

# Refugees as agents for peace

Reflecting on the implementation of peace education formats in Jordanian refugee camps

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# Content

<b>1</b>	<b>Introduction: Refugees as agents for peace</b>	<b>4</b>
<b>2</b>	<b>The context: Syrian refugees in Jordan</b>	<b>6</b>
<b>3</b>	<b>Our approach: Peace education in refugee camp settings</b>	<b>8</b>
<b>4</b>	<b>Reflection on guiding principles for peace education formats in refugee camp settings</b>	<b>10</b>
<b>5</b>	<b>Closing remarks</b>	<b>16</b>
<b>6</b>	<b>Sources and Literature</b>	<b>17</b>



At first, I was shy, confused, and I thought that violence has no solution and peace doesn't exist. [...] The content of the training was strange at first [...] After some time, I began to accept the ideas and techniques we learned and started to use them on my own at home. I then discovered how useful these techniques are and how much impact they had on me and on others. They made me relax and feel at ease. Therefore, I started to use them at work and at home. [...] I concluded that the training is very useful for my surrounding and me, and that peace and violence are in all of us, and every human being gets to choose to either spread peace or violence. I choose spreading peace by applying what I learned in the future.

*Participant, Qualification Course Azraq 2018*

# 1 Introduction: Refugees as agents for peace

In the last six years, the number of refugees worldwide has more than doubled<sup>1</sup>. The media commonly portray them as either threat or helpless victims<sup>2</sup>. The humanitarian sphere perceives them as beneficiaries of assistance. As such, they are rarely given a direct voice nor an adequate forum where their voices are heard and listened to<sup>3</sup>. A similar pattern applies, on the one hand, to the many debates on integration of refugees worldwide and on the other, on the global conflict transformation and peacebuilding agenda. A vast majority of discourses in both fields have unfolded about refugees but yet to evolve into a direct dialogue with refugees as fully capable human beings. This goes back to the fact, that the current (political) system, which refers to the nation state as central reference, despite increasing globalisation, does not recognise refugees as participants in the political arena. Participation, especially political but also social, is attributed and often confined to those, who hold citizenship, a status most refugees lose, as they leave their home countries seeking international protection due to their governments being unwilling or unable to protect them<sup>4</sup>.

In contrast, research highlights that many refugees have a clear interest in political and social participation in both, their current place of residence as well as their home countries. However, their possibilities for participation are often limited, especially in host countries where, for instance legal restrictions or language barriers often prevented them from unfolding their full potential as actors<sup>5</sup>.

It is about time to acknowledge that refugees as human beings enact power and agency and make decisions in a wide array of everyday situations, with the particular focus of this publication lying on their potential contributions to constructive conflict transformation and a peaceful living together in the host, transit and home countries. Just like any other human being, refugees experience conflicts in their everyday lives. Due to their

specific background, however, they encounter conflicts in both, their current place of living and through transnational networks in their countries of origin, whereby violent conflicts in the latter often constitutes the major reason for living in exile<sup>6</sup>. In their research, Jaqueline Parry (2018: 1) points out that “the search for substantial peace after conflict has pushed refugees onto the global peacebuilding agenda”, where their perspective is increasingly recognised as essential to addressing root causes of violence and building capacities for managing conflict. The refugees’ potential to be even dual actors in their host and home countries bears an incredible chance. Beyond contributing to the social and political landscape in their host countries, refugees could for example transfer and diffuse ideas of nonviolence, constructive conflict transformation or democracy they picked up while living abroad back in their countries of origin<sup>7</sup>. Yet, on a global scale, spaces where refugees can acquire and strengthen the respective skills, broaden and deepen the relevant knowledge and transform them into actions, are equally lacking as spaces where these more diverse voices can be heard.

Peace education has the potential to create such context-specific spaces in a conflict- and trauma sensitive manner<sup>8</sup>. For three years, from 2016 to 2019, Berghof Foundation’s programme Peace Education & Global Learning supported refugees in Azarq and Zaatari refugee camp in Jordan in building up on their individual capacities for peace through various context specific peace education formats. Jordan is a country with a long-standing tradition of hosting refugees, especially from neighbouring countries, such as Syria, Iraq and Palestine.

