values taught to adolescents in Guanajuato. CDA is interested in how language and ideology mediate diverse social contexts, including institutions such as education (Weiss & Wodak, 2003). In addition, CDA may reflect macro-level ideologies through micro-level discourse (Rogers, R. 2004). I determined that these methods would be suitable to provide answers to the research questions.

Conclusion

My community is entrenched in violence that is putting all people, including children and adolescents, at risk. As a result, there is a strong social demand to achieve peace. My interest is to explore how Mexican civic education advances peace in secondary schools. This research may contribute critical insights to curriculum decision-makers for future adaptations of FCE. I recognize that shaping students' peaceful behaviours is a long-term aim, and the transformations

will not be immediate. Nonetheless, in a fear-ridden context where violence has become so normalised, urgent action is required to begin the process. This research seeks action on the part of the state government toward peace reconstruction.

In this section, I provide a brief history of PE. I explain salient concepts related to the topic, such as positive and negative peace, and how they connect with Mexican PE. I discuss the specific PE approaches that I drew upon for this study. Likewise, I review other PE programs and studies in the Mexican context, including their objectives and limitations. Given those constraints, I end by highlighting the importance of analysing the Mexican curriculum, other educational policies, and its promotion of PE.

PE is an area that has been broadly explored in the international context. Although some scholars relate the origins of PE to famous historical personalities such as Aristotle, Jesus Christ, and Buddha, its official foundations originated in the late nineteenth century (Bajaj, 2008; Harris, 2010). This historical account considers PE starting from the period when it achieved formal recognition during the World War II era, with the emergence of UNESCO (Bajaj, 2008).

Peace Education: A Brief Historical Overview

Throughout history, there have been both formal and informal attempts to educate people in nonviolent conflict resolution. For instance, religion, has been one instrument for teaching PE informally. Religions around the world have sought to address problems among humans without violence. Paradoxically, religion has demonstrated the contradictory facets of our human nature since it has also been a cause of attacks and violence worldwide. Consequently, in the past, philosophers, researchers, and educators have sought ways outside religion to teach peaceful ways to resolve disagreements. Given ample investigation and reflection to this regard, PE eventually became a broad field of scholarly exploration.

One of the first movements in modern peace history began as an intellectual effort in the post-Napoleonic era to establish academic conversations about peace. This first movement was

followed by a second critical moment in the nineteenth century: the workforce labour association. The third wave began before World War I, when a large European educational community worked to raise awareness about the hazardous effects of war (Harris, 2008). Later, more formalised notions of PE took place at the beginning of the twentieth century through the establishment of the Nobel Prize in Europe and congresses that contributed to establishing formal dialogues. Such conversations attempted to highlight the importance of peaceful policy creation and spread awareness on the topic (Harris, 2008).

There are many different philosophers, researchers, and educators who have influenced what is known today as the field of PE. For instance, Maria Montessori was a great contributor to PE by expanding knowledge across European countries about children's liberation and the eradication of authoritarian pedagogies. She did this by implementing a flexible curriculum that fostered decision-making by students. Montessori promoted values such as personal responsibility and respect for diversity. She firmly believed that conflict resolution by respecting others and avoiding violence would have long-lasting effects (Duckworth, 2008). In addition to Montessori's insights regarding education and peace, she contributed substantially to the pedagogies around children's development and critical thinking skills. According to Duckworth (2008), such abilities are necessary for generations to build peace in the future.

While PE efforts were burgeoning across Europe, philosophers in the United States, such as John Dewey were actively contributing to PE there. Having witnessed two world wars, Dewey imagined PE with an international understanding to avoid conflicts among countries. He promoted the teaching of subjects such as geography and history to help to diminish the types of nationalistic and patriotic attitudes that led to World War II (Howlett, 2008). Dewey defended the idea that children could develop a global understanding by including the study of different ethnic groups

and their cultural practices in the subjects of geography and history. His significant impact on PE was transforming a nationalistic curriculum into one that promoted a respectful international perspective that went beyond national boundaries and taught students about other groups' social development. Dewey believed that international understanding could help to prevent war and generate empathy among nations.

Jane Adams was another American who focused on immigration and poverty as drivers of war (Harris, 2004). Adams worried about the traditional curriculum's adverse effects, especially for women's education, and extoled the importance of the role of the educator in building a democratic community. Her feminist perspective mainly considered the impact of poverty and starvation on immigration.

At the college level, the first PE program appeared in the United States in 1948 at Manchester College (Howlett, 2008; Harris, 2010). With such scholarly initiatives, in 1950, PE research developed as a science to the extent that in 1955, Bertrand Russel and Albert Einstein issued a manifesto supported by a recognized academic community. The purpose of the document was to discuss the dangers of nuclear weapons. The establishment of two peace-oriented centres in Europe—the Peace Research Institute Oslo (PRIO), founded in 1959, and the Lancaster Peace Research Centre in Great Britain, founded in 1959—led to PE's reinforcement as an academic field, especially through the creation of dedicated journals supporting peace research. The Vietnam War was also a significant trigger for the emergence of other PE study programs.

In Latin America, the educational theorist Paulo Freire added his perspectives about PE. Pivotal political and cultural moments, such as the Cuban revolution, greatly influenced Freire's perspectives about education. His contributions posit the negative impact of poverty on educational settings. He added a political lens by stating that education is never neutral, as its interests may

benefit some and negatively affect others (Bartlet, 2008). In this regard, one of Freire's main premises suggests that education must teach society to understand the injustices of the social system in which they live. More than just fostering an understanding of this reality, Freire states that education must equip the community with the necessary tools to act against their own oppression. A curriculum based on students' realities and a democratic relationship between teacher and students are two essential elements for his emancipatory view of PE (Bartlett, 2008).

Given that societies understand the concept of peace according to their realities and their schema for violence, PE takes different orientations in different places (Bar-Tal, 2002). For instance, whereas in Japan in the 1950s, educators attempted to raise awareness about the dangerous effects of the bombs in Hiroshima and Nagasaki through a campaign called "bomb-education," India focused on achieving peace by fostering individual development through spirituality (Harris, 2004). For that reason, PE has been influenced by different philosophers who have provided insights according to their realities. Many of these orientations have shaped current approaches to PE, incorporating human rights, global citizenship, and disarmament education (Arevalo, 2015; Latapí 2002; Page, 2008).

Peace Education from UNESCO

After World War II and the emergence of the United Nations (UN), whose general aim is to maintain international peace and promote collaboration among countries, PE became more significant because it was a means to achieve harmony (Page, 2008). According to Page (2008), UNESCO states that "as war begins in the minds of individuals, so too should the defences against war be constructed in the minds of individuals." With the founding of the UNESCO foundation in 1945 and the promulgation of the December 1948 Universal Declaration of Human Rights, human rights in PE has become a prime focus of discussion (Harris, 2010; Latapí, 2002; Page, 2008). One

of the central premises of human rights is the conception that certain rights are inalienable to human beings and that governments oversee the protection of these rights (Arevalo, 2015; Harris, 2010; Page, 2008; Reardon & Snauwaert, 2015).

UNESCO has played a prominent role in PE, as it established the improvement of educational systems by promoting culture and science to a huge number of societies. The goal was to enable communities to move forward toward peaceful existence (Zavaleta, 1986, as cited in Arévalo, 2015). UNESCO aims at taking human rights from theory to the practical field of education by transmitting and modelling peaceful attitudes (Arévalo, 2015). Additional objectives of UNESCO include fighting against discrimination and promoting democratic processes, intercultural dialogues, and war prevention. Its first attempt to establish a general framework for the objectives of peace education included the following aspects (Labrador, 2000; Haavelsrud, 2008; Page, 2008):

- quality of rights

- maintaining peace (avoiding all types of war)

- human rights guarantees

- eradication of racism and discrimination

- socioeconomic development

- health equality

- usage and protection of natural resources

- preservation of cultural heritage

Although such a macro framework addresses global issues that most countries encounter, it is important to note that the causes and effects of each could imply enormous differences. As Bar-Tal (2002) expresses, each context requires thorough analysis according to its specific

problematization. In the case of Mexico, a significant portion of violent incidents relate to drug trafficking, corruption, and poverty. Thus, there is a need to continue exploring PE from the Mexican perspective to find possible measures to tackle its distinct issues and contribute a unique perspective to PE literature.

In 1953, UNESCO undertook another important endeavour by creating the Associated Schools Project, which targeted secondary education. The main objectives of this project consisted of improving training for teachers for the development of their methodologies and materials, enhancing youth awareness about world issues, and providing students with problem-solving skills (Harris, 2010; Page, 2008). Through this program, UNESCO expected to explain the complexity of world conflicts and get new solutions from schools. Mexico is one of the over 180 countries that still participate in this program; however, the state of Guanajuato, where the present research takes place, only has three participant schools.

In 1978, UNESCO approved disarmament as a new focus of PE, in addition to the others, including multicultural education, human rights education, developmental studies, and food supply. The purpose of adding disarmament was to raise awareness about the need to reduce arms and uproot war, thus contributing to international peace understanding.

Later, in 1995, UNESCO launched the Integrated Framework of Action for Education for Peace Human Rights and Democracy (Harris, 2010; Labrador, 2000), which highlights the role that parents and communities have to play in complementing educators' work toward achieving PE, human rights, and cultures of peace and democracy. According to Harris (2010) and Page (2008), in 1998, UNESCO declared 2000 as the International Year for the Culture of Peace and 2000-2010 as the International Decade for a Culture of Peace and Nonviolence for the Children of the World. These two actions served to establish a culture of peace through education as an

immediate action. The belief that underlies such a premise is that education is a primary way to strive against violence. Despite several national and international efforts, achieving a culture of peace is still an ongoing challenge. Later in this chapter, I discuss PE's limitations, especially with regards to the Mexican context.

The brief historical review explained above helps to comprehend the different orientations that have informed the development of PE. It is challenging to reach a single definition or identify a singular trend regarding PE due to its many different influences. In the following section, I present the various definitions of PE that different scholars have provided.

Violence and Peace

Before discussing peace education as a definable term, it is essential to understand the concept of violence, as its reduction is PE's primary concern. Johan Galtung, a widely cited Norwegian sociologist, has made substantial contributions to the study of violence. Galtung (1969) refers to peace and violence as vague concepts because they may imply different things according to different individuals, communities, or societies. He also claims that peace education must align to peace, which excludes all forms of violence.

In 1975, Galtung distinguished at least three types of violence: direct, structural, and cultural (Lozano Garza, 2015). In direct violence, there exists a visible offender executing a violent or harmful act. In structural violence, the government's failure to develop adequate policies leads to invisible elements, such as inequality, poverty, discrimination, and exclusion (Bickmore, 2017), that affect social harmony. Cultural violence reaches a collective dimension that permeates beliefs and attitudes within societies, thus legitimising and reproducing structural violence. Cultural violence creates stigmatisation, prejudice, and discrimination against certain groups through

different discourses (Lozano, 2015; Bickmore, 2017). These factors may provoke the reproduction of direct violence, creating a vicious, violent cycle.

Much like the distinctions between types of violence, the concept of peace likewise encompasses different dimensions. Galtung (1969) identifies two types of peace: negative and positive peace. Whereas negative peace consists of the non-existence of direct violence, positive peace seeks to uproot the factors that originate it (Galtung, 1969) and consolidate harmonious environments among societies. Positive peace has a long-term orientation that aims to identify the causes of structural and cultural violence to transform a violent environment into a peaceful one. This type of peace includes community values such as cooperation and integration among human beings (Bickmore, 2017; Galtung, 1969). The distinction serves to illustrate that peace goes beyond the absence of direct violence among individuals or communities. The lack of explicit violence does not necessarily imply a peaceful community since invisible, structural, and cultural factors may be harming coexistence by fostering attitudes of resentment. Positive peace is a desirable goal because it entails "justice and equity," especially for groups affected by structural violence (Kertyzia & Standish, 2019, p.53).

Bickmore (2017) clearly describes three approaches proposed by Galtung that can contribute to the achievement of positive peace. These are peacekeeping, peacemaking, and peacebuilding. Peacekeeping focuses on achieving negative peace, usually with the implementation of security strategies to avoid direct violence. Peacemaking refers to dialogical strategies that promote communication, negotiation, reflection, and empathy. More than exclusively addressing direct violence through dialogue, it focuses on causes and possible alternatives for resolution (Bickmore, 2017). Lastly, peace-building strategies analyse social systems and structures to identify deeply rooted factors that are impeding positive peace. Whereas

peacemaking concentrates on possible short-term activities to reach immediate peace, peacebuilding foresees long-term alternatives for lasting peace. Its interest is in proposing alternatives to readdress the embedded cultural practices that marginalise, criminalise, and dehumanise specific sectors of society. Peacebuilding is a transformative approach that targets positive peace as an ultimate goal (Bickmore, 2017; Hantzopoulos, 2021). It occurs after several generations, and different forces must work together for its success. The social, political, economic, and education sectors each play a determinant role in peacebuilding. The three concepts of peacekeeping, peacemaking, and peacebuilding are fundamental in order to better comprehend the orientations of certain PE approaches that are discussed later in this chapter.

Education is a means to promote peace if using a social justice orientation that, unfortunately, has not been given sufficient importance by governments (Novelli et al., 2017). In this regard, the field of peace education is particularly relevant for violent contexts that urgently need to rethink their structural systems. I agree with Novelli et al.'s (2017) assertion about PE as an additional governmental strategy to develop harmonious environments through mutual respect and achieve social justice. Below, I describe some of the existing definitions of PE.

Peace Education: Definition and Orientations

Different scholars, authors, and organizations have contributed to the definition of PE. For instance, according to Fountain (1999), the United Nations Children's Fund (UNICEF) defines PE as:

> The process of promoting the knowledge, skills, attitudes, and values needed to bring about behaviour changes that will enable children, youth, and adults to prevent and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive

to peace, whether at an intrapersonal, interpersonal, intergroup, national, or international level.

Betty Reardon (2015) states that PE aims to genuinely engage in increasing awareness about interactions among humans and to collectively transform the social structures of power that create injustice. Reardon (2015) goes on to explain that achieving peace is possible through learning in a reflective and dialogical form that enhances human development so as to reach optimal maturation, and that this leads to peaceful behaviour. Reardon's transformational emphasis on PE primarily highlights human dignity, the intrinsic value of all human beings that must be respected for peaceful coexistence.

For Harris (2010), PE is a process through which people learn both the dangers of violence and "strategies to achieve peace" (p. 11). Like Reardon, Harris states that PE has a transformative focus, which is to convert a culture of violence into a culture of peace. Through PE tasks in the classroom, students can learn about the origins of social conflict and alternatives for their resolution. Bar-Tal (2010) suggests that such learning must not be presented as an additional subject; instead, general curricula must include it throughout current topics.

Kertyzia and Standish (2019) describe Peace Education as an orientation that helps students recognize the world's injustices and provide them with tools for "equity and human rights" (p.51). Peace education considers schools as places that can teach about social injustice and transform paradigms to reach collective wellbeing. These authors emphasise the prevention of violence as essential for achieving positive peace. Lozano Garza (2015) views PE as a subject that concentrates on transmitting concepts to students regarding human rights, respect for other cultures, democracy, environmental protection, and the consequences of violence.

Bar-Tal (2002) refers to PE as "the acquisition of peaceful behavioural patterns." He considers PE to be a type of socialisation process that looks for students' internalization of behaviours. He claims that schools have the authority to achieve PE's mission because they are the initial layer of socialisation in children's formation. Through ministries of education, educational systems can organise curricular and extracurricular programs oriented to PE (Bar-Tal, 2002). Nevertheless, PE is not usually a main focus, at least of curricular activities since they are more oriented to achieving outcomes in subjects such as mathematics.

As observed, different scholars recognize PE as an optimal avenue for transmitting knowledge about the threats of distinct types of violence and about strategies to tackle them. Offering curricula with a PE orientation has the potential to promote positive effects on learners' behaviours (Galtung, 2008; Bar-Tal, 2010; Bickmore, 2016). Nevertheless, Galtung (2008) claims that upper-class ideologies usually permeate curricula. Often, decision-makers achieve positions of power when they reach a mature age, and their decisions about curricula may reflect past ideologies not suitable for younger generations (Galtung, 2008). Likewise, they may lack sufficient knowledge regarding peacebuilding (Novelli, 2016). Furthermore, elite beliefs can exclude broad visualization of structural violence. Ross (2010, as cited in Lozano, 2015) claims that one of the failures of peace education programs lies in their focus on classroom-centred activities instead of on the external, violent factors that affect communities, especially the most marginalised sectors.

According to Bar-Tal et al., (2010), there are different principles that govern PE's success. They encompass the initiation of PE in early childhood, family and community involvement, and a PE orientation in all subjects, rather than existing as a separate component. Principles also include reinforcement of critical thinking skills, an open-minded worldview, and the relevance of themes to the context in which students live. While these principles are conducive to PE, it is

essential to consider that a culture of peace needs a considerable amount of time to develop since other factors are involved (Novelli et al., 2017), especially factors that allow governments to limit the progress of PE. It is also necessary to remember that education alone will not lead to a culture of peace (Bickmore, 2017). While it is a potential instrument in peacebuilding, it needs support from political, economic, and socio-developmental forces.

In addition to the principles mentioned by Bar-Tal et al., PE has five different postulates (Harris, 2004), which include: illustrating the roots of violence, teaching alternatives to violence, adapting to different types of violence, tackling violence from distinct cultural perspectives, and raising awareness that conflicts are hard to eradicate. As educators, we must seriously consider these postulates and acknowledge various alternatives for approaching PE.

Another dimension of PE is students' socio-emotional development. As Noddings (2008) states, "for effective peace education, it is not enough to understand others; we must also understand ourselves." Bickmore (2017) mentions that we can achieve peacebuilding if we develop our love for others, including for ourselves. This relates to the importance of introducing PE in the beginning educational stages. The earlier children and adolescents learn to develop self-esteem, tolerance, respect, and empathy, the better skills such as conflict negotiation and mediation can be taught. The practice of individual socio-emotional development can foster community and cultural identities and help ensure that peaceful attitudes prevail over violent ones. A group of Mexican teachers interviewed by Bickmore (2016) identified selfish attitudes and lack of emotional self-control as triggers of violent impulses. Social tasks in educational environments can transform students' negative emotions into a better understanding of themselves and others (Zembylas, 2009), which can have an unquestionably positive collective impact. To achieve this,

scholars have reflected upon suitable approaches to PE. In the following section, I offer an overview of the main ones.

Approaches to PE

There are different contributors to PE. In his article entitled "Peace Education Theory," Harris (2004) provides a potential description of the following five approaches:

1. *International education.* Global conflicts, such as the two world wars, and their disastrous consequences have influenced this type of PE. Comenius (1969, as cited in Harris, 2004) thought universally shared knowledge and understanding were keys to world peace. This belief is compatible with those promoted by Maria Montessori and John Dewey. Because of their interest in avoiding nuclear destruction, institutions and scholars have raised awareness of the importance of fostering an international identity to develop global citizens who are respectful of others' cultures and ways of thinking.

2. *Human rights education (HRE).* This type of PE derives from the understanding that human beings are globally equal and deserve equal rights. One of the pillars of HRE is the Universal Declaration of Human Rights (December 1948), which seeks to protect human dignity by reducing prejudice among groups and fostering harmonious relationships. Diminishing an antagonist's perception against other groups is one of the primary purposes of this type of PE to prevent violence. This approach is also known as "peace through justice." It acknowledges humans' capacity to construct adequate laws to defend human dignity above all.

3. *Development education.* This approach to PE aims to contribute to students' awareness of different facets of structural violence, such as poverty and oppression. Aligned with Freire's ideas, development education suggests that by understanding the aspects that impede the

social mobility of specific sectors, students can build upon strategies to support marginalized groups and strive against systems that put them at a disadvantage. Peace educators consider marginalised groups' voices and participation to gain deep insights into their realities and turn communities into more just and peaceful contexts.

4. *Environmental education.* Undeniably, another consequence of nuclear activities, industrialization, and other interests has been damage to the planet. PE scholars consider the current ecological crisis to be an issue to explore from a peaceful perspective. Limited natural resources have recently been a cause of violence in many national and international contexts. In Mexico, 30 environmental activists were assassinated in 2020 (Ruiz-Healy, 2021). Peace education with an environmentalist perspective aims to transmit values to preserve the environment, which would prevent violence. Environmental peace educators look for strategies to raise awareness about decreased resources, exploitation, and consumerism.

5. *Conflict resolution education.* This type of PE promotes communication strategies to solve conflicts. Peace educators who use this approach are interested in providing students with practical conversation skills to negotiate and mediate. Strongly influenced by Maria Montessori, its focus is on developing interpersonal relationships within a loving and caring framework. Other components in this PE style are "anger management, impulse control, emotional awareness, empathy development, assertiveness, and problem-solving," (Harris, 2004, p. 15).

Considering the five approaches above, I believe that HRE and conflict-resolution education are the most suitable for exploring PE in the Mexican context. As described in the previous chapter, since adolescents have easy access to criminal organizations and are carrying out murders and

other crimes in high numbers, I consider HRE to be necessary to raise awareness of the importance of respecting human rights and dignity above all. HRE aims to provide students with the necessary knowledge to understand and protect human rights through peaceful behaviours. In Mexico, despite the National Human Rights Commission's efforts to encourage governments to create human rights programs, the information about the outcomes of such programs outcomes is limited (Martínez, 2018). When available, governments usually provide information about the number of attendees and the activities carried out, but not key information such as the activities' design, objectives, or follow-ups. According to Martinez (2018), HRE in Mexico requires more attention to details, such as the goals, assessment methods, and content presented to students. Incorporating human rights content into official curricula and textbooks is an important step that governments, educators, and researchers must consider. Harris (2004) states that HRE aims to accept others and, most of all, respect humanity regardless of differences. Given the violent Mexican context, in which adolescents are participating at alarming levels, one of the goals of this study is to analyse the elements that promote HRE in the secondary Mexican FCE curriculum.

Danesh (2008), another prominent scholar, emphasises the value peace educators should allot to positive peace over negative peace. To increase the value of peaceful, harmonious, and cooperative attitudes, he proposes a unity-based peace education. Unity must be the core of coexistence since it can prevent violence. Danesh (2008) states: "As soon as the law of unity is violated, conflict with all its destructive properties shapes our intrapersonal, interpersonal, and social processes and relationships," (p. 150). This approach to PE considers the integrative theory of peace, which allocates a crucial role to dimensions of individual and collective development. The individual human development that may shape our consciousness can reinforce our interactions in society. The unity-based peace education approach orients the Education for Peace

program (EFP), designed by Danesh (2010), and implemented in over 100 elementary and secondary schools in Bosnia and Herzegovina from 2000-2009.

