



Peace Education meets Religion

Manual for Multipliers



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Preface

The idea for developing this manual was born at the end of the International Workshop on Religion and Peace Education, which took place in November 2018. The Religion and Foreign Policy Division of the German Federal Foreign Office had initiated and supported this activity. The workshop brought together 20 representatives of religious communities and academia. Staff members of the Berghof Foundation's Global Learning for Conflict Transformation Department and external experts provided inputs and interactive sessions. Both served as a starting point for in-depth discussions between participants and staff on the basics of peace education and potential synergies with various religious traditions. Experiences of proven and effective approaches from around the world were shared. The evaluation of the meeting clearly revealed the participants' interest in developing capacities to pass on basic methods of peace education to multipliers, especially faith-based multipliers in their respective contexts. According to the majority of participants, a manual on peace education in religious contexts would be a beneficial step in this direction. Renewed support from the Federal Foreign Office made it possible to develop, pilot and publish this manual in collaboration with a group of faith-based experts, composed of participants from the above-mentioned workshop, and with the tireless support of dedicated multipliers.

This 'Religion meets Peace Education' manual focuses on a topic, which, while not entirely new, has recently received increasing attention among practitioners, scholars and policy-makers. Related conferences have emphasised the importance of peace education for sustainable conflict transformation in religious contexts and for the development of visions for peaceful coexistence. Against this background, this manual primarily addresses faith-based multipliers who intend to strengthen the peace potential of religions by inspiring and training interested persons and groups through peace education. It outlines 18 basic and in-depth peace education methods for application in and between religious communities around the world.

The Berghof Foundation's project team would like to thank the partners, Laura Anyola Tufon (Justice and Peace Commission Bamenda, Cameroon), Dr Sarah Bernstein and Vivian Rabia (Rossing Center for Education and Dialogue, Israel), Cheikh Khaled Bentounès (AISA NGO; Muslim Scouts of France (SMF)) and Taoufik Hartit (AISA NGO; Muslim Scouts of Germany (BMPPD)) for their significant contributions to the conception and piloting of this manual. We thank Professor Stephen Lakkis (Protestant Regional Church in Baden, Germany) for his contributions to the conception of the manual, his critical review and in-depth editing. Thanks are also due to the numerous multipliers in the French-speaking Muslim context, in the Anglophone part of Cameroon and in Israel and Palestine, who have applied and tested the methods and adapted them to the local contexts and their respective target groups. Their valuable feedback formed the basis for the finalisation of the manual's collection of methods. We would also like to thank our colleagues, especially Professor Uli Jäger, Dr Carla Schraml, Dr Owen Frazer and Dr Banu Pekol, who supported us throughout the process with critical feedback and creative ideas. We are particularly grateful for Hazem Elgafari's insights from an Islamic studies and Muslim pastoral care perspective. Finally, we

would like to thank Ambassador Dr Volker Berresheim, Susanne Breuer and Dr Silke Lechner from the Religion and Foreign Policy Division of the German Federal Foreign Office, and Stefan Willmutz (now MISEREOR) for their trusting and constructive cooperation and financial support. Without this support, the development, production and publication of the 'Peace Education meets Religion' manual would not have been possible.

As authors, we welcome suggestions, feedback and support (info-tuebingen@berghof-foundation.org) that will contribute to the further development and dissemination of this manual. We wish all the multipliers fruitful and inspiring workshop sessions.



Getting started with the manual: background, development, objectives and application

- ≡ What needs to be considered in theory and practice for integrating religions' peace-oriented values into peace education activities and programmes?
- ≡ How can peace education provide inspiration and encouragement to faith-based actors around the world for dealing with (religiously connoted) conflicts in a constructive way and for strengthening their action for peace?
- ≡ What can be done to support the development of a worldwide community of faith-based multipliers who use peace education methods in their respective contexts?

These questions form the basis of this 'Peace Education meets Religion: Manual for Multipliers'. Their exploration guided its development. It was a process in which faith-based actors were actively involved from the beginning. They brought in their (faith-)specific expertise and perspectives, their questions and concerns. In exchange, a dialogue space emerged in which answers to the above questions were developed together. Answers that take into account the diversity of religious traditions as well as the diversity within religious traditions. Answers that recognise that no single religious actor can speak for all within a faith tradition. The manual, with its collection of peace education methods, can thus be read as a synthesis of possible answers to these three guiding questions and the joint process over several years from conception to testing to finalisation.

This manual is written for people who are working to address violent conflicts in which religion may play a role or can aid in managing them. It is also for people who are working towards building peaceful societies, a process in which religion may be a resource.

The manual is aimed at multipliers with experience in designing and implementing interactive and dialogue-oriented workshops, in dealing sensitively with groups and in moderating dialogues on controversial issues.

Due to the subject matter, it primarily addresses faith-based multipliers. They combine knowledge of context and target group with the legitimacy to bring in relevant religious references and the sensitivity to what can be said, and how it can be said, in a specific context. Faith-based multipliers are able to fill the points of reference to religion, faith and spirituality, inherent in each of the peace education methods, with experience, knowledge and lived practice. No reference is made to specific religious traditions, nor are their scriptures quoted. This is deliberate and is partly also a result of the active exchange with faith-based partners during the development and testing process. Only in this way can the necessary conflict sensitivity and 'do no harm' be guaranteed, in addition to the possibility of worldwide use in diverse (faith) contexts (Anderson 1999; CDA; CDA 2019).

Of course, all multipliers, beyond religious contexts, can also profitably use the manual as a collection of peace education methods. For them, the points of reference can be a stimulus to fundamentally address religion, faith and spirituality with regard to various aspects of conflict transformation, social cohesion and peaceful coexistence.

In working with the manual, multipliers can create spaces for:

- ≡ Exploring ways in which religion can contribute to conflict transformation and peacebuilding through peace education.
- ≡ Inspiring actions for peace.
- ≡ Discussing ways in which faith-based norms and values can strengthen peace education activities.
- ≡ Contributing to dialogue and a richer discourse in which diverse religious voices from a given religious tradition or from multiple religious traditions can be expressed, and partnerships and networks are formed.

The manual has multiple areas of application. For example, faith-based multipliers can, firstly, use the manual's toolbox of methods in direct work with diverse target groups such as young people, women, men and elderly people, and in formal and non-formal educational contexts or community work. Secondly, due to the comprehensive background information, multipliers experienced in working with the manual and in the field of peace education can use it to introduce further faith-based multipliers to peace education work in religious contexts in the scope of training courses. Training courses contribute significantly to the growth of an international community of practitioners in the field of peace education and religion through their snowball effect. Alternatively, of course, the content can also be absorbed through self-study.

Overall, the manual offers a comprehensive array of methods, which can also be used individually. This high flexibility in areas of application and possible formats is given because the methods have been tested in various settings and contexts and with a wide range of target groups. It should be mentioned here that although the manual has been developed with a broad view of all faith traditions worldwide, the experts who have contributed faith-based perspectives all belong to the three monotheistic religions, Christianity, Islam and Judaism. The methods were also initially tested in primarily monotheistic contexts. Further testing beyond monotheistic contexts is envisaged.



Examples of application and use of the manual from the three piloting contexts

- ≡ **Formal education/school education:** Educators and teachers used individual methods, both in regular lessons and in the context of topic-specific project days, in the pre-school sector as well as in primary and secondary schools in Algeria and France. The methods made it possible to work on topics such as conflict behaviour, dialogue and communication skills or peace skills in an age-appropriate and interactive way.
- ≡ **Secondary education and pre-school education:** A professor adapted the ‘Peace flower meadow’ method for use during a course in applied mathematics at a university in Paris. The application of the adapted method by some students in their kindergarten classes resulted in a reflective research paper and an article, which was published in the online journal ‘Au fil des maths’ for teachers of mathematics in December 2020.
- ≡ **Non-formal education/adult education:** Young faith-based multipliers in the Anglophone part of Cameroon combined methods from the manual in three-hour to two-day peace education workshop formats. The workshops addressed young people of different faiths (Catholic, Muslim, Pentecostal and Protestant), including persons living with disability (PLWD), women representing different faiths or young and religious leaders.
- ≡ **Non-formal children’s and youth work:** Group leaders from the League of Muslim Scouts in France and Germany have integrated individual methods, such as working with the culture of conflict cards, into their regular children’s and youth work. They have also used the ‘Peace Education meets Religion’ manual in group leader training. The interactive and experience-based approach underlying peace education methods makes it easy to reconcile them with the pedagogical principles applied by the Muslim Scout Association in France and Germany.
- ≡ **Further education and training:** In Algeria, multipliers used methods from the manual, such as ‘Visions of Peace’, in an in-house training course for facilitators of various House of Peace Schools and adapted them to the faith-based educational concept underlying the schools. In addition, the manual provided inspiration for the development of a separate manual for peace education and faith-based work at the Algerian peace schools (écoles de la paix).
- ≡ **Encounter formats and adult education:** The manual’s three basic methods on conflict, violence and peace offered staff of an Israeli and a Palestinian non-governmental organisation space for encounter, (self-)reflection and critical exchange about the concepts and their meaning across identity and affiliation boundaries in the course of a joint training course.
- ≡ **Neighbourhood and community work:** A multiplier from Brussels worked for social cohesion and peaceful coexistence within the framework of a neighbourhood initiative and non-governmental organisation in a district characterised by strong inequality and latent conflicts. The methods described in the manual and the multiplier’s experiences of the corresponding training course were a source of inspiration for them and a means of transforming the situation. The starting point was formed by common intentions and co-creation, supported by the local residents and the various actors present in the neighbourhood. In the south of France, a multiplier calmed (religious) tensions in a neighbourhood by using the methods ‘My guiding Values’ and ‘Moving from violent past to peaceful future’ with young adults. The method-based exchange has made it possible to raise very sensitive topics in this highly diverse neighbourhood and helped to open up pathways to lower tensions.

Part 1 Peace Education meets Religion

For years, the international non-governmental organisation (NGO) *Religions for Peace* has repeatedly emphasised the bidirectionality of synergies between religions and peace education. On the one hand, there is the assumption that religions can benefit from the potential of peace education: “We commit to preventing violent conflicts by advancing peace education – from early childhood to adults across our religious communities – focusing on shared values, religious literacy, and narratives of peace” (Ring for Peace 2019, Declaration of the 10th World Assembly of Religions for Peace, Lindau 2019). On the other hand, it is expected that the great peace potential of religions may in turn enrich peace education, which can profit from the spiritual, ethical and social potential of the religions. “In spite of a history full of tensions, conflicts and wars there is a deep motivation for peace in the religions – not only for personal and inner peace but also for actively overcoming aggression and creating a strong coalition for a comprehensive peace” (Peace Education Declaration of the 8th World Assembly of the World Conference of Religions for Peace, Kyoto, Japan, August 2006). This manual builds on and expands the assumption of these synergies: peace education should strengthen the peace potential of religions while the peace potential of religious traditions can act as an excellent resource for peace education.

Building on the Berghof Foundation’s longstanding expertise in the field of peace education, and the need expressed by faith-based actors for more peace education material specifically addressing religion, this manual focuses on peace education in the context of religion. It repeatedly refers to the unifying and peace-promoting capacities of religions while taking a critical look at the divisive and conflict-driving forces of religion. The manual is international in orientation and pursues a bottom-up approach in peace education. It aims to encourage multipliers from around the world and from different faiths to explore together the possibilities of the encounter between peace education and religion. The following eight points give an overview of the space of encounter between peace education and religion by marking out the field. Connections are made between the basic concepts, and relevant academic findings are brought together with practice, insofar as these are of benefit for fruitful work with the manual and in the further exploration of the afore-mentioned guiding questions.

All in all, the ‘Peace Education meets Religion’ manual can be seen as a step towards creating a possibility for the self-empowerment of faith-based multipliers in peace education and a step towards establishing a global pool of practitioners in the field.

Understanding Religion in Peace Education

Any attempt to analyze religion and the role it plays in conflict must balance two seemingly contradictory perspectives. First, religion is a valid unit of analysis. One may speak of Islam, for example, and be widely understood to be talking about a core set of followers, teachings, symbols, rituals, and experiences that is distinct from Judaism or Hinduism. Yet religion is also highly contextual and subjective. There is no one universal definition of religion, and a religious tradition in one place may look very different from a similar tradition in another. Indeed, the beliefs and practices within a given religious tradition may vary as much as those between religious traditions. Religion is often intertwined with the cultural, political, social, and economic character and development of a particular context, making it impossible to describe the specifics of one tradition in a way that everyone will agree on.¹

Due to this complexity, it is helpful to have a definition of religion to work with. Being precise about what is being examined is the key to good analysis. This Guide adopts the following definition of religion:

A human response to a perceived nonphysical reality concerning the origin, meaning, and purpose of life. It is typically organized by communities into a shared system of symbols, rituals, institutions, and practices.²

To offer a systematic and comprehensive way to consider the role religion can play in conflict and peacebuilding, this Guide [USIP Analysis Guide ‘Religion in Conflict and Peacebuilding’] presents religion as encompassing five interrelated dimensions:

- ≡ **Religion as a set of ideas:** A shared set of teachings, doctrines, norms, values, stories, and narratives that provides a framework for understanding and acting in the world
- ≡ **Religion as a community:** A defined group of followers and believers that provides individuals with a sense of belonging to something bigger than themselves
- ≡ **Religion as an institution:** The formal structures, leaders, and organizations associated with religious communities
- ≡ **Religion as a set of symbols and practices:** The many visible, lived manifestations of a religion, from buildings to dress to ceremonies and rituals
- ≡ **Religion as spirituality:** A personal experience that provides a sense of purpose and connectedness to something greater than oneself, as well as a powerful source of motivation

¹ Consider, for example, surveys in the United States that show that significant numbers of Christians believe in the dharmic concept of reincarnation found in Hinduism and Buddhism. See Pew Forum on Religion and Public Life, “Many Americans Mix Multiple Faiths” (2009), www.pewforum.org/2009/12/09/many-americans-mix-multiple-faiths/.

² Dan Snodderly, ed., *Peace Terms: Glossary of Terms for Conflict Management and Peacebuilding* (Washington, DC: United States Institute of Peace, 2011), www.usip.org/publications/usip-peace-terms-glossary, which also states, “Religions are internally complex and dynamic, manifesting differently across time periods and places. For example, Islam in Indonesia and in Iran may be practiced, interpreted, and expressed differently. They also contain a range of positions on any one issue. As an example, Christianity contains ideas that both promote and challenge gender equality.”



Figure 1: Different Dimensions of religion relevant to conflict and peacebuilding.

Too often, considerations of religion’s role in conflict include only one or two of these dimensions. It is important to consider all five dimensions for a more complete analysis of religion’s role in conflict (see figure 1).³ Oversimplifying religion’s role in conflict is as problematic as ignoring its role entirely. For example, explaining the conflict with the Islamic State in Iraq and Syria, or Daesh, as simply driven by fundamentalist religious ideology ignores the significant ways different religious identities contribute to alliances in the conflict, how the situation of religious minorities in the region influences the involvement of external actors, and the role of religious actors as peace-builders, as well as the many economic and historical reasons for the conflict. Staying curious about the many ways religion plays a role in conflict and peacebuilding helps avoid this oversimplification.

Source: United States Institute of Peace (2020): Religion in Conflict and Peacebuilding: Analysis Guide.

³ The idea of dimensions of religion was originally developed by Ninian Smart (see Ninian Smart, *The Religious Experience of Mankind*, 2nd ed., New York: C. Scribner’s Sons, 1976) and adapted by others, e.g., Linda Woodhead “Five Concepts of Religion,” *International Review of Sociology* 21, no. 1 (2011): 121-43; and A Ullmann, “Understanding Religion in Conflict” (presentation at Religion and Mediation Course, Schwarzenberg, Switzerland, 2015).

1. Religion in the area of tension between instrumentalisation for violence and the strengthening of the potential for peace

Religious traditions can play an ambivalent role: in some settings they can foster violence, while in others they can be a resource for peaceful actions (Appleby 2000). In recent years, the historical avoidance of religion in political processes seems to have followed a paradigm shift, as the UN and many governments increasingly acknowledge the contribution of religious leaders and organisations in policy processes such as the 2030 Agenda (Bueno de Faria 2019). Empirically speaking, religious differences are very rarely a primary cause of conflicts. Hasenclever (2008: 180) sees political and economic factors as the main causes of conflicts; they often use religious narratives on the surface. But religion is often drawn into contexts of conflict because it is instrumentalised: as a source of justification for the powerful over the weak, as an attempt by the weak to gain power over their enemies, or even as consolation for the suffering.

As a major factor in these processes, Hasenclever identifies the extreme reduction of complexity of religious traditions when war and violence are legitimised. A solid religious education and public religious debates on these issues may thus prove promising as a means to counter instrumentalisation (ibid.: 189).

Until today, peacebuilders and policy-makers often accuse political elites of exploiting religion in conflicts for the purpose of achieving political objectives. That is the reason why Frazer (2020) argues that diagnoses of the presence of religion in conflict contexts as ‘instrumentalisation’ can create a barrier to conflict transformation. Even if religion can shape conflicts, this does not automatically mean that religion is also instrumentalised. Instead, according to Bitter and Frazer (2020), when instrumentalisation occurs, third parties should seek to transform conflict and contribute to peace and use the term ‘instrumentalisation’ in a nuanced rather than a sweeping manner (ibid.). The focus should be on supporting and promoting engagement with religious actors in a respectful manner.