This publication aims at outlining and reflecting on the principles that guided the implementation of project activities based on the information and data generated through monitoring and evaluation. It focuses primarily on the format of the

qualification courses on “Building Peace from the Inside Out.” The first section begins with some basic information on Syrian refugees in Jordan. It continues outlining the Berghof Foundation’s take on peace education in the refugee camp settings. A short summary of the three peace education formats developed by Berghof Foundation’s Peace Education & Global Learning programme in close cooperation with its local team members and partner, Relief International

Jordan’s Education programme follows. The paper then closes with a reflection on ten guiding principles for developing and implementing peace education formats in refugee camps. Derived from the more than three years work experience in the Jordanian context, those notions might be valuable in other contexts too. Enriched by the various perspectives of participants and partners, this publication is by no means complete, but rather a collection of impulses for further thought or even a starting point for future project activities and accompanying research.

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At first, I was admittedly not very committed to the training but after the first session I realised how much what I learned will help me to deal with the current situation I live in, which I don’t like.

*Participant, Qualification Course Azraq 2018*

## 2 The context: Syrian refugees in Jordan

Since the beginning of the violent conflict in Syria in 2011, Syria's neighbouring countries have hosted most of the more than 5.7 million Syrians who fled from war and persecution so far. The number of refugees hosted by Jordan amounts to the second highest share of refugees per capita in the world, with Syrians being by far the largest group. In addition, Jordan hosts tens of thousands of refugees from other countries including Iraq, Yemen, Sudan and Somalia, most of whom live in poverty in the capital Amman. Similarly over 80% of Syrian refugees in Jordan live in urban settings, where more than half a million are registered by UNHCR as of September 2019 whereas 120.000 have found refuge in the three refugee camps Zaatari, Azraq and the Emirati Jordanian camp. Estimates by the Jordanian government taking into account all those who did not register with UNHCR amount to nearly 1.3 million Syrians hosted in 2019<sup>9</sup>.

More than eight years into the process, the Syrian refugee situation is what UNHCR considers a "protracted refugee situation" (PRS). In consequence, the many humanitarian actors and the host governments alike changed their response schemes. In view of the unprecedented challenges caused by the years of stretching to the limits of its resources and infrastructure, the Jordanian government has developed new ways of managing the situation. The 2016 Jordan Compact led, among others, to the opening of sub-sectors Syrian refugees are permitted to work in, to and facilitated access to work permits or the registration of home-based businesses, and increased efforts regarding quality education and access to financial service. However, conditions for most refugees remain challenging, with more than 85% Syrians living under the poverty line as of 2019. However, they receive certain basic assistance that is not accessible to other refugees in Jordan as the 2016 Jordan Compact, too, excludes non-Syrians as beneficiaries<sup>10</sup>.

While there have been significant challenges in implementation, Jordan has seized the opportu-

nities for growth enabled by the Jordan Compact and international political will. The question now is how to support this growth and engagement sustainably and further the important progress made by Jordan towards greater self-reliance and inclusive growth for refugees and hosts<sup>11</sup>.

“

As Syrian refugees we need someone, who gives us back our self-confidence, who builds it up and strengthens it so that we can continue to exist. One day, I will hopefully, go back to Syria to function as a bridge for our children, to anchor hope and trust in the hearts of our children. I want to motivate them, since they are the ones to build a new Syria. They should not only see the current challenges but be able to think positive towards a future.

*Participant, Qualification Course Azraq 2018*

The Syrian refugees themselves, either accepted their fate of continuing to live for an unknown period in Jordan with legal restrictions limiting their freedom being gradually relaxed (e.g. concerning movement or employment), or, in view of frustration and desperation, took the decision to eventually move on to other third countries or to return to their, often destroyed, homes in Syria. Whereby, decision-making is far from this apparent duality and often involves long periods of inner struggle.

In sum, it becomes obvious that Syrians in Jordan, just like any other refugee population in protracted situations are tired of waiting. They want to participate, to actively contribute and to live.