The EFP program encompasses community reflection tasks for developing a peaceful global perception for mutual understanding. Likewise, it promotes a culture of peace to foster community healing and successfully prevent further conflicts. The EFP proposes a "comprehensive and integrative" curriculum that sets general peace principles for schools to integrate into all subjects (Danesh, 2010, p. 154). It seeks to develop human emotional, social, and intellectual dimensions, both individually and collectively. Because it is rooted in a unity-based premise, this program encourages the participation of students, teachers, staff, and family members.

Aiming to contribute to the transition from a culture of violence to a culture of peace, the NGO La Paz Comienza con los Niños, A.C. (Peace Begins with Children Foundation, Mexico) implemented the EFP in the state of Nuevo León, México from 2012-2014 (Lozano Garza, 2015). One of the goals of implementing the program in this state was to generate insights for educational authorities and decision-makers about the urgent necessity of investing in PE programs in violent contexts. Although in Nuevo León, Mexico, different education stakeholders have received training through the La Paz Comienza con los Niños, A.C., I critique the fact that Lozano Garza (2015) omits to mention whether such civil society endeavours have impacted authorities such as the Public Education Secretariat (SEP). Nor is it noted if this training has had any impact, for instance, toward the development of more contextualized programs or follow-up activities.

Additionally, an essential perspective towards PE described by Bajaj (2008) is critical peace education. In this approach, the conception of the schooling system as a reproducer of upper-class ideologies prevails. Critical peace education analyses the degree to which schools foster (or not) peace education. From this perspective, schools reproduce violent systems that perpetuate the

marginalisation of specific populations. The local context plays a fundamental role in this type of education analysis. Understanding local needs can provide educators with information about the strategies that authorities have implemented in the past and the degree of success achieved.

Considering communities' beliefs about violence can help PE researchers shape adequate transformative programs that can lead to a culture of peace. Ignoring the local context by forcing universal or foreign PE strategies may be counterproductive for societies because they characterise the concepts of peace and violence differently. Thus, it becomes crucial to examine and reflect upon the roots of local conflict and the forms that have violated human rights in specific settings. I propose a curriculum analysis to explore if educational programs, as designed in institutional documents, tackle structural violence issues.

Novelli et al. (2017) present the 4Rs framework to emphasize the importance of recognition, redistribution, representation, and reconciliation to peacebuilding. The aim of offering these four dimensions is to have a broad approach to suit different conflicted contexts. The authors refer to this model as a practical instrument for analysing and assessing educational policies concerning peacebuilding. These authors claim that the four "R" aspects can be adapted to different cultures and violent contexts. Like critical peace education, the 4Rs framework prioritizes local contextual needs over global agendas in peacebuilding. Firstly, it is essential to identify if educational policies *recognize* the causes of conflict. The analysis of resource distribution to create an improved *redistribution* is part of the second aspect. Likewise, the *representation* of specific social sectors in educational policies is another fundamental factor in this framework. Finally, the connection among the three may lead to a *reconciliation* stage that can lead to PE. In Mexico, local needs have not received sufficient attention since PE programs often seek to fulfil global and political agendas.

For that reason, I consider critical peace education and the 4Rs framework as possible lenses for supporting effective PE research.

The previous approaches offer a general review regarding some of the possible paths to peacebuilding. Harris (2004) declares: "Peace education takes different shapes as peace educators attempt to address different forms of violence in different social contexts," (p. 7). Because each society experiences violence in a unique form, the concept of peace also takes a different perspective (Bar-Tal, 2002; Harris, 2004). Governmental strategies for achieving peace and the content included in PE programs require adjusting to the causes that provoke violence and the accepted cultural activities in local contexts. Nevertheless, it is common for PE programs to follow international objectives without acknowledging locally based problematics. National PE strategies frequently reflect global socio-political and economic interests (Bar-Tal, 2002). In the following section, I provide an overview of some of the PE programs that have been applied in Mexico.

PE Programs in Mexico

In the last two decades in Guanajuato, Mexico, different programs have been implemented as governmental approaches to peacemaking. Since 2006, when former Mexican president Felipe Calderón launched a peacekeeping mission against drug trafficking through militarised combat, violence has become more visible in different sectors of society (Meschoulam, 2014). The rising violence eventually permeated school environments. For that reason, SEP created different strategies to contribute to the construction of a more peaceful society. Among the programs, the following are of significant relevance:

1. *Programa Escuela Segura (Safe School Programme).* This program began in 2007 (CONEVAL, 2015) as a national strategy launched by the Public Education Secretariat (SEP) to address drug use and school violence in public elementary and secondary schools.

Specifically, in the state of Guanajuato, this program consisted mainly of talks and training for teachers, administrative staff, and parents to identify and assist with drug addiction cases (Gobierno del estado de Guanajuato, 2017). The state government has referred to this program as beneficial in the promotion of harmonious coexistence in schools.

However, the National Council for the Evaluation of Social Development Policy reports that the measurement indicators used to evaluate this program are unclear and insufficient (CONEVAL, 2015). Such poor indicators do not allow for follow-up strategies to improve the program. The same institution found that the program could improve through alliances with other programs. However, in Mexico, different efforts often occur in isolation. Due to the COVID-19 pandemic, the Safe School Program turned its focus to health and safety, acknowledging schools that take certain measures against COVID-19.

2. *Programa Nacional de Convivencia Escolar (School Coexistence Programme, or PNCE).* This program began in 2014 as an additional effort to address violence in schools. The creation of safe environments for harmonious scholarly coexistence is among its primary aims. According to the official national government website (Escuela Libre de Acoso, 2017), this program aimed to adequately develop in students the socio-emotional skills needed to manage anger and express emotions. Conflict resolution and respect for diversity were two other orientations of this program. Similar to the Safe School Program, the PNCE functioned as an extracurricular activity that firstly, trained teachers and later, integrated families through discussions. Unfortunately, because of national budget cuts, the PNCE came to an end in December 2020 (Milenio, December 2020).

3. *Participation in the International Schools Association UNESCO program.* Mexico is one of the countries participating in UNESCO's International Schools Association program.

This network works towards a culture of peace through sustainable educational development. Over 180 countries participate in this network, which promotes international understanding through dialogue. Nonetheless, in the state of Guanajuato, there are only three participating schools, all private.

Although implementing PE programs has been an explicit strategy of federal and state governments in Mexico, they each function in isolation. Unfortunately, after a few years of operation, most either shift to a different focus or are discontinued. There has been little-to-no assessment of the programs (CONEVAL, 2015) and as a result, the real impact of these initiatives is unknown. Additionally, I consider it significant that most of the PE programs in Mexico aim to address schools' internal violence, while little is mentioned about raising awareness regarding the factors creating violence in outside the school. Despite the violent atmosphere of different regions in Mexico and its position on the Global Peace Index of 140 out of 153 countries,) there is scarce local research regarding peacebuilding through education. Below, I provide examples of what research has been done in Mexico concerning a PE, HRE, and curriculum analysis.

Examples of PE studies in Mexico

Education For Peace in Nuevo León.

Narcedalia Lozano Garza, the Mexican activist who founded the organization La Paz Comienza con los Niños, has promoted the Education for Peace (EFP) paradigm proposed by Danesh (2008) in the state of Nuevo León, Mexico. As mentioned earlier, the EFP is founded on the unity-based approach to PE. The main interest is to foster attitudes of cooperation, solidarity, and harmony among groups by developing socio-emotional skills and reflectiveness. Through workshops, talks, and courses, Lozano Garza (2015) has gathered educators, principals, educational authorities, and leading decision-makers in Mexico to train them to raise awareness

about PE and the significance of fostering more horizontal, rather than hierarchical, communication in schools. Lozano Garza (2015) claims excellent results from the pilot implementation: 17 UNESCO Associated Schools in Nuevo León requested training from the foundation (Lozano Garza, 2015). Likewise, the Federal Secretariat of the Interior sent representatives to the training. Although the adapted EFP in Mexico trained over 2000 teachers, Lozano's article does not mention any impact on educational policies in the Nuevo León Education Secretariat, such as the legitimisation of the training or significant modifications to the official curriculum. Thus, the efforts remained at a small scale with minimal opportunities for follow-up.

Human Rights Education in Mexico

Another approach that has gained force in Mexico is Human Rights Education (HRE). Human rights have been seriously affected due to an environment of corruption, impunity, and lack of education in the country. Martinez (2018) states that the work of non-governmental organisations and HRE initiatives are two solid approaches for tackling structural violence and, more importantly, fostering a sense of violence prevention. Nonetheless, the research on this theme is still lacking. Although different governmental institutions promote human rights training, "there is no research on how educational and training programs are implemented, nor on the challenges, they face in the process. Nor is there empirical evidence on the relevance, pertinence, and impact of these programs," (p.107).

With the interest of nurturing local research efforts in Mexico, Martinez (2018) carried out a cross-case analysis of qualitative cases regarding educators' understandings of HRE programs in Mexico. Much like the concepts of violence and peace, the term of human rights is complex due to the diverse factors embedded in local contexts (Bajaj, 2021). Although the current international agendas that promote human rights establish general guidelines for training programs,

understanding local educators' characterization of such procedures is crucial. Educators' voices can provide insights into the impact of HRE in Mexico.

From this study, Martinez (2018) concludes that educators need to construct a more sophisticated knowledge about human rights. Also, their current level of pedagogical skills to transmit such knowledge is insufficient. In Mexico, educators often teach without pedagogical training. They acquire tools through experience, and at times, the tools used may lack professionalisation. Therefore, adequate training programs pertinent to Mexican educators of all different levels are necessary. In the most ideal scenario, the official curriculum and textbooks would contain elements of HRE. Nonetheless, without the educators' knowledge about an HRE approach towards achieving peace and, more importantly, without the proper skills to transmit it, the impact of HRE programs will be minor.

PECA Project

The Peace, Education, Curriculum, and Analysis (PECA) project is an ongoing, worldwide study that evaluates curricular statements regarding three relevant elements in PE: recognition of violence, nonviolent conflict transformation, and positive peace. Its creator, Katerina Standish (2019), refers to the PECA project as the first of its kind to create a dialogue regarding elements of PE in the official curriculum in different countries. The PECA project excludes extracurricular PE programs and focuses on the curriculum of basic (primary) education analysis. The use of mixed methods, both quantitative and qualitative, prevails in this analysis. Directive and summative content analyses are implemented to determine the frequency of curricular statements related to recognition of violence, nonviolent conflict transformation, and positive peace.

The findings in this study reveal that although the Mexican curriculum for primary education mentions themes associated with structural violence on several occasions, there is a considerable

lack of recognition of direct and cultural violence. As mentioned in the first chapter of this work, many violent tendencies in Mexico are related to drug trafficking and adolescents participating in gangs. Kertyzia and Standish (2019) declare that there are no statements regarding the violence caused by those factors.

Another relevant finding in the nonviolent conflict transformation category indicates little information about techniques for peacefully solving conflict. Despite the several occasions in which words such as respect, law, peaceful, democracy, and values appear in the Mexican curriculum, the specific activities proposed for students to practice positive conflict-resolution skills are unclear. Kertyzia and Standish (2019) claim, "nonviolence as a foundation of humanity" is vaguely suggested in the Mexican curriculum (p. 59).

Moreover, in the Mexican curriculum, human rights appear within the section "Competencies for Life." In a paragraph that emphasizes human rights, terms such as democracy, freedom, peace, and respect are visible. However, the curriculum omits details about how to foster these concepts. Although this mixed-methods study found tendencies favouring peace education, the evidence recognising direct, structural, and cultural violence is minimal and vague. Furthermore, these authors encourage a more explicit inclusion of peace elements in the Mexican curriculum for basic education. I agree with the importance of orienting the Mexican curriculum towards PE by reducing ambiguity and including more proactive and explicit suggestions. Nevertheless, in my opinion, decision-makers require an additional qualitative perspective to identify the wide gaps that are preventing the full advancement of PE.

Curricular Guidelines in Latin America: A Comparative Study

A group of researchers from the Pontificia Universidad Católica de Chile carried out a valuable comparative study regarding the curricular guidelines in several countries that foster

citizenship attitudes. Similar to the PECA project, Bascope et al. (2015) analysed the curricular elements in the subject dedicated to civic education through a mixed methodology. The participant countries for this research were Chile, Colombia, Dominican Republic, Guatemala, Mexico, and Paraguay. There were five significant categories that researchers aimed at identifying in each country's curriculum: civic values and principles, citizenship and democratic participation, institutional knowledge, regional and national identity, and peaceful coexistence.

Among the comparative results, some contributions are particularly worthy of consideration. For instance, whereas in Chile, the curriculum emphasises principles and values of solidarity (Bascope et al., 2015), human rights, and social cohesion, the Mexican curriculum includes more information regarding institutions (such as public administration institutions, political parties, laws, norms, and the electoral system). In the category of peaceful coexistence, the Mexican curriculum shows the least amount of focus among the six countries. Likewise, this study mentions that according to *The Latin American Module of the International Civic and Citizenship Study*, Mexican students demonstrated the lowest sense of empathy to their classmates and higher possibilities of participating in fights for amusement or gaining respect compared to other places (Bascope et al., 2015). The findings in this research add greater weight to my interest in continuing curriculum analysis from a qualitative viewpoint.

Limitations of PE programs in Mexico

Although both local and national governments have launched different strategies toward building a culture of peace, children and adolescents still reflect violent attitudes (Bascope et al., 2015). There are several points that I consider notable. According to CONEVAL (2017), one of the main aspects that hinder the advancement of PE in Mexico is the lack of follow-up strategies in each program. In my experience working at state government institutions, budget cuts often

impact the continuation of programs. Usually, social programs are the first to be affected by institutional financial reductions. Programs oriented to improving a culture of peace are extracurricular programs that do not become explicitly mandatory. Whereas schools are encouraged to implement the programs' suggestions, especially if they receive human and material resources, not all schools have sufficient means to implement them.

Besides that, time is an additional factor that impedes progress in PE strategies. The saturation in the curriculum is an issue that Mexican teachers often criticize, as there is not enough time to cover curricular content. Therefore, implementing extracurricular activities oriented to PE becomes a challenge. When some institutions overcome such difficulties despite insufficient resources, programs do not receive adequate follow-up. Thus, there are few results showing the impact of the implementation of existing PE programs.

Additionally, Lozano Garza (2015) states: "Initiatives of a co-opted citizenship tend to disappear after the government is changed, so they are short-lived attempts to empower citizenship and to have their goals represented on the political agenda," (p.203). In this regard, there are two points I consider worth mentioning. Firstly, often within the same government administrations, budget cuts affect programs. However, programs, curriculum, and even materials are also significantly modified during government transitions. For that reason, I agree with Lozano García when she mentions that these programs are short-term goals, whose purpose is often to fulfil political or international agendas (Bar-Tal, 2002) instead of really undoing the causes of violence.

Another critical factor is that most PE programs focus on violence occurring inside the classroom. Bullying and other forms of violence among students are among the main themes that PE programs in Mexico, such as those I described above, address. Nevertheless, violence occurring at micro levels reflects macro-structural violence (Burstyn, 2008). Thus, it is essential that PE

programs address other forms of violence occurring in environments external to the school. It is crucial for students to learn how to recognize structural, direct, and cultural types of violence in outer contexts and how these external factors influence their behaviours.

One undeniable limitation in improving PE in Mexico is the role of teachers (Martínez, 2018). From my experience as a teacher, it is common that teachers in Mexico work two shifts, often in two or three different institutions. Their time to prepare and evaluate their lessons is thus minimal. In addition, teachers' salaries are not competitive, and lesson preparation and assessment time is not considered in their wages. This is what leads many teachers to work in multiple schools, but this reduces their available time for training and implementing extracurricular activities.

Finally, I believe that implementing foreign PE programs impedes the development of PE in local contexts. In Mexico, although PE has followed the tendencies of HRE, conflict-resolution education, and the promotion of civic and moral values, PE programs have not proven to achieve success since they do not address local needs, nor have they been designed as long-term strategies. As Bar-Tal (2002) claims, each society understands the concept of peace differently because each experiences violence in unique forms. Therefore, authorities, in collaboration with peace educators, must construct suitable programs that engage with Mexico's structural issues, especially drug trafficking, adolescent gang involvement, poverty, and structural violence. SEP has acknowledged that schools in Mexico are affected by organised crime (Lozano Garza, 2015). Thus, replicating PE programs based on other causal factors may result in failure or low success.

For the reasons explained above, it is crucial to analyse the official Mexican curriculum, specifically of civics and ethics education, to identify how PE is (or not) promoted. Although schools can be spaces to learn positive behaviours, they may likewise reproduce different types of violence or inequalities (Galtung, 1975). I believe this analysis may illustrate ways to reinforce the

curriculum with an orientation toward peace that responds to contextual needs. Considering that most PE programs have been part of extracurricular endeavours and considering the insufficient time educators have to implement such programs, it may be beneficial to count on a more comprehensive curriculum. This would allow schools to offer alternative avenue for recognising violence and its roots and learning conflict-resolution skills.

Conclusion

PE can be part of the government's strategy to reconstruct the social fabric in a violent environment like Mexico. As observed in this chapter, PE in Mexico requires extensive research. Schools are considered to be a solid environment for promoting peaceful attitudes and reinforcing values of empathy and solidarity with others. Nevertheless, schools can also reproduce violent attitudes that have their origins in structures of social inequality.

Aligning educational content to peace may be an additional way to address distinct forms of violence, including direct and structural forms (Bajaj, 2008). Despite the existence and implementation of PE programs in Mexico, violence still occurs at alarmingly high rates. More research is needed to create more contextualized PE programs that can have a transformative effect on Mexican society.

Social and cultural transformations are needed in societies afflicted by violence (Novelli, 2017). PE is crucial for avoiding the perpetuation of social injustices and inequalities that cause conflict among humans. Bar-Tal et al. (2010) state, "without peace education, societies may be doomed for continuing bloodshed, suffering, and misery," (p. 28). Although conflict is a pervasive element in society (Harris, 2004), and social transformation is a long-term goal, I believe we cannot postpone further PE research. The analysis of the Mexican curriculum and its alignment to PE can provide decision-makers with identifiable aspects to improve. There are numerous challenges in

achieving a culture of peace. Nevertheless, exploring one of the main instruments in our educational system: the curriculum, should be an essential starting point.

Theoretical Framework

In this chapter, I describe document analysis and critical discourse analysis as they are the two approaches used to facilitate this research. I provide a concise description of the two methodologies; starting with document analysis, followed by critical discourse. At the end of this chapter, I justify the use of these methodologies.

As explained in the two previous chapters, the widespread violence in Mexico has had worrying implications for adolescents, as criminal organisations can easily convince them to take part in crime. Although no official numbers exist, it is estimated that over 30,000 adolescents between 8 and 17 years old are involved in gangs or criminal groups in their communities (Niño de Rivera, 2020).

It is necessary to confront the violence from different angles, including education. As an educator, I aim to question schools' current role in preventing adolescents from participating in crime and adopting violent attitudes. To understand schools' role in preventing violence, I propose to analyse the discourse used in official educational policy documents. I aim to explore two education laws, the national study plan, and the secondary civics and ethical formation (FCE) curriculum. My interest in exploring these documents is to determine to what extent the four documents foster peace within their intertextual discourse. I am particularly interested in the FCE curriculum because it aims to teach skills, attitudes, and values for strengthening students' sense of ethics and attitudes toward citizenship. Some of the topics covered in the FCE curriculum are constitutional knowledge, government structure, laws, sex education, gender relations, drug addiction prevention, and gang membership (Levinson, 2004).

I chose to use document analysis and critical discourse analysis to conduct this study because I examine educational policy documents to explain language use and social behaviours.

Document Analysis

As Bowen (2009) states: "Document analysis is a systematic procedure for reviewing or evaluating documents – both printed and electronic (computer-based and Internet transmitted) material," (p.27). In qualitative research, document analysis is a methodology that offers an additional perspective by selecting documents, analysing them, and producing sufficient understanding to develop knowledge. Document analysis considers different types of records that go from short brochures to institutional documents to provide qualitative research to explain social issues (Bowen, 2009).

Document analysis is suitable in qualitative research as it can enrich descriptions of a specific phenomenon. Merriam (as cited in Bowen, 2009) mentions that qualitative researchers can benefit from document analysis because all documents help to reveal significant perceptions of a particular problem.

The information included in specific documents also imbues the reader with background and historical insights, allowing researchers to comprehend the cause of the phenomenon they are investigating. For instance, policy or institutional records can be significant in uncovering such roots. It is necessary to consider documents as social products since they are produced in specific social settings and serve shared functions. They are both consumed or used in communities entailing different social aspects (Owen, 2014).

Prior (2008) claims that exploring documents to find evidence is a common approach in document analysis. However, the author emphasises, "a more systematic approach would require an analysis of the entire content of a document – looking at the segments that fail to fit hypotheses and theories, as well as at those that support hypotheses and theories," (p. 113). Researchers are encouraged to analyse entire documents to conduct a more thorough study. The reading abilities

implied in document analysis include content elements and thematic analysis. For this research, thematic analysis is appropriate, as it seeks to organise information into categories that can answer the research questions (Bowen, 2009).

Additionally, document analysis serves to make comparative examinations of projects. When drafts of different documents are available, it is important to do so, as there is an opportunity to track the development of the document through the changes it has undergone. Comparisons in document analysis can reveal crucial information about a single study. Among other advantages of document analysis, some of the most relevant are time efficiency, cost, effectiveness, and availability (the internet makes documents more available than other data sources). It is valuable to review documentation as frequently as possible for a better interpretation (Bowen, 2009). The analysis of documents is essential before collecting data from other sources. Documents may align to participants' voices or instead contradict them, and both scenarios contribute to research (Yanow, 2007).

There are also limitations to document analysis. It is noteworthy that documents may not contain sufficient details to help the researcher develop a more comprehensive perspective. The emergence of biases in selecting written records may also be a disadvantage. In this sense, the researcher's reflexivity is essential to consolidate the research (Bowen, 2009). In selecting documents, it is crucial to assess the author's purpose and the intended audience. Relying on the documentation without considering such aspects may cause flaws in the research. Bowen (2009) recommends researchers analyse documents with a "critical eye" (p.33) by providing a meaningful interpretation. Although document analysis can also function as a stand-alone method, it is regularly combined with other methodologies to validate findings through merging points and

reducing possible biases. In this study, I combine document analysis and critical discourse analysis to interpret educational policy documents related to their social context.