“Religions are all expressions of spirituality, and spirituality is something that we all share. We just express it differently throughout various religions. Therefore, going beyond religion and meeting on the level of spirituality creates an incredibly powerful bond between people. Through such strong relationships, they understand each other on a whole different level. We can use this to get them to work together, resolve conflicts, and multiply the effects outwards.”

Dr Sarah Bernstein (Rossing Center for Education and Dialogue)

Hasenclever (2008) identifies three features that make political instrumentalisation of religions more difficult: (1) religious education, (2) autonomy and the degree of organisation of religious communities, and (3) establishing transnational organisations. This means that the danger of political appropriation of religions decreases with the degree of transnational networking.

General discourses on religion and conflict often lead to the conclusion that religion can play a role in both raising and lowering levels of violent conflict, often referred to as the “ambivalence of religion” (United States Institute of Peace 2020). Therefore, religion can act either as a source of conflict while being a ‘divider’ or as a source of peace in being a ‘connector’.

Through specific proven peace education methods, the manual attempts to strengthen the potential as a ‘connector’. In line with Hasenclever’s (2008) three recommendations, the manual aims, moreover, to promote a transnational peace education attitude in faith-based communities through its methods, which are applicable in different religious and non-religious contexts worldwide as well as in the context of (inter)religious education.

2. How peace education can contribute to addressing the instrumentalisation of religions and how it may foster their peace potential

Peace education systematically deals with major challenges to peace, such as conflict, hostility, violence and war. In-depth consideration of the various aspects of violence helps to promote a better understanding of violence and to identify risk factors and prevention measures (Jäger 2019). Religious traditions, feelings or values can be abused to legitimise violence (Appleby 2000). Consequently, it is also important to address the above-mentioned potential for violence in religions. Therefore, one aim of this manual is to help to identify different forms and drivers of violence in religious contexts and thus contribute to developing a sense and understanding of violence and to reducing the risk of religion being instrumentalised for violence.

“I believe that the added value of religion is twofold. Firstly, religion is often understood as part of the problem. Religion in peace education hence means to learn how to reveal false or incomplete chains of argumentation [...]. Training courses and pedagogical material are needed for people working in this field to continue to expose such instances. Secondly, by including religion in peace education, we can harness religious motivations and the power of belief and spirituality for strengthening peace education activities.”

Taoufik Hartit (AISA NGO; Muslim Scouts of Germany (BMPPD))

Naurath argues that where people “are not given the space to formulate and discuss their everyday and life-related questions on the basis of their faith and thus find their own position, there is a danger of being taken over by fundamentalist influences of all kinds. Not infrequently, prejudices against foreign cultures and religions can become entrenched and turn violent” (Naurath 2018: 9). Picking up on Naurath’s statement, the method chapter ‘Communicating for Conflict Transformation’ focuses on the various possibilities to create space for dialogue in order to formulate visions of peace and to foster mutual trust and understanding. In so doing, the manual aims, on the one hand, to contribute to reducing religious-based stereotypes and prejudices that lead to conflict and hostile relationships and to foster the peace potential of faith and religion, on the other.

According to De Juan and Hasenclever (2015), religious actors can be relevant influencers in the de-escalation of conflicts, but sometimes lack inspiration or access to didactical approaches. In specifically addressing faith-based multipliers and by providing specific proven methods that can be adapted and implemented in a wide variety of contexts and with various target groups, the manual aims to provide not only a source of inspiration but to foster the faith-based actors’ capabilities for conflict transformation and acting for peace.

Lastly, to support the peaceful potential of religions, Hasenclever (2008) formulated four recommended actions: (1) Dialogue of religions, including a search for support from religious partners. The manual has followed this recommendation by bringing in the helpful support of the Berghof Foundation’s partners in all stages of its development. (2) Support for the schools of moderate religious movements. The Berghof Foundation’s partners are all committed, in their contexts, to a peaceful interpretation and practice of religious traditions that enable contact with other religious communities with full respect for their different views and practices and in recognition of commonalities. By aiming to champion an international pool of faith-based multipliers and by strengthening their expertise in peace education, the manual contributes to a certain extent to the implementation of the following two recommendations: (3) Building intrareligious transnational networks, and (4) Development of interreligious institutions at the international level.

3. What is behind the term peace education?

According to UNESCO, peace education fosters “values, attitudes, modes of behaviour and ways of life that reject violence” (UNESCO 2008: 3). The aim is to support conflict transformation by addressing the causes of conflict “through dialogue and negotiation between individuals, groups and nations” (ibid.).

Peace education is understood as a process of acquiring the values and knowledge and developing the attitudes, skills and behaviours conducive to living in harmony with oneself, with others and with the natural environment. It aims to reduce violence, support the transformation of conflicts, and advance the peace capabilities of individuals, groups, societies, institutions and systems. Peace education builds on people’s capacity to learn and helps to establish a global and sustainable culture of peace. It is process-oriented and context-specific, yet essential in and compatible with every world region and during all stages of conflict.

“Since peace is not an achievement but a process, peace education, for me personally, is the process of continuously living values, and applying techniques promoting to live in peace with myself and my neighbours.”

Laura Anyola Tufon (Justice and Peace Commission Bamenda)

As direct and systemic peace education, it is delivered in many settings, whether formal or informal: for instance, in everyday learning and education, in the preparation, implementation and evaluation of professional projects with selected target groups, or in the support provided for conflict-sensitive education systems (Frieters-Reermann 2017).

Moreover, peace education addresses all forms of violence and promotes the examination of causes and effects of war and violence. It opens and creates space for dialogue in order to formulate visions of peace and to develop forms of peaceful coexistence that are translated into practical steps in different contexts (Jäger 2014: 5f). Its guiding principles are thus based on a positive image of humanity.

All methods compiled and outlined in this manual have been developed in line with the above-mentioned basic principles of peace education, which consider different understandings of peace education worldwide.

4. Harvesting the transformative aspects of peace education for (promoting) constructive conflict transformation

Conflict transformation is a comprehensive approach which attempts to achieve a change in the underlying conditions that have led to, and often increase, injustice and violence. Its aim is to reach a long-term and sustainable change in the existing structures (Bernarding/Austin 2019: 145). It is a complex process in which relationships, attitudes, behaviours, interests and discourses in violent conflict situations can be constructively changed. Successful conflict transformation involves a far-reaching and holistic conceptualisation of the constructive changes necessary to create sustainable peace, which will be considered fair by all actors involved. Therefore, conflict transformation also intervenes in the relevant causes and drivers, the systemic connections, and the – sometimes hidden – implications of existing conflict constellations. It also focuses on structural, cultural and direct violence, and works to ensure that the unfulfilled needs that cause violence are addressed (Jäger 2014).

A transformative peace education approach perceives conflicts as an opportunity for change, growth and transformation. Accordingly, it fosters individual and group capacities to recognise conflict dynamics, untangle their root causes and drivers, and deal with conflict in a constructive and nonviolent way to counteract conflict escalation (ibid.).

5. Trends of peace education and their pedagogical, religion-oriented neighbouring disciplines

The interface between religion and peace is gaining attention, with religious orientations and attitudes to peaceful coexistence being discussed in various educational discourses (Schweitzer et al. 2017). Interfaith education, for instance, aims to harness synergies between values education, faith and spirituality to help shape a world based on social justice and dignity (Bueno de Faria 2019). Moreover, Professor Johannes Lähnemann, Chair of the Standing Commission on Peace Education of Religions for Peace, argues that interreligious contact is essential both for peace education and for religions (Lähnemann 1989; 2014; 2015). When people understand the ways in which religious faiths relate to life and meaning, they are able to empathise with others' views and see through the mechanisms that cause ethnic and religious discord and extremism (Naurath 2018). Faith-based multipliers can provide orientation in which the target groups can find their own interpretations, and through this learning field foster their dialogue skills. This is particularly important for a constructive interreligious dialogue, which can reduce prejudice and hostility. According to Naurath, "the aim is to meet, to get to know and to understand different denominational, religious or ideological attitudes" (ibid.: 9).

Religious education can support responsible action when religious communities offer examples of living together in solidarity, speaking up for the vulnerable and disadvantaged. With this in mind, the manual also aims to enrich and complement religious education through peace education.

Numerous faith-based actors, such as the Quakers and AISA NGO, use peace education approaches to advance international peace and successful conflict transformation. According to Bueno de Faria (2019: 25), faith-based organisations should align their work for transformative and sustainable development with the 2030 Agenda for Sustainable Development and the achievement of the Sustainable Development Goals (SDGs). Both peace education and (inter)religious education aim to contribute their perspectives to the achievement and implementation of SDG 4 and SDG 16.

Sustainable Development Goals 4 and 16

4 QUALITY EDUCATION



Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

16 PEACE, JUSTICE AND STRONG INSTITUTIONS



Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels

Source: United Nations Department of Economic and Social Affairs: Sustainable Development: 17 Goals. Last accessed 06.09.2021: <https://sdgs.un.org/goals>.

6. Peace education and religion: shared values, virtues and common goals

Alongside social and legal structures, religions act as an important carrier and shaper of values and social attitudes (Appleby 2000; Hasenclever 2007; 2008). In all religions, values and virtues can be found which parallel the objectives of peace education. Religious education can help people to live with their personal values: it teaches about the sources of life and of values that transcend superficial pleasures. In addition to the guiding value of peace, there are other important references to dignity, forgiveness, harmony, mercy, love, reconciliation, healing, truth and compassion. While some of these values exist in every religion, others are specific to particular beliefs. The Global Ethic Foundation for Intercultural and Interreligious Research, Education and Encounter, for example, searches for answers to the question: Under what conditions can human beings survive together in cultural, ideological and religious diversity on a habitable earth and shape our individual and social lives humanely? In its work, it aims to promote value orientation in society and value-based interaction between religions (Weltethos).

The ‘Golden Rule’ is often identified as a common feature of world religions on which common values can be built. The ‘Golden Rule’ is based on the reciprocity of human action, colloquially comprising the guiding principle: ‘Treat others as you would like them to treat you.’ Naurath (2018: 8) identifies the promotion of compassion and empathy as intersections for peace education goals and religious education as, in her view, empathy and compassion are central to successful violence reduction. Sensitivity to values and virtues is therefore extremely important for the successful implementation of peace education measures. Beyond that, the steps that lead from value orientation towards a well-founded commitment to peace need to be identified.

The ‘The Peace Charter’ or ‘Living values as connectors’ methods described in the manual’s third part ‘Toolbox of methods’ make specific reference to the aspects presented here.

7. Conflict sensitivity and adaptation: significant guiding notions for implementing peace education in religious contexts

For a constructive application of this manual, awareness of the context and conflict sensitivity are necessary (CDA 2019)⁴. In violent conflict situations in particular, the interrelationship between social causes and individual reactions has to be considered. People experience, interpret and process conflicts in a way that is shaped, inter alia, by their socialisation, education and origin, and by underlying sets of norms and values, which may be rooted in religious traditions. A person's experience of a (conflict) situation is therefore highly individual and their perception and interpretation of that situation may differ from someone else's.

How people deal with conflict situations, and what support they may expect in dealing with them, depends on the community or society in which they live. It often requires practitioners to identify, read and understand inexplicit or nonverbal messages, which might not be expressed openly. The more a practitioner is familiar with a context and a target group, the more easily they may identify these implicit or hidden messages and potential risks for causing tension or conflict.

Consequently, (faith-based) multipliers, prior to implementing a method, should gain a good overview of the context they will be working in and the target group they will be working with, for example by conducting a (conflict) analysis or (conflict) mapping. They should then adapt the methods responsibly to their (religious) context according to the results of the analysis. This avoids causing unintentional harm to communities or workshop participants. World Vision has developed a guide that provides insights on conflict sensitivity and the 'do no harm' principles with a particular focus on faith groups. In it, they point out what sacred scriptures and religious texts say about being conflict-sensitive (World Vision 2017).

The subchapter on conflict sensitivity in the manual's guide for facilitators looks in more detail at conflict sensitivity and how faith-based multipliers may implement it, with due respect for this principle when using the manual.

8. Towards a worldwide community of practice: valuing and strengthening the merits of religious multipliers in peace education

For any kind of peace education to succeed, the attitude of the actors involved is crucial. Faith-based religious leaders are usually seen as role models in communities (CDA). Studies have shown that they enjoy the advantage of trust in peacebuilding within their communities (Hasenclever/De Juan 2007). Communities may consider actors from their own religion as unselfish, fair and more independent than non-religious actors or those from other religions (Weingardt 2007). They are also often perceived as not pursuing political or economic interests (Weingardt 2016). Furthermore, they are characterised by particular competence in problem-solving, especially with regard to underlying conflict dimensions such as guilt, reconciliation, remorse, pain, honour, dignity, even sin and forgiveness. Because of their potential credibility, religious

⁴ "Conflict sensitivity refers to the practice of understanding how aid [or other actions] interacts with conflict in a particular context, to mitigate unintended negative effects, and to influence conflict positively wherever possible" (CDA). For further information on conflict sensitivity see: CDA Practical Learning for International Action (n.d.): Conflict-Sensitivity and Do No Harm. Last accessed 27/07/2021: <https://www.cdacollaborative.org/what-we-do/conflict-sensitivity/>

leaders or faith-based actors are also important as influencers in the de-escalation of conflicts (De Juan/Hasenclever 2015). Dealing with conflicts constructively in a religious context is not merely a question of applying a perfect technique. It also includes spiritual dimensions, makes worries and fears a subject of discussion and inspires new beginnings within and between conflict-affected communities. This manual also seeks to encourage (faith-based) peace (education) actors to further develop their skills and thereby further increase their credibility in peacebuilding.

Focus on the common aspect

In June 2018, the German Federal Foreign Office invited 70 religious leaders from Asia to the 2nd Responsibility of Religions for Peace Meeting in Berlin. The participants in the working group that focused on ‘Religion and Peace Education’ made it clear that peace education in religious contexts must act at all levels of education to benefit the individual, family, society and institutions. Notably, it was agreed that religions should focus on the common aspect, which is why peace education can promote the teaching of tolerance and the acceptance of diversity within and between groups.

In conclusion, the manual highlights the potential of religion as a connector by focusing on commonalities rather than differences between groups and religious beliefs.

Recommendations of the 10th World Assembly of Religions for Peace in Lindau (2019)

- ≡ “We recommend that Religions for Peace national chapters work to advocate for the inclusion of peace education in their curricula. We recommend that Religions for Peace chapters collaborate with organisations in their home countries to support the delivery of ‘Education for Peace’ programmes in schools.”
- ≡ “Development of interfaith educational material and training for religious leaders, especially the youth, to support them in becoming more skilled ambassadors for peace.”
- ≡ “Provide comprehensive training and capacity building for religious leaders on conflict prevention and transformation and reconciliation.”
- ≡ “Religion for Peace should also expand specific peace education work to engage with broader education systems to address specific issues (exclusion of girls from schools, biased textbooks and teaching approaches, exclusion of vulnerable groups and adult education, for example) that involve both policy and practice. Good examples and practices from each region, on how to work with the education system, both public and religious, should be shared.”

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Part 2 Guide for Facilitators

Facilitating workshops is an art in itself and requires specific attitudes and qualities. This applies in particular when facilitating and implementing peace education methods, workshops or learning arrangements. This is due to the specific set of values and objectives that guide and underlie all peace education activities, which were outlined in the previous chapter.

1. What is my role as peace education facilitator?

This manual addresses you as local faith-based multipliers and therefore as both role models and experts on your respective religions, contexts and target groups.⁵ You are most qualified to adapt the methods compiled in this manual to your specific contexts and target groups with due regard for conflict and trauma sensitivity. The manual aims to be applicable worldwide. Against the backdrop of conflict and trauma sensitivity, no references are therefore made to specific religious sources. However, since religion is an essential part of this manual, it is the task of the facilitators to establish these religious references in a targeted and sensitive way. Points of reference that link in with religious and interreligious knowledge as well as with living one's own religion authentically are included in the individual methods.

As role models, it is important for peace education facilitators to be familiar with the values and objectives of peace education and incorporate and embody its attitudes and behaviour while developing their own authentic style. Qualities particularly relevant to peace education in the religious context are empathy and compassion, sensitivity to difference and diversity, capacity for pluralism, tolerance of ambiguity, and self-reflexivity.

Beyond these rather general qualities, three aspects deserve greater attention, namely conflict sensitivity, trauma sensitivity and the interplay of privileging and discrimination.

Conflict sensitivity

Conflict-sensitive approaches direct attention to the interdependence between actors, their actions and the given context, as well as to the potential desired or unintended short-, mid- or long-term consequences. They thus aim to mitigate negative unintended effects (e.g. ensuring that initiatives do not inadvertently increase existing socio-political tensions or create new ones). Simultaneously, conflict-sensitive approaches strive to maximise the positive potential (e.g. local capacities for peace, social cohesion) when working in fragile contexts (KOFF 2012, CDA).