### Facts & Figures: Zaatari Refugee Camp

Following its establishment in 2012, Zaatari grew from a small collection of tents in an urban settlement accommodating 76.892 Syrian refugees as of July 2019 with 100% of shelters connected to a large solar power plant providing 12 hours electricity per day. 80% of those originate from Dar'a. Zaatari too, is administered by the Syrian Refugee Affairs Directorate and UNHCR. 55,6% are children under the age of 18. 15,8% of Syrian refugees are women and 30% are female-headed households. Some 12.553 hold active work permits and 5.072 of who 63% are male, engage in incentive –based volunteering (IBV) inside the camp. (see UNHCR Factsheet Zaatari Camp June 2019, Incentive-Based Volunteering in Zaatari Camp Fact Sheet July 2019)



### Facts & Figures: Azraq Refugee Camp

Opened in April 2014, Azraq is home to 35,850 Syrian refugees as of July 2019. 60% are children. 1,204 Syrian refugees have special needs and 1 in 4 households are headed by women. The camp management is co-coordinated by the Syrian Refugee Affairs Directorate (SRAD) and UNHCR complemented by a coordination mechanism composed of different agencies. At its maximum capacity the camp could accommodate 120,000 - 130,000 refugees. The village-based approach aims to foster a greater sense of ownership and community among residents. Since mid-2019, a 5MW solar power plant covers more than 2/3 of the camp's total quantity of energy required. (see UNHCR Fact Sheet Azraq Camp July 2019)



### 3 Our approach: Peace education in refugee camp settings

Crisis and conflict have a direct impact on the physical, mental and emotional well-being of human beings, including their cognitive abilities and their social behaviour. Causing toxic stress, they have the potential to limit, for instance, human beings' learning ability or their interest and capabilities to engage in social or political action<sup>12</sup>. Furthermore, psychological studies show that situations incapacitating individuals or severely limiting their control over their life, such as PRS, can have a similar effect on a human beings' wellbeing<sup>13</sup>. Harsh or dire living conditions following a potentially traumatic experience paired with the insecurity that may arise from a lack of perspective and the feeling of helplessness may increase the stress level. This reflects the experiences and perceptions of many refugees living in refugee camp settings.

Research has shown that appropriate support can contribute to reduce the effects of toxic stress and strengthen the individual's resilience. Therefore, Berghof Foundation's peace education formats addressing refugees in refugee camp settings take strengthening resilience and stress reduction as starting points. On the one hand, they aim at fostering the participants mental and physical well-being and hence, their capacities on the emotional, cognitive and behavioural level to deal with stressful situations such as conflicts. On the other hand, they address a broad range of competences beyond the aspects of knowledge, skills, attitudes and values. Thus, the approach, further builds on findings from peace and conflict transformation research, education research, trauma studies and neurosciences. Berghof Foundation and its partners developed the peace education formats based on needs identified and stated by the local partner and their beneficiaries. In the process, cultivating a high level of sensitivity and awareness towards the context and its inherent direct and indirect violence was as crucial as addressing both individual as well as collective

conflict dynamics through (1) orientation on the individual, (2) orientation on the social, (3) orientation on the interaction<sup>14</sup>.

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The most important thing for me is to get out of this miserable and painful state. I am here since three years and I feel like in a big prison. I do not feel like a human being any more. I feel like a person who neither exists nor has a vision. I am sure that I am only considered a number here [in the refugee camp], just like all the others. It is my biggest dream to live freely, to have a family and a country where I can continue my studies.

*Participant, Qualification Course Azraq 2018*

The qualification course, ultimately, comprised five modules in 2019, instead of three modules in 2018, pursuant to the results of the 2018's evaluation. While the length of modules varied between two to three days, the daily structure remained more or less the same, including rituals.