Critical Discourse Analysis

Critical discourse analysis (CDA) pays special attention to the distinct forms in which society uses discourse to reproduce different hegemonies such as racism, sexism, linguism, and agism, among others (Kress, 1991). Fairclough (2000) establishes that CDA combines a critical analysis of social experiences and language study to emphasise human-made social realities that benefit some to the detriment of others. These unequal realities that enact constraints against certain human groups prevent them from fully developing their potential or well-being (Fairclough, 2013). CDA aims at critically exploring such situations among groups by analysing the language embedded within their discursive practices.

Unequal social realities occur in various social broad contexts such as academia, government institutions, profit and non-profit organizations, national governments, or international interactions (Taylor, 2004). In these contexts, elites in charge of decision-making play a crucial role. Those who have the ability to share their discourse across different communication channels have the power to persuade the masses (Van Dijk, 1993). The discourse employed in such spaces often becomes legitimated, disseminated, and accepted. Consequently, the attitudes that this discourse implies become likewise accepted.

Unequal power relationships take place in different contexts and fields. Fairclough (2000) refers to CDA as a transdisciplinary methodology since other disciplines benefit from the analysis of social realities through language. For instance, the discourse that emerges in politics, education, or media, as well as its effect on society, can be explored critically to discover unfair social relationships. Van Dijk (1993) states, "the structures, strategies or other properties of text, talk,

verbal interaction or communicative events" reflect the reproduction of power relations. Revealing the impact of discursive practices to maintain socially dominant groups is one of the objectives of CDA, regardless of the discipline.

Additionally, Van Dijk (1993) comments that CDA is one of the most difficult challenges in discourse analysis because it entails multidisciplinary components. Considering that discourse occurs amid social contexts, it is essential to acknowledge that they encompass socio-cultural beliefs that have been embedded for generations. CDA aims to provide a critical description of texts to explain the implications they have for society vis-à-vis the dominant, cultural, and historical relations in which they are produced and enacted.

Kress (1991) states that even the most ordinary texts contain outstanding information to understand power relations. Furthermore, Van Dijk (1993) claims that power implies control from one group (or groups) over another by limiting their "freedom of action" and influencing their ways of thinking through the language used. As seen above, manipulation through discursive practices is not always evident. Discursive practices might be subtle and accepted language that becomes normalized as part of day-to-day conversations (Van Dijk, 1993) until they become legitimated in dominant discourse.

Kress (1991) declares, "language is first and foremost a type of social practice," (p. 85). Fairclough (2013) adds that "social fields, institutions and organizations are constituted as networks of social practices," (p. 11). He explains how viewing discourse as a social practice may disclose ways of thinking, ideologies, and cultural practices. Moreover, since these social interactions usually occur within a power structure framework, CDA serves as a venue to break down language and relate it to the different cultural, historical, ideological, and contextual elements entrenched within (Moreno-Mosquera, 2016).

As mentioned previously, CDA is considered to be a transdisciplinary research methodology (Fairclough, 2013). It is noteworthy that it has been used in disciplines as diverse as linguistics, sociology, education, politics, and other fields that investigate social matters and inequality. The critical outcomes that researchers gain from CDA can lead to a questioning of the status quo in different areas. More importantly, CDA can provide alternatives to challenge it and work towards social transformation (Fairclough, 2013). Fairclough (2013) explains that CDA's objective is about creating "…possibilities for transforming existing realities in ways that enhance well-being and reduce suffering," (p. 10). CDA's critical vision seeks to change the dominant relations that negatively impact and threaten the lives of certain groups. As Van Dijk (1993) emphasises, CDA seeks to demonstrate "solidarity with those who need it most," (p. 252).

The information and explanations obtained through CDA concerning inequality can be essential elements in the creation of solutions for the benefit of unprivileged groups. Raising awareness of discursive practices with implicit behaviours that disadvantage certain groups is crucial in CDA, as it is committed to social change. Because discourse can influence individuals' actions, CDA carefully analyses it through a linguistic description and its intrinsic connection to social contexts. This reveals the areas of dominance and helps to identify paths toward social justice. Van Dijk (1993) stated that the core of CDA is to detail, describe, explain, and critique how dominant discourses influence collective knowledge and understanding.

Because language itself contains a wide range of elements in its composition, there are various approaches to CDA, each exploring a different dimension of language. CDA analyses genres, rhetorical strategies of statements, lexicalisation, word order (Kress, 1991), types of discourse, and different styles (Taylor, 2004). These approaches encompass analysis beyond linguistic features; for instance, genres are not explained in linguistic terms. Instead, they aim to

provide descriptions of the social relations/interactions in which they emerged. Genres, types of discourse (discourse of change, uncertainty, democracy, and neoliberalism), statements, intonation, and word order can help researchers comprehend social interactions.

From these approaches to CDA, Fairclough (2000) established a contrastive technique in which rhetoric and reality are compared. Fairclough observed a lack of coherence between the rhetoric used in government speeches in the United Kingdom and the social reality of most of its citizens. Although the rhetoric he identified allegedly supported under-resourced communities, the discrepancy with the observed social reality revealed how government speech favours elites. This technique of contrasting rhetoric with reality (Fairclough, 2000), which compares discourse vis-à-vis the social reality of a specific context, is of particular relevance for this project. I draw on the rhetoric used in the educational policy published by the Public Education Secretariat (SEP) and its connection to the concept of peacebuilding amidst violence in Mexico. I aim to explore how institutional discourse in policy documents tackles (or does not) the reality of violence plaguing the state of Guanajuato, as well as how the curriculum suggests possibilities for adolescents to solve conflicts peacefully and avoid violence.

In addition, Fairclough (2010) proposes a three-dimensional framework for CDA. He suggests considering texts and both discursive and social practices to conduct empirical research within this structure. He explains that discourse does not only influence social structures; it also reflects social behaviours (Jørgensen & Phillips, 2002). Researchers can understand how discursive practices construct (and likewise mirror) social structures by examining texts critically, whether spoken or written. Analysis within this framework can illustrate how power and unequal relations occur in a society because texts cannot be explained in isolation. Instead, researchers must draw on the prevailing social context to describe them.

The current study uses Fairclough's three-dimensional framework to identify the different intertextual types of discourse, such as globalisation, discourse indicative of change, and discourse of omission. Educational policy documents can imply different types of discourse with direct effects on teachers. These documents play a determinant role in school practices (Taylor, 2004). For that reason, stakeholders in education must gain a critical interpretation of language in institutional documents, including curriculum (Lo Bianco, 2001). The types of discourse may reflect the ideology behind educational policies and simultaneously suggest how these discourses can impact social groups.

Language in policy documents is crucial for researchers and activists since social transformation can emerge through language investigation. Taylor (2004) states, "CDA can be used to explore how language works in policy texts, and in particular how it can be used to document hybrid genres and discourses, and to highlight competing discourses and marginalized discourses," (p. 444). It is likewise essential to highlight that CDA is not neutral since its purpose is to take a stance (Van Dijk, 1993). In this study, explaining discourse in policy documents will integrate my critical interpretation, first as an educator and second as a member of a community that has experienced pervasive violence. With this analysis, I aim to take a stance to suggest improvements in policy discourse.

As stated above, CDA provides explanations by analysing texts in different fields, including mass media, education, politics, business, or culture, for phenomena such as racism, discrimination, power structures, gender conflicts, classism, and ethnic issues (Taylor, 2004). It is possible to envision power relations and structural inequalities through texts. Nevertheless, it is essential to emphasise that such comprehension can only partially explain a particular phenomenon, since other dimensions are implicated in social realities. In this sense, I believe it is

noteworthy to emphasise that the document analysis in this project can explain only one educational dimension addressing a culture of peace. Other elements, such as teachers' understanding, curriculum implementation, or students' responses to teachers' activities will not be explored.

The reasons that have led me to draw on these methodologies are various. First, this study is my first foray into the secondary education policy context. As mentioned in the section of positionality in the introduction, my background and previous experience are in English Language Teaching (ELT). Second, although I consider human participation, especially teachers' and students' voices, as key to a better understanding of how peace education is currently implemented in the Mexican education context, I believe that understanding institutional documents is a necessary starting point. Document analysis from a CDA perspective can help with such a comprehension. Nevertheless, it is essential to note that this study will be limited to a critical interpretation; it will not reflect what occurs in Mexican classrooms, as documents may function differently from their initial purpose once they are sent into society (Prior, 2009).

As different authors explain, CDA seeks to critically interpret discourse to identify unequal relations affecting specific social groups. Nonetheless, aspects of power and authority in policy or institutional documents are often hidden or challenging to identify. For instance, direct responsibilities are usually unattributed, implying a lack of accountability. Policy documents may promote a culture of peace. However, they may implicitly foster violent attitudes by prioritizing aspects unrelated to peace or omitting recognition of violence. They may hinder the promotion of a culture of peace with an emphasis on human rights. Although human rights are one key to peace education, they can obscure other components that are also important to cultivating peace.

Considering Fairclough's (2000) dichotomy of rhetoric and reality, the discourse of certain records may allude to a culture of peace; however, the contrasting violent reality could contradict it.

Conclusion

The outcomes resulting from document analysis and CDA in this research may provide pertinent information that can inform curriculum adjustments to better promote social transformation. CDA is a tool used to call for the inclusion of marginalised discourses that have not been sufficiently considered in educational policy.

Document analysis and CDA can address the research questions stated in the previous chapter. While document analysis can help in the careful selection of policies, CDA is particularly appropriate for policy analysis, as it allows for a detailed investigation of the relationship between language use and social context.

Methodology

This chapter describes and justifies the selection of documents I considered for this project. In this section, I illustrate the processes I followed when selecting documents and describe these documents in detail. Likewise, I explain "thematic analysis" and "constant comparison" as the two main strategies that I used to define categories for this research. As a central analytical framework, I used CDA as it relates to PE. I explain in detail how the creation of themes and categories took place.

Since this research analyses the ways in which discourse in Mexican educational documents strives for peaceful coexistence, conflict resolution abilities, and human rights education, I formulated the following research questions:

- How (if at all) does the discourse used in the civics and ethical formation (FCE) curriculum and other policy documents in Mexican secondary education promote peace education?

- To what extent does the discourse in the FCE curriculum and other policy documents in Mexican secondary education target peacebuilding through an HRE approach?

To address these questions and explore the discourse used, I considered it pertinent to analyse two official documents elaborated by Public Education Secretariat and two from the Guanajuato Secretariat of Education. The four documents are officially mandatory for schools in Guanajuato: the first two are a national mandate, whereas the second two are mandatory per local regulations. I selected these documents because they are core elements for school board supervisors, principals, administrators, teachers, and other stakeholders as parents or external institutions. While the national documents refer to the study plan for basic education and the FCE curriculum, the state records refer to the regulations that must be considered in response to school violence. Education stakeholders must rely on the principles stated in official records to navigate the school system.

All official documents described in this project are in the public domain and accessible on the internet since they are mandatory for public school teaching and school violence cases.

The documents elaborated by the Guanajuato Education Secretariat are:

1. Ley para una convivencia libre de violencia en el entorno escolar para el estado de Guanajuato y sus municipios 2013 (law for a violence-free coexistence in school settings for the state of Guanajuato and its municipalities 2013)

2. Reglamento escolar para una convivencia en la paz del estado de Guanajuato 2018 (school regulations for peaceful coexistence in the state of Guanajuato 2018)

The national documents elaborated by SEP are:

3. Aprendizajes clave para la educación integral (key learning outcomes for a holistic education).

4. Currícula de formación cívica y ética (civics and ethics education curriculum)

To avoid the long titles of each document and facilitate the analysis procedure, I coded each document as follows:

Table 2

Codification of Documents

Document Title	Translation	Code
Ley para una convivencia libre de violencia en el entorno escolar para el estado de Guanajuato y sus municipios	Law for a violence-free coexistence in school settings for the state of Guanajuato and its municipalities 2013	Law2013

Reglamento escolar para una convivencia en la paz del estado de Guanajuato	School regulations for peaceful coexistence in the state of Guanajuato 2018	Law2018
Aprendizajes clave para la educación integral	Key learning outcomes for a holistic education	National learning outcomes
Currículo de formación cívica y ética	Civics and ethics education curriculum	Civics and ethics

Law2013 and Law2018 were selected since they are the official regulations for school violence issues. I consider it pertinent to explore how schools proceed when violence arises, for example, to see if their approach and procedures align with PE premises. The national learning outcomes and the civics and ethics education curriculum are applicable in all states of Mexico, including Guanajuato. In the following section, I describe each document in detail.

Description of Documents

Law for a Violence-Free Coexistence in School Spaces for the State of Guanajuato and Its Municipalities 2013 (Law2013)

Law2013 is exclusive to the state of Guanajuato, where this project originates. I consider this Law to be an appropriate document to analyse because, as its name indicates, it establishes the school protocols for achieving violence-free environments in educational contexts. I decided to explore the discourse in this document because it has included the guiding principles that schools must follow in incidents involving violence since its creation in 2013.

This law describes its purposes and designates the entity responsible for executing each item. It consists of 23 pages and includes 47 articles distributed throughout the following six chapters:

1. Chapter I – General Regulation

2. Chapter II – Competent Authority

3. Chapter III – Violence Among the Members of the Educational Community

4. Chapter IV – Regulation Instruments for School Violence Matters

5. Chapter V – Complaint Protocol and Legal Treatment

6. Chapter VI – Responsibilities

The official journal of the state of Guanajuato published Law2013 on July 2, 2013. Violence in the region of Guanajuato was lower then than it became in 2015. Nevertheless, one of the most recurrent phrases in this law is "to prevent violence" in the school context. Although the idea of violence prevention prevails throughout the law, there are no explicit strategies for achieving it. The law is vague about the procedures that should be undertaken schools. It names the different institutions that must work collaboratively toward school violence prevention; however, the responsibilities of each are unclear. In many cases, the verbs used to express institutions' responsibilities are "support," "coordinate," or "contribute." This ambiguity might have enabled evasion of duties to a certain extent and could be one of the many reasons that the law was reformed in 2017 to become Law2018.

School Regulations for Peaceful Coexistence in the State of Guanajuato 2018 (Law2018)

This document is the reformed version of the previous Law2013. Its reform began in 2017 and was published a year later, on September 17, 2018. It starts with a compelling message from the state governor to the Secretary of Education. The governor sets out the general purpose of the

modifications to the law. In contrast to Law2013, he mentions the need to strengthen notions such as a "culture of peace" and "peaceful coexistence" as a primary reason for modifying the law. This document considers a culture of peace as a pillar that holds up a harmonious society. Likewise, he requests that the Guanajuato Secretary of Education comply with the regulations therein and mandate the law's implementation in every state school.

Law2018 consists of 121 articles distributed throughout 56 pages, as opposed to Law2013's 47 articles across 23 pages. One significant difference is that Law2018 includes meticulous guidelines and procedures for handling incidents involving violence among school community members. These procedures are detailed and much more explicitly assign specific responsibilities to different government institutions and other stakeholders.

Two additional features make this document relevant. First, the state governor expresses the National Plan of School Coexistence (Plan Nacional de Convivencia Escolar) as a crucial directive for modifying the law. Since the federal plan for school coexistence was the normative guide that sought to standardize protocols and assist victims of violence inside school contexts, it was taken as a guiding principle for the document's reform; in other words, the new state regulations follow federal programs. The second significant aspect of the reformed law is that it addresses the topic of drug addiction. Whereas Law2013 is a more general, ambiguous document that only briefly mentions stakeholders' duties, Law2018 includes rights, responsibilities, and prohibitions for students, teachers, and parents. A notable clause within this document is the mandate that school community members must avoid using all types of drugs or alcohol, both for self-consumption and distribution among other members. The law also prohibits the use of arms of any kind. This makes sense, considering that the reforms took place in 2017 and 2018, a few years after homicides began to increase at alarming rates, most of them due to drug trafficking

disputes among cartels. Highlighting the drug-addiction crisis in the reformed version indicates the threat that drug-related activity in the area can have on students. Law2018 frequently emphasises students' health as a priority and prohibits the distribution of pornography and physical and online sexual harassment.

Key Learning Outcomes for a Holistic Education (National Learning Outcomes)

In the national learning outcomes document, the Public Education Secretariat (SEP) articulates the foundations, reasoning, and plan for the educational model designed by the presidential administration Peña Nieto (2012-2018). SEP published this document in the Official Journal of the Federation on June 29, 2017, expecting teachers to begin executing it in September that same year. It was intended as the core document upon which Mexican education should be based to guarantee quality in education.

The welcome message in this document is a general invitation for teachers to reflect upon the benefits of a holistic education that develops students' intellectual, socioemotional, and cognitive dimensions. The document explains in detail SEP's process for creating the educational model. It acknowledges that national, regional, and local forums were the primary academic and intellectual resources used. Likewise, online discussions in school boards of different levels (preschool, primary, and secondary) were relevant in deciding the current trends used in the model. The data collected in the educational community was analysed by the Centre for Research and Teaching in Economics (CIDE – for its initials in Spanish), one of the most prestigious research institutions in Mexico, specialised in social sciences.

SEP declares that this model is mandatory. As such, local educational authorities must implement it in every basic education school, including preschool, elementary schools, and secondary schools.

The national learning outcomes document has four sections:

1. Introduction – the justification for the latest educational reforms in Mexico

2. Purposes of education in the XXI century – the Mexican citizens we want to educate

3. Basic education in Mexico – structure, levels, and graduate profiles

4. Basic education study plan – elements and justification

These sections broadly describe topics such as the ideal future Mexican citizens and the reasons behind such desire, the basic education structure, the connection between levels, and the expected graduate profiles. SEP iteratively refers to this document as an evolved or improved study plan that responds to society's current needs. It provides the foundations and justifications for reforming the basic education structure and curriculum. There is a detailed explanation of mandatory basic education's composition and sequence, encompassing preschool to junior high school (3 to 15 years old). The document describes the ideal graduate profile for each stage and how students can transition to the following level.

The national learning outcomes describe general student characteristics for each educational level. Another significant section refers to the pedagogy teachers must employ to comply with the plan. SEP suggests changing the existing behaviourist models in order to adapt to a humanist one, in which students are the centre of teaching and learning. Likewise, this study plan provides a new element for schools to take on: an autonomous space for developing local learning needs. This space had not been included previously. According to each region, this autonomy is supposed to foster learning experiences so that schools can reach their full potential. The development of socioemotional education and non-discrimination of indigenous communities and their languages are other significant aspects that SEP included. The new study plan claims to having reduced the curricular content so as to deepen each learning area.

Civics and Ethics Education Curriculum – Civics and Ethics

The fourth and final document selected for this project is the civics and ethics curriculum. I included this document because it is supposed to teach ethics and develop civility in students, as its name indicates. This curriculum includes the topics to be covered and suggested didactic strategies and assessment instruments. The initial section in the curriculum describes the course's general aim, which is to formalise knowledge about democratic citizenship and develop ethics that are based on dignity and human rights. Such awareness can guide students to look for the good in themselves and others. The document mentions key reasons for strengthening students' identities as people with dignity who bear certain rights and have inherent value. Specifically, the curriculum strongly emphasises the right to liberty. According to the document, reinforcing this type of identity will help students fulfil their potential and value belonging to different groups.

The general strategies for teaching this course are reflection, analysis, dialogue, discussion, forming a position, and making ethical decisions. The course promotes self-development to interact with others appropriately and, thus, build a democratic society that all individuals can trust and participate in. Teachers are expected to develop this course in tandem with other subjects to help students understand the complex reality of the present era. The six core themes that form the basis of the subject are:

1. Self-awareness and self-care
2. Responsible exercise of liberty
3. Sense of belonging and appreciation for diversity
4. Peaceful coexistence and conflict resolution
5. Sense of justice and compliance with the law

6. Democracy and civic participation

These broad themes include subthemes for helping students understand the changes they may undergo in adolescence, their dignity as humans, their rights and responsibilities, and the responsibilities of the institutions that protect them. Other subthemes in this curriculum are diversity, respect, social cohesion, a culture of peace, justice, and democracy. Whereas the previous educational model allowed five hours per week, this one significantly reduced the time allotted for the subject, and teachers were given only two hours a week to complete the curriculum. Regarding evaluation and assessment, the course promotes reflective tasks about problematic situations and the design of assertive alternatives for daily conflict resolution.

I chose to work with these four documents to address the research questions and to analyse the consistency in their discourse regarding the culture of peace promotion. Since the four documents constitute the guiding principles for teaching practices and school violence cases, the combination of the four will reveal the overall discourses used to promote peaceful school environments in Guanajuato.

Analytical Tools

As explained in Chapter 3, the theoretical framework for this project is CDA, based on Fairclough's (2010) three-dimensional model for analysis, which examines text, discursive practice, and social practice to explain social structures and behaviours. Since this project seeks to explore peace education, I decided to identify concepts alluding to the following broad categories: **peacebuilding**, **a culture of peace**, **conflict-resolution education**, **human rights education, violence,** and **values promotion**.

The analytical tools that I used along with the CDA framework were thematic analysis, constant comparison, and terms co-occurrence (Braun & Clarke, 2012; Butler-Kisber, 2010). The

first step in the analysis process was to meticulously read each document and identify keywords that suggested the themes listed above. Simultaneously, I made annotations in the margins about the type of discourse embedded and my responses to the texts. During the first data analysis stage, I highlighted complete passages that suggested a relationship with peace education. I coded those passages using the possible types of rooted discourse. Later, I broke down relevant semantic items in a second data analysis phase.

Thematic Analysis

Thematic Analysis is a qualitative research method used to systematically identify and organize meaningful patterns in data analysis (Braun & Clarke, 2012). Braun and Clarke (2012) suggest that thematic analysis is helpful to determine not only what is "common" across a set of data, but also meaningful for the research purpose and to address the research question. In this project, I carried out a combination of inductive and deductive approaches to code the data. In some cases, the semantic items in the text indicated the type of discourse used. However, in other cases, I linked the semantic items to the implied type of discourse.