⁵ The terms 'multiplier' and 'facilitator' are used interchangeably in this manual. In general, 'multiplier' focuses mainly on multiplying capacity. Multipliers pass on knowledge and skills through a snowball system, contributing to growing the group of practitioners. The term 'facilitator' refers to the function of conducting, moderating or hosting a workshop.

Conflict sensitivity encourages the perception of conflict as an opportunity for change and development. It also promotes consideration of the aspects that bind people together and thus strengthens social cohesion and peaceful and nonviolent cooperation. In this sense, it encourages a shift of focus away from the differences that divide people and towards the things that unite them. Furthermore, it promotes critical (self-)reflection of, for instance, personal attitudes and (conflict) behaviour, including underlying norms and values, emotions and feelings. Simultaneously, it encourages a raised (self-)awareness towards personal needs, wishes and goals as well as individual limitations.

This need for conflict sensitivity applies equally to you as facilitators and your participants.

Trauma sensitivity

Depending on the context and the target group, as facilitators, you need to be aware that some participants might have had traumatic experiences. These may include repeated and persistent discrimination, harmful and abusive relationships, serious accidents or exposure to natural catastrophes, violence or war.

Trauma, however, does not lead to uniform effects (Reddemann/Dehner-Rau 2020: 14). Some of the exercises in this manual may trigger flashbacks, feelings or images related to those experiences. Developing a sensitive and empowering stance to dealing with trauma, then, becomes key in facilitation.

Since recovery from trauma takes place in the context of relationships, relationship-building and connecting people becomes a central task for all peace education formats and facilitation. Encountering and treating all trauma survivors as purposeful and capable human beings with survival skills has proved to be a suitable approach (Zelizer 2008).

Moreover, for a person to be able to deal with stress, work productively and engage in constructive relationships, a positive mental state, understood as mental health, is indispensable (INEE 2018, GIZ 2018). As facilitators, you can contribute to strengthening the participants' positive mental state by creating constructive and empowering moments and encounters during a workshop. In the long term, these moments may even enable a person to deal with conflicts in a constructive and nonviolent way, regardless of whether the conflicts are internal or external.

In light of the above, peace education in the context of religion can contribute to making conflict transformation possible and sustainable, while preventing future violence and rebuilding societies (Gitau 2018). For many people, faith and spirituality, for instance as spiritual care, can be a strong (re)source for healing and finding balance in daily life (GIZ 2018).

Overall, facilitators should be aware of the possibility of triggers and flashbacks but also of their own potential to support those who may be affected by such situations. Accordingly, at this point, the manual encourages you to consider whether, in order to be able to hold the learning spaces you create appropriately, some form of support (e.g. working in a team) is desirable.

Interplay of privileging and discrimination

The interplay of discrimination and privileging is a worldwide phenomenon. Privilege refers to “a special advantage, immunity, permission, right or benefit that provides additional advantages and opportunities to an individual or group” (Dehler 2020: 16). Privilege and discrimination are counterparts in power relations. Privilege ensures the better treatment of a person or group, to the disadvantage of the rest. This may be coupled with access or entitlement that people acquire or develop based on identities, lived experiences or characteristics. Discrimination, in contrast, reflects existing power imbalances and instrumentalises them (ibid.). On the one hand, discrimination often makes use of different types of violence; on the other, it can also be seen as violence itself. All these dynamics can be reproduced in workshop settings.

Against this background, and within the context of peace education facilitation, it is relevant to actively create awareness of, and consciously counteract, racism and discrimination, while promoting the recognition of diversity. A good starting point is self-reflection, as individuals or as a team of facilitators, on where we experience privilege and discrimination and how we deal with it. This can be the basis for cultivating privilege consciousness and a critical stance towards discrimination. Furthermore, it can help develop corresponding attitudes and behaviour that are reflected in workshop settings and beyond.

Reflect on the following questions/recommendations and come back to them often for a self-review:

- ≡ What were your first impressions and basic assumptions of your counterpart or the participants? Were they stigmatising? Were they discriminatory?
- ≡ By noticing and openly addressing inequality, you can ally yourselves with those affected.
- ≡ By being mindful of your language and expressions, you can foster mutual respect.
- ≡ By exposing your own vulnerabilities and fallibilities, you can encourage others to be open about their experiences of discrimination.
- ≡ By focusing on what our fellow human beings can do (and not on what they cannot), you can strengthen their resources.

Facilitators are strongly encouraged to read the methods and worksheets thoroughly prior to a workshop and to develop an understanding of them. Furthermore, we invite facilitators to take time for a detailed consideration of the context, in the sense of conducting a conflict analysis. This will allow an informed decision to be taken on which method or variation is most suitable for a specific target group and context, or if an adaptation may be necessary.

2. Code of facilitators

As facilitators, we commit to adhere to the following principles as far as they are relevant for the context we work in and the target group we work with:

General principles

- ≡ We create a safe space for all participants to feel welcome as individuals with their particular strengths and weaknesses.
- ≡ We recognise and actively deal with imbalances in the group.
- ≡ We are appreciative, not judgemental.
- ≡ We create a space that encourages thinking beyond right and wrong.
- ≡ We separate people from their opinion and criticise thoughts and perspectives, not people.
- ≡ We are empathic.
- ≡ We make sure that words and deeds adhere to and reflect basic peace education values such as nonviolence.
- ≡ We are ourselves and find our authentic expression as facilitators.
- ≡ We promote social cohesion and teamwork.
- ≡ We aim to facilitate in diverse teams and cultivate critical and self-reflexive attitudes at an individual and team level.

Conflict sensitivity

- ≡ We are sensitive towards context-specific, implicit messages within the workshop context.
- ≡ We are considerate of context-specific triggers for conflicts that may create or raise tensions during the workshop.
- ≡ We develop an understanding of context-specific drivers (connectors) for social cohesion and peace that the workshop may promote.

“At the beginning of the workshop, we made sure everyone felt comfortable, at ease and safe to be there. This enabled all participants to be willing to open up and take part in the various group works. They were assured that there was no wrong answer and that all answers and contributions are valued and vital. This created a great rapport within the group.”

N. E. Y., facilitator ‘Peace Education meets Religion’, Cameroon.

Trauma sensitivity

- ≡ We encourage an atmosphere of self-care and trust that allows participants to feel comfortable.
- ≡ We emphasise that participation is not mandatory when explaining the exercises.
- ≡ We explain the exercise before actually guiding it. This allows participants to develop an idea of what will happen and enables them, based on self-assessment, to decide whether they want to participate in a particular exercise.
- ≡ We suggest keeping a muscle or one part of the body contracted throughout any sensitive exercise (e.g. clenching a fist); this can act as a real-life anchor that prevents the feeling of losing control.
- ≡ We speak with a calm, clear and preferably loud voice, instead of a soft, gentle and meditative voice.
- ≡ We consider working in small groups or even one-to-one when working with groups where traumatic experiences may re-emerge.
- ≡ We are fully present with the group, in order to sense any change or development in participants' emotional or mental state.

Interplay of privileging and discrimination

- ≡ We critically reflect on our position in the team, in the group and in society.
- ≡ We make sure to address diverse target groups adequately.
- ≡ We ensure that our workshops are accessible, barrier-free and low-threshold.
- ≡ We tailor activities to harvest our privileges for countering all forms of discrimination.
- ≡ We are comfortable discussing the interplay of privileges and discrimination, power imbalances and hierarchies, including historical path dependencies (i.e. colonialism), with participants during workshops.
- ≡ We actively counter 'splaining' during workshops. 'Splaining' is a colloquial abbreviation for 'explaining'. It refers to a derogatory or even patronising approach used when a member of a privileged group explains the world to a person from a disadvantaged group.
- ≡ We promote diverse and non-discriminatory representations of all human beings.
- ≡ We aim to create and hold a safe space in which we encourage participants to speak openly about experiences of discrimination and privileging.

3. Using the toolbox

The third part of this manual, the toolbox, is a compilation of peace education methods based on the guiding concept: ‘Peace Education meets Religion’. All methods aim to provide inspiration and support for people and groups in developing their individual and collective capacities for peace and constructive conflict transformation. The manual’s objective is not only to convey peace as an academic concept or utopia, but to encourage participants to transfer their learning experiences into daily life. An important first step on this path, for facilitators and participants alike, is to gain increasing awareness concerning their personal attitudes, skills and behaviour, for instance through (guided) reflections. A valuable second step consists of jointly developing creative ways in which individuals or groups may promote nonviolence, thus dealing with conflicts constructively and building peace on a daily basis.

The toolbox comprises 18 peace education methods, divided into four subchapters, based on the following practices:

- ≡ **Exemplary learning:** Use case studies to exemplify and clarify important aspects such as backgrounds, as well as the variety of (visible and less visible) relationships.
- ≡ **Contrasting and emphasising:** Focus attention on specific or influential viewpoints and problematical aspects.
- ≡ **Change of perspective:** Allow a plurality of views, promote empathy by expanding the learner’s own perspective, which may be inflexible and deeply rooted.
- ≡ **Clarity and the ability to perceive linkages:** Employ techniques such as visualisation, which can transfer problematical issues from the realm of the abstract to the concrete, and relate them to the learner’s own experiences.
- ≡ **Action-orientated:** Make themes and issues accessible through activity- and experience-based learning.
- ≡ **Peer-orientated:** Encourage shared learning through group work and mutual support.
- ≡ **Self-empowerment:** Build skills that promote self-confidence, autonomy and self-efficacy.

Each method builds on the previous one. However, facilitators may also single out methods to work on a specific topic. The explanation of all the methods follows the same structure, shown below:

- ≡ Aim
- ≡ Duration
- ≡ Material
- ≡ Preparation
- ≡ Procedure, including variations
- ≡ Background
- ≡ Additional links and material
- ≡ Worksheets for use as copy templates

Some method descriptions contain passages formulated as speech text. These are meant to be examples of wording and can be adapted by the facilitators to suit their authentic expression and that of the group.

As mentioned earlier, facilitators may wish to adapt methods or specific steps depending on the context or target group. Beyond the (theoretical) information summarised in the background subchapters, the Berghof Foundation encourages facilitators to research local or context-specific background information as well as references from local religious tradition(s) when preparing to implement a method.

The following icons highlight important issues related to specific methods:



Raises awareness of situations that may cause tensions.



Highlights points needing special attention.



Provides tips and inspiration for managing challenging situations successfully.

4. Reflection and transfer into daily life

In accordance with the manual's objective of encouraging the transfer of learning experiences into daily life, this subchapter outlines two possible methods to support this process. The 'Flashlight' method is ideal as a tool for joint reflection after each method and may even take on the character of a closing ritual. In contrast, 'Peace flower meadow' requires more preparation and time and is therefore better suited to a final reflection at the end of a workshop.

Method: Flashlight

Aim

- ≡ Participants and facilitator(s) jointly reflect on the content and outcome of a method, its implications for their daily lives, and their feelings about them.
- ≡ Participants and facilitator(s) build up trust through open and honest communication and promote social cohesion within a group.
- ≡ Participants and facilitator(s) strengthen self-reflection, self-awareness and self-responsibility towards their behaviour.

Duration

10-30 minutes depending on group size and intention (shorter if spotlight, longer if in-depth reflection)

Material

- ≡ Talking stick (e.g. stick, small ball or toy)

Preparation

Bring a talking stick and formulate a reflection question.

Procedure

Invite participants to sit together in a circle.

Introduce the 'Flashlight' method as a technique for self-reflection, feedback and evaluation. Explain the core principles (see box below); if helpful, write them down on a flipchart, for example. Ask participants if they would like to add a principle that is relevant for them but is missing from the list.

Provide a reflection question. Formulate this open question to be as short and precise as possible.

Invite the group to decide on one of the following methods for passing on the right to speak/talking stick:

A – participants take turns sharing, following their seating order.

B – each participant expresses their desire to share by raising a hand.

Closing: Depending on the intention and condition of the group, the facilitator(s) can simply round up by thanking everyone for sharing or lead them into a brief closing dialogue on a specific issue raised. Overall, a round of 'Flashlight' can remain as a snapshot without further evaluation or discussion.

Core principles for the 'Flashlight' method

- ≡ Make sure that your statement refers to the reflection question.
- ≡ Speak only about yourself, meaning your own ideas, experiences, feelings, emotions and thoughts. Use I-speech.
- ≡ While one person speaks, all others are present as listeners.
- ≡ All statements are a valuable expression of the person speaking and are not commented upon, evaluated or criticised by others.
- ≡ Keep your statements as short as possible.
- ≡ All of you are encouraged to share, but sharing is not compulsory.

Method: Peace flower meadow

Aim

- ≡ Participants and facilitator(s) jointly reflect on a method they have implemented earlier, its implications for their daily lives, and their feelings about them.
- ≡ Participants and facilitator(s) jointly reflect on how religion and faith can be supportive of building peace or transforming conflict, or on the subject of a method implemented earlier.
- ≡ Participants and facilitator(s) develop their self-perception and capacities – as individuals or groups – to act for social change.

Material

- ≡ 3 sheets of paper (A3-A1), crayons, 1 sheet of coloured paper (A4) per participant

Duration

30-45 minutes

Preparation

Draw a meadow on each of the three sheets of paper and label them ‘individual contribution’, ‘group contribution’ and ‘faith contribution’ (A3-A1).

Read through the method.

Formulate corresponding reflection questions and write them on a flipchart.

Procedure

Hand out one sheet of coloured paper to each participant. Invite participants to tear or cut the paper into the shape of three flower petals.

Guide participants through the following three rounds of reflection, all to be done privately in silence:

1. Reflection on the first flower petal for the first meadow: Invite participants to take a moment of silence and to reflect on how they as individuals contribute to building peace in their daily lives. Ask participants to write one of their thoughts on the first petal.

2. Reflection on the second flower petal for the second meadow: Invite participants to reflect on creative ways in which the group could contribute to building peace in their community. Ask participants to write their best idea on the second petal.

3. Reflection on the third flower petal for the third meadow: Invite participants to reflect on how their faith relates to and supports building peace. Ask participants to write their thoughts on the third petal.

Invite participants to glue their petals in the shape of flowers on the corresponding meadows.

Close by looking together at the three flower meadows and reflecting on the contributions. Facilitate a brief discussion among participants.



The ‘Peace flower meadow’ method is intended as reflection after any of the methods described in the manual or at the end of a workshop. Depending on the focus and orientation of the method or the workshop, the specific topic for reflection may vary. In the procedure described above, the topic of ‘building peace’ was chosen as an example. Other topics could be nonviolence, perceiving conflict as opportunity, dealing with conflicts constructively, dialogue, reconciliation or peaceful coexistence

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Part 3 Toolbox of Methods

1. Exploring Conflict – Violence – Peace

Method: Conflict as opportunity

Aim

- ≡ Participants discuss and develop their understandings of conflict and become familiar with the concept of conflict as opportunity.
- ≡ Participants reflect and develop their perception of conflicts in religious contexts as a potential opportunity and driver of change.

Duration

30-45 minutes

Material

- ≡ 10 blank sheets of A4 paper
- ≡ Piece of string (long enough to be pinned across the longest wall in the room)
- ≡ Tape or 10 paper clips/clothes pegs

Preparation

Prepare five context-specific scenarios that illustrate different aspects of the term 'conflict'. You can find inspiration in the table on page 33. Write each scenario on a separate piece of paper. Make sure one scenario includes a religious conflict.

Take two blank sheets of paper and on one of them write 'Conflict' and on the other 'Not conflict'. Pin the string along the wall or across the room. With the paper clip/peg, hang the 'Conflict' and 'Not conflict' sheets at either end of the string. If it is not possible to pin up the string, place the two labels on the floor on either side of the room.

Procedure

Read out one of the scenarios and ask participants where they would place the scenario on the spectrum between 'Conflict' and 'Not conflict'. Invite them to share their reasons. Moderate a brief discussion among participants. Close the discussion by placing the scenario (either pinning it up or placing it on the floor) at the point with the greatest consensus.

Proceed in the same way with the remaining scenarios.
Close with a debriefing, including the following reflection questions.

Suggested reflection questions

- ≡ Which scenario was most surprising for you?
- ≡ Were there any scenarios that were easier or more challenging to decide on? If yes, why? What characteristics made them easier or more challenging?
- ≡ Did you perceive any differences between the scenario referring to religion and the others? If yes, what were they? If no, why not?
- ≡ In general, do you perceive conflicts as negative? What influences your perception?
- ≡ Had you considered conflict as an opportunity before applying the method? Do you see it differently now?

Variation of the ‘Conflict as opportunity’ method

Add movement to the method. Read out one scenario and ask participants to position themselves along the spectrum between ‘Conflict’ and ‘Not conflict’. Invite participants from all along the spectrum to share the reasons for their position. Discuss where to place the card. Then read out the next scenario. Conclude the method session with a debriefing, using the reflection questions above.



The term ‘conflict’ in English incorporates what other languages might express in a more nuanced manner using various terms. For instance, some languages have a separate word for inner personal conflict, another for interpersonal conflict and one for conflicts at the state level.