## Three peace education formats for the refugee camp setting

	Qualification course	Workshop of encounter	Workshop series for youth
<b>Title</b>	“Building Peace from the Inside Out”	“Workshop of Encounter”	“Me. Society. My vision.”
<b>Location</b>	Azraq and Zaatari refugee camp	Zaatari refugee camp	Zaatari refugee camp
<b>Objectives</b>	<ul style="list-style-type: none"> <li>≡ To strengthen individual resilience and increase self-awareness and self-efficacy</li> <li>≡ To strengthen tolerance of ambiguity</li> <li>≡ To develop capacities for constructive conflict resolutions on the level of the self and of society</li> <li>≡ To encourage formation of opinion and vision</li> <li>≡ To promote ability to act towards social change and peaceful coexistence</li> <li>≡ To expand and deepen understanding and practical knowledge on non-/ violence, creative problem solving, constructive conflict transformation, social cohesion, interactive theatre, feelings and emotions, and self-regulation/ homeostasis.</li> </ul>	<ul style="list-style-type: none"> <li>≡ To encourage the exchange of experiences among professionals</li> <li>≡ To promote change of perspectives, empathy and peer support</li> <li>≡ To increase practical knowledge on non-/ violence, and constructive conflict transformation</li> <li>≡ To create incentives for further engagement in the field.</li> </ul>	<ul style="list-style-type: none"> <li>≡ To enhance participants abilities and motivation for social action within their communities.</li> <li>≡ To encourage formation of opinion and ability to act</li> <li>≡ To strengthen participants theoretical and practical knowledge on non-/violence, creative problem solving, conflict transformation, social cohesion and diversity</li> <li>≡ To reflect on their situation and challenges and promote mutual understanding and support as well as cooperation.</li> </ul>
<b>Time frame</b>	<p>2016: pilot workshops                  2017: qualification course I                  2018: qualification course II                  2019: follow-up sessions</p>	<p>2016: pilot workshops                  2017: Workshops of Encounter I                  2018: Workshops of Encounter II                  2019: Workshops of Encounter III (FHWS &amp; RI only, without BF)</p>	<p>2018: pilot workshop series</p>
<b>Implementing partners</b>	Berghof Foundation -Peace Education & Global Learning, Relief International Jordan - Education Programme	Berghof Foundation -Peace Education & Global Learning, Relief International Jordan - Education Programme, University of Applied Sciences Wuerzburg-Schweinfurt (FHWS)	Berghof Foundation -Peace Education & Global Learning, Relief International Jordan - Education Programme

## 4 Reflection on guiding principles for peace education formats in refugee camp settings

The implementation of qualification courses in 2017 and 2018 in Azraq and Zaatari refugee camp comprised continuous monitoring and evaluation. The following ten guiding notions for the implementation of peace education formats

addressing refugees in refugee camp settings merge perspectives as they compile the outcomes of the project evaluation, the reflections on behalf of the project team as well as the structured feedback of participants from the four qualification courses.

### 1. Combine diverse approaches to emphasise social and emotional learning.

The pilots had already shown that there is a particular strength in the qualification courses' unique combination of methods ranging from peace education, theatre pedagogy, trauma pedagogy, to bodywork and mindfulness, and the correspondingly broad set of theoretical foundations. A first clear advantage is for instance that it provides various points of entry and connection for different learning types and diverse levels of experience.

Lastly, it is admittedly a challenge to identify the best way of linking the methods without creating enormous confusion on behalf of participants, yet one the team successfully managed.

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Through the training ... I understood that we all have strengths and weaknesses, and how to turn my weakness into a strength and not let it control me.

*Participant, Qualification Course Zaatari 2018*

In addition, the combination of methods promotes capacity building concerning three levels, (1) the individual, (2) the community (e.g. family, colleagues, and neighbours), and (3) the structure, which reflects Frieters-Reermann's (2016) the three reference points of peace- and conflict oriented learning processes.

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That training ... was an amazing opportunity as it used different approaches based on our different styles and personalities.

*Participant, Qualification Course Zaatari 2018*

Moreover, it allows for creating a learning space, which moves beyond the promotion of the four areas of competences knowledge, skills, attitudes and values typically stated as crucial in peace education. The qualification courses fostered social-emotional learning, and thereby, addressed a broad range of aspects concerning emotion, body, interaction, and relationships, which are supportive of the promotion of comprehensive peace and conflict transformation competences<sup>15</sup>.

## 2. Work actively on relationships and create a safe and supportive learning environment.

Already the pilots had shown the predominant relevance to actively deal with hierarchies within the group. If hierarchies remained unaddressed, they bear a risk of preventing group cohesion and the unfolding of open and honest communication. Both, however, are necessary for creating a safe space and supportive learning environment for all. Therefore, the facilitators invested a fair amount of time to work on the quality of relations. Allowing participants to connect to the human being itself, beyond the role of the facilitator, was supportive of the trust building process.