Constant Comparison Inquiry

The second analytical tool used to define the themes for this research is constant comparison inquiry, which, according to Butler-Kisber (2010), requires examining data in different and "innovative ways," (p.24). Although this method implies sacrificing some elements from the data, it is more precise, since the researcher compares the data iteratively. An essential phase in constant comparison involves additional activities after the researcher has identified the initial themes. Butler-Kisber (2010) suggests, for instance, rereading the data, writing reflective notes, dialoguing with oneself, or keeping a journal. Using constant comparison implies the researcher works "back and forth across the categories" to redefine, deepen, or reduce them. In

addition to the relying on the themes (types of discourse) coded in the initial thematic analysis phase and responses written in the margins, I kept a notebook with reflective notes that, when rereading the data, allowed me to confirm or contradict my insights.

Co-occurrence

After identifying the semantic items that revealed the types of discourses found, I confirmed them by observing their co-occurrence and comparing them to the patterns found. I used co-occurrence to intertextually corroborate patterns' similarities. The semantic items that I selected for this verification process are indicated in Table 3.

Table 3

Semantic Items

Co-occurrence of Semantic Items	
Human rights discourse	Human rights
	Right to liberty
	Dignity
	Respect
	Justice
	Non-discrimination
	Rights-bearer
Discourse of omission	Prevention of violence
	Types of violence
	Reality/social reality/our reality
Discourse of globalisation	World/worldwide

	Interconnected
	Global
	Globalised
	Globalisation
	Universal
	International
Neoliberal discourse	Production
	Productive
	Knowledge generation
	Social capital
	Economic
Discourse of change	Change/changes
	Transformation
	Evolution
	Reform
	Dynamic
	Modification
Order and discipline	Order
	Discipline
	Vigilance
	Guard
	Rules

The interaction of these analytical tools facilitated the intertextual analysis of the four documents selected. To organise the results, I designed a matrix indicating the type of discourse observed, in alignment with Fairclough's (2010) three-dimensional model for CDA. In this matrix, I present the text in the original language (Spanish), the translation to English, the discursive practice, and the social practice. I highlight the relationships between these elements and the peace education components that this research considers: peaceful coexistence, positive and negative peace, recognition of violence, conflict resolution abilities and human rights education. In the next chapter, I present and discuss the results and how they relate to my research questions.

Results and Discussion

Below, I present two sections of results and discuss their implications. I first examine the results that emerged from the document analysis phase. I explain the types of discourse found after applying a constant comparison technique. I show charts that include the types of discourse and the exact extracts that suggest them. I include the original language (Spanish) and an English translation. Later, in the discussion section, I explain the types of discourse through the lens of Fairclough's three-dimensional model for CDA (2000) and give my interpretation of their relationship with peace education.

Results

To organise the results, I will order the final themes and explain them according to their occurrence. I will explain human rights discourse first, since it was the most predominant theme, with 18 extracts. I will then move to discourse of omission (9 extracts). Although I selected fewer extracts in this section, I present it as the second theme because all four documents included this discourse. Next, I display discourse of globalisation (13 extracts), neoliberal discourse (11 extracts), discourse of change (13 extracts), and finally, order and discipline (4 extracts). There are more extracts regarding these types of discourse in the four documents; however, I selected only the ones I did because of their significance. To see the complete data set, refer to Appendix A.

Human Rights Discourse

The promotion of human rights appears in all four documents. The semantic items for identifying this type of discourse were *human rights, right to liberty, dignity, respect, justice, non-discrimination, and right-bearer.* In documents Law2013 and Law2018, the combination of words "human," "rights," and "protection" appear on the initial page as a core principle of both laws.

Human rights promotion and protection are common themes throughout the four documents.

Below, I present one extract from each analysed paper related to human rights discourse:

Table 4

Human Rights Discourse

Type of Discourse	Document in Which It Appears	Text in Spanish	Translated Text
HUMAN RIGHTS DISCOURSE	Law2013	**Son fines de la presente ley:** Establecer los principios y criterios que, desde la perspectiva de una cultura de paz y **protección de derechos humanos**, orienten el diseño e instrumentación de políticas públicas para prevenir, atender y erradicar la violencia en el entorno escolar.	**Some of the purposes of this law are:** To establish the principles and criteria that, from the perspective of a culture of peace and **human rights protection**, guide the design and implementation of public policies to prevent, address and eradicate violence in the school environment.
HUMAN RIGHTS DISCOURSE	Law2018	Uno de los pilares en los que se sustenta la vida en sociedad es la convivencia pacífica, la cual se materializa a través del respeto entre los individuos y en el **reconocimiento de los derechos humanos**. De ahí la importancia de promover entornos de paz desde todos los espacios educativos, pues es por medio de estos que el estado **coadyuva** a la formación integral de las personas.	One of the pillars on which life as a society is sustained is peaceful coexistence, manifested through respect among individuals and the **recognition of human rights**. Thus, the importance of promoting peaceful environments from all educational spaces. Since it is through these that the state **contributes** to people's holistic/comprehensive education.
HUMAN RIGHTS DISCOURSE	National Learning Outcomes	Actualmente, otro documento rector es la Agenda E 2030 de la Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura (UNESCO), orientada a "garantizar una educación inclusiva y equitativa de calidad para promover oportunidades de aprendizaje permanente para todos". La agenda plantea diecisiete objetivos de desarrollo sostenible, cuyas metas de educación plantean la cobertura total de la educación secundaria; priorizar las competencias de lectura, escritura y aritmética; eliminar las diferencias de género y garantizar las condiciones de igualdad; adoptar estilos de vida sostenible; promover y **ejercitar los derechos humanos**, la cultura de la paz, la ciudadanía mundial, y valorar la diversidad	Currently, another directional document is the Agenda E 2030 of the United Nations Educational, Scientific and Cultural Organization (UNESCO), aimed at "ensuring inclusive and equitable quality education to promote lifelong learning opportunities for all". The agenda proposes seventeen sustainable development objectives, whose education goals propose the total coverage of secondary education; prioritize reading, writing and arithmetic skills; eliminate gender differences and guarantee equal conditions; adopt sustainable lifestyles; promote and **exercise human rights,** the culture of peace, world citizenship, and value cultural diversity in inclusive and effective environments.

		cultural en ambientes inclusivos y eficaces.	
HUMAN RIGHTS DISCOURSE	Civics and Ethics	**Formación cívica y ética en la educación básica:** Es el espacio curricular dedicado a formalizar saberes vinculados a la construcción de una ciudadanía democrática y el desarrollo de una ética sustentada en la **dignidad y los derechos humanos.** En la educación básica, la formación cívica y ética promueve el desarrollo moral del estudiante a partir del avance gradual de su razonamiento ético, con el fin de lograr la toma de conciencia personal sobre los principios y valores que orientan sus acciones en la búsqueda del bien **para sí y para los demás.**	**Civics and Ethics Education in Basic Levels:** The curricular space dedicated to formalizing knowledge linked to the construction of democratic citizenship and the development of ethics based on **dignity and human rights**. In basic education, civics and ethics education promotes the students' moral development from the gradual advance of their ethical reasoning to achieve personal awareness of the principles and values that guide their actions to pursue good for **themselves and others**.
HUMAN RIGHTS DISCOURSE	Civics and Ethics	Fortalecer su identidad como persona digna, valiosa y **sujeto de derechos** para participar en acciones que favorecen su **autorrealización** y desarrollo integral, el cuidado de su salud, y la prevención de riesgos. **Ejercer su libertad** y **autonomía**, al asumir la dignidad y los derechos humanos como criterios para orientar sus acciones y valorar la vida social y política.	Strengthen their identity as dignity deserving, valuable person and **subject of law** to participate in actions that facilitate **their self-realization and self-development,** health care, and risk prevention. **Exercise their right to liberty and autonomy,** assuming dignity and human rights as criteria to guide their actions and value social and political life.
HUMAN RIGHTS DISCOURSE	Civics and Ethics	**Ejercicio responsable de la libertad**. Mediante la incorporación de este eje se promueve, en primera instancia, que los estudiantes reconozcan la libertad como un derecho fundamental para la vida humana, tanto en el ámbito personal como social y político. Como derecho, la libertad implica la capacidad para pensar, creer, **expresarse** y hacer elecciones con base en la **propia** conciencia, necesidades y preferencias. Se espera que los estudiantes reconozcan en el ejercicio de la libertad un valor que favorece su desarrollo **personal pleno**, así como la construcción de sociedades en las que personas y grupos se expresen, se organicen y participen, sin sentir temor ni sufrir violencia por ello.	**Responsible exercise of liberty**. By incorporating this theme, it is promoted, in the first instance, that students recognize liberty as a fundamental right for human life, both in the personal, social, and political spheres. As a right, liberty implies the ability to think, believe, express **oneself** and make choices based on **one's own** awareness, needs and preferences. Students are expected to recognize in the exercise of liberty a value that facilitates their full **personal development** and the construction of societies in which people and groups express themselves, organize themselves, and participate, without feeling fear or suffering violence for it.

Discourse of Omission

Since this data was analysed with a peace education framework, I observed that certain

concepts and ideas were omitted, such as background on the social context and daily reality in

Mexico and mention of any of the three types of violence defined by Galtung (1975): direct,

structural, or cultural. I expected more information regarding education strategies to prevent and

eradicate violence, considering Novelli's (2017) framework for peacebuilding. I hoped to see in

the documents clear strategies for violence prevention, the recognition of the causes that originate

violence in outer school contexts, or an explanation of different types of violence. Nevertheless,

the passages selected did not reveal specific information about the kinds of violence that we must

acknowledge in order to develop prevention strategies that can contribute to children and youth's

peaceful behaviours in the long term. The discussion section explains how this omission affects

peace education development.

Table 5

Discourse of Omission

Type of Discourse	Document in Which It Appears	Text in Spanish	Translated Text
DISCOURSE OF OMISSION	Law2013	La presente ley es de orden público e interés social y de observancia general en el Estado de Guanajuato. Tiene por objeto, establecer las bases que permitan el establecimiento de las políticas públicas para **prevenir, atender y erradicar la violencia** en el entorno escolar, así como distribuir las competencias entre el Estado y los Municipios.	This law is of public order and social interest and of General observance in the State of Guanajuato. Its purpose is to establish the bases that allow the establishment of public policies **to prevent, address and eradicate violence** in the school environment, as well as issuing responsibilities between the state and the municipalities
DISCOURSE OF OMISSION	Law2018	Se redefinieron asimismo varios de los diferentes tipos de violencia, con el propósito de actualizarlos y hacerlos acordes a **nuestra realidad.**	Likewise, various types of violence were redefined, to update them according to **our reality**.
DISCOURSE OF OMISSION	National Learning Outcomes	**APARTADO: Los Fines de la Educación en el siglo XX - Los Mexicanos que queremos**	**SECTION: The Purposes of Education in the 20th century - The Mexican Citizens we want to**

		formar. La función de la escuela ya no es únicamente enseñar a niñas, niños y jóvenes lo que no saben, sino contribuir a desarrollar la capacidad de aprender a aprender, que significa aprender a pensar… a controlar los procesos personales de aprendizaje; a valorar lo que se aprende en conjunto con otros; y a fomentar el interés y la motivación para aprender a lo largo de toda la vida. En una sociedad que construye conocimiento… Para lograr estos objetivos es necesario consolidar las capacidades de comprensión lectora, expresión escrita y verbal, el plurilingüismo, el entendimiento del mundo natural y social, el razonamiento analítico y crítico… así como inglés; resolver problemas; desarrollar el pensamiento hipotético, lógico matemático y científico; y trabajar de manera colaborativa.	**educate.** The role of the school is no longer only to teach children and young people what they do not know; instead, it is to help develop the ability of learning to learn, which means learning to think... to control personal learning processes; to value what is learned in collaboration with others, and to foster interest and motivation to learn throughout life. In a society that builds knowledge… To achieve these objectives, it is necessary to consolidate reading comprehension, written and verbal communication skills; multilingualism, natural and social world comprehension, analytical and critical thinking… as well as English; problem solving; developing hypothetical, logical, mathematical, and scientific thinking; and work collaboratively.
DISCOURSE OF OMISSION	National Learning Outcomes	Las escuelas también son espacios donde repercuten **los problemas que se viven en los contextos sociales cercanos**, la entidad o el país, los cuales generan situaciones de violencia cuya solución demanda la participación de la comunidad escolar. Para ello, se necesita analizar el origen de la violencia que se vive en la escuela y convocar a directivos, docentes, familias y estudiantes para transformar las relaciones interpersonales de la comunidad escolar.	Schools are also spaces affected by **problems experienced in nearby social contexts,** the entity, or the country. These contexts also generate violent situations whose solution demands the school community's participation. It is necessary, then, to analyse the origin of the violence experienced in the school and summon directors, teachers, families, and students to transform the interpersonal relationships of the school community.
DISCOURSE OF OMISSION	Civics and Ethics	La asignatura Formación Cívica y Ética brinda al estudiante oportunidades sistemáticas y organizadas para reflexionar y deliberar sobre la **realidad** de México y del mundo actual. Favorece que los estudiantes lleven a cabo acciones para mejorar su entorno, a nivel personal, escolar, comunitario, nacional y global, lo que contribuye a poner en práctica su capacidad para organizarse e intervenir en la solución de conflictos para el bien común.	The Civics and Ethics Education provides the student with systematic and organized opportunities to reflect and deliberate on the Mexican and current world's **reality**. It encourages students to carry out actions to improve their environment at a personal, school, community, national and global level, which helps to practice their ability to organize and get involved in conflict resolution for the common good.

Type of Discourse	Document in Which It Appears	Text in Spanish	Translated Text
DISCOURSE OF OMISSION	Civics and Ethics	Para lograrlo, se requiere diseñar situaciones de aprendizaje que propicien la comprensión crítica de la **realidad**, la congruencia ética en el desarrollo del juicio y la acción moral, la empatía, la solidaridad, las habilidades para el diálogo y la toma de decisiones autónomas, así como el autoconocimiento y la valoración personal.	To achieve this, it is necessary to design learning situations that foster critical understanding of **reality**, ethical coherence in the development of judgment and moral action, empathy, solidarity, skills for dialogue and autonomous decision-making, as well as self-awareness and self-esteem.

Discourse of Globalisation

The third relevant emerging topic is globalisation. Although Law2013 and Law2018 do not contain this type of discourse, I decided to include it since it was a typical pattern throughout national learning outcomes and civics and ethics. The semantic items suggesting this pattern were: *world, worldwide, international, global, globalised, globalisation, universal,* and *interconnected.* Their co-occurrence was frequent, and overall, it appears as a leading theme in the national study plan and curriculum design for civics and ethics.

Table 6

Discourse of Globalisation

Type of Discourse	Document in Which It Appears	Text in Spanish	Translated Text
DISCOURSE OF GLOBALISATION	Law2013	Official documents Law2013 and Law2018 do not contain elements of a globalised discourse.	
	Law2018		
DISCOURSE OF GLOBALISATION	National Learning Outcomes	Sociedad y gobierno enfrentamos la necesidad de construir un país más libre, justo y próspero, que forme parte de un **mundo** cada vez más **interconectado**, complejo y desafiante.	Society and government face the need to build a freer, fairer, and more prosperous country that is part of an increasingly **interconnected**, complex, and challenging **world**.
DISCOURSE OF GLOBALISATION	National Learning Outcomes	En el diseño y la implementación de las particularidades de la educación secundaria, además de observar la normatividad nacional, se toman como referentes los	In designing and implementing the particularities of secondary education and observing national regulations, the **international** organisations' criteria (of which Mexico is a member) are taken as references. In this sense, **the Program for International Student Assessment**

		criterios de organismos **internacionales** de los que México es miembro. En este sentido, **el Programa para la Evaluación Internacional de Alumnos (PISA)**, es un marco de referencia internacional que permite conocer el nivel de desempeño de los estudiantes de 15 años de edad y evalúa conocimientos y habilidades necesarios para su participación plena en la sociedad.	**(PISA)** is an international reference framework that allows knowing the level of performance of 15-year-old students and assesses the knowledge and skills necessary for their full participation in society.
DISCOURSE OF GLOBALISATION	National Learning Outcomes	La experiencia en esta materia a nivel **internacional** nos dice que, al buscar el verdadero **dominio de las competencias** del siglo XXI, estamos en la dirección correcta.	**International** experience in this area tells us that we are in the right direction in **seeking true mastery** of 21st-century skills.
DISCOURSE OF GLOBALISATION	Civics and Ethics	La asignatura Formación Cívica y Ética brinda al estudiante oportunidades sistemáticas y organizadas para reflexionar y deliberar sobre **la realidad de México y del mundo actual**. Favorece que los estudiantes lleven a cabo acciones para mejorar su entorno, a nivel personal, escolar, comunitario, nacional y **global**, lo que contribuye a poner en práctica su capacidad para organizarse e intervenir en la solución de conflictos para el bien común.	The Civics and Ethics Education course provides the student with systematic and organized opportunities to reflect and deliberate on the reality of **Mexico and the current world**. It encourages students to carry out actions to improve their environment at a personal, school, community, national and **global** level, which helps to practice their ability to organize and intervene in conflict resolution for the common good.
DISCOURSE OF GLOBALISATION	Civics and Ethics	Con ello se promueve un sentido de **pertenencia** planetaria y humana, que incluye pensar al **mundo** desde realidades locales e **identidades nacionales** y regionales, así como enfocar la atención en la búsqueda del bien común. Indique que revisen notas periodísticas y diversas	This promotes a sense of planetary and human **belonging**, which includes thinking about the **world** from local realities and **national and regional identities** and focusing attention on the search for the common good. Teacher: Instruct them to review news articles and various information sources on the Internet about **world reality**.

| | | fuentes informativas en internet sobre **la realidad mundial**. | |

Neoliberal Discourse

This type of discourse was also significant throughout National Learning Outcomes and Civics & Ethics papers. Similar to globalisation, the neoliberal discourse was not observed in Law2013 and Law2018. However, the study plan and civics and ethics education curriculum include it several times. In addition, I perceived a connection between globalisation, neoliberalism, and change discourses, which I will explain in the discussion section. The semantic items that suggested neoliberal discourse were *production, productive, knowledge generation, social capital, economic,* and in one case*, employers*. The following chart includes a few relevant extracts. (See the complete chart in Appendix A).

Table 7

Neoliberal Discourse

Type of Discourse	Document in Which It Appears	Text in Spanish	Translated Text
NEOLIBERAL DISCOURSE	Law2013	Official documents Law2013 and Law2018 do not contain elements of a globalised discourse.	
NEOLIBERAL DISCOURSE	Law2018		
NEOLIBERAL DISCOURSE	National Learning Outcomes	...las escuelas pueden acercarse a organizaciones públicas y privadas especializadas en temas educativos para encontrar aliados en su búsqueda por subsanar rezagos y alcanzar más ágilmente sus metas. El tercer componente curricular abrirá a la escuela vías para ampliar y fortalecer estos acuerdos, los cuales permitirán aumentar el **capital social y cultural** de los miembros de la comunidad escolar. A mayor capital social y cultural, mayor capacidad de la escuela para transformarse en	...schools can approach public and private organizations specializing in educational issues to find allies in their quest to fill gaps and achieve their goals more quickly. The third curricular component will open ways for the school to expand and strengthen these agreements, which will increase the social and cultural capital of the school community members. **The greater the social and cultural capital,** the greater the capacity of the school to transform itself into an organization that learns and promotes learning will be.

		una organización que aprenda y que promueva el aprendizaje.	
NEOLIBERAL DISCOURSE	National Learning Outcomes	…el promedio global nacional reporta que la población examinada está por debajo del nivel mínimo de competencia necesario para acceder a estudios superiores o realizar las actividades que implica la complejidad de la sociedad contemporánea: 47.8 % en Ciencias, 56.6 % en Matemáticas y 41.7% en Lectura. Estos resultados indican que **los jóvenes pueden estar en riesgo de no tener una vida productiva y plena.**	…the national global average reports that the examined population is below the minimum level of competence necessary to access higher education or carry out the activities that the complexity of contemporary society implies: 47.8% in sciences, 56.6% in mathematics 41.7% in reading. These results indicate that **young people may be at risk of not having a productive and fulfilling life.**
NEOLIBERAL DISCOURSE	National Learning Outcomes	Los contenidos y las formas de aprendizaje atienden a **las necesidades del sistema productivo nacional**, regional y, en su caso, de los **empleadores**.	The contents and forms of learning meet the **needs of the national and regional productive** system and, where appropriate, of the **employers**.
NEOLIBERAL DISCOURSE	Civics and Ethics	RELEVANCIA: Los fundamentos, los propósitos y los contenidos, así como los procesos de enseñanza y aprendizaje que el currículo propone, responden a las finalidades éticas, normativas, **económicas** y de **aspiración social** que son la base del diseño curricular.	RELEVANCE: The foundations, purposes, and contents, as well as the teaching and learning processes that the curriculum proposes, respond to the ethical, normative, **economic, and social aspiration** purposes that are the basis of the curricular design.
NEOLIBERAL DISCOURSE	Civics and Ethics	El aprendizaje tiene como propósito ayudar a las personas a desarrollar su potencial cognitivo: los recursos intelectuales, personales y sociales que les permitan participar como **ciudadanos activos, contribuir al desarrollo económico y prosperar** como individuos en una sociedad diversa y cambiante.	Learning is intended to help people develop their cognitive potential: the intellectual, personal, and social resources that enable them to participate as **active citizens, contribute to economic development, and prosper as individuals** in a diverse and changing society.
NEOLIBERAL DISCOURSE	Civics and Ethics	Analiza situaciones de la vida escolar donde se humilla o excluye con base en diferencias o características de cualquier tipo: género, origen étnico, cultural, religioso, **condición económica**, física u otras.	It analyses situations in school life where people are humiliated or excluded based on differences or characteristics of any kind: gender, ethnic, cultural, religious origin, **economic** or physical condition, or others.

Discourse of Change

The discourse of change is another pattern related to the discourse of globalisation and neoliberalism. The frequent inclusion in the national learning outcomes and civics and ethics curriculum of globalisation and neoliberalism implies a need for societies to transform and adapt to today's reality. The semantic items that facilitated identification of this discourse are *change/changes, transform, transformation, evolution, reform, dynamic, no static,* and *modification.* Like the two types of discourse mentioned above, the discourse of change did not appear in Law2013 and Law2018. The following patterns suggest the need to transform Mexican education to fulfil current worldwide demands.