Example scenarios for the ‘Conflict as opportunity’ method

- ≡ A parent tries to decide whether to stay with the family or to take a job alone in another country that will provide a better life for the family.
- ≡ Parliamentarians debate the equivalence of different faith traditions within a country, which would result in a loss of privileges for the followers of the majority religion.
- ≡ You are sick, but your boss needs you to complete a project.
- ≡ Due to a drought, a village has no water. Its inhabitants attack the neighbouring village because its inhabitants have refused to share their water.
- ≡ Protesters peacefully take to the streets to defend their rights as citizens, but police and national security forces attack them.
- ≡ In a sports team, only the players belonging to the majority religion are allowed to compete in public matches.
- ≡ Your partner’s family wants you to convert to your partner’s faith before marriage.
- ≡ Two children shout at each other in a school playground.
- ≡ A president refuses to step down, despite the results of free and fair elections being clearly in favour of their opponent.
- ≡ A group of young people have an intense debate on who has the best ideas.
- ≡ One country declares war on another.
- ≡ Your partner wants you to regularly attend prayers with them, but you prefer to pray at home.

Background

Every conflict has its own history, root causes, features and dynamics. The specific understanding of conflict and its characteristics differs among academics and practitioners as well as among people in everyday life. Conflicts may be seen as a clash between antithetical ideas or interests within a person or involving two or more people, groups, organisations or states pursuing actual, or perceived, mutually incompatible goals.

Conflicts may either manifest themselves in behaviour and action or be latent, remaining inactive for some time while incompatibilities are not articulated or exist as part of defined structures (political systems, institutions, etc.).

Friedrich Glasl (1999), a peace and conflict researcher, provides a common definition of conflict as an interaction involving at least two parties (individuals, groups, institutions or states), with at least one party experiencing differences (contradictions, incompatibilities, etc.) in perception, thinking, imagination, interpretation, feeling (i.e. sympathy – aversion, trust – mistrust) and desires (needs, objectives, purposes, goals) compared with the other party, in such a way as to make them feel that the potential for the realisation of their ideas is affected. Johan Galtung (1996), a prominent scholar of peace and conflict studies, emphasises the link between structural, behavioural and attitudinal aspects of conflict.

Overall, conflict is a social phenomenon. It is therefore an inevitable part of human interaction – including in religious contexts. Like all social phenomena, conflicts are usually complex and may emerge on different levels. Some are primarily intrapersonal; others are interpersonal. Conflicts exist across all layers of society. They may have a predominantly civil and internal dimension or take on transnational or even global forms.

Conflict is often perceived to be negative and destructive. Destructive approaches are characterised by conflicting parties' efforts to resolve a conflict unilaterally and at others' expense. This is, however, only one side of the coin. In contrast, Morton Deutsch (1973) argued that conflict is potentially of individual and social value. This value contributes to the role of conflict as a driver of social change. Deutsch's basic question was how to prevent conflicts from being destructive.

Conflicts are constructive if the conflicting parties acknowledge the legitimacy of different interests and the needs of all actors involved. Constructive approaches to conflict aim to create a social and political environment where the root causes of the conflict are addressed and which enhances sustained and nonviolent alternatives to the use of force. The definition of force in this context ranges from socio-political oppression to military force.

In symmetric conflicts between similar actors, the conditions, resources and contexts of the conflicting parties are roughly equal. They can compromise on how to deal with a conflict according to agreed social, political or legal norms and thus transform their rules of collaborative engagement. Power imbalance may influence the nature of a compromise, but in the end, it is reliability and reciprocity which count.

Asymmetric conflicts, however, cannot be easily transformed without paying attention to the often unbalanced relationships that lie at their roots. For example, at the intra-state level, asymmetric conflicts are caused by unequal social status, unequal wealth and access to resources, and unequal power – leading to problems such as discrimination, unemployment, poverty, oppression and crime.

Unilateral superiority can pose a serious obstacle to constructive interaction between conflicting parties. However, a willingness on the part of all conflicting parties to engage constructively with the root causes, irrespective of their own weakness or strength, can lead to fruitful collaboration. A transformation of conflict cannot be expected if the root causes of conflict are not addressed.

The following sections on the iceberg model of conflict and the types of conflict (page 37) can help in identifying root causes and their complex interactions.

Additional links and material

Glasl, Friedrich (1999): *Confronting Conflict: A First-Aid Kit for Handling Conflict*. Hawthorn Press. Stroud.

Galtung, Johan (1996): *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*. PRIO. Oslo.

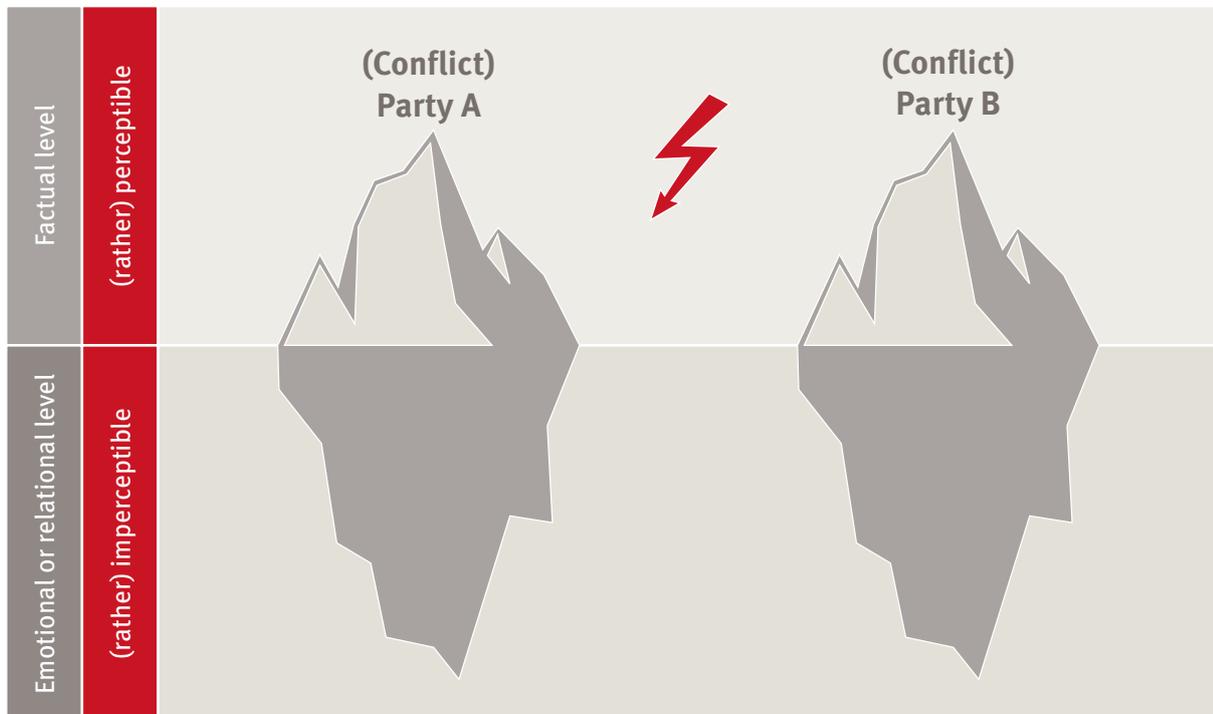
Deutsch, Morton (1973): *The Resolution of Conflict*. Yale University Press. New Haven, CT.

The iceberg model of conflict

The conflict iceberg is a communication model visualising the challenges and pitfalls of communication in conflicts. It also helps explore why a conflict is occurring.

The visible part of an iceberg only makes up about 10 percent of its volume, while the largest part is hidden below the water. As with an iceberg, only a small part of the messages in interpersonal communication is directly and consciously perceived by the parties involved in a conflict. This small part comprises the clearly and openly articulated content of a communication, which the interlocutor(s) can immediately identify as ‘the issue at stake’. What is stated openly may differ from one situation to another. Typical examples are positions or facts. Direct body language or gestures, too, are perceptible.

Conflict iceberg



Conflict parties as conflict icebergs. Authors’ own illustration: Berghof Foundation 2021.

The hidden part of the iceberg, the imperceptible level, represents those messages which (conflict) parties do not make explicit in their statements but convey indirectly, through tone of voice, facial expressions or gestures. Sometimes they are not stated at all. Typical indirect messages are interests, wishes, needs, expectations, feelings or emotions, for example.

Both levels are directly interlinked. Conflicts, however, are often rooted in attributions to the lower part of the iceberg. Looking under the surface at the imperceptible or unconscious aspects becomes more important as a conflict escalates. This is relevant to identify the actual reasons for the conflict and move them (back) to the centre of attention in order to make them negotiable (again). It also aids in recognising and understanding the underlying dynamics, which is essential for gaining a comprehensive understanding of a conflict. A comprehensive understanding, in turn, is crucial for constructive conflict transformation.

In essence, the iceberg model invites conflict parties and practitioners to search specifically for underlying aspects that may cause or fuel tensions. It helps to demonstrate why a conflict is happening. Furthermore, it encourages them to look for normally imperceptible aspects and hone their perceptions of them.

The conflict iceberg: an example

- ≡ **Perceptible level:** Two people come to a shop independently of each other to buy an orange. However, there is only one orange left in the shop. A dispute arises between the two customers because their respective positions (both want an orange) do not seem compatible (there is only one orange).
- ≡ **Imperceptible level:** The seller intervenes and asks the customers why they both want to buy the orange and what they need it for. It turns out that Customer A wanted a refreshing drink because of the warm weather and was looking forward to freshly squeezed orange juice. Customer B, on the other hand, wants to bake a cake and needs the orange peel for the batter. A brief dialogue facilitates a win-win solution that allows both customers to satisfy their needs and wishes.



To introduce the iceberg and illustrate it based on the example above, draw the two conflict icebergs on a flipchart without adding examples for the level of (im-)perceptibility. Explain the model by recounting the story of the orange. Then invite participants to discuss which aspects leading to or fuelling conflicts could be above or below the water.

Types of conflict

The causes of conflicts are manifold and multi-layered. Most conflicts arise from a complex interplay of several causes, and this also applies to religious contexts.

Peace and conflict researchers have established categories for conflicts. The categories reflect root causes. A conflict seldom belongs to only one type, and determining which category (or categories) it belongs to helps in assessing it. Furthermore, the type of conflict prioritised by the conflict parties also influences which approach is used in constructive conflict management or transformation.

Below is a selection of the most common types of conflict on the interpersonal level. Their stated characteristics go back to Kurt Lewin (1935, 1948) and Friedrich Glasl (1999) in particular.



For working interactively with the ‘types of conflict’ cards, you can divide participants into small groups, each with a maximum of three people. Within their groups, invite them to share conflict experiences from their daily life or workplace and ask them to discuss the potential root causes with the aid of the ‘Conflict types’ material (page 37).

Material: Conflict types

Relational conflict

Caused by:

- ≡ affects, a strong experience of feelings and emotions
- ≡ differing interpersonal feelings or misinterpretation of the counterpart's feelings and emotions
- ≡ prejudices or stereotypes
- ≡ misunderstandings or disturbances in interpersonal communication

Inner conflict

Caused by:

- ≡ a person's choice between two or more goals
- ≡ that are (a) equally desirable but do not seem simultaneously achievable, (b) equally unappealing, or (c) both attractive and unappealing at once

Conflict of interests

Caused by:

- ≡ (seemingly) irreconcilable conflicting or contradictory interests
- ≡ perceived or real competition

Conflict of roles

Caused by:

- ≡ contradictory or opposing understanding of responsibilities, tasks, rights and obligations
- ≡ contradictory or opposing expectations regarding a person in a particular function (private or professional)

Social conflict

Caused by:

- ≡ interpersonal conflicts between at least two people or within a small group (private or professional) or between organisations
- ≡ (apparent) incompatibility in the counterpart's thinking, feelings, wants, needs and actions

Conflict of values

Caused by:

- ≡ differing norms and values, belief systems, religious views or ideologies
- ≡ exclusivity-seeking moral systems
- ≡ differing socialisations and lifestyles

Conflict of power

Caused by:

- ≡ diverging perceptions of distribution of power
- ≡ imbalances in privileges and access to power
- ≡ inequalities embedded in systems and structures
- ≡ fear of dependence or fear of loss of authority, respect and appreciation between individuals
- ≡ striving for hierarchical positions; competitive thinking

Conflict of facts

Caused by:

- ≡ lack of information; disinformation and misinformation
- ≡ differing assessment and evaluation of data or facts and differing perspectives

Structural conflict

Caused by:

- ≡ adverse or disadvantageous geographical, physical and environmental factors
- ≡ institutionally conditioned factors:
- ≡ unequal distribution of and access to resources, property, food, etc.
- ≡ unequal distribution of and access to power and authority
- ≡ destructive behaviour and interaction patterns, e.g. discrimination, marginalisation, stigmatisation and exclusion

Conflict of objectives

Caused by:

- ≡ (seemingly) incompatible objectives among two or more actors
- ≡ achievement of one target limiting or hindering the achievement of another
- ≡ differing perspectives on goals or their prioritisation

Additional links and material

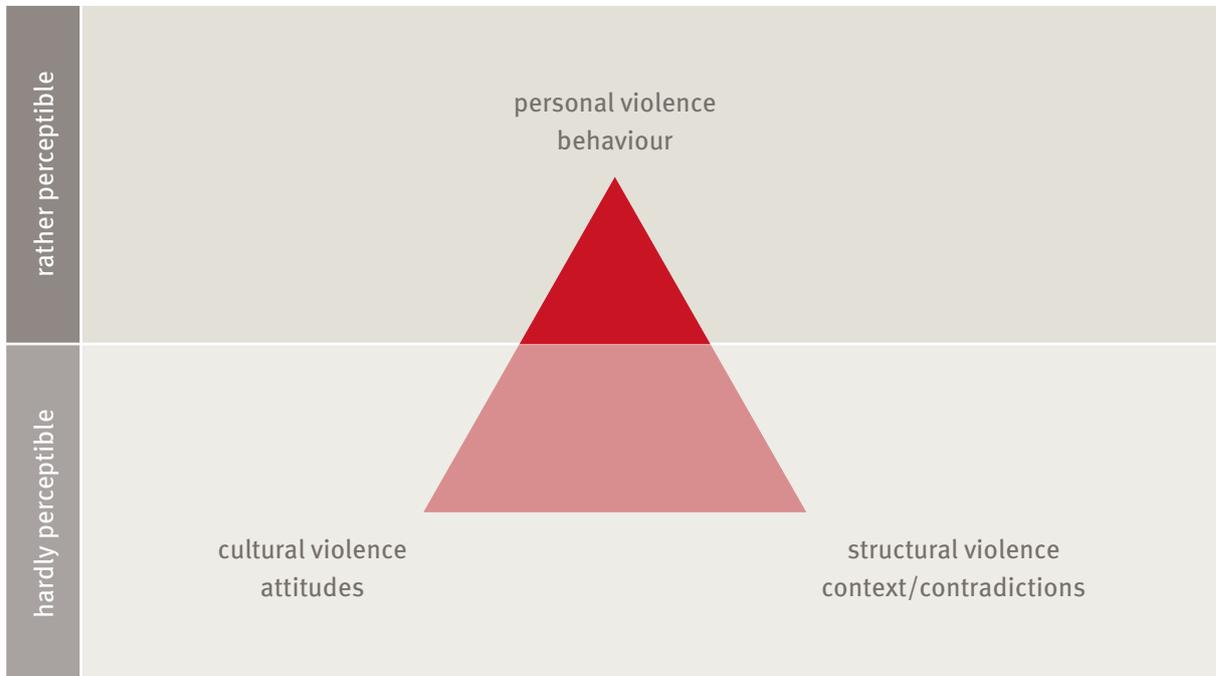
Austin, Beatrix et al. (2012): Chapter 1: Conflict. In: Berghof Glossary on Conflict Transformation: 20 notions for theory and practice. Last accessed 27/07/2021: https://reliefweb.int/sites/reliefweb.int/files/resources/glossary_2012_complete.pdf.

Lewin, Kurt (1935): A Dynamic Theory of Personality. McGraw-Hill. New York.

Lewin, Kurt (1948): Resolving Social Conflicts. Harper and Row. New York.

Method: Triangle of violence

Triangle of Violence



Violence triangle. Authors' own illustration based on Johan Galtung (1969, 1990).

Aim

- ≡ Participants learn to identify forms of direct/personal, cultural and structural violence in their surroundings and the connection between them, based on Johan Galtung's 'triangle of violence'.
- ≡ Participants reflect on different forms of violence and discuss connections between religion, violence and nonviolence.

Material

- ≡ Masking tape
- ≡ Facilitation cards or A4 paper (6+ participants)

Duration

60 minutes

Preparation

Prepare facilitation cards or paper. Label cards to mark the different aspects of the triangle. Use one card for each of the following phrases:

- | | |
|-----------------------|--------------------------|
| ≡ personal violence | ≡ behaviour |
| ≡ structural violence | ≡ context/contradictions |
| ≡ cultural violence | ≡ rather perceptible |
| ≡ attitudes | ≡ hardly perceptible |

Identify context-specific examples of direct, cultural and structural violence according to group size. You can find inspiration on general examples in the 'Background' section below.

Write the examples on facilitation cards or paper. Use one card per example.

Stick a triangle on the floor with tape. Position the following cards at the correct corners of the triangle (see the graphic above): personal violence, structural violence, cultural violence, attitudes, behaviour and context. Place the cards with the examples face down in the centre of the triangle.