From the beginning, the project team had put a strong emphasis on clarity and predictability for creating a safe space. Among others, rituals and their regular repetition proved beneficial in this regard.

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We started the training and were asked to choose two pictures, one, which represented peace for us, and one, which represented personal experiences we had lived through and things we wanted to change. After listening to others, I got to know things about them, and a strong bond was created between us.

*Participant, Qualification Course Azraq 2018*

As the courses took place in the so-called library of the extremely lively Education Centres of Relief International, it was crucial for one team member to monitor door and windows to prevent unexpected and unwanted guests, such as school-children, from entering. This was particularly relevant when openly sharing sensitive personal experiences in the group, or when doing group exercises that outsiders might perceived as questionable.

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The first sessions [...] was a very strange atmosphere to me. In the second session [...] the trust and connection in the group was impressive as if we knew each other from before.

*Participant, Qualification Course Zaatari 2018*

Working in a team of mixed gender and origin allowed, first for participants to find a counterpart they trusted. Second, it gave the team the flexibility to deal ad-hoc, yet smoothly, with context specific sensitivities in group processes or partner exercises, for instance if one participant was lacking a working partner of the same gender. Those situations bear the potential to create tension and insecurity if not handled adequately.

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The trainers were able to create a safe space so all of us could go deeper inside and see ourselves clearly, get to know our strengths, and see our weaknesses in a positive light.

*Participant, Qualification Course Zaatari 2018*

### 3. Promote conflict sensitivity and trauma sensitivity as essential guiding principles.

Especially when working in the refugee camp context with often highly vulnerable and traumatised target groups, establishing and promoting the principles of conflict sensitivity and trauma sensitivity are key for the successful implementation of peace education formats. From Berghof Foundation's experience in Jordan, three aspects are crucial in this regard: First, the respective awareness, knowledge and capacities among all staff involved. Second, a diverse team, which includes both Syrian and Jordanian team members, who contribute their particular local perspectives in the development and implementation process as well as regular reviews and reflection sessions among team members. Third, regular check-ins, rounds of critical reflection and in-depth

conversations with participants (on individual basis and in the whole group) as well as partner organisations. This regular practice facilitated on the one hand a profound trust and understanding as well as dialogue on eye level among team members as well as among team and participants, despite their very diverse backgrounds. On the other hand, it allowed for continuously adapting the programme to the state of the group and the current developments in the participants living and working environment in the camps, where the qualification course took place. In sum, this combination allowed for uncovering and addressing so-called implicit messages in this highly volatile and sensitive context.

### 4. Apply a holistic understanding of peace.

These statements of two course participants illustrate the perception of the majority of Syrian participants Berghof Foundation had worked with in the Jordanian refugee camps. In response, the project dedicated a lot of time towards (re-)building inner peace, for instance through learning and practicing technics of mindfulness and self-regulation. It was crucial that the team allowed participants to experience the effects of the techniques learned and to practice and explore freely and on their own the techniques' compatibility with their individual personality, social and working environment, or religious

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My knowledge about peace was very basic and unclear.

*Participant, Qualification Course Azraq 2018*

practices. Among others, Jean Paul Lederach's concept of transcendental peace<sup>16</sup> as well as Johan Galtung's notion of positive and negative peace<sup>17</sup> proved to be helpful underlying theoretical concepts.

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Peace begins from within and can then spread in the family, the larger community and beyond. For as long as I cannot feel peace inside of me, it will be difficult for me to work towards it on the outside.

*Participant, Qualification Course Azraq 2018*

## 5. Address direct and indirect violence in a context-specific and sensitive manner.

Another core aspect of Berghof Foundation's peace education formats is to strengthen the participants' capacities to identify direct and indirect violence and to develop alternatives to violence. Johan Galtung's (1969) classification of violence, namely the violence triangle, comprising (1) direct or physical violence, (2) structural violence, and (3) cultural violence<sup>18</sup>, builds the theoretical foundation for the respective methods.