Table 8

Discourse of Change

Type of Discourse	Document in Which It Appears	Text in Spanish	Translated Text
DISCOURSE OF CHANGE	Law2013	Official documents Law2013 and Law2018 do not contain elements of a globalised discourse.	
	Law2018		
DISCOURSE OF CHANGE	National Learning Outcomes	La educación **no debe ser estática.** Ha de **evolucionar** y responder a las características de la sociedad en la que está inserta. Cuando la educación se desfasa de las necesidades sociales y ya no responde a estas, los estudiantes no encuentran sentido en lo que aprenden, al no poder vincularlo con su realidad y contexto, pierden motivación e interés, lo cual se convierte en una de las principales causas internas de rezago y abandono escolar.	Education **should not be static**. It must **evolve** and respond to the characteristics of the society in which it is inserted. When education is out of step with social needs and no longer responds to them, students do not find meaning in what they learn, unable to link it with their reality and context, they lose motivation and interest, which becomes one of the main internal causes of backwardness and school dropout.
DISCOURSE OF CHANGE	National Learning Outcomes	Las **transformaciones** veloces y continuas que experimenta el mundo de hoy tienen su centro en la **generación de conocimiento**.	The rapid and continuous **transformations** that the world is experiencing today have their centre in the **generation of knowledge**.

DISCOURSE OF CHANGE	National Learning Outcomes	Las dinámicas de las sociedades actuales suponen **transformar**, ampliar y **profundizar el conocimiento**, así como utilizar nuevas **tecnologías** para el desarrollo científico. También la vida cotidiana **cambia** y con ello se formulan problemas nuevos.	The dynamics of current societies involve **transforming**, expanding, and **deepening knowledge**, as well as using new **technologies** for scientific development. Daily life also **changes**, and with it, new problems are formulated.
DISCOURSE OF CHANGE	National Learning Outcomes	La educación básica requiere **reformarse** porque, según criterios nacionales e internacionales, los aprendizajes de los estudiantes son **deficientes** y sus prácticas no cumplen con las necesidades de formación de los niños y jóvenes que exige la sociedad actual.	Basic education requires **reform** because student learning is **deficient** according to national and international criteria. Their practices do not meet the training needs of children and young people demanded by today's society.
DISCOURSE OF CHANGE	Civics and Ethics	Hoy muchos países y diversos organismos multilaterales reconocen que esta narrativa economicista tiene limitaciones, por lo que plantean la construcción de una visión más amplia, que remonte no solo crecimiento económico, sino que ayude a la **conformación de naciones y regiones fundadas en el bienestar de las personas, las sociedades y el medioambiente.** En ese sentido hay consenso respecto a que el desarrollo sustentable y la cohesión social dependen fundamentalmente de las competencias de la población.	Today, many countries and multilateral organizations recognize that this economistic narrative has limitations, which is why they propose the construction of a broader vision, which goes back not only to economic growth but also to help the **formation of nations and regions based on the well-being of people, societies, and the environment**. In this sense, there is consensus that sustainable development and social cohesion fundamentally depend on the population's skills.
DISCOURSE OF CHANGE	Civics and Ethics	Se espera que los estudiantes valoren el uso de su libertad y su capacidad de hacer juicios morales como recursos para reconocer dificultades e incidir en la **transformación** de su entorno. En virtud de ello, las actividades deben centrarse en la construcción de propuestas de cambio en el espacio escolar y en su ejecución en la medida que el tiempo escolar lo permita.	Students are expected to value the use of their liberty and their ability to elaborate moral judgments as resources to recognize difficulties, and thus, influence their environment **transformation**. By virtue of this, the activities must focus on the construction of proposals for change in the school space and on their execution to the extent that school time allows.

Order and Discipline

The last emerging topic in the data analysis is order and discipline. Unlike the previous themes, the topic order and discipline was only predominant in Law2018. Although it does not occur in every document, I incorporated it since it is a recurrent topic. The phrase "order and discipline" occurs 65 times on 56 pages in Law2018. Other semantic items prevalent in this document are *vigilance, guards* (alluding to the role teachers must adopt during recess to ensure appropriate student behaviour), and *adherence to rules*.

Table 9

Order and Discipline

Type of Discourse	Document in Which It Appears	Text in Spanish	Translated Text
ORDER and DISCIPLINE	Law2013	This document does not mention "order and discipline."	
ORDER and DISCIPLINE	Law2018	**Artículo 1.** El presente Reglamento tiene por objeto establecer: I. Las normas esenciales de **orden y disciplina** en las instituciones educativas y en su entorno que permitan prevenir, atender y erradicar la violencia escolar…	**Article 1.** The purpose of this regulation is to establish I. The essential rules of **order and discipline** in educational institutions and in their environment that allow preventing, addressing, and eradicating school violence…
ORDER and DISCIPLINE	Law2018	**Artículo 41. Fracción XXV**. Son obligaciones de los padres de familia: Las demás que sean necesarias para mantener la **disciplina** escolar de sus hijos, hijas, o pupilos, las que se requieran para facilitar la labor de aprendizaje de los mismos y en general aquellas que coadyuven al fortalecimiento del centro escolar....	**Article 41. Section XXV.** The following are parents' obligations: The rest that is necessary to maintain the school **discipline** of their sons, daughters, or pupils, those that are required to facilitate their learning work and, in general, those that contribute to the strengthening of the centre school...
ORDER and DISCIPLINE	National Learning Outcomes	En secundaria, el trato con los maestros también cambia, se valora más la **disciplina** y el **apego a las reglas**; muchas de las actividades del aula ocupan el mayor tiempo, salen poco al patio o a otros espacios, el mobiliario y su disposición es diferente, el uso de material didáctico está conformado principalmente por libros de texto y cuadernos para actividades más formales, y suele haber una mayor restricción sobre el préstamo de los libros de la biblioteca.	In secondary school, the behaviour with teachers also changes, **discipline** and **adherence to rules** are more valued. Many of the classroom activities take up most of the student's time; they rarely go out to the patio, or exterior spaces, the furniture and its arrangement are different. The use of teaching material is mainly made up of textbooks and notebooks for more formal activities, and there is usually a greater restriction on the loan of library books.

ORDER and DISCIPLINE	Civics and Ethics	PEDAGOGÍA: Usar la **disciplina** como apoyo al aprendizaje.	PEDAGOGY: Use **discipline** to support learning.

Discussion

The six themes presented above emerged through the thematic analysis and constant comparison techniques. In this section, I will discuss human rights discourse, discourse of omission, discourse of globalisation, neoliberal discourse, discourse of change, and order and discipline from a critical discourse analysis (CDA) perspective. I will describe how this analytical framework offers a possible explanation as to how language is used in educational policies and how it relates to the promotion of peace education in the violent Mexican context.

Human Rights Discourse

HRD was the most common pattern of discourse within these documents. Yet, the way in which it is used in these documents can still be problematic, so I share a few examples of how educational institutions could improve. First, even when HRD is pervasive in the discourse, there seems to be a decontextualization of the term from the violent social reality that many states in Mexico are confronting. Considering that various regions in Mexico suffer assassinations daily, the right to life should be considered a particular priority in contextualised HRD in Mexico. According to INEGI (2022), in the first half of 2021, there were 16,972 homicides. The organization REINSERTA (2022) interprets this to amount to one person murdered every 15 minutes on average. As such, I argue that in the Mexican context, the right to life should have greater salience educational discourse. Discussing it more explicitly may promote language that values human lives.

As it stands, HRD seems to be internationally driven, since the most recurrent semantic items are human rights protection, right to liberty, dignity, equity, respect, justice, and a culture of peace. These semantic items largely mirror the preamble of the Universal Declaration of Human

Rights (1948) and its first two articles. I consider it necessary to adapt HRD to a more contextualised wording to emphasise the social needs of schools in Mexico, especially the right to life. The physical violence and murders occurring in Mexico due to the war among drug cartels violate this right every day, affecting individuals, families, and, consequently, the social fabric where children and adolescents grow up.

Another element that, from my perception, denotes an alignment to an international agenda rather than national needs is the promotion of the right to liberty. In the Universal Declaration of Human Rights (1948), freedom is a central concept. Likewise, in the national learning outcomes and civics and ethics documents, the right to liberty is prevalent. In fact, it is, the second of six core topics in the civics and ethics education curriculum.

I understand to a certain extent why the promotion of the right to liberty is important in the Mexican setting. For 71 years (1929-2000), political power belonged to only one party, which created institutions that were infamous for being arbitrary, oppressive, and fraudulent. The authoritarian political culture permeated even after this political party lost elections in 2000. The most recent governmental administrations have attempted to promote liberty in institutions to educate citizens so that they can decide freely about their governance structures. However, the way that the right to liberty is worded connotes a particularly individualistic dimension.

For example, the HRD in the analysed documents situates the student as a *right-bearer*. Teachers must promote students' recognition of themselves as humans with dignity and the right to make their own decisions with liberty. Neither the national learning outcomes nor civics and ethics offer sufficient insights about responsibilities. The extracts selected for HRD analysis present the individual dimension first, leaving the collective component second. While I agree that the personal/individual dimensions of freedom and self-care are crucial for future Mexican

citizens, I noted an unbalanced discourse that fosters individualistic, rather than mutual, values. After comparing social versus individual semantic items, I found certain co-occurrences, as illustrated in Table 10.

Table 10

Co-occurrence

Semantic items in National Learning Outcomes and Civics and Ethics			
Individual dimension		**Social dimension**	
Liberty	80	Solidarity	18
Individual	40	Empathy	24
Personal	168	Collective	14
Of oneself	19	Common good	16
	307		**72**

It is noteworthy that an institution as significant as Public Education Secretariat (SEP) does not balance individual and collective values sufficiently. Based on the content analysis of these documents, the institutional discourse undermines collective values. Likewise, SEP exalts the right to liberty more than the right to life or the responsibility to respecting others' lives. The fact that the educational discourse promotes individualistic liberty with such considerable weight in basic education may be one of the reasons that explain the development of individualistic attitudes, a well-known cultural issue in Mexico, as shown below (Meschoulam, et al., 2016). This self-centred behaviour may imply that, from a young age, individuals look out for their own good without considering their responsibilities towards others.

Discursive practices in daily settings also reflect this individualism. In Table 11, I show daily colloquial expressions that denote individualism.

Table 11

Colloquial Expressions

Phrase in Spanish	Translation or Equivalent
Primero mis dientes y luego mis parientes	My teeth first and then my relatives
A rascarse con sus propias uñas	Pull yourself by the bootstraps
De que lloren en mi casa, a que lloren en la tuya, pues mejor en la tuya	From crying in my house, to crying in yours, way better in yours
Primero yo, luego yo, y al último, yo	Me first, me next, and me last
Mi apellido es Orozco, cuando como, no conozco	When I'm eating, I don't know you
El que se fue a la Villa perdió su silla	If you move your feet, you lose your seat
Más vale perder un amigo, que perder una tripa	Better to lose a friend than lose a gut
De que se eche a perder a que me haga daño, pues que me haga daño	Better to use it than waste it
El que agandalla, no batalla	It's easier for those who cheat
El que no tranza, no avanza	Who doesn't cheat, doesn't win
De mi arte a tu arte, prefiero mi arte	Between your art and my art, I prefer mine.

As Paltridge (2008) states, one of the major principles of CDA "is that ideologies are produced and reflected in the use of discourse," (p.182). According to Fairclough's (1992) CDA three-dimensional model, the discourse in texts influences discursive and social practices. Likewise, these social practices produce further discursive ones that impact text production as well. In my perception, the discursive practices in the previous chart and in the documents analysed

reflect the individualistic ideology that students may be subliminally learning or adopting in schools, and possibly in external settings. Consequently, the social practice can tend to be individualistic as well. Unfortunately, the attitudes embedded in the phrases from the above chart are common in Mexican idiosyncrasy. Hearing about unethical practices to achieve personal objectives and corruption at different societal levels is common in Mexico. From local public administrators to higher agencies, corruption is widespread as a way to achieve personal goals. Fulfilling individual needs or desires to the detriment of others while using one or more of the colloquial expressions in the chart is quotidian.

When addressing human rights, the documents in this study seem to adhere to international mandates, where exercising the right to liberty is of foremost importance. This type of promotion of liberty has social implications. On the one hand, students must recognize themselves as right-bearers to enjoy their freedom of thought and freedom to make decisions. On the other hand, they must understand the responsibility they bear not to infringe upon others' liberty. The discursive practice in the national study plan and the civics and ethics education curriculum seems to foster more individualism than collectivism, since achieving one's purposes, self-realisation, autonomy, and similar semantic items prevail. I perceive a fine line between exercising one's liberty and disregarding others' rights, especially when a deep sense of individualism is fostered.

Individualistic social practices have implications in peacebuilding. On the one hand, from an HRD perspective, respecting human dignity, one of the central human rights premises, contributes to rejecting all forms of violence (Reardon, 2021). The principles in the documents analysed are relevant and ideal given the violence in Guanajuato because they promote the protection of human dignity. Nevertheless, as in the discursive practice, I realize that a sense of individualism is common in Mexican society. The high rates of crimes such as homicides, the

corruption that permeates state and justice institutions; the numerous cases of politicians increasing their personal wealth from public funds; as well as the extreme amounts of criminal groups in control of certain populations (Ravelo, 2020) are some of the examples of how exercising liberty to achieve individual objectives at the expense of others can damage a whole nation.

As Bajaj (2021) declares, human rights promotion needs to be contextualised to strengthen local settings more than fitting international models. I recognize educational authorities' efforts in embracing HRD in Mexican education policy documents. Nonetheless, due to drug cartel disputes, it is crucial to reconsider the urgent social needs in the violent Mexican context. Adopting a more balanced discourse involving human rights with a peace education perspective, in which collective values are sufficiently promoted, may contribute to this purpose.

Discourse of Omission

The second important theme is discourse of omission. The passages suggesting this discourse refer to the need to educate students to face the current Mexican social reality. Nevertheless, the concept of reality in this discourse is not sufficiently explicit. The discourse in the documents Law2013 and Law2018 does not mention the violence that drug-trafficking causes. It mentions violence prevention, but it fails to recognize the origins of the violence. To adequately tackle violence, educational policies must overtly recognize its roots (Novelli, 2017).

While the discourse mentions "types of violence" and the need to recognize those types, it omits the types of violence that Galtung (1969) coined: direct violence, structural violence, and cultural violence. These types of violence contribute to a better understanding of societies' behaviours. However, in this study, the discourse refers to types of violence in school contexts (verbal abuse, physical abuse, harassment, bullying, cyberbullying). These types of violence

contribute to identifying specific incidents. Nevertheless, they do not illustrate the systemic violence confronting Mexican society.

Likewise, the national learning outcomes document states the need to prepare Mexican citizens to face "our reality," "our social needs," and "prevent violence." However, neither the documents in SEP nor the ones published by Guanajuato's education secretariat overtly acknowledge the origins of violence in Mexico or how this social violence may be affecting students' behaviours inside schools.

Two additional points stood out. First, Law2018, developed in 2017 and published in 2018, includes a section about "prohibitions" on stakeholders (students, administrative staff, teachers, students, and parents). These prohibitions include being on school facilities while under the influence of any drug or toxic substance and distributing those same substance. An iterative pattern that follows is the prohibition on carrying weapons. These patterns caught my attention because there is an implicit recognition that the illegal drug and weapons industries can be harmful in school settings.

By integrating the previous insights into Fairclough's three-dimensional model in CDA, I consider that institutional discourse omits the official and overt recognition of direct, physical, and structural violence in Mexico. This discursive practice implies that authorities may not be sufficiently transparent regarding key aspects of violence, for instance, its multiple sources of origin. Additionally, the fact that reliable statistics are difficult to find (Niño de Rivera, 2020) limits the viable strategies that might contribute to violence prevention. According to Novelli's (2017) framework for peacebuilding, societies must recognize the types of violence they undergo and, most importantly, its origins, in order to design effective strategies to prevent violence.

Educational policies are a strong force in a country's peacebuilding process (Bickmore, 2017; Novelli, 2017). Even though the discourse in documents Law2013 and Law2018 repeatedly refers to the importance of preventing violence in schools, they fail to provide clear procedures for achieving such a goal. To plan policies aiming at peacebuilding, recognition of violence is a key element. Without this acknowledgement, policies can be vague, allowing for confusion and ultimately, they will not fulfil their purpose.

Considering this discourse of omission is essential in peace education research for two reasons. First, educational authorities and/or policymakers may not have the pertinent knowledge to develop effective peacebuilding strategies (Harris, 2010; Novelli, 2017). The omission of relevant elements regarding violence may be partly due to this lack of knowledge. The omission may also respond to hierarchical mandates that deliberately deny or hide a social reality through the manipulation of data. In his speech regarding violence in Mexico, the current Mexican president often claims, "corruption does not exist anymore." Likewise, one of the most common phrases in his daily press conferences is, "I have other data," contradicting numbers that journalists inquire about. Neglecting or omitting social issues limits adequate strategies to overcome them. The discourse of omission thus requires further analysis. Explicitly acknowledging problems can provide a broader vision for strategic actions.

In the region of Guanajuato, at least, authorities have officially acknowledged the problem of children and adolescents getting recruited into criminal organisations. However, other specifications, such as the numbers of youth involved, or the profiles that criminals look for, are challenging to find.

Discourse of Globalisation

This type of discourse appears in different sections of the national learning outcomes and civics and ethics documents as a reiterative pattern. Like human rights, the discourse of globalisation entails the need to build a nation with more liberty and prosperity, which can interact in an interconnected and challenging world experiencing accelerated changes.

The passages that contain this discourse suggest the need to educate Mexican children on self-development and instil in them the motivation to improve their natural and social environment. This discourse also advises a balance of national and universal identities so that students simultaneously feel part of a group and can interact with other cultures. Some passages remark on the importance of fostering the individual student's sense of community belonging first, and later, a global identity. One of the purposes of the civics and ethics course is to reinforce understanding of individual, national, and worldwide identities. It promotes reflection about both the Mexican reality and the global one to help orient conflict resolution. This course encourages the cultivation of national and international identities to engender respect for diversity, solidarity, and intercultural relations so that students can have a sense of belonging and make decisions for the common good. The following translation of a passage from the national learning outcomes document illustrates this idea:

Likewise, in a **globalised**, plural and constantly changing **world**, the answers to the question "Why do we learn?" must take advantage of the advances in research to benefit humanistic education and seek a balance between **universal** values and the diversity of national, local, and individual identities. This relationship between the **global** and the local is crucial for learning to contribute to inserting each person in different communities in which they can belong, build, and transform. For this reason, our educational system must

train people who are aware of their individuality within the community, the country, and the **world**. (p. 24)

Though the passage mentions the need to balance national and international identities, in my opinion, the globalised dimension prevails. Different passages suggest that world's requirements are more important than strengthening Mexican identity. For example, in one part, the national learning outcomes state that "international experience in this area tells us that we are in the right direction in seeking true mastery of 21st-century skills." Another passage from the same document states:

Since the publication of the UNESCO Delors report in 1996, several countries have reconsidered the question "what should our schools teach?" and then they responded by designing curricula aiming at developing the so-called life skills. Four years later, with the first application of the PISA test, various organizations focused on analysing these competencies and defined them based on the new needs that the arrival of the 21st century, dominated by technology and globalisation, raised.

This discursive practice, which exalts globalisation, relates to social practices in Mexico. One of the different manifestations that I reflect upon is the numerous attempts of Mexican private schools to offer skills such as foreign languages and information technology courses. Many private schools pursue these educational avenues to sell the concept of global education and consequently, increase their profit. Although English and information technology classes are also offered in some public schools, under-resourced schools are unlikely to offer these subjects due to a scarcity of teachers and other resources. Private schools are often considered more prestigious or are thought to provide higher quality education.

Another element that reflects the importance of globalisation in the study plan is the amount of time allotted for subjects. For instance, the weekly allotted time for English and technology is seven hours a week in first grade and nine hours a week in second and third grades. In contrast, civics and ethics education, where SEP expects to foster national identity, Mexican laws, and a culture of peace, is allotted only two hours each week.

Likewise, some social practices, suggest the use of the discourse of globalisation. I reflect upon the generalised aspirational desire of many young adults to study or work in "developed" countries. The United States of America, Canada, and certain European countries are the most popular. One possible reason for this desire, among others, is the belief that professionals educated abroad will advance more quickly in companies or institutions. The perception is that those with degrees from foreign universities have higher salaries. However, to obtain admission to foreign universities, one of the several requirements is to demonstrate high proficiency in international high-stakes assessment instruments—for example, International English Language Testing System (IELTS), Test of English as a Foreign Language Internet Based Test (TOEFL iBT), or other language proficiency exams. In many cases, it is crucial to spend years studying, traveling to countries to learn a language, or perhaps investing time in self-learning to reach this level of proficiency. Children and adolescents from public schools usually have insufficient resources to access these globalisation requirements fully. In contrast, privileged students from wealthy families who can afford the opportunities of our globalised era increase their chances to advance their careers and maintain their privileged positions in Mexican society.

In addition to the social practices reflecting globalisation, youth commonly pursue the American dream for more accessible job opportunities. This phenomenon usually occurs in rural contexts, where educational and employment opportunities are limited. Frequently, the migration

conditions do not allow Mexican citizens to return to their communities. This factor limits their possibilities of contributing to their local communities' development and fostering their national identities. These social migration patterns are also frequently repeated by other children and adolescents who seek to leave their communities to improve their living conditions.

In my opinion, the discourse of globalisation has indirect implications for some of the peace education values. Firstly, the fact that institutions exalt prosperity as a promise of the globalised era may lead to a possible disinterest in local or national experiences. It is also common for students who have access to global opportunities to avoid going back to Mexico. Instead, many students decide to stay abroad. This apathy towards Mexico can hinder the full development of the collective values proposed in the national learning outcomes and civics and ethics. Values of social cohesion, solidarity, or pursuing the common good may be difficult to generate in a society lacking sympathy for its country.

Neoliberal Discourse

Connected to the discourse of globalisation, I observed a neoliberal discourse pattern, which includes semantic items related to the labour force and productivity. When discussing the need to reinforce students' local, national, and global identities, the discourse suggests the implied purpose of entering a labour market and being productive.

A relevant phrase in this pattern is "knowledge generation." The discourse uses this phrase when pointing out the type of society that humankind has reached: a generation of humans constantly producing knowledge. For example, the national learning outcomes state, "the rapid and continuous transformations that the world is experiencing today have their centre in **the generation of knowledge** [emphasis added]," (p. 28).

Consequently, the national learning outcomes suggest that Mexicans must learn to create "knowledge" to keep up with the current society. In this sense, related to globalisation, this document mentions that Mexican students are not currently reaching the knowledge levels that contemporary society demands. The word "deficient" is used when referring to students' current intellectual status. According to institutional discourse, this issue puts students at the risk of not having a productive and fulfilling life. For that reason, the discourse states, this educational model aligns its contents to the national productive needs and employers' demands. The full passage reads:

> The national global average reports that the examined population is below the minimum level of competence necessary to access higher education or carry out the activities that the complexity of contemporary society implies: 47.8% in sciences, 56.6% in mathematics, and 41.7% in reading. These results indicate that young people may be at risk of not having a **productive** and **fulfilling life** [emphasis added].