Procedure

Explain the method: Invite each participant to pick up an example scenario card from the centre of the triangle. Ask them to take a moment to reflect on the best fit between their example and an aspect of the triangle of violence. One by one, each participant places their card accordingly on the outline of the triangle.

When a card has been placed, invite the card's owner to share their reasoning and ask the other participants to briefly share their thoughts on the position of the card. Moderate the discussion. Then ask the next participant to place their card. Proceed until all example scenario cards have been placed in the triangle.

Place the 'rather perceptible' and 'hardly perceptible' cards (see graphic above/picture below).

Close the session by facilitating a short debriefing.

Suggested reflection questions

- ≡ How easy/hard was it for you to match and place the examples within the triangle of violence?
- ≡ In which examples was the allocation challenging? Why?
- ≡ Did the opinions on allocation of examples to a particular type of violence differ within your group? To what extent? Why?
- ≡ Why is direct violence obvious in most cases, whereas cultural or structural violence is often hard to perceive?
- ≡ Looking at the triangle of violence, what are the linkages between religion, violence and nonviolence?
- ≡ What is the connection between discrimination, racism and other forms of anti-human and anti-democratic behaviour and Galtung's triangle of violence?
- ≡ According to Galtung, violence is present whenever people cannot live up to their fullest potential. Why does the full potential of the individual take precedence over the needs of a pluralist society to cohere together in a stable way? Is Galtung's definition of violence too individualistic?

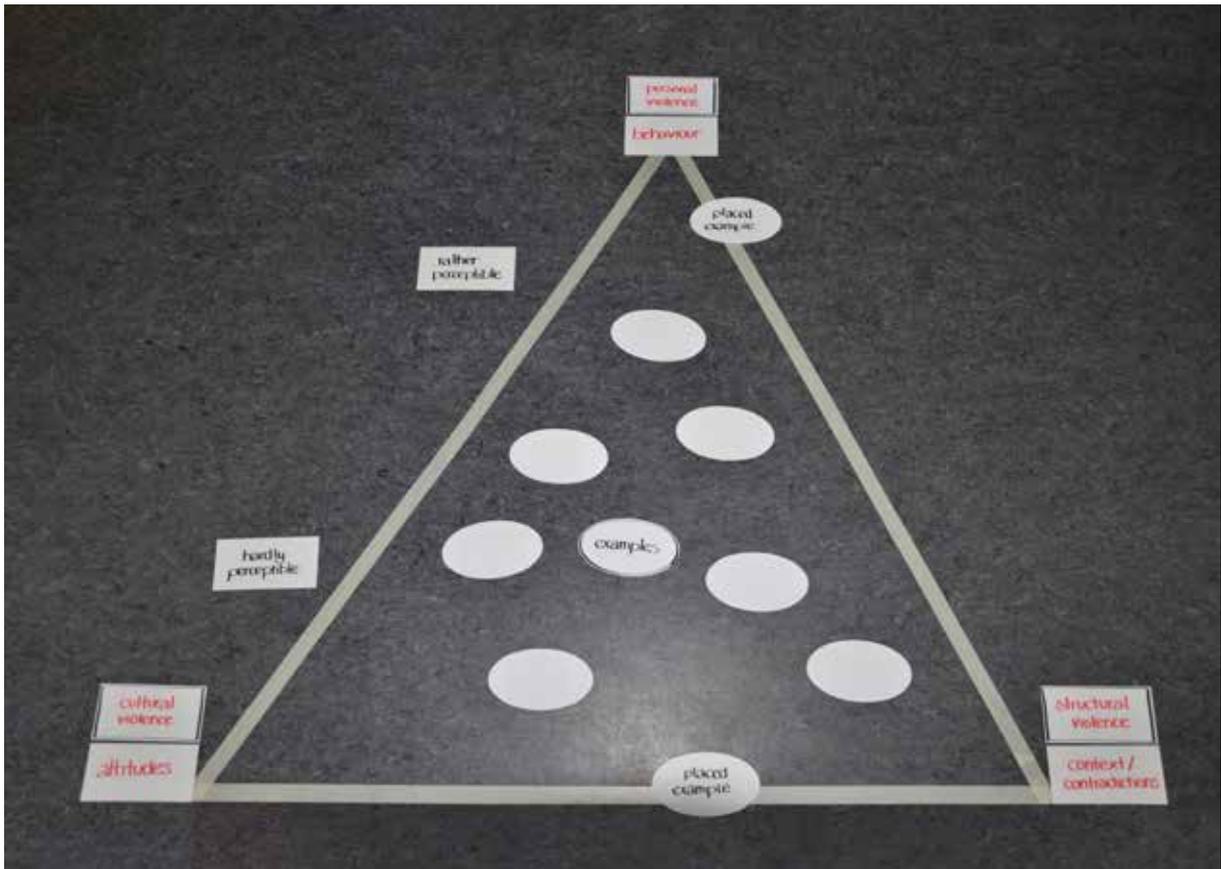


Illustration of the set up of the method 'Triangle of violence'. Authors' own illustration based on Johan Galtung (1969, 1990).



Depending on their socialisation and personal experiences, participants may have different perspectives on what they perceive as violence. Personal or group-based experiences of discrimination etc. may create an atmosphere of tension during the exercise.



Some participants might find it challenging to differentiate between the three types of violence, especially between cultural and structural violence. This is because some examples may represent two or three types of violence and are therefore difficult to assign to a position.



Prior to the session, take time to think about the different types of violence by having a closer look at the examples and transferring them to your context. Familiarise yourself with violence occurring in your own context before facilitating the method. Encourage participants to accept that different opinions may coexist and that there is no right and wrong position to place the cards – it is the reason for the choice of position that counts. Emphasise that individuals and groups can be both victims and perpetrators of violence simultaneously.

Background

Violence can manifest itself in many ways. The method is based on the understanding of violence and conflict developed by the Norwegian peace researcher and sociologist Johan Galtung. Both violence and conflict can be represented in a triangle and are closely intertwined. The method serves to raise awareness of conflicts and increases our ability to perceive violence and recognise it in different situations.

Johan Galtung puts forward a broad understanding of violence. For him, violence is present whenever people cannot live up to their fullest potential. According to Galtung, violence is present “when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations”; it thus becomes the “cause of the difference between the potential and the actual, between what could have been and what is” (Galtung 1975). Violence thus refers not only to individual and collective actions but also to cultures and systems that support and justify its use.

Johan Galtung’s understanding of violence comprises three different forms:

1. Personal violence: Personal violence relates to an individual’s or group’s behaviour and is directly perpetrated by one or more specific persons as actor(s). It is directly perceptible as violence in the form of an action or verbal statements. Besides an obvious perpetrator, there is also a victim and a violent action. Violent action does not necessarily mean that a person is hurt physically, for instance in a fist fight. Keeping in mind Galtung’s broad understanding of violence, it also refers to psychological harm caused, for example, by bullying or oppressing someone. Good examples are threats, discriminatory statements, fights or torture. Personal violence is fairly easy to spot in our daily lives.

Some examples of personal violence

- ≡ A man harasses women in the street.
- ≡ A woman insults a vendor at the market.
- ≡ A group of children exclude and bully another child because of their physical appearance.
- ≡ A group of youths attack another group because its members belong to a different faith.

2. Structural or indirect violence: In contrast to direct violence, structural violence is not directly attributable to one (or more) specific individual perpetrator(s). Rather, structural violence is part of a system and is embedded in its social structure. It can be directed against individuals, groups or entire societies. Its embeddedness, or anchoring in the system, often makes it difficult to recognise as violence. Due to its complexity, it often goes unnoticed by the public. It becomes perceptible, for example, in inequality of power or in unequal distribution of – or access to – resources such as clean drinking water. But it can also be perceived in legislation that enables or limits education, participation and inclusion or barrier-free access to buildings and public amenities. Structural violence can refer to unequal power structures that systematically aim to exploit or oppress individuals or particular social groups in the public and private sphere at a local, national or international level.

Some examples of structural violence

- ≡ The law prohibits the use of minority languages in schools and universities.
- ≡ A person with special needs cannot vote due to a lack of wheelchair access to polling stations.
- ≡ The judicial system favours members of a particular religious group.
- ≡ In a country whose inhabitants belong to various faiths, the ministry of education allows only one to be taught in state schools.

3. Cultural violence: Cultural violence relates strongly to structural and personal violence and includes the aspects that serve to legitimise direct and structural violence against particular groups, who then become popular targets. These aspects can include ideologies, language, education and science, or art and media. In contrast to direct and structural violence, cultural violence itself does not ‘kill’, but rather establishes the breeding ground and provides arguments that favour, justify and incite the use of direct and structural violence.

Cultural violence often goes hand in hand with power struggles and discriminatory, often racist practices based on mechanisms of inclusion and exclusion. They may be clearly expressed or subtle, framed as jokes or songs. Cultural domains such as art, customs, ideology, language, religion, sciences and values serve to justify what is normal and acceptable and what is outside the norm, different, perhaps even dangerous. As a consequence, this mechanism and the cultural domains related to it can contribute to the justification of violence.

Some examples of cultural violence

- ≡ A property owner refuses to rent an apartment to a family which belongs to a minority group.
- ≡ An employer pays female employees less than male employees.
- ≡ There are many popular jokes about members of particular social or religious groups.

These three types of violence from Johan Galtung’s understanding of conflict also comprise three inseparable components:

1. (Conflict) Behaviour: Through behaviour, an actor directly expresses a conflict verbally or physically. The conflict thus becomes manifest, i.e. obvious or perceptible. Depending on the (conflict) behaviour, this expression may be responsible for direct violence.

2. Attitudes: These are based on the assumptions, emotions and feelings, attitudes and perceptions of the people or conflict parties toward each other. In acute conflict situations, they are often characterised by a lack of empathy for the other party. They can also be reflected in prevailing norms and values. As such, according to Galtung, they are responsible for the occurrence of cultural violence.

3. Contradictions/context: These are opposites (perceived as irreconcilable), for example with regard to needs, interests, desires or goals. They usually conceal the actual causes of a conflict, or as Galtung puts it, the root of a conflict. On the one hand, they cause violent behaviour, which becomes perceptible in the form of direct violence, for example. On the other hand, these contradictions are often rooted in structural violence.



Whereas some examples reflect one specific type of violence, others demonstrate the close links and fluid borders between the three types of violence. In these cases, it becomes challenging to assign the examples to one type of violence only.

Overall, personal violence is relatively obvious in most cases, whereas the majority of people hardly perceive and identify cultural and especially structural violence as such, due to a lack of awareness and sensitivity towards these phenomena.

Additional links and material

Galtung, Johan (1969): Violence, Peace, and Peace Research. In: Journal of Peace Research. Vol. 6, No. 3.

Galtung, Johan (1990): Cultural Violence. In: Journal of Peace Research. Vol. 27, No. 3.

Method: Visions of peace

Aim

- ≡ Participants share and develop their personal understanding of peace.
- ≡ Participants learn about diverse understandings of peace, ranging from personal to academic.
- ≡ Participants reflect on the value of peace within their own religion.
- ≡ Participants discuss the added value of both their own religion and religion in general to peace.

Material

- ≡ 1 Peace Counts picture set (see link below) or an alternative set of at least 30 pictures
- ≡ A4/A5 facilitation cards (5 more than the number of participants)

Duration

30-60 minutes depending on group size

Preparation

Download the Peace Counts picture set here: <https://berghof-foundation.org/library/peace-counts-picture-set>

Check the pictures from a conflict- and trauma-sensitive perspective, taking into consideration the context and target group.

Print the pictures you chose.

Label one facilitation card ‘negative peace – absence of war/violence’ and another ‘positive peace – increasing justice’. Draw an arrow on another facilitation card.

Procedure

Lay the pictures in a spiral on the floor. Leave enough space for participants to walk towards the centre of the spiral.

Explain the method in plenary. Invite participants to: ‘Take a few minutes to walk in silence through the spiral and have a good look at all the pictures. Choose a picture that best represents your understanding of peace. Once you have chosen your picture, go back to your seat and sit down. Please leave all the pictures on the floor and remain in silence until everyone is back in their seats.’

Invite participants to pick up and show the picture they have chosen to the group while explaining how it relates to their personal understanding of peace. If time permits, allow all participants to share their vision of peace with the rest of the group, one by one.

Write down one or two keywords from each participant’s understanding of peace on a facilitation card while they are speaking. Pin the cards randomly on a pinboard or lay them down on the floor. Facilitate a debriefing.

Suggested reflection questions

- ≡ Based on the method, would you say that there can be one single understanding of peace in a group or society?
- ≡ What is the added value of multiple understandings of peace?
- ≡ What is the understanding of peace in your own religious tradition?
- ≡ Do you perceive the multiple understandings of peace as complementary or mutually exclusive?

Introduce Galtung's concept (see below) of peace as a continuous process from negative peace as the absence of violence towards positive peace as increasing justice.

Pin the two facilitation cards 'negative peace – absence of war/violence' and 'positive peace – increasing justice' at the top of the pinboard.

Pin the facilitation card with an arrow between them, pointing from negative towards positive peace. Ask participants to pin the facilitation cards you have prepared (with the keywords representing their personal understandings of peace) under negative or positive peace.

Close the round with a short debriefing.

Suggested reflection questions

- ≡ Does your personal understanding of peace fit into Galtung's theoretical background?
- ≡ What are the benefits and the challenges of Galtung's broad understanding of peace?
- ≡ In your context, to what extent does a concept of 'universal justice for everyone in society' work?
- ≡ To what extent is Galtung's understanding of 'positive peace as increasing justice' compatible with the religious understanding of peace and justice in your context?



The 'Visions of peace' method works on the level of association. The pictures provide an impulse for self-reflection and exploration of peace. The picture selected therefore does not need to exactly reflect the participant's understanding of peace.



The semantic meaning of 'peace' may differ depending on language and context. Together with the participants, explore the semantic origin of the word 'peace' in their languages.

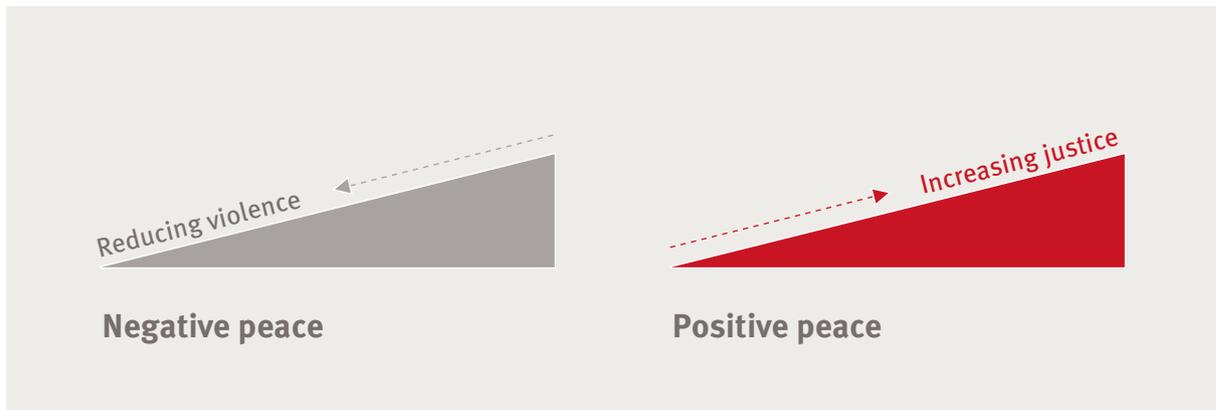


Some participants may prefer an auditory or haptic trigger, rather than a visual trigger. In that case, invite them to find a noise, sound or gesture which represents their personal understanding of peace.



If discussing peace as such is sensitive in your context, you may invite participants to choose the picture that best represents something they would like to change in the world. Adapt debrief questions accordingly, while still using the Galtung categories section.

Peace as a Process



Peace as a Process. Authors' own illustration based on Johan Galtung (1969, 1990).

Background

In debates on the adequate definition of peace, the distinction between negative and positive peace put forward by Johan Galtung, a Norwegian peace and conflict researcher, has gained broad acceptance. Today it is one of the most common definitions used in peace education. Negative peace describes peace as the absence of war or direct physical violence. Positive peace means the absence of direct, structural and cultural violence. Peace as process therefore includes the increase in social justice and the reduction in all forms of violence. It is directed towards the creation of a culture of peace among people within and across societies.

A frequent criticism of such a broad understanding of peace as Galtung's positive peace is that it lacks conceptual clarity. Nonetheless, most scholars agree that peace is a complex, long-term and multi-layered process. In such a process, it is possible to identify steps towards peace and measure the decrease in violence and increase in justice. That peace is multi-layered means that building it or working towards it is not only a matter for diplomats, but is an ongoing task for stakeholders at all levels of society. Similar to the multiple understandings of peace explored in the 'Visions of peace' method, scholars and practitioners in the field of peacebuilding and conflict transformation also look at peace from distinct angles and therefore define peace differently.

Additional links and material

Galtung, Johan (1967): Gewalt, Frieden und Friedensforschung. In: Galtung, Johan (1975): Strukturelle Gewalt. Rowohlt. Reinbek.

Galtung, Johan (1971): A Structural Theory of Imperialism. *Journal of Peace Research*. Vol. 8, No. 2.

Galtung, Johan (1990): Cultural Violence. *Journal of Peace Research*. Vol. 27, No. 3.