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We needed this training. A lot. Because we were pressured. As our reaction for the thing that we lived. For example, why do I [...] get angry all the time. There is something inside me; there is a bomb. And it needs to explode. When we did the training, we tried to understand, to open the bomb a little bit so that the light within would show and not have complete darkness. And the sun will always rise.

*Participant, Qualification Course Azraq 2018*

The majority of participants have experienced different forms of violence prior to their arrival in the refugee camp, e.g. back in their home country or during flight. Refugee camps, however, are also characterised by the omnipresence of all three types of violence. Against this backdrop, Berghof Foundation's experience has shown that addressing the topic of violence in refugee camp

settings requires the cultivation of a high level of sensitivity by facilitators in three respects. For one, due to the target groups' general sense of loss of agency and power, an action orientation, which takes into account not only the specific context, but also the participant's actual scope of action regarding alternatives to violence, is crucial. This is to promote empowerment instead of the sense of powerlessness and helplessness. Structural violence, in particular, is prone to reinforce these feelings e.g. due to inequities of power. Second, many participants showed a high level of anger and frustration, which was, amongst other things, caused by the feeling of being trapped in direct and indirect violence. Such an action orientation combined with the creation of a safe space, allows for the release of anger and frustration, which can be conducive of the promotion of agency. Third, a safe space to speak freely about experiences of direct and indirect violence can contribute to healing processes and can prevent re-traumatisation. Fourth, the fact that facilitators and interpreters, where from various origins and had hence, experienced different living realities and socialisation turned out to be beneficial, when addressing cultural violence as it helped to bridge the perception of right and wrong behaviour and prevented the promotion of othering. Lastly, many participants looked for the very first time at some of their cultural practices and traditions as violence. For some this moment of realisation can be depressing or shocking. Here, Berghof Foundation made good experiences acknowledging the existence of different perspectives and oscillating between them.

## 6. Take participants in their needs serious, encourage agency and foster cooperation.

An important aspect of the qualification course was to reduce the participant's sense of powerlessness and helplessness and to encourage their agency and cooperation through experiencing it in a protected and safe environment. The process of jointly discussing and setting up ground rules for the training as well as their repeated review proved to be an adequate starting point. Directly from the beginning participants sensed that they could co-shape the space and the way interactions unfolded. While potentially appearing as a small issue, being responsive to the participants request for instance for a break, helped not only to promote self-care but also self-confidence, self-reflection and a sense of self-effectiveness. Another valuable tool in this regard were the regular open group

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I used to think am strong alone, but I realised it's not true; I can be stronger and courageous by connecting with others and supporting each other with positive energy.

*Participant, Qualification Course Zaatari 2018*

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I work in NGOs in the camp since a while. This allows me to make the world a better place to live. A world with more security, less wars, free of violence and with friendly and loving people. I am a good listener. By actively listening, I help people to deal with their challenges and to reduce their stress. Through some of the techniques, I realised and strengthened my capacity to understand the feelings of others and to interpret them. I believe that this capacity helps me to avoid misunderstandings, conflicts and the use of violence.

*Participant, Qualification Course Azraq 2017*

evaluations. Participants saw the direct impact of their feedback, when the facilitators picked up and integrated one of their suggestions in the next module. This process helped to encourage agency and cooperation among participants as well as between participants and the team.

## 7. Establish a trusted, direct communication channel with participants and follow-up regularly.

Given the highly dynamic and volatile refugee camp context and the along going often unpredictable developments, regular follow-ups with participants throughout the course were crucial for their continuous engagement. While emails worked for some, WhatsApp and direct face-to-face contact with the trusted local coordinator and co-facilitator turned out to be much more effective and reliable.

Participants felt taken seriously and perceived the regular follow-ups as remarkable manifestations of respect towards them and as supportive in their personal processes. Beyond that, it allowed the facilitators to tailor the upcoming module even better to the participants interests and needs and the developments of the camp and conflict context.

## 8. Work in a team, encourage its organic growth and assign clear roles.

The formation of a stable team including trusted representatives from the local community and the assignment of clear and authentic roles to each team member proved to be an important prerequisite for the successful implementation of the qualification course. First, this created clarity and predictability, both in the workshop flow and in responsibilities. Second, it helped participants

to direct their questions to the best point of contact with the most extensive expertise and to receive direct and satisfying answers. Working continuously with the same experienced interpreter contributed to establishing confidentiality and a high level of reliability as prerequisites for an open and respectful communication.