Another semantic item related to neoliberalism is "social capital." The discourse in the National Learning Outcomes expresses that SEP opens the opportunity for schools to establish alliances with companies or organisations to increase social capital. This practice did not exist before. It would seem that to raise so-called "social capital," SEP authorises public schools to establish relationships with companies to generate the knowledge youth require to enter the labour market. Likewise, the discourse suggests that students will develop a culture of knowledge generation with these practices.

The civics and ethics document also includes neoliberal discourse to a certain extent, as its purpose is to respond to ethics, normative, economic objectives, and social aspiration desires. A macro purpose of this curriculum is to educate active citizens who can contribute to economic

development and have prosperity. The civics and ethics curriculum states under the topic of "relevance:" "the foundations, purposes and contents, as well as the teaching and learning processes that the curriculum proposes, respond to the ethical, normative, **economic and social aspiration** purposes that are the basis of the curricular design [emphasis added]."

The form in which Public Education Secretariat connects the words "economic" and "productive" to "fulfilling" and "prosperity" is telling. One passage states, "learning is intended to help people develop their cognitive potential: the intellectual, personal, and social resources that enable them to participate as **active citizens, contribute to economic development, and prosper as individuals** in a diverse and changing society [emphasis added]." From a CDA perspective, I interpret this institutional discourse as suggesting that a productive (profitable) life is linked to a sense of realisation or personal satisfaction. In the discursive practice, having a fulfilling life is linked to being "productive."

A similar trend occurs in Mexican social practice. In Mexico, one of the deciding factors for many young people when choosing their majors is the future economic rewards. The fields of medicine, law, engineering, and, more recently, informational technologies are popular areas chosen based on the promise of ultimately earning decent salaries. Post-graduate profit is a factor that influences young peoples' decisions to attend graduate schools. Low-income or under-resourced youth have fewer choices for attending university. Transportation or the ability to afford expenses are some of the limitations. Also, many under-resourced young people need to support their families and thus end up pursuing work rather than further education.

The neoliberal discourse impacts peace education premises. Neoliberal models function on hierarchical relations in which people in the bottom produce goods to satisfy market needs and consumer demands. Inequity is evident in Mexico. A major portion of the country's wealth is

concentrated among a few individuals while 55.7 million Mexicans live in poverty (CONEVAL, 2020).

In Mexico, marketing and consumerism are strong forces that move the masses. Being able to consume and afford international brands or prestigious items provides the social status that many people seek. However, the productive (working class) sector's low salaries limit many people's ability to pay for items that represent wealth. Thus, people find other ways to afford such luxuries, such as working extra time (implying less time for leisure), looking for additional revenue streams, or engaging in illegal means of increasing income. Given the culture of corruption and impunity in Mexico, which is ranked as 124 among 180 countries in the International Corruption Perception Index, it is easy to find opportunities to profit in dishonest forms. A popular path is illegitimate activities such as piracy, robbery, tax evasion, money laundering, and in some cases, joining drug cartels that threaten human life and dignity with the types of activities they carry out.

From my perception, the ambition to increase profit, social status, or power of different kinds is one of the numerous reactions to widespread inequality. Since dishonesty and corruption are somehow normalised, or even accepted, practices in Mexico, making decisions that negatively affect others is common. Even though institutional discourse emphasises human rights, this rhetoric does not correspond to reality, as the right to life is constantly at risk.

Discourse of Change

One of the last emerging patterns from the CDA is a *change discourse*, which repeatedly suggests a necessary and urgent transformation in Mexican society. This discourse does not appear directly in documents Law2013 and Law2018. Nevertheless, I observed a solid connection between the discourse of globalisation and neoliberalism and the discourse of change.

The extracts that involve a discourse of change relate to globalisation. Globalisation implies how technological advancements and new knowledge occur rapidly worldwide. This type of discourse suggests that the Mexican educational model requires transformation because, according to national and international instruments, Mexican students' learning outcomes are deficient vis-à-vis society's' current challenges (see chart F). For that reason, the national learning outcomes state, "education must not be static;" instead, it implies that education must evolve and respond to the characteristics that societies establish. The plan expresses a vision aligned to the constant change and accelerated transformation of knowledge, cultures, and productive processes. This vision entails educating adolescents to acquire the aptitudes needed to adapt to the current labour force within such production practices. I perceive a strong bond between the discourse of change and that of neoliberalism. According to the curriculum, not entering social or labour spaces causes exclusion and marginalisation in school, labour, and social contexts. The transformation required by global, technological, and economic dimensions mean that students must develop skills that can contribute to the "knowledge society" growth.

I interpret the Mexican education model's transformation as one intended to align it more closely with the current productive sector that the globalised technological evolution has brought. The document emphasises that not providing such labour skills can negatively affect students' motivation to attend school, as they may perceive school as irrelevant to their reality.

The transformation that the plan proposes does not contribute directly to peace education premises. Instead, it looks to provide students with skills that will help them enter the productive sector to have an income and "be prosperous." Like the neoliberal discourse, in this document, the semantic items of productivity and prosperity are connected; therefore, implying that a transformative education that allows students to be part of the labour market may contribute to

success. There can be a hidden assumption of productivity as self-realisation in this discourse. Although I agree that educational transformations need to improve students' learning as connected to social labour demands, I consider it pertinent that the Mexican civics and ethics education should also propose a social transformation towards a culture of peace, given the high levels of violence.

A culture of peace is one of the sub-themes included in the civics and ethics curriculum. One of the main principles of this subject is to establish a culture of peace to promote values such as solidarity, ethic sensitivity, justice, and tolerance for peaceful problem solving. However, although these collective values are frequently mentioned in the discourse, the culture of peace is only one of sixteen subthemes. Therefore, the culture of peace may not have sufficient prominence considering that the course is allotted barely two hours per week. The discourse of change does not seem to benefit this sub-theme.

To achieve a culture of peace, national curriculums need a profound transformation (Reardon, 2021). Acquiring conflict-resolution skills in school through communication and socio-emotional development can be crucial in avoiding negative attitudes that may reflect dishonesty, lack of respect, offences, or more aggressive attitudes, all of which are common in today's classrooms. Although the Mexican civics and ethics plan recognizes the importance of developing socio-emotional aspects, the connection of globalisation, neoliberal discourse, and change discourse takes precedent over peace education premises. Below, there are two extracts that illustrate the discourse of change, yet with a different conception of transformation.

Table 12

Discourse of Change

Type of Discourse	Document in Which it Appears	Text in Spanish	Translated Text
DISCOURSE OF CHANGE	National Learning Outcomes	La educación básica requiere **reformarse** porque, según criterios nacionales e internacionales, los aprendizajes de los estudiantes son deficientes y sus prácticas no cumplen con las necesidades de formación de los niños y jóvenes que exige la sociedad actual.	Basic education requires **reform** because student learning is deficient according to national and international criteria. Their practices do not meet the training needs of children and young people demanded by today's society.
DISCOURSE OF CHANGE	National Learning Outcomes	Las **transformaciones** veloces y continuas que experimenta el mundo de hoy tienen su centro en la generación de conocimiento.	The rapid and continuous **transformations** that the world is experiencing today have their centre in the generation of knowledge.
DISCOURSE OF CHANGE	National Learning Outcomes	Las dinámicas de las sociedades actuales suponen **transformar**, ampliar y profundizar el conocimiento, así como utilizar nuevas tecnologías para el desarrollo científico. También la vida cotidiana cambia y con ello se formulan problemas nuevos.	The dynamics of current societies involve **transforming**, expanding, and deepening knowledge, as well as using new technologies for scientific development. Daily life also changes, and with it, new problems are formulated.

Order and Discipline

To conclude this chapter, I discuss order and discipline, the last emerging theme in the data analysis. I decided to present this theme at the end because it appears in only one document (Law2018). However, it contains an evident reiterative pattern. The phrase "order and discipline" appears on almost every page of the law. Throughout the document, this phrase appears 65 times on 56 pages. This law is the most recent among those analysed, and its application is exclusive in the state of Guanajuato.

The first article in this law states that its main objective is to establish the essential norms of "order and discipline." Since this conception is the core of the whole law, this phrase appears in each section to explicitly set the disciplinary procedures, measures, and sanctions that educational authorities must undertake in instances of school violence. In this document, order and discipline

appear to be essential elements for teachers and school principals to establish peaceful environments and prevent violence. Furthermore, it establishes the primary right of all stakeholders to be treated with dignity, respect, equity, and justice.

There is a noticeable usage of semantic items such as *vigilance*, *monitoring*, and *guards* in this law. For instance, the school principal must constantly monitor all staff members' attendance and punctuality and maintain a "respectful relationship of authority." Additionally, the school principal must continuously carry out supervision rounds in the school centre, and teachers must adopt the role of "guards" during recess times (Article 26 of Law2018).

Another notion related to vigilance appears in the section about parents. The law recommends that parents be vigilant of their children in completing their tasks, have all required materials, be cautious about the internet websites they explore, and repair facilitates that their children may damage. From my point of view, vigilance is a repeated semantic item that coincides with the pattern "order and discipline" because it implies having control over specific issues.

Two more ideas are significant in this document. There is an implied assumption regarding the danger drugs represent for adolescents and their environment. Law2018 includes rights and responsibilities for different stakeholders such as school principals, administrative staff, parents, and students. In all sections on responsibilities, the law explicitly prohibits the use of drugs in schools, either for consumption or distribution. I view this mention as an implicit acknowledgement of the drug problem outside of schools. The law also emphasises a prohibition on pornographic material and the use or distribution of any type of weapon that could endanger another life.

As the most recent of all the documents, I consider it to represent a call for school principals, teachers, administrative staff, and parents to control violent situations by complying

with norms and fostering order and discipline. Essentially, in one of the extracts selected as a sample of this discourse, the idea of reinforcing discipline in schools precedes the concept of learning. From my perception, this discourse evokes a peacekeeping strategy towards violence, which is one of the first steps that governments implement in conflict situations (Bickmore, 2017). I find the connection between the moment of increasing violence when this law was reformed (in 2017-2018) and the promotion of order and discipline particularly interesting. I interpret this institutional initiative as an alternative to the violence that was escalating concomitantly. As I mentioned in the introduction, public concern about adolescents taking part in organised crime largely began in 2018. In 2019, authorities officially recognized the issue. Perhaps violence in society is one of the factors that causes school violence among children and adolescents, which has become a normal practice. This may be one of the reasons that authorities have adopted a controlling stance that aligns with a peacekeeping premise, which seeks to control violence. It is crucial to consider that peacekeeping strategies strive for negative peace (Galtung, 1975), which pursues only the absence of violence. Negative peace does not necessarily suggest a harmonic coexistence.

This discourse coincides with overall social practice in Mexico. Violence in Mexico, especially among students, is frequent. Commonly, school authorities and teachers label certain students as "undisciplined" or "troublemakers" because it is perceived that their parents allow them to behave however they want. I believe that such discursive practices may also affect the production of official documents. According to Fairclough's three-dimensional model (1992), texts influence discursive practices. Likewise, these discursive practices influence texts. What is said impacts the production of texts.

The six types of discourse interwoven in the educational policies analysed through CDA for this study reflect a dimension of the unequal social relations that exist in Mexican society. Through CDA, I explored how the discourse in educational policies promotes peace education to tackle violence in the Mexican context. The following chapter explains how this project answered my research questions and notes some important limitations.

Conclusion

In this last chapter, I mention the reasons for conducting this research. I restate and answer the research questions that guided this project, and I summarise and discuss the results and their implications for peace education. I talk about this projects' limitations and possible future research that could help advance peace education in Mexico. Finally, I provide a closing comment about what this research represents to me.

This research was born out of personal concerns about the crisis of violence in Guanajuato, Mexico. The crisis has involved young people at an increasing rate, including through their involvement in criminal organisations such as drug cartels. As a Mexican woman in the field of education, I began to wonder what role education could play in peacebuilding. I consider peace education as a viable venue to reframe students' behaviours and construct more peaceful contexts, in which values of respect, solidarity, and tolerance prevail. Along with other forces, peace education can be crucial in the social transformation process that national and regional governments in Mexico propose for a culture of peace. As Bickmore (2017) states, education alone will hardly renovate society. However, it can play a significant role in transforming a violent crisis.

These inquiries and interests led me to analyse the discourse in Mexican education policy documents. I used CDA and Fairclough's (1992) three-dimensional model to explore four official documents. My analysis focused on the types of discourse in the texts, how they relate to discursive and social practices, and what the implications of the three elements are for peace education.

A few studies about peace education exist in Mexico (Lozano Garza, 2019; Bickmore, 2017), some related to educational policies and curriculum (Kerytizia, 2019; Gómez, 2015); however, none approach their analysis through CDA. This study contributes to the literature by

integrating CDA and educational policy to describe how this discourse promotes (or does not) peace education.

Research Questions

I proposed the analysis described above, aiming to respond to the following research questions:

- How (if at all) does the discourse used in the civics and ethical formation (FCE) curriculum and other policy documents in Mexican secondary education promote peace education?

- To what extent does the discourse in the FCE curriculum and other policy documents in Mexican secondary education target peacebuilding through an HRE approach?

Data Collection and Methodology

I selected four educational policy documents to analyse. The first two are two versions of the same law that has been used to address school violence in the state of Guanajuato (the original law published in 2013 and the recently formed version from 2018). I also selected the current national study plan for basic education and the civics and ethics curriculum. The first two documents are applicable exclusively in the state of Guanajuato, whereas the latter two are mandatory at a national level. The objective of integrating the four records was to intertextually explore the most iterative discourse patterns based on two different genres. Six types of discourse emerged within Fairclough's (1992) three-dimensional framework for CDA and through thematic analysis and constant comparison analytical techniques. These six themes offer a possible explanation of the language used in educational documents and how language might be influencing social practices or, instead, reflecting them.

Conclusions and Comments

The six types of discourse are human rights discourse, discourse of globalisation, neoliberal discourse, discourse of change, discourse of omission, and order and discipline. Their interaction suggests a message in which human rights protection and promotion prevail throughout the four documents. Additionally, discourses of globalisation, neoliberalism, and change appear to be interwoven throughout, implying that Mexico requires a transformation as a nation. The discourse of omission indicates the insufficient recognition of the violence crisis that the country is undergoing. The final theme, order and discipline, refers to a discourse that fosters control and surveillance with regard to violence within schools.

There is a discrepancy between rhetoric and reality in the discourse. I acknowledge educational authorities' efforts to integrate human rights promotion into educational policy. Yet, the HRD does not coincide with the reality in which we Mexicans live, considering the high levels of violence. This reality has significant undertones of corruption and impunity, which criminal groups have taken advantage of to commit felonies such as extortion, robbery, money laundering, kidnapping, homicides, and other crimes that unquestionably threaten human dignity.

In this study, HRD as a discourse appears to be more aligned with international policies, specifically the Universal Declaration of Human Rights (1948), which firmly emphasizes the right to liberty. Likewise, in the Mexican study plan and the civics and ethics curriculum, the right to liberty appears as a central theme. In contrast, the culture of peace is reduced to a subtheme.

The discourse remarking on the right to liberty and to achieve personal objectives and self-fulfilment may be contributing to individualistic behaviour in Mexican society, reflecting day-to-day conversations and attitudes. Such behaviours risk the possibility that young people will choose to trespass on others' rights or freedoms for their own gain. In this study, the individualistic

semantic items triple the collective ones. Achieving personal purposes is usually put first, before mention of the common good. Fairclough's model states that texts can influence social practices; social practices can also impact text production.

The discourse of globalisation linked to neoliberalism and discourse of change, exalt global societies and neoliberal models of productivity. They emphasise the need for Mexican education to overcome students' deficient outcomes in international instruments and achieve international standards of knowledge to keep up with the technological industry. Although the discourse talks about developing national and global identities, there is more emphasis on being part of a changing world than on strengthening national values of solidarity.

Due to this global alignment, the discourse of change suggests a need for educational transformation to be part of the global context, have opportunities to access the industry, be productive, and have the income that will bring prosperity. The discourse of change does not suggest tackling and transforming the violent reality that Mexicans experience daily. Instead, it proposes transforming Mexican education so that citizens can take greater part in global society (and its neoliberal model).

The omission discourse fails in three of the four documents to acknowledge drug trafficking as a causal factor of violence. The fourth document (Law2018) is the only one to implicitly admit the influence of the external social conflict between drug cartels on schools. The document mandates sanctions for stakeholders who use or distribute drugs or weapons on school premises.

Ravelo (2020) reports the existence of at least sixteen identified drug cartels in Mexico. They maintain control over many Mexican territories. Authorities have needed to use force to overcome them, and their efforts to combat drug-cartels violence have had an orientation toward

negative peace (Galtung, 1969), the type of peace indicating an absence of violence, not necessarily a harmonious environment).

Governments have confronted criminal organisations with military involvement. This relates to the negative peace tendency in Law2018. In the law, order and discipline are noted as key factors for achieving peaceful school environments. It includes semantic items related to control, such as vigilance and the need for teachers to act as guards. On one hand, I understand the effort to attain negative peace because it is a form of approaching peacebuilding (Bickmore, 2017). On the other hand, it is my view that the policy education documents do not fully develop a positive peace framework.

Implications for Peace Education

The six types of discourse that intertextually interact have implications for peace education. Peace education strives to frame educational models so that they foster values of respect for human dignity, human rights promotion, and conflict-resolution abilities (Harris, 2010; Reardon, 2021; Bajaj, 2008). Peace education strives for positive peace, which seeks to construct harmonious contexts where collective values and principles of respect, tolerance, and solidarity prevail for the common good.

This study answers the first research question by stating that the discourse used in Mexican education policy documents does promote human rights and conflict resolution. However, it lacks contextualisation in the Mexican context. The four documents analysed are oriented to human rights protection, promotion, conflict resolution, and a culture of peace. Nevertheless, this discourse seems to align with an international agenda, rather than to contextual needs. In a setting where the combination of organised crime and entrenched impunity truncates human lives daily, peace education discourse must focus on highlighting the right to life. Regarding the second

research question, the analysis shows that the civics and ethics curriculum does not sufficiently emphasise human rights such that it fosters a culture of peace. Instead, it promotes the right to liberty.

Based on my analysis, I conclude that the discourse in the Mexican national study outcomes and the civics and ethics curriculum strive to prepare students more for productivity in a globalised world than to achieve a culture of peace, despite the rampant violence in Mexico. In addition, the national study outcomes link the concept of productivity to prosperity, implying that profit is success. This conception also exists in standard social practices and impacts peace education. I argue that the combination of a focus on the right to liberty and profit being seen as a primary goal (or as a synonym of success) creates a sense of individualism in reaching economic benefits. This individualistic perspective can go too far at times, to the extent of harming others directly or indirectly. In Mexico, where social inequity caused by unequal wealth distribution is a significant problem, this self-centred view of using liberty as a reason to increase profit reduces the possibility of developing collective values. One of the ways to increase income is to carry out illegal activities, including taking part in criminal organisations that charge excessive amounts of money in acts of extortion, kidnapping, murder, or other crimes that harm human dignity (Maldonado, 2018).

These social dynamics reproduce power relations. From a CDA perspective, the discourse in the national outcomes might encourage students to exercise their liberty and achieve their personal objectives, goals, and ambitions at all costs. This discourse might develop and reflect unequal relations of power where some dominate others.

Individualism in Mexico is threatening the country. Corruption and breaking rules are intrinsic elements of the culture. In addition, abuses are frequently ignored, and those who hold positions of power (or those who can bribe or lobby influential people) can maintain them (Tirado-

Segura & Guevara Niebla, 2006). There have been numerous cases of politicians being found to have participated in drug cartel operations (Ravelo, 2020). Furthermore, given the corruption in the country, the justice system often forgives sanctions or penalties. Instead, security institutions protect drug cartels (Ravelo, 2020). Criminal organisations profit enough to corrupt authorities and to afford luxurious lifestyles that average salaried employees cannot. Some people who increase their wealth illegally boast about their financial status, provoking a certain admiration in others. In many cases, illegal practices to achieve individual benefits are thus reproduced.

Moreover, the discourse on collective values is reduced due to the high promotion of globalisation in the national study outcomes and the civics and ethics curriculum. Although I agree with and acknowledge the promotion of global citizenship, I believe the discourse in the analysed documents should balance both dimensions to foster national identity and mutual values of peace among nationals and the world.

Implications for Educational Policy

This study contributes to empirical research in multiple ways. First, while some of the peace education research in Mexico explores students' and teachers' perspectives (Del Carpio, 2021; Nieto & Bickmore, 2016; Serrato, 2013), policy documents have not received sufficient attention. Nieto and Bickmore (2016) state that a peacebuilding process will not succeed only by integrating activities that promote peaceful skills. It is necessary to transform school systems and the educational policies that inform such structures. Therefore, this study analyses policies from a critical perspective to offer suggestions regarding the discourse used and, thus, contribute to an underlying change.

This study also adds to other qualitative studies in curriculum research related to peace education and citizenship (Bascopé et al., 2015; Kertyzia & Standish, 2019; Hernández Gómez,

2021; Levinson, 2004; Lozano Garza, 2015). While these studies include curricular analysis, they focus on one educational policy (either the national study outcomes or the ethics and civics curriculum).This study analyses both national and local policies, examining intertextual discoursive patterns and offering a more holistic perspective.

Educational policy analysis is crucial in social transformation processes. Governments implement policies to address problems in social functioning. Nevertheless, in most cases, policies do not include society's voice (Collado, 2015; Aguirre-León, 2016). Elites create policies to address social matters in the form they consider appropriate. Yet, their beliefs rooted in privilege might mislead social transformations and perpetuate inequalities. For that reason, in the peacebuilding process that the government of Guanajuato pursues, it is critical to observe whether educational policies indeed focus on society's needs.

While this study opposes Collado's (2015) conclusions that Mexican educational policies do not relate to global agendas, I agree that they promote negative peace while ignoring social inequality concerns in their discourse. Addressing social inequalities from their very roots can be an alternative to striving for positive peace. Eradicating physical violence does not necessarily imply peaceful coexistence.