Galtung, Johan (1998): Frieden mit friedlichen Mitteln. *Friede und Konflikt, Entwicklung und Kultur*. Leske + Budrich. Opladen.

2. Communicating for conflict transformation

Communication techniques for conflict transformation are a series of methods comprising the skills of paraphrasing, mirroring, active listening and active reply that enable participants to deepen their dialogue skills by improving communication. These methods encourage and empower participants when addressing controversial and difficult issues. They also foster the participants' communication skills for initiating or participating in interreligious or interfaith dialogues. The goal is not just to pay attention, but to listen carefully and actively to what the other person says. All these methods can help reduce conflicts.

Method: Changing perspectives – Changing hats

Aim

- ≡ Participants develop the awareness that there can be multiple perspectives on any issue. They learn to accept that different perspectives coexist and are equally valid.
- ≡ Participants practise constructive communication, direct thinking and decision-making, instead of classifying the thinking or the thinker.
- ≡ Participants realise that individual perspectives often refer to sets of norms and values, with religious values frequently being the reference in faith-based contexts.

Material

- ≡ Per group: 1 set of 5 folded paper hats (white, black, yellow, green and red) and 1 blue host card
- ≡ Per group: 1 printout of 'Overview: Changing perspective – Changing hats'
- ≡ Per group: 1 printout of the 'Changing perspectives – changing hats' worksheet

Setting

Group size: minimum of 6 participants

Duration

60 minutes

Preparation

Read the method and background information and perhaps watch the explanatory video ‘What is Six Thinking Hats?’: <https://www.youtube.com/watch?v=UZ8vF8HRWE4>.

Prepare sets of five paper hats and a blue host’s card according to your group size and the basic method or variation you intend to use.

Folding instructions for paper hats:

- ≡ In pictures: <https://www.origamiway.com/origami-hat.shtml>.
- ≡ Or video: <https://www.youtube.com/watch?v=OCJvzSuVT6Q>.

Identify context-specific topics that are relevant to the target group as the basis for the discussion on the method. See below for examples.

Some examples of topics

- ≡ ‘Do not do to others what you do not wish done to yourself.’ (The Golden Rule)
- ≡ ‘If dialogue is no longer possible in a conflict, violence can be the last resort for conflict resolution.’
- ≡ ‘All people are equal.’

Basic method

Procedure

Explain the method in plenary, using the following wording, for example: ‘You will be working in groups of six. One person will be the host and receive the blue card. The other five participants will wear one of the hats. Each hat represents a particular perspective on a given subject. The perspectives might differ from your personal opinion. You will find instructions on the particular perspectives relating to your hat on the material. The five who are wearing the hats will discuss the topic from their hat’s perspective.’

Invite participants to form groups of six. Hand out the worksheet, a set of hats and the blue host card for each group and invite participants to take one of the hats or the card.

Give participants time to read through the tasks on the worksheet. Ensure that participants are familiar with their own hat’s perspective and with the perspectives relating to the other group members’ hats. Then announce a topic and allow about 10 minutes for the group discussion.

Start with a simple topic to illustrate how the method works.

Afterwards, gather the groups in plenary for a short discussion to clarify any questions.

For the next round(s), invite participants to swap hats and the host's card and repeat the process with a new topic. The more rounds there are, the more perspectives participants will explore. The more controversial a topic, the more time may be required to discuss it.

Conclude the method session by encouraging participants to physically step out of their given perspective by taking off their hats or changing seats, etc. Then moderate a round of debriefing, using reflection questions such as those listed below.

Suggested reflection questions

- ≡ What differences in reasoning did you perceive when finding arguments for the different hats' perspectives?
- ≡ Is there a particular hat which best reflects how you generally argue?
- ≡ Which hat reflects the most common perspective in your context? Why?
- ≡ Is there a hat that represents the religious perspective?
- ≡ How did you feel about listening to the diverse viewpoints?
- ≡ During the discussion, did you have an impulse to judge certain arguments that contradicted either your personal viewpoint or the perspective relating to the hat you were wearing?



The hats represent categories of thinking, not people themselves or their opinion. Make sure that participants understand that wearing a hat means deliberately adopting and representing a perspective that is not necessarily their own. Wearing a paper hat is a visual cue that helps to separate the hat's perspective from the person.



Experience has shown that for participants to understand the 'Changing perspectives – Changing hats' method, it makes sense to start with a simple example independent of specific contexts. One such example, which is accessible to everyone, is: 'Everyone should get eight hours of sleep per night.' More controversial topics, such as the examples above, can be introduced gradually.



The method and its variation have the potential to create tension among participants since they are discussing controversial topics from contrasting, sometimes even contradictory, perspectives. The closer a topic to the participants' lived experiences, the greater the potential for tensions within the group. As the facilitator, consider whether you have the capacity to hold the space in such a situation. Holding the space may be easier when working in a team of facilitators.

Variation

Duration

60 minutes

Procedure

Note that the facilitator takes the role of the host (blue card) in this variation.

Invite all participants to sit in a circle.

Put the set of paper hats in the centre of the circle and explain the following steps of the method in plenary:

- ≡ Introduce each hat's perspective by referring to the description in the overview.
- ≡ Illustrate the role of the hats and the multiple perspectives represented by talking through the example – 'Everyone should get eight hours of sleep per night' – in the overview.
- ≡ Hand out copies of the overview sheet to participants for reference during the next steps.
- ≡ Before starting the first round of discussion, make sure that participants are aware that their arguments should reflect the perspective represented by a hat, which is not necessarily their own. Emphasise that picking up a hat is voluntary.
- ≡ Share an easy topic for discussion (see box 'Some examples of topics') for everyone to familiarise themselves with the flow of the method. Invite participants to share a viewpoint by taking one hat from the centre and holding or wearing it. They then place the hat back in the centre. The flow of discussion continues based on this principle until each hat has been used at least once.
- ≡ After the first round of discussion, facilitate a short debriefing.
- ≡ Invite participants to suggest a topic for the second round of discussion.

Conclude the method session by moderating a round of reflection and debriefing. The 'Suggested reflection questions' at the end of the basic method above may provide inspiration for the debriefing.



Keep in mind that some participants, especially children, might feel uncomfortable expressing a certain perspective attributed to a particular hat. Based on the principles of voluntary participation and expression in the group, the variation of the basic method allows a safe space to be created and helps put participants at ease. It may thus reduce the potential for feeling shame. However, the variation requires active participation by all participants.

Background

This method draws on de Bono's 'Six Thinking Hats' approach. While de Bono developed six thinking hats to represent various viewpoints on a given topic, the method also works with five thinking hats and one host (blue card).

This method is a technique for looking at controversial subjects from differing points of view. It helps individuals adopt a variety of perspectives and may also aid decision-making. By bringing feelings, emotions and scepticism into the discussion, it opens up the opportunity for creativity within decision-making processes. Similarities and differences in perceptions, thoughts, beliefs, feelings and emotions become apparent. By making such differences perceptible, a basis for their acceptance is established.

This method can also contribute to constructive dialogue, leading to respect and mutual understanding. It can be applied in different conflict phases. It can have a preventive effect by breaking down prejudices and discriminatory structures and can also help to create common ground. In most group contexts, individuals tend to feel constrained to consistently adopt a specific perspective. This limits the ways and extent to which each individual, and even a group as a whole, can explore and analyse an issue.

Additional links and material

De Bono website. Last accessed 27/07/2021: <https://www.debono.com/>.

De Bono, Edward (2016): Six Thinking Hats. Penguins Books Limited. London.

Origamiway website. Make a Paper Hat: Origami Hat Instructions.

Last accessed 27/07/2021: <https://www.origamiway.com/origami-hat.shtml>.

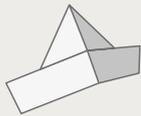
How to Make a Paper Hat – Origami – Simple and Easy Folds – Step by Step Instructions.

Last accessed 27/07/2021: <https://www.youtube.com/watch?v=OCJvzSuVT6Q>.

What is Six Thinking Hats? Last accessed 27/07/2021: <https://www.youtube.com/watch?v=UZ8vF8HRWE4>.

Material: Changing perspective – Changing hats

Sample topic to illustrate the roles of the different hats:
‘Everyone should get eight hours of sleep per night.’



White hat – Information hat

Task:
Focuses on facts

Possible argumentation:
‘Is there any scientific evidence that says how many hours a night is the healthiest amount of sleep?’



Black hat – Safety hat

Task:
Identifies risks and problems

Possible argumentation:
‘People die earlier if they don’t get enough sleep!’



Yellow hat – Optimistic hat

Task:
Identifies benefits and added value

Possible argumentation:
‘It could be beneficial for society if everybody is well rested. People are less stressed and irritable and more balanced.’



Blue host card – Host

Task:
Manages the flow of discussion between the five hats
Keeps an eye on the group dynamic. Makes sure that each hat has a say
Sums up all the perspectives and key arguments at the end of a discussion round, orally or in writing



Red hat – Feeling hat

Task:
Follows intuition and gut instinct; does not need justifications

Possible argumentation:
‘I would be so happy if I had the time and the opportunity to get eight hours’ sleep every night!’



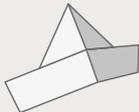
Green hat – Creative thinking hat

Task:
Explores creative ideas, often beyond logical thinking

Possible argumentation:
‘Let’s create a sleep schedule to balance sleep patterns and daily energy consumption in a more effective way!’

Worksheet: Changing perspectives – changing hats

- ≡ Take a moment in silence to familiarise yourself with the perspective relating to your role (either a coloured hat or the host with the blue card) using the overview on the worksheet.
- ≡ One by one, share your role’s perspective with the other group members and discuss the different roles’ perspectives in the group.
- ≡ Start the first round of discussion with the topic given by the facilitator, arguing from your hat’s perspective. The host will moderate the discussion, ensure that each hat’s perspective is expressed and summarise the principal viewpoints shared.
- ≡ Gather in plenary for a short debriefing.
- ≡ Regroup, swap roles (hats and host card) and repeat the above process by discussing a new topic given by your facilitator.

Changing perspectives – changing hats	
 <p>White hat – Information hat</p> <p>Task: Focuses on facts</p>	 <p>Black hat – Safety hat</p> <p>Task: Identifies risks and problems</p>
 <p>Yellow hat – Optimistic hat</p> <p>Task: Identifies benefits and added value</p>	 <p>Blue host card – Host</p> <p>Task: Manages the flow of discussion between the five hats Keeps an eye on the group dynamic. Makes sure that each hat has a say Sums up all the perspectives and key arguments at the end of a discussion round, orally or in writing</p>
 <p>Red hat – Feeling hat</p> <p>Task: Follows intuition and gut instinct; does not need justifications</p>	 <p>Green hat – Creative thinking hat</p> <p>Task: Explores creative ideas, often beyond logical thinking</p>

Method: Conflict modes

Aim

- ≡ Participants learn about conflict types, their characteristics and how to recognise them.
- ≡ Participants learn about different possibilities for interaction in conflict situations and reflect on their personal behaviour, both in religious and non-religious contexts.

Material

- ≡ 1 sheet of flipchart paper/large piece of paper
- ≡ 1 sheet of A4 paper and coloured pens for each pair of participants
- ≡ 1 sheet of flipchart paper to draw the conflict mode chart

Duration

60-90 minutes

Preparation

Prepare a flipchart or large sheet of paper according to the tables on page 60. Read through the method and watch the video ‘Thomas Kilmann Conflict Mode Instrument’: <https://www.youtube.com/watch?v=PFIdyH2H8Y>.

Procedure

Invite participants to group in pairs and place their chairs next to each other. Divide participants into two groups; group A is all participants sitting on the right-hand chair; group B is all participants sitting on the left-hand chair.

Ask all participants in group A to follow you out of the room where you will provide them with instructions while group B waits inside. Then switch groups. Once back in the room, all participants sit back down in their respective chairs. It is very important that the members of group A and B refrain from talking to each other during this exercise until told differently.

- ≡ **Instructions for group A:** you may use the following wording: ‘You love sunny days at the beach. Your task is to draw the most beautiful sunny day at the beach you can imagine. This task is extremely important to you and you are keen to complete it. This task is a secret mission which you should by no means share with your partner from group B.’
- ≡ **Instructions for group B:** you may use the following wording: ‘You love nights in big cities under the moon and stars. Your task is to draw the most beautiful night in a city you can imagine. This task is extremely important to you and you are keen to complete it. This task is a secret mission which you should by no means share with your partner from group A.’

Hand out a piece of paper and a notepad to all participants in group A (right-hand chairs) and pens to all participants in group B (left-hand chairs). Remind participants to stay silent and refrain from talking to each other.

Invite the pairs to hold the pens together and to start completing their respective tasks in the best way they can in absolute silence. Give participants a maximum of three minutes to complete their drawing.

Next, ask participants to perform the following exercise:

Show participants the flipchart with the five animals (page 59). Each animal represents a way of behaving and interacting in a situation or conflict. Ask participants to select the animal that best represents the way in which they interacted during the drawing task. Participants should base their decision on the characteristics they associate with the animals.

Begin the debriefing by asking who thinks that they acted like a shark. Among those who raise their hand, invite one to share why they think a shark fits them best and how they felt about the method. Then ask their partner to share their animal and how they felt about the method. Also, ask how it was for them to interact with someone who was acting like a shark. Depending on group size and time, allow others who chose sharks to share their experiences as well. Close the 'shark round' by introducing the typical characteristics of the competitive conflict style represented by the shark.

Proceed similarly with the other animals and conflict styles. See descriptions in the background section below.

Close with reflection and evaluation, based on the questions below. You may also invite participants to observe their way of interacting with others later that day or in everyday situations.

Suggested reflection questions

- ≡ Which constellations of conflict management styles work well together and which are prone to escalation? Why?
- ≡ Which typical conflict behaviour based on Thomas-Kilmann's conflict modes do you identify in your daily life?
- ≡ How do you behave in conflict situations?
- ≡ Is there a dominant behavioural pattern? If yes, which one is it?
- ≡ How does your conflict behaviour change depending on your wellbeing, counterpart or context?
- ≡ How can you use the different conflict management styles strategically?

Additional reflection questions if participants are already familiar with the different conflict types (page 37-39):

- ≡ How does your conflict behaviour change depending on the type of conflict (conflict of values, conflict of interests, conflict of power, etc.)?

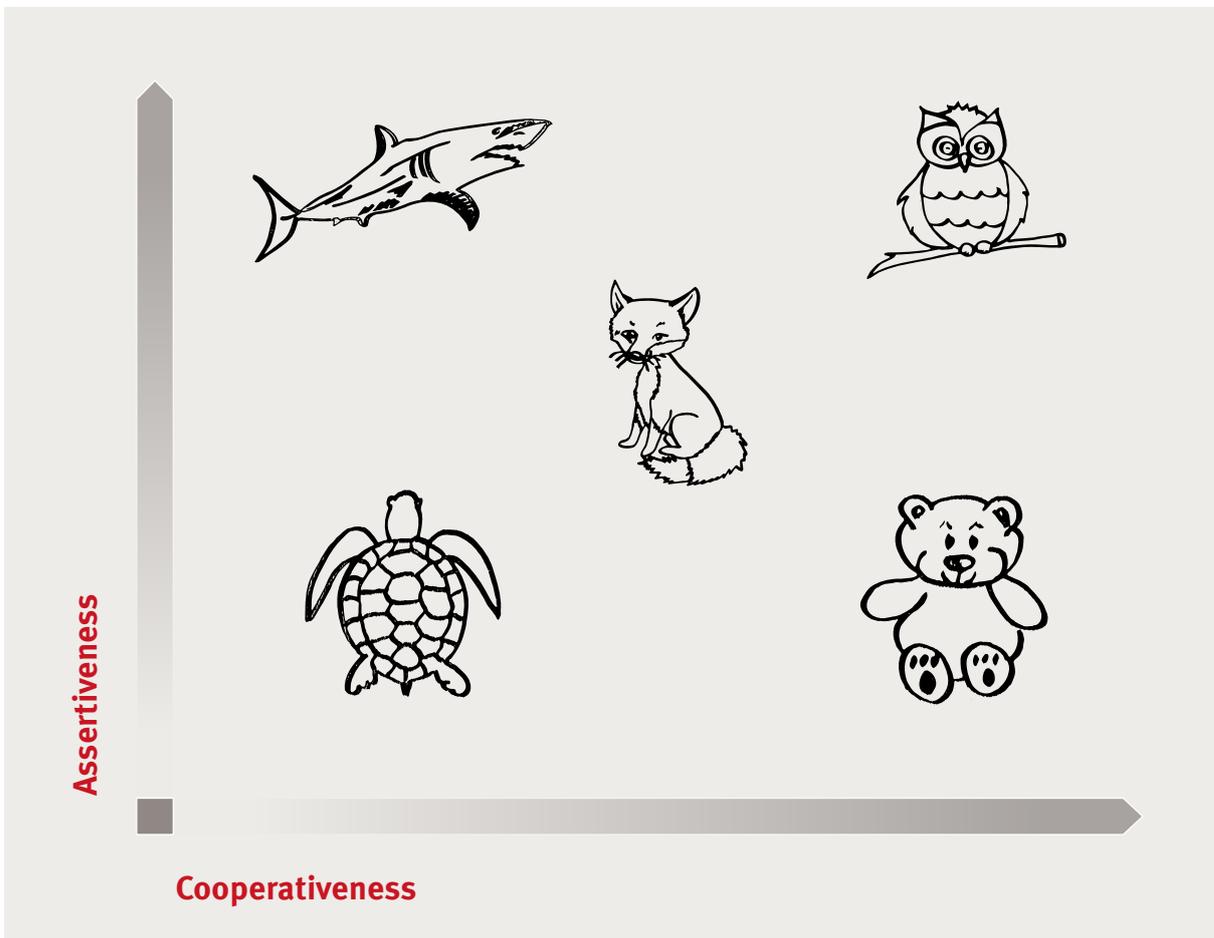


The attribution of characteristics to the animals might differ from context to context. Participants' associations may therefore differ as well. In case participants have difficulties associating particular characteristics with each of the five animals, you may wish to briefly introduce the animals' characteristics according to the Thomas-Kilmann model: the shark stands for combative behaviour; the turtle stands for evasive and avoidant behaviour; the teddy bear stands for balancing behaviour; the owl stands for behaviour geared towards cooperation; the fox stands for behaviour geared towards compromises. Illustrations of the Thomas-Kilmann model sometimes replace the turtle with an ostrich, for example.