## 9. Be aware of the team as a role model and make use of it.

Working in a larger team has many advantages. One of them being that not only individual facilitators but also the team as a whole can function as role models. This becomes particularly relevant

when moving beyond the individual to work on constructive conflict transformation and peaceful interactions between human beings. Beyond theoretical inputs and the implementation of learning methods, participants have the possibility to take away inspiration from the way the team interacts and handles critical, challenging or stressful situations. Finding the balance between sensitivity and respect towards prevailing codes of conduct and challenging them through potentially unconventional, yet still appropriate behaviour is thereby key. In sum, this allows for addressing what Norbert Frieters-Reermann (2016) perceives as the three central reference points of peace and conflict oriented learning processes, the (1) individual orientation, (2) social orientation, and (3) interaction orientation.

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The training team was so giving, providing us with all the knowledge and skills and giving us opportunities, so that the group of incentive-based volunteers was in harmony, practicing mutual understanding, honesty and respecting others opinion.

*Participant, Qualification Course Azraq 2017*

## 10. Strengthen cooperation and collaboration with partners on all levels.

Establishing and maintaining a good working relationship based on mutual respect and trust with the local implementing partner as well as all organisations that had assigned participants to attend the qualification course proved one of the most important prerequisites for the courses' successful implementation. In their attempt to generate the biggest support for the participants learning process, the team of facilitators had over

time, expanded their networking activities to include all levels from the direct supervisor in the camps to the heads of programme in the Amman offices. This turned out to be also beneficial concerning continuity and sustainability as some of the organisations began to follow-up on what their incentive-based volunteers had learned and to encourage them to use it in their work by providing the necessary support.

## 5 Closing remarks

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When [they] told me there was a training about peace, there is foreigners as we say [...], a lot of questions crossed my mind because we lived the fear. [...] there is no peace, no security, no safety. When they talked about these [topics in the] sessions we said, for sure that we will live them. [...] that would make us feel peace from the inside and out. At the end of each session we would think forward to the coming sessions.”

*Participant, Qualification Course Azraq 2018*

In sum, the ten guiding principles are by no means complete but rather a living document that aims at encouraging critical thinking and self-reflection, contributing to develop further peace education formats for refugee camp settings, and sharing insights on their implementation. Nevertheless, the guiding principles show clearly that refugees are not only interested in taking on agency to

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The training gave me back the trust and confidence in myself that I had lost because of what happened in my country. It made me look at the world and realise that there is still peace and goodness. This helped me to reach my inner peace again, which I had lost because of the war. It helped me in my work, as it improved my abilities to communicate, to deal with conflicts and to be positive in facing them. It also taught me how to deal with others in a conflict and beyond and to understand differences and different conflict styles.”

*Participant, Qualification Course Azraq 2018*

contribute towards a nonviolent and peaceful coexistence in the camps and beyond, but that context-specific peace education programmes have the potential to adequately support them in acquiring the respective knowledge, skills, attitudes and values. Moreover, if the aforementioned principles are taken into consideration, Berghof Foundation is confident that refugees can actually have a significant impact on the shaping of peaceful coexistence in host countries as well as on peacebuilding and reconstruction processes

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If we spoke about Syria, I was in rebellion. If someone [...] touched me, I got on fire. I felt this as weakness in my inner personality. That in my personality there is no inner peace. I am like fire. The losses that I have lost in Syria. [...] this made things darker for me. Like a revolution started in me. But after the trainings we attended here, [...] with those enlightening thoughts coming from you, [...] by talking, [...] the activities and the exercises, they made me walk and think: [...] It all got organised inside me.”

*Participant, Qualification Course Zaatari, 2018*

in their home countries. This implies, however, that they receive adequate support throughout the process from acquiring the skills while living abroad to implementing what they learned. By shaping their self-perception as so-called change makers or peacebuilders, such programming is ultimately supportive of the refugees recovering their “humanness”. In the end, Berghof Foundation encourages further research on the refugees’ potential as agents for peace and the conflict-flight-peace(building)-nexus as to generate insights conducive of further project development.

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