Yet, I acknowledge the government's attempts to promote a culture of peace. Different educational programs have strived for peace. The Mexican government has made efforts to promote a culture of peace since 2006, but the programs have not been successful (Collado, 2015; Meschoulam et al., 2017). The discourse in favour of peaceful spaces has increased. However, educational policies seem to act in isolation, not as an integrated framework. Besides, the prevalent discourses tend to exalt globalisation and neoliberal aspects.

Neoliberal and economist views distort humanist endeavours in Mexican education policy. Although they suggest building a more equitable nation to be part of the interconnected world, competition, productivity, and economic development have become priorities to the detriment of human development and social values for coexistence (Aguirre-León, 2016).

Mexican educational policy must adjust its imperative global trend and reconsider local needs to tackle contextual matters adequately. While policies ought to promote educational improvements to reach global standards, it is crucial to balance the discourse to address particular realities and face the challenges caused by drug trafficking.

Educational policies for peacebuilding in Mexico require further analysis. In addition, to the contributions I mentioned above, this study advances prior work in educational policy and peace education by interpreting this framework from a CDA perspective. Using CDA as the interpretative framework is an asset. Other studies on peace education in Mexico use qualitative as well as mixed methods approaches. Besides aligning to qualitative methodologies, CDA generates a critical interpretation of texts, since it includes how language relates to social practices. Critical approaches in research provide the opportunity to question our context, examine functionality, and identify social, economic, and political elements that shape social realities. These interconnected elements may produce, reproduce, and perpetuate inequality. Critical approaches in qualitative research are committed to highlighting such structures and suggesting alternatives to a more socially just world. CDA in this study allows for an observation of how discourse in educational policies may promote (or reflect) the unequal structures rooted in the neoliberal, globalised and individualistic paradigms in which violence is entrenched.

As it has been stated in this and previous studies, national policies derive from global guidelines since emerging countries seek to establish alliances with developed countries (Tromp

& Datzberger, 2021; Aguirre-León, 2016). However, there is not sufficient research revealing the impact of global policies in contextualised settings. For that reason, this study seeks to close that gap by offering a local perspective of international policies' effects on local environments.

Study Limitations and Further Research Areas

This study has several limitations. Firstly, it is limited to only four documents. I explored the differences in the same law across different years. However, last year, in 2021, I learned about the creation of a new department within Guanajuato's Secretariat of Education. The new department oversees promoting a culture of peace in the educational community. Unfortunately, there is not much public information available yet. Although I contacted the Guanajuato education secretary's private assistant, they were undergoing a transition and were unwilling to share policy documents. In other words, there are more recent educational policy documents in Guanajuato than the ones this study covers.

Regarding civics and ethics education, it is essential to remark that teachers are only allowed two hours per week to this subject. Schools assign more time to other subjects such as mathematics, Spanish, and sciences. This study did not explore peace education in other areas, civics and ethics. Since peace education can occur transversally in all subjects, a possibility for future research can include how other teaching areas promote peaceful environments.

Textbooks are also a powerful source for discourse analysis. I had access to hard copies of the civics and ethics textbooks for secondary education. Nevertheless, since they are more oriented to students, the discourse is used differently. I decided to frame this study around the discourse that educational authorities (policymakers, principals, and teachers) encounter. This conception leads me to the next and most crucial study limitation.

Policy enactment focuses on how educational agents implement policies (Tromp & Datzberger, 2021). The discourse in policies might differ from the discourse and social practices regarding a culture of peace. Whereas teachers and school principals may read policy documents in many cases, it would be worth exploring how different stakeholders consume, understand, and practice these texts. Exploring the natural school dynamics, the discourse of teachers, principals, and students about peace education can reveal important insights.

Future research directions can expand in different ways. Analysing and comparing the discourse in recent policies and adapting them to reinforce peace education is possible. The role of teachers as prescribed in institutional discourse is another factor that would be worth exploring. Teachers as role models in a peacebuilding process is a relevant theme. Additionally, exploring what happens when teachers become the direct target of violence could also have crucial implications for educational experiences. Further research can explore such dimensions.

The interest in this research project emerged due to concerns about increasing numbers of adolescents participating in organised crime. However, I did not consider gender differences. In Mexico, violence against women is widespread. INEGI (2021) reports 11 femicides per day. Future studies can focus on analysing peace education from a gender equality perspective.

Closing Note

In June 2018, I received a text message from a close friend telling me that six traffic officers had been murdered. Afterwards, the local news reported that witnesses had identified adolescents as the hitmen. I was astonished for a moment, questioning myself and my role as an educator. Months later, I decided to enrol in this master's program in educational leadership to learn more about ways to contribute to peaceful environments through education.

I first began this journey concerned about violence in my country. However, this research helped me reflect upon other forms of violence occurring worldwide. It is feasible to seek to adapt multiple approaches to peace education to address relevant types of violence. It is necessary, then, for peace educators to carefully analyse the specific root causes that affect peace (it's both dimensions) and to design strategies to address violence adequately.

Because discourse is a powerful resource that influences society through communication, I believe that discourse in educational policies can be an option to accompany governments' endeavours in building a culture of peace. Discursive influence can also occur from society to texts. Hence, with this research, I intend to suggest to educational leaders, policymakers, school principals, and teachers a transformative discourse that can start from the very documents leading our teaching praxis. Although that comes as a first suggestion, transformation can also arise as a bottom-up movement from the language/discourse that we educators use in our daily practice.

It is essential to shift our discourse from the strong emphasis on globalisation and neoliberal trends to a more well-adjusted discourse that promotes social cohesion. This balance, I argue, can develop collective social values instead of generating an individualistic streak. Simultaneously, it is crucial to acknowledge the violent social reality that threatens our human dignity. Omitting or neglecting it limits any deep analysis and, consequently, the ability to design strategies to confront it.

Certainly, I do not imply that improved discourse in education policies will solve the violent crisis facing Mexican society. However, I do believe it can influence our social practices in education to have a positive peace impact on our students, the future citizens. If a change in discourse has positive effects, they just might be for the long-term.

We, Mexicans, need to construct a society where taking a walk does not spark fears of being assaulted, stabbed, or murdered. We need to stop normalising the ongoing war that has taken innumerable lives and that is involving our adolescents at increasing rates. We need to stop promoting a culture of achieving exclusively individual objectives. We need to learn that others' liberty is as essential as ours. We need to unquestionably raise awareness of the fact that others deserve peace in the exact same way that we do.

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DATA ANALYIS: CRITICAL DISCOURSE ANALYSIS IN ACCORDANCE WITH PEACE EDUCATION			
Type of Discourse	**Document in Which It Appears**	**Text in Spanish**	**Translated Text**
DISCOURSE OF OMISSION (omission of recognizing the causes of violence, omission of recognizing the students' need to acquire peaceful attitudes)	Law2013	La presente Ley es de orden público e interés social y de observancia general en el Estado de Guanajuato. Tiene por objeto, establecer las bases que permitan el establecimiento de las políticas públicas para prevenir, atender y erradicar la violencia en el entorno escolar, así como distribuir las competencias entre el Estado y los Municipios.	This Law is of public order and social interest and of General observance in the State of Guanajuato. Its purpose is to establish the bases that allow the establishment of public policies to prevent, address and eradicate violence in the school environment, as well as issuing responsibilities between the State and the Municipalities
		Corresponde a la Secretaría de Educación coordinar la elaboración de programas de prevención, atención y erradicación de la violencia escolar.	The Secretariat of Education is responsible for coordinating the elaboration of programs for the prevention, attention, and eradication of school violence.
	Law2018	Se redefinieron asimismo varios de los diferentes tipos de violencia, con el propósito de actualizarlos y hacerlos acordes a **nuestra realidad.**	Likewise, various types of violence were redefined, to update them according to **our reality**.
	National Learning Outcomes	**APARTADO: Los Fines de la Educación en el siglo XX - Los Mexicanos que queremos formar.** La función de la escuela ya no es únicamente enseñar a niñas, niños y jóvenes lo que no saben, sino contribuir a desarrollar la capacidad de aprender a aprender, que significa aprender a pensar… a controlar los procesos personales de aprendizaje; a valorar lo que se aprende en conjunto con otros; y a fomentar el interés y la motivación para aprender a lo largo de toda la vida. En una sociedad que construye conocimiento… Para lograr estos objetivos es necesario consolidar las capacidades de comprensión lectora, expresión escrita y verbal, el plurilingüismo, el entendimiento del mundo natural y social, el razonamiento analítico y crítico… así como inglés; resolver problemas; desarrollar el pensamiento hipotético, lógico matemático y científico; y trabajar de manera colaborativa.	**SECTION: The Purposes of Education in the 20th century - The Mexican Citizens we want to educate.** The role of the school is no longer only to teach children and young people what they do not know; instead, it is to help develop the ability of learning to learn, which means learning to think... to control personal learning processes; to value what is learned in collaboration with others, and to foster interest and motivation to learn throughout life. In a society that builds knowledge… To achieve these objectives, it is necessary to consolidate reading comprehension, written and verbal communication skills; multilingualism, natural and social world comprehension, analytical and critical thinking… as well as English; problem solving; developing hypothetical, logical, mathematical, and scientific thinking; and work collaboratively.

		La educación no debe ser estática. Ha de evolucionar y responder a las características de la sociedad en la que está inserta. Cuando la educación se desfasa de las **necesidades sociales** y ya no responde a estas, los estudiantes no encuentran sentido en lo que aprenden, al no poder vincularlo con su realidad y contexto, pierden motivación e interés, lo cual se convierte en una de las principales causas internas de rezago y abandono escolar.	Education should not be static. It must evolve and respond to the social characteristics it is immersed in. When education is out of step with **social needs** and no longer responds to them, students do not find meaningful what they learn, since they are unable to link it with their reality and context; thus, they lose motivation and interest, which becomes one of the leading internal causes of backwardness and school dropout.
		Las escuelas también son espacios donde repercuten **los problemas que se viven en los contextos sociales cercanos**, la entidad o el país, los cuales generan situaciones de violencia cuya solución demanda la participación de la comunidad escolar. Para ello, se necesita analizar el origen de la violencia que se vive en la escuela y convocar a directivos, docentes, familias y estudiantes para transformar las relaciones interpersonales de la comunidad escolar.	Schools are also spaces affected by **problems experienced in nearby social contexts,** the entity, or the country. These contexts also generate violent situations whose solution demands the school community's participation. It is necessary, then, to analyse the origin of the violence experienced in the school and summon directors, teachers, families, and students to transform the interpersonal relationships of the school community.
	Civics and Ethics	La asignatura Formación Cívica y Ética brinda al estudiante oportunidades sistemáticas y organizadas para reflexionar y deliberar sobre la **realidad** de México y del mundo actual. Favorece que los estudiantes lleven a cabo acciones para mejorar su entorno, a nivel personal, escolar, comunitario, nacional y global, lo que contribuye a poner en práctica su capacidad para organizarse e intervenir en la solución de conflictos para el bien común.	The Civics and Ethics Education provides the student with systematic and organized opportunities to reflect and deliberate on the Mexican and current world's **reality**. It encourages students to carry out actions to improve their environment at a personal, school, community, national and global level, which helps to practice their ability to organize and get involved in conflict resolution for the common good.
		Para lograrlo, se requiere diseñar situaciones de aprendizaje que propicien la comprensión crítica de la **realidad**, la congruencia ética en el desarrollo del juicio y la acción moral, la empatía, la solidaridad, las habilidades para el diálogo y la toma de decisiones autónomas, así como el autoconocimiento y la valoración personal.	To achieve this, it is necessary to design learning situations that foster critical understanding of **reality**, ethical coherence in the development of judgment and moral action, empathy, solidarity, skills for dialogue and autonomous decision-making, as well as self-awareness and self-esteem.

		Convivencia pacífica y solución de conflictos. En este eje se desarrollan las capacidades de los estudiantes para establecer relaciones interpersonales basadas en el respeto, el aprecio y la empatía. Para ello, se promueve la construcción de una cultura de paz sustentada en la dignidad, los derechos humanos y la toma de conciencia acerca de los diferentes **tipos de violencia** que impiden vivir en un ambiente de paz, lo cual implica transformar la manera de relacionarse hacia formas que no lastimen o dañen a otros ni a sí mismos.	**Peaceful coexistence and conflict resolution.** This central theme develops students' abilities to establish interpersonal relationships based on respect, appreciation, and empathy. For this, the construction of a culture of peace is promoted. This construction is based on dignity, human rights, and awareness of the different **types of violence** that hinder living in a peaceful environment, which implies transforming the forms we relate to others to various formats that do not harm them or ourselves.
Type of Discourse	**Document in Which It Appears**	**Text in Spanish**	**Translated Text**
HUMAN RIGHTS DISCOURSE	Law2013	**Son fines de la presente Ley:** Establecer los principios y criterios que, desde la perspectiva de una cultura de paz y protección de derechos humanos, orienten el diseño e instrumentación de políticas públicas para prevenir, atender y erradicar la violencia en el entorno escolar.	**Some of the purposes of this Law are:** To establish the principles and criteria that, from the perspective of a culture of peace and human rights protection, guide the design and implementation of public policies to prevent, address and eradicate violence in the school environment.
	Law2018	Uno de los pilares en los que se sustenta la vida en sociedad es la convivencia pacífica, la cual se materializa a través del respeto entre los individuos y en el reconocimiento de los derechos humanos. De ahí la importancia de promover entornos de paz desde todos los espacios educativos, pues es por medio de estos que el estado coadyuva a la formación integral de las personas.	One of the pillars on which life as a society is sustained is peaceful coexistence, manifested through respect among individuals and the recognition of human rights. Thus, the importance of promoting peaceful environments from all educational spaces. Since it is through these that the State **contributes** to people's holistic/comprehensive education.
		Artículo 48. Fracción II. Promover el respeto a los derechos humanos como una forma de reconocer la igualdad entre los integrantes de la comunidad educativa y la observancia de la ley para una cultura de legalidad.	**Article 48. Section II.** To promote respect for human rights to recognize equality among the members of the educational community and observance of the Law for a culture of legality.
	National Learning Outcomes	Por lo tanto, la fraternidad y la igualdad, la promoción y el respeto a los derechos humanos, la democracia y la justicia, la equidad, la paz, la inclusión y la no discriminación son principios que deben traducirse en actitudes y prácticas que sustenten, inspiren y legitimen el quehacer educativo. Educar a partir de valores humanistas implica formar en el respeto y la convivencia, en la diversidad, en el aprecio por la dignidad humana sin distinción alguna, en las relaciones que promueven la solidaridad y en el rechazo a todas las formas de discriminación y violencia.	Therefore, fraternity, equality, the promotion and respect for human rights, democracy, justice, equity, peace, inclusion, and non-discrimination are principles that must be translated into attitudes and practices that support, inspire, and legitimize the educational task. Educating based on humanistic values implies training in respect and coexistence, in diversity, in the appreciation of human dignity without any distinction, in relationships that promote solidarity and in the rejection of all forms of discrimination and violence.

		Es indispensable desarrollar estrategias orientadas a la creación de espacios de expresión, diálogo y apertura, participación responsable, transparencia y rendición de cuentas. Construir ambientes seguros y estimulantes para el estudiantado también favorece la solución no violenta de las diferencias, a partir del diálogo, el establecimiento de acuerdos y el respeto a la dignidad y los derechos humanos. De esta manera, se busca eliminar las expresiones de violencia, tanto en el interior de las aulas, como en la escuela y su perímetro circundante, previniendo la manifestación de conductas que atenten contra la integridad de las personas y la comunidad escolar.	It is essential to develop strategies to create spaces for expression, dialogue and openness, responsible participation, transparency, and accountability. Building safe and stimulating environments for students facilitates the non-violent solution of disagreements, based on dialogue, the establishment of agreements and respect for dignity and human rights. In this way, it seeks to eliminate the expressions of violence, both inside the classrooms, as well as in the school and its surrounding, preventing the manifestation of behaviours that threaten the integrity of people and the school community.
		Actualmente, otro documento rector es la Agenda E 2030 de la Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura (UNESCO), orientada a "garantizar una educación inclusiva y equitativa de calidad para promover oportunidades de aprendizaje permanente para todos". La agenda plantea diecisiete objetivos de desarrollo sostenible, cuyas metas de educación plantean la cobertura total de la educación secundaria; priorizar las competencias de lectura, escritura y aritmética; eliminar las diferencias de género y garantizar las condiciones de igualdad; adoptar estilos de vida sostenible; promover y ejercitar los **derechos humanos**, la cultura de la paz, la ciudadanía mundial, y valorar la diversidad cultural en ambientes inclusivos y eficaces.	Currently, another directional document is the Agenda E 2030 of the United Nations Educational, Scientific and Cultural Organization (UNESCO), aimed at "ensuring inclusive and equitable quality education to promote lifelong learning opportunities for all". The agenda proposes seventeen sustainable development objectives, whose education goals propose the total coverage of secondary education; prioritize reading, writing and arithmetic skills; eliminate gender differences and guarantee equal conditions; adopt sustainable lifestyles; promote and exercise **human rights**, the culture of peace, world citizenship, and value cultural diversity in inclusive and effective environments.
		Graduate Profile: Se identifica como mexicano. Reconoce la diversidad individual, social, cultural, étnica y lingüística del país, y tiene conciencia del papel de México **en el mundo.** Actúa con responsabilidad social, apego a los derechos humanos y respeto a la ley.	Graduate Profile: Identifies as Mexican. He recognizes the individual, social, cultural, ethnic, and linguistic diversity of the country, and is aware of Mexico's role in the world. He acts with social responsibility, adherence to human rights and respect for the Law.
	Civics and Ethics	El ambiente escolar debe propiciar una convivencia armónica en la que se fomenten valores como el respeto, la responsabilidad, la libertad, la justicia, la solidaridad, la colaboración y la no discriminación. Todos los integrantes de la comunidad escolar, alumnos, maestros, personal administrativo y autoridades deben contar con un ambiente propicio para su desempeño y realización. De igual manera, las familias de los alumnos deben ser respetadas y atendidas cuando lo necesiten, por lo que deben de contar con espacios de participación social.	The school environment must foster a harmonious coexistence in which values such as respect, responsibility, liberty, justice, solidarity, collaboration, and non-discrimination are promoted. All school community members (students, teachers, administrative staff, and authorities) must have a conducive environment for their performance and fulfilment. In the same way, students' families must be respected and assisted when they need it, so they must have spaces for social participation.

Formación Cívica y Ética en la Educación Básica: Es el espacio curricular dedicado a formalizar saberes vinculados a la construcción de una ciudadanía democrática y el desarrollo de una ética sustentada en la dignidad y los derechos humanos. En la educación básica, la formación cívica y ética promueve el desarrollo moral del estudiante a partir del avance gradual de su razonamiento ético, con el fin de lograr la toma de conciencia personal sobre los principios y valores que orientan sus acciones en la búsqueda del bien **para sí y** para los demás.	**Civics and Ethics Education in Basic Levels:** The curricular space dedicated to formalizing knowledge linked to the construction of democratic citizenship and the development of ethics based on dignity and human rights. In basic education, civics and ethics education promotes the students' moral development from the gradual advance of their ethical reasoning to achieve personal awareness of the principles and values that guide their actions to pursue good for **themselves** and others.
Fortalecer su identidad como persona digna, valiosa y **sujeto de derechos** para participar en acciones que favorecen su **autorrealización** y desarrollo integral, el cuidado de su salud y la prevención de riesgos. **Ejercer su libertad** y **autonomía**, al asumir la dignidad y los derechos humanos como criterios para orientar sus acciones y valorar la vida social y política.	Strengthen their identity as dignity deserving, valuable person and **subject of law** to participate in actions that facilitate **their self-realization and self-development,** health care and risk prevention. Exercise their right to liberty and autonomy, assuming dignity and human rights as criteria to guide their actions and value social and political life.
…se les impulsa (a los alumnos) para que construyan criterios de actuación ética, asuman posturas y establezcan compromisos relacionados con su **desarrollo personal** y social, teniendo como base los derechos humanos y los principios democráticos.	…they (students)are encouraged to build criteria for ethical action, assume positions and establish commitments related to their **personal** and social **development**, based on human rights and democratic principles.
En este espacio curricular se propicia en los estudiantes la reflexión, el análisis, el diálogo, la discusión y la toma de postura en torno a principios y valores que conforman una perspectiva ética y ciudadana, que serán referente en su actuación **personal** y social	In this curricular space, students are motivated to reflect, analyse, dialogue, discuss and take a position on principles and values that make up an ethical and civic perspective, which will reference their **personal** and social performance.
…la formación cívica y ética en la educación básica se orienta a desarrollar en los estudiantes capacidades y habilidades que les permitan tomar decisiones asertivas, elegir entre opciones de valor, encarar conflictos, participar en asuntos colectivos; y actuar conforme a principios y valores para la mejora **personal** y el bien común, teniendo como marco de referencia los derechos humanos y los principios democráticos.	…civics and ethics education at the basic level is aimed at developing in students' skills and abilities that allow them to make assertive decisions, choose among valuable options, face conflicts, participate in collective issues; and act in accordance with principles and values for **personal** improvement and the common good, having as a frame of reference human rights and democratic principles.
…y participar en la construcción de entornos de inclusión. De esta manera, los estudiantes aprenden a reconocerse como **personas que tienen dignidad** y derechos, que son capaces de interesarse y de participar en asuntos públicos que promuevan el bien común.	…and participate in the construction of inclusion environments. In this way, students learn to recognize **themselves as people who have dignity** and rights, capable of taking an interest and participating in public matters that promote the common good.
Conocimiento y cuidado de sí. Al incorporar el eje se busca que los alumnos	**Knowledge and self-care.** By incorporating this theme, it is aimed that

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		construyan progresivamente el concepto **de sí** y se reconozcan como personas dignas, capaces de cuidarse a sí mismas y a otras, de asumirse como sujetos de derechos que actúan en su defensa y de establecer relaciones de convivencia basadas en el respeto, igualdad, solidaridad y responsabilidad.	students progressively build their **self-concept** and recognize themselves as dignity deserving people capable of taking care of themselves and others. It is crucial for students to assume themselves as subjects of rights which act in their defence and establish relationships of coexistence based on respect, equality, solidarity, and responsibility.
		Ejercicio responsable de la libertad. Mediante la incorporación de este eje se promueve, en primera instancia, que los estudiantes reconozcan la libertad como un derecho fundamental para la vida humana, tanto en el ámbito personal como social y político. Como derecho, la libertad implica la capacidad para pensar, creer, expresarse y hacer elecciones con base en la **propia** conciencia, necesidades y preferencias. Se espera que los estudiantes reconozcan en el ejercicio de la libertad un valor que favorece su desarrollo **personal pleno**, así como la construcción de sociedades en las que personas y grupos se expresen, se organicen y participen, sin sentir temor ni sufrir violencia por ello.	**Responsible exercise of Liberty**. By incorporating this theme, it is promoted, in the first instance, that students recognize liberty as a fundamental right for human life, both in the personal, social, and political spheres. As a right, liberty implies the ability to think, believe, express **oneself** and make choices based on **one's own** awareness, needs and preferences. Students are expected to recognize in the exercise of liberty a value that facilitates their full **personal development** and the construction of societies in which people and groups express themselves, organize themselves, and participate, without feeling fear or suffering violence for it.
		Analiza el conflicto, optando por la forma más conveniente para el logro de objetivos personales sin dañar al otro.	Analyse conflict, opting for the most convenient form to achieve **personal** goals without harming others.
Type of Discourse	**Document in Which It Appears**	**Text in Spanish**	**Translated Text**
DISCOURSE OF GLOBALISATION	Law2013	Official documents LAw2013 and Law2018 do not contain elements of a globalised discourse.	
	Law2018		
	National Learning Outcomes	Sociedad y gobierno enfrentamos la necesidad de construir un país más libre, justo y próspero, que forme parte de un **mundo** cada vez más **interconectado**, complejo y desafiante.	Society and government face the need to build a freer, fairer, and more prosperous country that is part of an increasingly **interconnected**, complex, and challenging **world**.
		Es decir, personas que tengan motivación y capacidad para lograr su desarrollo personal, laboral y familiar, dispuestas a mejorar su entorno natural y social, así como a continuar aprendiendo a lo largo de la vida en un **mundo** complejo que vive acelerados cambios.	That means people who are motivated and capable of achieving their personal, work and family development, willing to improve their natural and social environment and continue learning throughout life in a complex **world** that experiences rapid changes.