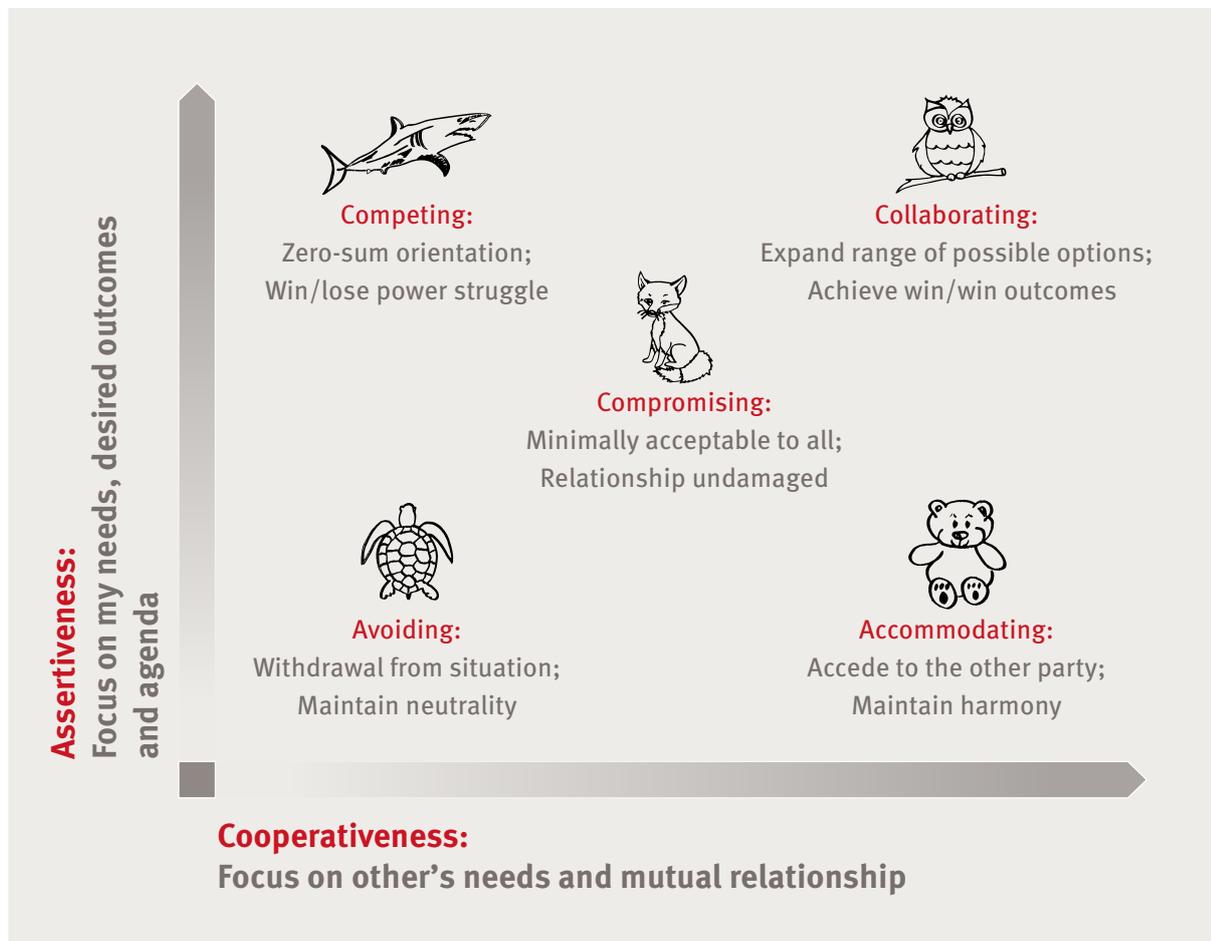
Do the chosen animals have different meanings in your context? Find animals which represent the best conflict modes in your context.

Thomas-Kilmann Conflict Modes



Five animals illustrating Thomas-Kilmann conflict modes. Authors' own illustration based on Thomas, Kenneth/Kilmann, Ralph (1997)

Thomas-Kilmann Conflict Modes



Thomas-Kilmann conflict modes. Authors' own illustration based on Thomas, Kenneth/Kilmann, Ralph (1997)

Background

The Thomas-Kilmann model visualises how people behave in conflict situations. On one axis, it shows the degree of determination ('How important is it to me to achieve my goals?') and on the other axis the degree of willingness to cooperate ('How important is a harmonious relationship to me?') and how they influence action and conflict style. To illustrate the different conflict styles, they can be associated with animals. A shark is likely to behave competitively in a conflict, i.e. it fights for its interests and is oriented towards a solution in which only one party can assert their interests (win-lose). A turtle generally avoids conflicts. In conflict situations, its strategy is to retreat into its shell. A teddy bear seeks harmony, which is why it often puts its own interests aside and accommodates the other party. In a conflict, a fox seeks compromises that are acceptable to all parties to the conflict, whereas an owl always behaves cooperatively and strives for a creative conflict solution that is profitable for all parties (win-win).

Additional links and material

Thomas, Kenneth/Kilmann, Ralph (1997): Thomas-Kilmann Conflict Mode Instrument. Xicom. New York.

'**Thomas Kilmann Conflict Mode Instrument**'. Last accessed 27/07/2021: <https://www.youtube.com/watch?v=PFIydyH2H8Y>.

Method: Appreciative or offensive

Aim

- ≡ Participants recognise the effects of what they say, how they say things and their tone of voice on their peers.

Material

- ≡ Per participant: 1 printout of the 'Appreciative or offensive' worksheet

Duration

30 minutes

Preparation

Print 1 copy of the 'Appreciative or offensive' worksheet for each participant.

Procedure

Invite participants to form teams of two and hand out the worksheet.

Briefly outline the following steps of the method:

Participants begin by skimming through the worksheet and silently reflecting on the two questions:

- ≡ 'Which of the statements do you perceive as offensive in a conversation or discussion?'
- ≡ 'Which of the statements do you perceive as respectful and appreciative in a conversation or discussion?'

In their pairs, participants take turns speaking the statements in different intonations and moods. Then the partners share their views on the two questions and the differences they perceive in terms of intonation and mood.

Provide a timeframe for the discussion.

Close the method with a short round of debriefing.

Suggested reflection questions

- ≡ How did your perception differ in response to intonation and mood?
- ≡ In a conversation, what is more important – what a person says, or how they say it?
- ≡ In daily conversation, do you often use any of the statements you have identified as offensive?
If so, why?
- ≡ Do you think it is easy to change everyday communication to become more appreciative and respectful by not using those phrases?



Encourage participants to find more phrases and expressions from their context which they often use in their everyday communication. Discuss in plenary if the participants perceive them as appreciative or offensive.

Worksheet: Appreciative or offensive

- ≡ Form teams of two.
- ≡ Take some time to skim through the worksheet.
- ≡ Take a minute to reflect for yourself on the following two questions:
- ≡ ‘Which of the statements do you perceive as offensive in a conversation or discussion?’
- ≡ ‘Which of the statements do you perceive as respectful and appreciative in a conversation or discussion?’
- ≡ Take turns speaking the statements below in different intonations and moods.
- ≡ Share your views on the two questions and the differences you perceive in terms of intonation and mood.

Source: Authors’ own adaptation from IGC: Essentials of Dialogue: Guidance and activities for teaching and practising dialogue with young people.

This is an interesting point!

Do you really believe that?

Can you see it from my point of view?

Thank you for your opinion.

You are kidding!

This is stupid.

I see it differently.

I agree, but ...

I do not understand you.

Can you explain this again, please?

You are wrong.

I disagree.

I hate ...

I agree.

This does not make sense!

Method: Paraphrasing

Aim

- ≡ Participants practise active listening and cultivate presence and undivided attention in communication.

Duration

30 minutes

Preparation

Identify some topics for participants to talk about while practising the method.

Procedure

Invite participants to form teams of two (A and B).

Briefly summarise the following steps of the method:

- ≡ A and B sit face to face.
- ≡ A shares their opinions on a subject for one minute, for instance on what religion means to them.
- ≡ B listens and then re-phrases what they have heard, starting their sentences with 'I have heard a person who ...'. B thus summarises what has been said, using different words. B does not add their own interpretation, opinion or comment. A listens actively while B paraphrases.
- ≡ Encourage B to find a balance between pure repetition and actual paraphrasing.
- ≡ Once B completes the paraphrasing, A continues to speak for another minute and is then paraphrased by B again.

Invite participants to switch roles after about five minutes.

After each participant has had their turn, give participants three minutes for a check-in within their teams. Invite them to focus on whether they felt heard and understood by their partner.

Facilitate a short round of debriefing by using the following questions:

Suggested reflection questions

- ≡ How did you feel in the different roles?
- ≡ What are the benefits of paraphrasing?
- ≡ What are the challenges of paraphrasing?

Material: Initiating feedback



Method: Mirroring

Aim

- ≡ Participants recognise the effects that how they say things, their tone of voice and body language have on their peers.

Duration

30-45 minutes

Procedure

Step I:

Invite participants to form teams of two (A and B).

A and B stand face to face at arm's length.

A takes the lead and begins making slow movements.

B follows A's movements by mirroring them.

Participants should refrain from talking during the method. Invite participants to switch roles after three minutes.

Step II:

Invite the partners to repeat the exercise, once again in silence. This time, lead and follower are not assigned. A and B take turns in leading and following without speaking. The lead continuously alternates between the two without prior agreement and without using words to decide who begins leading and who follows.

If there is time, invite participants to find a new partner and repeat the method.

Give participants three minutes for a check-in within their teams. Invite them to focus on how they felt when leading and following their partner.

Facilitate a short round of debriefing by using the following questions.

Suggested reflection questions

- ≡ How did you feel in the different roles?
- ≡ What was it like to take responsibility for your partner when leading?
- ≡ What role does self-responsibility play in leading and following?



Among other things, the exercise requires eye contact, as one partner follows the other's movements. This can make some participants feel uncomfortable.



Introduce the exercise in advance and allow participants to decide if they want to join in. Let them choose a partner they feel comfortable with; do not assign partners.

Method: Active reply

Aim

- ≡ Participants improve their ability to ask sensitive and open questions as dialogue openers.

Material

- ≡ Per participant: 1 printout of the 'Active reply' worksheet (page 68-69)

Duration

30-45 minutes

Preparation

Print one copy of the 'Active reply' worksheet per participant.

Procedure

Begin by introducing the purpose of the method, using the following wording:

'To understand the purpose of active listening, it helps to contrast active listening with defensive listening. Active listening demonstrates to your conversation partner that you are interested in what they have to say, that you hear them and that you are present in the moment and taking an active part in the conversation. Defensive listening, on the other hand, is characterised by being absent, not paying attention, showing no interest in the conversation or your conversation partner and therefore not understanding what has been expressed.'

You might want to illustrate the difference between active and defensive reply by reading out the example on the worksheet.

Invite participants to form teams of two to five people. Hand out the worksheet and introduce the tasks outlined on the worksheet.

Draw attention to the 'LISTEN' mnemonic on the worksheet.

Conclude the method session with a short round of debriefing, using the following questions, for example:

Suggested reflection questions

- ≡ What is the major difference for you as a listener between an active and a defensive reply?
- ≡ What can make people reply defensively?
- ≡ When speaking to others about sensitive issues, what are the important things to remember?



In some contexts, people may reply defensively not due to lack of interest but because they are unsure about the appropriate reaction for the specific situation or perhaps because they lack the capacity for empathy and sensitivity. In such cases, a passive response can be misinterpreted as a lack of interest.

Worksheet: Active reply

As a team,

- ≡ identify and share examples for each of the topics
- ≡ formulate a sentence, question or accusation for each topic
- ≡ formulate and write down a defensive reply for each topic
- ≡ find possible active replies based on the 'LISTEN' mnemonic for each of your examples

LISTEN mnemonic

L	OOK	interested, get interested
I	NVOLVE	yourself by responding
S	TAY	on target
T	EST	your understanding
E	VALUATE	what you hear
N	EUTRALISE	your feelings

Example scenario

Topic: Father at work	
<p>Expression: A son says to his father: <i>'Father, you never have time for me! You are always at work.'</i></p>	
<p>Active reply: <i>'It sounds like you are really frustrated that I am so busy. I hear that you are missing me. When do you want me around? Let's try to find a way to spend more time together.'</i></p>	<p>Defensive reply: <i>'Son, I have to work to feed our family and pay for your hobbies.'</i></p>

Topic: Practising religion	
Expression:	
Active reply:	Defensive reply:
Topic: Doing household chores	
Expression:	
Active reply:	Defensive reply:
Topic: Stress at work	
Expression:	
Active reply:	Defensive reply:

Method: Controlled dialogue

Aim

- ≡ Participants improve their ability to ask sensitive and open questions as dialogue openers.
- ≡ Participants gain basic communication skills that can be applied to interreligious dialogues, for example.

Material

- ≡ Per participant: 1 printout of the 'Controlled dialogue' worksheet (page 71), and 1 printout of the 'Initiating feedback' worksheet (page 65)

Duration

30-45 minutes

Preparation

Print one copy of the 'Controlled dialogue' worksheet (page 71), and the 'Initiating feedback' worksheet (page 65) per participant.

Procedure

Hand out the two worksheets and invite participants to form groups of three (A, B and C). Guide participants briefly through the steps of the method as outlined on the worksheet. Provide a timeframe for three rounds of controlled dialogue. One round of dialogue usually takes about 10 minutes. Once all participants have taken on all three roles, conclude the method session with a short round of debriefing, using the following questions.

Suggested reflection questions

- ≡ What is your main takeaway from the three rounds of controlled dialogue?
- ≡ Which role was the most challenging, and why?
- ≡ What might be the benefits of practising controlled dialogue in daily life and in your workplace?



Giving feedback may be challenging for introverted or shy participants. Make sure that you have created a safe space for all participants to enable and encourage everyone to share what they observe, feel and think. Emphasise that feedback is understood as a constructive way to improve communication skills, not as personal criticism.

Worksheet: Controlled dialogue

This exercise helps to build communication skills, such as active listening, paraphrasing and mirroring.

The exercise consists of three steps:

1

Person A and B: A and B sit facing each other.

Person A: A talks in short sentences for three minutes about the meaning of religion in their daily life. Once A has finished speaking, A listens while B paraphrases and mirrors what they have heard and seen.

Person B: B actively listens to A and gives feedback, which includes paraphrasing the content and mirroring body language. B starts by saying: 'I have seen a person/I have heard a person who...'

Person C: C observes the interaction between A and B in silence.



When in the role of B, be careful not to interpret or judge what you hear and see or start a discussion. Your role resembles that of a mirror, not a conversation partner. Specific sentence starters help to ensure that you are actually paraphrasing. They can also help you check whether you have correctly understood what your conversation partner has expressed. You can find inspiration for sentence starters on the 'Initiating feedback' worksheet. When in the role of C, be careful not to interpret or judge what you observe.

2

Person A: A gives feedback on how they felt in their role during the dialogue: when speaking, when listening to the paraphrasing and seeing the mirroring by B. A gives feedback on whether the paraphrasing and mirroring by B were appropriate, while B and C listen without interrupting.

Person B: B gives feedback on how they felt during the dialogue when actively listening, paraphrasing and mirroring, while A and C listen without interrupting.

Person C: C gives feedback on how they observed the dialogue, while A and B listen without interrupting.

3

Person A, B and C: Switch roles and repeat the first two steps. Make sure that everyone has played all the roles once.