Asimismo, en un **mundo globalizado**, plural y en constante cambio, las respuestas a la pregunta "¿Para qué se aprende?" deben aprovechar los avances de la investigación en beneficio de la formación humanista y buscar un equilibrio entre los valores **universales** y la diversidad de identidades nacionales, locales e individuales. Esta relación entre lo mundial y lo local es la clave para que el aprendizaje contribuya a insertar a cada persona en diferentes comunidades en las que pueda pertenecer, construir y transformar. Por ello, nuestro sistema educativo debe formar personas conscientes de su individualidad dentro de la comunidad, el país y el **mundo**.	Likewise, in a **globalised**, plural and constantly changing **world**, the answers to the question "Why do we learn?" They must take advantage of the advances in research to benefit humanistic education and seek a balance between **universal** values and the diversity of national, local, and individual identities. This relationship between the **global** and the local is crucial for learning to contribute to inserting each person in different communities in which they can belong, build, and transform. For this reason, our educational system must train people who are aware of their individuality within the community, the country, and the **world**.
En el diseño y la implementación de las particularidades de la educación secundaria, además de observar la normatividad nacional, se toman como referentes los criterios de organismos internacionales de los que México es miembro. En este sentido, el Programa para la Evaluación Internacional de Alumnos (PISA), es un marco de referencia internacional que permite conocer el nivel de desempeño de los estudiantes de 15 años de edad y evalúa conocimientos y habilidades necesarios para su participación plena en la sociedad.	In designing and implementing the particularities of secondary education and observing national regulations, the international organizations' criteria (of which Mexico is a member) are taken as references. In this sense, the Program for International Student Assessment (PISA) is an international reference framework that allows knowing the level of performance of 15-year-old students and assesses the knowledge and skills necessary for their full participation in society.
La educación básica requiere reformarse porque, según criterios nacionales e internacionales, los aprendizajes de los estudiantes son deficientes y sus prácticas no cumplen con las necesidades de formación de los niños y jóvenes que exige la sociedad actual.	Basic education requires reforms because student learning is deficient according to national and international criteria. Basic education practices do not meet the educational needs of children and young people that today's society demands.
A partir de la publicación en 1996 del informe Delors de la UNESCO, varios países se replantearon la pregunta "¿qué deben enseñar nuestras escuelas?" y luego la respondieron diseñando currículos orientados al desarrollo de las llamadas *competencias para la vida*. Cuatro años después, con la primera aplicación de la prueba PISA, diversos organismos se enfocaron al análisis de estas competencias y las definieron a partir de las nuevas necesidades que la llegada del siglo XXI, dominado por la tecnología y la **globalización**, planteó.	Since the publication of the UNESCO Delors report in 1996, several countries have reconsidered the question "what should our schools teach?" and then they responded by designing curricula aiming at developing the so-called life skills. Four years later, with the first application of the PISA test, various organizations focused on analysing these competencies and defined them based on the new needs that the arrival of the 21st century, dominated by technology and **globalisation**, raised.
Ante tales circunstancias, los responsables de las políticas públicas educativas a nivel **internacional** han planteado la importancia de que los sistemas educativos contribuyan a la definición de un futuro más balanceado y preparado para contrarrestar los continuos cambios y la incertidumbre que caracterizan a la **sociedad actual…**	Given these circumstances, those responsible for public educational policies at the **international** level have raised the importance of educational systems contributing to the definition of a more balanced future prepared to counteract the continuous changes and uncertainty that characterize **today's society...**

		La experiencia en esta materia a nivel **internacional** nos dice que, al buscar el verdadero **dominio de las competencias** del siglo XXI, estamos en la dirección correcta.	**International** experience in this area tells us that we are in the right direction in seeking true mastery of 21st-century skills.
		Los fines de la educación básica anteriormente expuestos se refieren a la formación integral del individuo como un mejoramiento continuo de la persona, mediante el desarrollo de su potencial intelectual y de los recursos culturales, personales y sociales que le permitan participar como ciudadano activo, **contribuir al desarrollo económico y prosperar** como individuo en una sociedad diversa y cambiante.	The aims of basic education previously exposed refer to the holistic formation of the individual. This is understood as a continuous individual improvement by developing their intellectual potential and the cultural, personal, and social resources. Such improvement can allow them to participate as active citizens that contribute to economic development and prosper as individuals in a diverse and changing society.
	Civics and Ethics	La asignatura Formación Cívica y Ética brinda al estudiante oportunidades sistemáticas y organizadas para reflexionar y deliberar sobre **la realidad de México y del mundo actual**. Favorece que los estudiantes lleven a cabo acciones para mejorar su entorno, a nivel personal, escolar, comunitario, nacional y **global**, lo que contribuye a poner en práctica su capacidad para organizarse e intervenir en la solución de conflictos para el bien común.	The Civics and Ethics Education course provides the student with systematic and organized opportunities to reflect and deliberate on the reality of Mexico and the **current world**. It encourages students to carry out actions to improve their environment at a personal, school, community, national and **global** level, which helps to practice their ability to organize and intervene in conflict resolution for the common good.
		Reconocer y valorar los vínculos de **pertenencia** e **interdependencia** con otras personas, grupos y pueblos, con el fin de favorecer una convivencia solidaria que respete las diferencias, valore la diversidad, rechace la discriminación y promueva la interculturalidad.	To recognize and value the bonds of belonging and interdependence with other people, groups, and peoples to favour a supportive coexistence that respects differences, values diversity, ejects discrimination, and promotes interculturality.
		Con ello se promueve un sentido de **pertenencia** planetaria y humana, que incluye pensar al **mundo** desde realidades locales e **identidades nacionales** y regionales, así como enfocar la atención en la búsqueda del bien común. Indique que revisen notas periodísticas y diversas fuentes informativas en internet sobre **la realidad mundial**.	This promotes a sense of **planetary** and human belonging, which includes thinking about the **world** from local realities and national and regional identities and focusing attention on the search for the common good. Teacher: Instruct them to review news articles and various information sources on the Internet about world reality.
		Es importante que en este nivel los alumnos promuevan climas de convivencia y buen trato entre ellos en la vida cotidiana escolar, familiar y social. Además de actuar como agentes críticos y propositivos para impulsar una cultura de paz en el contexto político y en el **ámbito internacional.** Esto implica que desarrollen habilidades tanto para la solución justa de conflictos interpersonales como para mediar en conflictos de otros.	It is essential that students from this level promote positive coexistence environments and good behaviour in daily school, family and social life and act as critical and purposeful agents to promote a culture of peace in the political and **international context**. This implies that they develop skills both for the fair resolution of interpersonal conflicts and for mediating in disputes of others.
Type of Discourse	**Document in Which It Appears**	**Text in Spanish**	**Translated Text**
	Law2013		

	Law2018	Official documents Law2013 and Law2018 do not contain elements of a globalised discourse.	
NEOLIBERAL DISCOURSE	National Learning Outcomes	… es preciso que los estudiantes aprendan a reconocerse como personas que actúan en lo local, forman parte de una sociedad global y plural, y habitan un planeta cuya preservación es responsabilidad de todos. Esta visión se concreta en un contexto de constantes cambios y acelerada transformación de los conocimientos, culturas y procesos **productivos**. Por ello, el planteamiento curricular propicia una mirada crítica, histórica e incluso prospectiva como punto de arranque para la formación de los estudiantes.	… it is necessary that students learn to recognize themselves as people who act locally, are part of a global and plural society, and inhabit a planet whose preservation is everyone's responsibility. This vision takes shape in a context of constant changes and accelerated transformation of knowledge, cultures, and **production** processes. For this reason, the curricular approach fosters a critical historical, and even prospective view as a starting point for the training of students.
		Las transformaciones veloces y continuas que experimenta el mundo de hoy tienen su centro en la **generación de conocimiento.**	The rapid and continuous transformations that the world is experiencing today have their centre in **the generation of knowledge**.
		...las escuelas pueden acercarse a organizaciones públicas y privadas especializadas en temas educativos para encontrar aliados en su búsqueda por subsanar rezagos y alcanzar más ágilmente sus metas. El tercer componente curricular abrirá a la escuela vías para ampliar y fortalecer estos acuerdos, los cuales permitirán aumentar el **capital social y cultural** de los miembros de la comunidad escolar. A mayor capital social y cultural, mayor capacidad de la escuela para transformarse en una organización que aprenda y que promueva el aprendizaje.	...schools can approach public and private organizations specializing in educational issues to find allies in their quest to fill gaps and achieve their goals more quickly. The third curricular component will open ways for the school to expand and strengthen these agreements, which will increase the social and cultural capital of the school community members. **The greater the social and cultural capital,** the greater the capacity of the school to transform itself into an organization that learns and promotes learning will be.
		…el promedio global nacional reporta que la población examinada está por debajo del nivel mínimo de competencia necesario para acceder a estudios superiores o realizar las actividades que implica la complejidad de la sociedad contemporánea: 47.8 % en Ciencias, 56.6 % en Matemáticas y 41.7% en Lectura. Estos resultados indican que **los jóvenes pueden estar en riesgo de no tener una vida productiva y plena.**	…the national global average reports that the examined population is below the minimum level of competence necessary to access higher education or carry out the activities that the complexity of contemporary society implies: 47.8% in sciences, 56.6% in mathematics 41.7% in reading. These results indicate that young people may be at risk of not having a **productive** and **fulfilling life.**
		La educación básica requiere reformarse porque, según criterios nacionales e internacionales, los aprendizajes de los estudiantes son deficientes y sus prácticas no cumplen con las necesidades de formación de los niños y jóvenes que exige la **sociedad actual.**	Basic education requires reform because, according to national and international criteria, student learning is deficient, and their practices do not meet the training needs of children and young people demanded by **today's society**.
		Los contenidos y las formas de aprendizaje atienden a **las necesidades del sistema productivo nacional**, regional y, en su caso, de los **empleadores**.	The contents and forms of learning meet the needs of the national and regional **productive** system and, where appropriate, of the **employers**.

		Text in Spanish	Translated Text
		A partir de la publicación en 1996 del informe Delors de la UNESCO, varios países se replantearon la pregunta "¿qué deben enseñar nuestras escuelas?" y luego la respondieron diseñando currículos orientados al desarrollo de las llamadas competencias para la vida. Cuatro años después, con la primera aplicación de la prueba PISA, diversos organismos se enfocaron al análisis de estas competencias y las definieron a partir de las nuevas necesidades que la llegada del siglo XXI, **dominado por la tecnología y la globalización, planteó.**	Since the publication of the UNESCO Delors report in 1996, several countries have reconsidered the question "what should our schools teach?" They responded by designing curricula to develop the so-called life skills. Four years later, with the first application of the PISA test, various organizations focused on analysing these competencies and defined them based on the new needs that the arrival of the 21st century, **dominated by technology and globalisation, raised.**
		Hoy muchos países y diversos organismos multilaterales reconocen que esta narrativa **economicista** tiene limitaciones, por lo que plantean la construcción de una visión más amplia, que remonte no solo crecimiento económico, sino que ayude a la conformación de naciones y regiones fundadas en el bienestar de las personas, las sociedades y el medioambiente. En ese sentido hay consenso respecto a que el desarrollo sustentable y la cohesión social dependen fundamentalmente de las competencias de la población.	Today, many countries and multilateral organizations recognize that this **economistic** narrative has limitations, which is why they propose the construction of a broader vision that goes back not only to economic growth but also to help the formation of nations and regions based on the well-being of people, societies, and the environment. In this sense, there is consensus that sustainable development and social cohesion fundamentally depend on the skills of the population.
	Civics and Ethics	RELEVANCIA: Los fundamentos, los propósitos y los contenidos, así como los procesos de enseñanza y aprendizaje que el currículo propone, responden a las finalidades éticas, normativas, **económicas** y de **aspiración social** que son la base del diseño curricular.	RELEVANCE: The foundations, purposes, and contents, as well as the teaching and learning processes that the curriculum proposes, respond to the ethical, normative, **economic, and social aspiration** purposes that are the basis of the curricular design.
		El aprendizaje tiene como propósito ayudar a las personas a desarrollar su potencial cognitivo: los recursos intelectuales, personales y sociales que les permitan participar como **ciudadanos activos, contribuir al desarrollo económico y prosperar** como individuos en una sociedad diversa y cambiante.	Learning is intended to help people develop their cognitive potential: the intellectual, personal, and social resources that enable them to participate as **active citizens, contribute to economic development, and prosper as individuals** in a diverse and changing society.
		Analiza situaciones de la vida escolar donde se humilla o excluye con base en diferencias o características de cualquier tipo: género, origen étnico, cultural, religioso, **condición económica**, física u otras.	It analyses situations in school life where people are humiliated or excluded based on differences or characteristics of any kind: gender, ethnic, cultural, religious origin, **economic** or physical condition, or others.
Type of Discourse	**Document in Which It Appears**	**Text in Spanish**	**Translated Text**
DISCOURSE OF CHANGE	Law2013	Official documents Law2013 and Law2018 do not contain elements of a globalised discourse.	
	Law2018		
	National Learning Outcomes	Sociedad y gobierno enfrentamos la necesidad de construir un país más libre, justo y próspero, que forme parte de un mundo cada vez más interconectado, complejo y desafiante.	Society and government face the need to build a freer, fairer, and more prosperous country, which is part of an increasingly interconnected, complex, and challenging world.

		Es decir, personas que tengan motivación y capacidad para lograr su desarrollo personal, laboral y familiar, dispuestas a mejorar su entorno natural y social, así como a continuar aprendiendo a lo largo de la vida en un mundo complejo que vive acelerados **cambios**.	That is people who are motivated and capable of achieving their personal, work and family development, willing to improve their natural and social environment, as well as to continue learning throughout life in a complex world experiencing rapid **changes**.
		La educación **no debe ser estática.** Ha de **evolucionar** y responder a las características de la sociedad en la que está inserta. Cuando la educación se desfasa de las necesidades sociales y ya no responde a estas, los estudiantes no encuentran sentido en lo que aprenden, al no poder vincularlo con su realidad y contexto, pierden motivación e interés, lo cual se convierte en una de las principales causas internas de rezago y abandono escolar.	Education **should not be static**. It must **evolve** and respond to the characteristics of the society in which it is inserted. When education is out of step with social needs and no longer responds to them, students do not find meaning in what they learn, unable to link it with their reality and context, they lose motivation and interest, which becomes one of the main internal causes of backwardness and school dropout.
		Esta visión se concreta en un contexto de constantes **cambios** y acelerada **transformación** de los **conocimientos**, culturas y **procesos productivos**. Por ello, el planteamiento curricular propicia una mirada crítica, histórica e incluso prospectiva como punto de arranque para la formación de los estudiantes.	This vision takes shape in a context of **constant changes** and accelerated **transformation** of knowledge, cultures, and **production processes**. For this reason, the curricular approach fosters a critical historical and even prospective view as a starting point for the training of students.
		Las **transformaciones** veloces y continuas que experimenta el mundo de hoy tienen su centro en la **generación de conocimiento**.	The rapid and continuous **transformations** that the world is experiencing today have their centre in the **generation of knowledge**.
		Las dinámicas de las sociedades actuales suponen **transformar**, ampliar y **profundizar el conocimiento**, así como utilizar nuevas **tecnologías** para el desarrollo científico. También la vida cotidiana **cambia** y con ello se formulan problemas nuevos.	The dynamics of current societies involve **transforming**, expanding, and **deepening knowledge**, as well as using new **technologies** for scientific development. Daily life also changes, and with it, new problems are formulated.
		Ampliar la visión al considerar que los adolescentes deben contar con **aptitudes** para adaptarse y enfrentar una sociedad que **cambia** de forma acelerada, en donde el tipo de actividades laborales se transformará con la creación de nuevas formas de trabajo y profesionales.	
		A decir de algunos expertos, si no se transforma la cultura pedagógica, la Reforma Educativa no rendirá los frutos que busca. De ahí que un factor clave del cambio sea la **transformación** de esta pedagogía tradicional por otra que se centre en generar aprendices activos, creativos, interesados por aprender y por lograr los aprendizajes de calidad que demanda **la sociedad actual....** Transformar la pedagogía imperante exige también alinear tanto la formación continua de maestros como la formación inicial.	According to some experts, if the pedagogical culture is not **transformed**, the Educational Reform will not yield the results it seeks. Therefore, a key factor of change is the **transformation** of this traditional pedagogy to focus on generating active, creative learners interested in learning and achieving the quality learning that today's society demands... **Transforming** the prevailing pedagogy requires aligning both initial and ongoing teacher training.

		La educación básica requiere **reformarse** porque, según criterios nacionales e internacionales, los aprendizajes de los estudiantes son deficientes y sus prácticas no cumplen con las necesidades de formación de los niños y jóvenes que exige la sociedad actual.	Basic education requires **reform** because student learning is deficient according to national and international criteria. Their practices do not meet the training needs of children and young people demanded by today's society.
		Es preciso destacar que todo currículo debe ser **dinámico** y **estar abierto a cambios.**	It should be noted that any curriculum must be **dynamic** and **open to change.**
		… los planes y programas de estudio han buscado que los alumnos desarrollen **competencias** para el estudio, para la vida y para continuar aprendiendo fuera de la escuela, de forma que lo aprendido en la escuela tenga relevancia para vivir exitosamente en la **sociedad actual.**	… the study plans, and programs have sought students to develop skills for study, for life and to continue learning outside of school so that what they learn at school is relevant to live successfully in **today's society**.
	Civics and Ethics	Hoy muchos países y diversos organismos multilaterales reconocen que esta narrativa economicista tiene limitaciones, por lo que plantean la construcción de una visión más amplia, que remonte no solo crecimiento económico, sino que ayude a la **conformación de naciones y regiones fundadas en el bienestar de las personas, las sociedades y el medioambiente.** En ese sentido hay consenso respecto a que el desarrollo sustentable y la cohesión social dependen fundamentalmente de las competencias de la población.	Today, many countries and multilateral organizations recognize that this economistic narrative has limitations, which is why they propose the construction of a broader vision, which goes back not only to economic growth but also to help the **formation of nations and regions based on the well-being of people, societies, and the environment**. In this sense, there is consensus that sustainable development and social cohesion fundamentally depend on the population's skills.
		Se recomienda diseñar estrategias que permitan movilizar los conocimientos y las experiencias de los estudiantes relativos a su persona, a la cultura a la que pertenecen, a la vida social, y a que este análisis lleve a la **modificación** de actitudes que contribuyan a aprender a convivir, así como a resolver situaciones en los contextos personal y social.	It is recommended to design strategies that allow students' knowledge and experiences to relate to their person, to the culture to which they belong, to social life, and that this analysis leads to the **modification** of attitudes that contribute to learning to live together, as well as to solve situations in the personal and social contexts.
Type of Discourse	**Document in Which It Appears**	**Text in Spanish**	**Translated Text**
ORDER and DISCIPLINE	Law2013	This document (2013) does not mention "order and discipline."	
	Law2018	**Artículo 1.** El presente Reglamento tiene por objeto establecer: I. Las normas esenciales de orden y disciplina en las instituciones educativas y en su entorno que permitan prevenir, atender y erradicar la violencia escolar;	**Article 1.** The purpose of this Regulation is to establish I. The essential rules of order and discipline in educational institutions and in their environment that allow to prevent, address, and eradicate school violence;

		Artículo 41. Fracción XXV. Son obligaciones de los padres de familia: Las demás que sean necesarias para mantener la disciplina escolar de sus hijos, hijas, o pupilos, las que se requieran para facilitar la labor de aprendizaje de los mismos y en general aquellas que coadyuven al fortalecimiento del centro escolar....	**Article 41. Section XXV.** The following are parents' obligations: The rest that is necessary to maintain the school discipline of their sons, daughters, or pupils, those that are required to facilitate their learning work and, in general, those that contribute to the strengthening of the centre school...
	National Learning Outcomes	En secundaria, el trato con los maestros también cambia, se valora más la **disciplina** y el **apego a las reglas**; muchas de las actividades del aula ocupan el mayor tiempo, salen poco al patio o a otros espacios, el mobiliario y su disposición es diferente, el uso de material didáctico está conformado principalmente por libros de texto y cuadernos para actividades más formales, y suele haber una mayor restricción sobre el préstamo de los libros de la biblioteca.	In secondary school, the behaviour with teachers also changes, **discipline** and adherence to rules are more valued. Many of the classroom activities take up most of the student's time; they rarely go out to the patio, or exterior spaces, the furniture and its arrangement are different. The use of teaching material is mainly made up of textbooks and notebooks for more formal activities, and there is usually a greater restriction on the loan of library books.
	Civics and Ethics	PEDAGOGÍA: Usar la **disciplina** como apoyo al aprendizaje.	PEDAGOGY: Use **discipline** to support learning.