Material: Dialogue checklist

During dialogues, you are encouraged to do the following:

Attitude

- ≡ recognise the person you are listening to or in dialogue with as the most important person at that moment
- ≡ show a healthy level of curiosity
- ≡ be open to learning about others' lives, values and beliefs
- ≡ suspend judgement in favour of listening with an open heart, mind, eyes and ears
- ≡ be able to make others feel safe during a dialogue
- ≡ be sensitive to your conversation partner's feelings and emotions, as well as to your own feelings and emotions, which may be triggered during the dialogue
- ≡ encounter others with empathy and mindfulness

Listening

- ≡ listen actively and do not interrupt your conversation partner
- ≡ show respectful and attentive body language when in dialogue with others
- ≡ ask questions that clarify and seek a deeper understanding
- ≡ become aware of differences in intonation, tone and mood

Speaking

- ≡ speak for yourself and not on behalf of others in dialogue, using 'I' instead of 'we'
- ≡ frame questions within the context of your own experience
- ≡ base your descriptions of communities, cultures, faiths, beliefs and values either on facts or on clearly indicated personal experiences or perceptions
- ≡ take the time to process what you hear, reflect and feel before speaking again in order to avoid spontaneous responses
- ≡ further your understanding of the content through paraphrasing and summarising
- ≡ show interest by asking your partner to elaborate on certain aspects

Mirroring

- ≡ become aware of facial expressions, gestures and body language
- ≡ mirror body language or gestures to increase your partner's awareness of them
- ≡ raise your conversation partner's awareness of underlying emotions by mirroring facial expressions, gestures or tone of voice or by empathetically asking open-ended questions

Responding

- ≡ be able to respond empathetically
- ≡ articulate how you feel when hearing what your conversation partner is saying
- ≡ challenge your conversation partner in an appreciative, respectful, conflict- and trauma-sensitive manner
- ≡ ask open-ended questions and questions that explore meaning and significance
- ≡ ask questions informed by what you hear from your conversation partner to deepen your understanding
- ≡ show that you value your partner's ideas, experiences and beliefs even if you disagree with them

3. Exploring values for peaceful coexistence

Method: My guiding values

Aim

- ≡ Participants reflect on their own guiding values, how they apply them, and the role of religion in their personal value system.
- ≡ Participants foster their capacity to speak about their own values.
- ≡ Participants get to know about others' core values and how these values guide their thinking and behaviour.
- ≡ Participants learn that shared values may connect individuals and groups.

Material

- ≡ Per participant: 1 printout of the 'My guiding values' worksheet

Duration

45 minutes

Preparation

Print the 'My guiding values' worksheet.

Procedure

Hand out the 'My guiding values' worksheet and introduce the task outlined on the worksheet. Invite participants to take 10-15 minutes to design their cards summarising their personal core values.

Once participants have completed their cards, invite them to walk around the room and meet in pairs. In their pairs, they introduce themselves and explain their core values and how they apply them in their daily lives, based on their card. Participants begin their conversation with a warm welcome and end it by thanking each other and saying goodbye. Then they move on to find a new conversation partner until they have shared their card with at least three other participants.

Conclude the method session with a short round of debriefing in plenary, using the following questions:

Suggested reflection questions

- ≡ What differences and similarities in guiding values did you identify within the group?
- ≡ Which of your values would you consider faith-based or rooted within a religious tradition?
- ≡ When introducing your individual core values to each other, did you notice any conflicting values? If yes, which ones and why?
- ≡ Which values would you consider to have the potential to connect your group?



Depending on the timeframe for the session, the number of exchanges among participants can be increased or decreased. Alternatively, this method also functions as an opener and icebreaker at the start of a workshop. When using it in this way, you may wish to shorten the debriefing.

Worksheet: My guiding values

☰ Take a moment in silence to reflect on your guiding values:

☰ What are your core values?

.....

.....

.....

☰ How do you apply them in your daily life?

.....

.....

.....

☰ What role does religion play in your core values?

.....

.....

.....

- ☰ Design your personal values card by writing down or drawing your five most important values.
- ☰ Walk around the room and find a conversation partner. Greet your partner and briefly introduce yourself by sharing your values card with them. Explain how you apply these values in your life.
- ☰ After you have both shared your personal core values, thank each other, say goodbye and find a new partner.

Method: Living values as connectors

Aim

- ≡ Participants learn to recognise value-based behaviour.
- ≡ Participants reflect on how values are lived in societies.
- ≡ Participants learn that not only shared values but also value-based actions and behaviour may connect individuals and groups.

Material

- ≡ Per participant: 1 printout of the ‘Living values as connectors’ worksheet

Duration

45 minutes

Preparation

Print the ‘Living values as connectors’ worksheet.

Procedure

Hand out the ‘Living values as connectors’ worksheet. Briefly introduce the tasks outlined on the worksheet.

Invite participants to form groups of four. Remind them to complete the first part of the worksheet independently and in silence.

After the group work, conclude the method session with a round of debriefing in plenary.

Suggested reflection questions

- ≡ How can behaviour and actions be guided by values?
- ≡ How does value-based behaviour connect human beings and societies?
- ≡ What role does religion play in connecting human beings and societies?



Alternatively, you may extend the method by using pictures from the Peace Counts picture set, laying them out in the centre of the room. You can download the Peace Counts picture set here: <https://berghof-foundation.org/library/peace-counts-picture-set>

Worksheet: Living values as connectors

- ≡ Take a moment to look at and reflect on the pictures. Identify and name a value that you see represented in each of the pictures.
- ≡ Get together in groups of four. Share the values that each of you has identified for each picture. Explain the reasons why you have identified them.
- ≡ Discuss in your group how the values you identified for each of the pictures connect the people shown on the corresponding pictures.
- ≡ Reflect on what the value in question stands for in your personal understanding and everyday life.



Method: The Peace Charter

Aim

- ≡ Participants discuss how the values summarised in the Peace Charter contribute to sustainable peace.

Material

- ≡ Per participant: 1 printout of 'The Peace Charter' worksheet (page 79-80)

Duration

45-60 minutes

Preparation

Print 'The Peace Charter' worksheet.

Procedure

Invite participants to form groups of three to five, depending on the overall group size. Hand out the 'The Peace Charter' worksheet and briefly introduce the tasks outlined on the worksheet.

After the group work, gather in plenary and allow time for each group to briefly report on their experiences. Close with a round of debriefing, based on the following questions.

Suggested reflection questions

- ≡ What are the core values promoting peace? How do they do so?
- ≡ Which values are associated with peace in your context?
- ≡ How does religion contribute to fostering peace?



*If the methods 'My guiding values' and 'Living values as connectors' have already been implemented before the 'Peace Charter' method is introduced, the following groupwork task can be skipped as it is already addressed in the other two methods:
'How can you as an individual, as a group, or as a larger community bring the Charter's values to life and turn them into everyday actions and behaviour?'*

Worksheet: The Peace Charter

Tasks for individual work:

- ≡ Take a moment by yourself to read the Charter.
- ≡ Identify and underline statements and phrases that you agree or disagree with. Which of your personal core values are described accurately in the Charter?

.....

.....

.....

Tasks for group work:

- ≡ Share your personal perspective with your group and discuss the following questions:
 - ≡ How can you as an individual, as a group or as a larger community bring the Charter's values to life and turn them into everyday actions and behaviour?

.....

.....

.....

- ≡ From your perspective, does the Charter cover the most essential aspects for creating sustainable peace?

.....

.....

.....

- ≡ Decide how you will briefly summarise your discussion for the other groups once back in plenary.



Peace Charter for Forgiveness and Reconciliation

“The vision of the Peace Charter for Forgiveness and Reconciliation is that the process of forgiving is vital if healing and reconciliation are to take place, as part of our collective efforts to seek justice, harmony and sustainable peace.

Fostering and practising forgiveness has the power to transform memories and deep-seated responses to legacies of injustice, conflict and war. It can liberate people from being imprisoned in their pasts and long ingrained mental and emotional conditions. Faith and spiritual traditions guide and inspire us to awaken the best of our human potential, by practising compassion, mercy, kindness, love, forgiveness and reconciliation, and to positively reshape our destinies.

Forgiveness is understood as an activity arising directly out of a compassionate consciousness, rooted in the awareness that we all belong to one human family. Compassion is an indispensable spiritual disposition in every faith, religion, dharam, or deen, as well as for our everyday human relations. Forgiveness is fostered by our experience of unconditional love and mercy, and an inner calling to live magnanimously and responsibly. It stems from our ability to see a larger context to our individual and collective existence, and from our impulse to lovingly seek and forge genuine and sincere bonds with one another as brothers and sisters.

To see forgiveness as a most profound expression and manifestation of our spiritual and human nature, and a catalyst for inward and outward change, is at the heart of the Charter. To love one’s neighbour as oneself means that the efforts to seek forgiveness for oneself are related to endeavours to forgive and receive forgiveness from the other. Our human journey of forgiveness and reconciliation can only be navigated freely and voluntarily. Sharing forgiveness can therefore only be inspired, not demanded.

Existing, inspirational examples of forgiveness compel us to practical and effective actions, leading to reconciliation, conflict transformation and peacebuilding. Forgiveness and reconciliation are an indispensable part of our journey to peace, in our interconnected and interdependent world and our quest for restorative justice.

Throughout history, acts of forgiveness have helped to de-escalate national and international conflicts, and to restore and sustain harmonious relationships in the daily lives of individuals, families, communities and societies. Insights from the lives of outstanding individuals and inspiring grassroots movements, combined with learning from a shared global heritage of sacred teachings, provide guidance to take forward the Charter’s work.

By offering paradigms of forgiveness, the Charter inspires commitment and directs activities that contribute to a growing practice of forgiveness and reconciliation, both in public processes and in private settings, in order to foster healing, harmony and peace in a wounded and fractured world.”

Source: The Charter for Forgiveness. Last accessed 27/07/2021: <https://www.charterforforgiveness.org/charter/#preamble>.



Method: Peace Island

Aim

- ≡ Participants recognise that everyone's participation is important in order to live together in peace.
- ≡ Participants explore their capacities as peace agents.
- ≡ Participants practise their dialogue skills, learn to respect diverse perspectives and recognise the value of diversity.
- ≡ Participants discuss and reflect on the concept of belonging and construction of social groups (in-groups, out-groups) and their effects on society and coexistence.

Material

- ≡ Per participant: 1 printout of the worksheet: 'Committee Meeting on Living Together on Peace Island'
- ≡ Per group: 1 printout of the material: 'Role cards for members of the Committee on Living Together on Peace Island'

Duration

120 minutes

Preparation

Print the worksheet: 'Committee Meeting on Living Together on Peace Island' and prepare the role cards.

Adjust the number of role cards according to the group size:

- ≡ **For up to 10 participants:** prepare the basic roles, so that some participants take on two roles.
- ≡ **More than 10 participants:** prepare the basic roles and as many more extra roles as required.

Participants take on only one role.

Procedure

Read the following scenario aloud:

'A group of people are shipwrecked and stranded on an inhabited island. The castaways all belong to the same religious group. Together with the islanders, who are of another faith, the castaways salvaged some goods from the hull of the ship before it finally sank into the waves. The salvaged food and water will last for a total of five days. They are stored in a large lockable box. The castaways have also salvaged wood and some tools.

It is still unclear to the castaways how big the island is and what rules the inhabitants live by. Their religion is unknown to the castaways; they believe in a God and practise rituals unknown to them. Most of the island seems to be forested. There seems to be no clean drinking water in the immediate vicinity of the simple camp that the islanders assigned to the castaways upon their arrival on the island.

Since the stranded group's attempts to mend the lifeboat have failed, it seems that they will have to stay on the island for a while. Now it is time to think about how to organise and shape life on the island. Partly due to the climatic conditions, life on the island involves physical exertion.

Overall, the atmosphere is very tense, not least because some people are carrying weapons.

You are a committee made up of both islanders and castaways. All the island's residents have elected you as a committee to find answers to some of the most pressing issues and challenges. It is the committee's task to represent everyone on the island. They are relying on you to act in their interests. You must also be mindful of the need for full participation by all members of the island society.'

Hand out the worksheet and ask the participants to follow the instructions. In addition, ask all participants to draw one of the role cards out of a bag/box. The role cards characterise the different members of the committee.

Invite all participants to sit in a circle.

Give the participants two minutes to sit in silence and think about their roles and what they represent. Afterwards, invite them to begin their meeting, reminding them to always represent their character's viewpoint.

Once the participants have discussed all the questions on the worksheet, take a five-minute break and have the group return to the space for a debrief in plenary. Before the break, invite all participants to actively shake off their role and thus get ready physically and mentally for the final reflection, when they will speak as themselves again.

Suggested reflection questions

- ≡ Did it matter at first whether your role belonged to the long-established islanders or the recently stranded? If so, why?
- ≡ What role does religious affiliation play here? What was decisive in the course of the discussion and in your argumentation – origin, religious belief, faith or spirituality?
- ≡ What role did age, health, sex or gender play in your discussion?
- ≡ On what basis can a decision-making process succeed in a heterogeneous society when people have to agree on a new framework for coexistence in a situation of extreme uncertainty?
- ≡ How do you deal with opinions and attitudes, rituals and religious customs that contradict your own?

Worksheet: Committee Meeting on living together on Peace Island

The committee of which you are a member is composed of the following basic roles:

- ≡ a police officer carrying a pistol with ammunition
- ≡ a person from the stranded group who has the key to the box with food and water
- ≡ a religious leader who is engaged in interreligious dialogue
- ≡ a person who has been targeted by a radicalised person due to their religion
- ≡ a representative of a youth-led organisation
- ≡ a judge
- ≡ a nurse
- ≡ an engineer
- ≡ a staff member from the island's sustainability and zero emissions office
- ≡ a hunter carrying a gun with ammunition

Additional roles for groups of more than 10:

- ≡ a wise person and healer
- ≡ a spokesperson for an organisation that represents the sick
- ≡ a person who was sentenced for a crime and was recently released
- ≡ a spokesperson for the elderly
- ≡ a farmer
- ≡ a teacher
- ≡ a soldier
- ≡ a doctor
- ≡ an ex-combatant carrying a rifle
- ≡ a religious leader who supports radical beliefs
- ≡ a social media activist and campaigner for religious freedom and human rights

Your task as the committee:

As members of the committee, you have been asked to find answers and agreements to the questions listed below during today's meeting. Start the meeting by asking every committee member to introduce themselves. Make nameplates showing your roles, which you position in front of you. During the meeting, make sure to keep track of the interests of your role(s) and the groups your role represents.

Collect your answers on a flipchart.

- ≡ What are the five most important values for your island society?
- ≡ Who decides how goods and resources are used and distributed, and on what basis?
- ≡ What role do religious affiliation, faith and spirituality play?
- ≡ What happens to the sick, injured, old and very young people who cannot do heavy work?
- ≡ What happens to the weapons?
- ≡ How will participation by everyone on the island be ensured?

Material: Role cards for members of the Committee on living together on Peace Island

The template for the role cards can be printed out by the facilitator. Each role is cut out and folded once so that its description is not visible. These pieces of paper are collected in a hat. Now each of the participants draws out a piece of paper and is assigned their role.

Basic roles:

a police officer carrying a pistol with ammunition	a person from the stranded group who has the key to the box with food and water	a religious leader who is engaged in interreligious dialogue
a person who has been targeted by a radicalised person due to their religion	a representative of a youth-led organisation	a judge
a nurse	an engineer	a staff member from the island's sustainability and zero emissions office
a hunter carrying a gun with ammunition		

Additional roles for groups of more than 10:

a wise person and healer	a spokesperson for an organisation that represents the sick	a person who was sentenced for a crime and was recently released
a spokesperson for the elderly	a farmer	a teacher
a soldier	a doctor	an ex-combatant carrying a rifle
a religious leader who supports radical beliefs	a social media activist and campaigner for religious freedom and human rights	

4. Transforming conflict

Method: Culture of Conflict

Aim

- ≡ Participants learn to ‘read’ the pathway of escalation, get to know possibilities for de-escalation of conflict and become aware of the various options for intervention.
- ≡ Participants reflect on their own options for action and limitations for de-escalating a conflict situation and understand the potential of faith-based actors as third parties.
- ≡ Participants familiarise themselves with the role of religion as an escalator, discriminator or de-escalator (i.e. as a unifying factor) in conflict situations.

Material (depends on the variation)

- ≡ Per group: 1 set of printed ‘Culture of Conflict’ picture cards <https://berghof-foundation.org/library/culture-of-conflict-cards>
- ≡ Per group: 1 printout of the ‘Culture of Conflict’ worksheet (page 88-90)
- ≡ Per group: 11 blank sheets of A4 paper (one per image title, one for the overall title of the picture series, one to mark turning points)
- ≡ Per group: at least 1 marker and pens
- ≡ For each variation: 1 sheet of flipchart paper per group

Duration

30-45 minutes for basic method

30-45 extra minutes for each of the variations, if implemented

15-30 minutes for debriefing

Preparation

Familiarise yourself with the method and its variations prior to the workshop. Decide which variation in addition to the basic method you will facilitate. Prepare the material accordingly, download the picture cards (<https://berghof-foundation.org/library/culture-of-conflict-cards>) and print one set per group and one worksheet per group. If you prefer, you may list the group work tasks on a flipchart, which should be visible to all participants during the exercise.

Procedure

Begin by facilitating the basic version of the method. Divide the participants into groups of up to five people. Provide each group with a set of picture cards, 11 sheets of paper, markers/pens and the worksheet (if tasks are not on a flipchart). Give the group 30-45 minutes to work through the worksheet for the basic method. Then gather all groups in plenary for a short round of debriefing. During debriefing you may introduce some of the theoretical background on the nine levels of conflict escalation identified by Friedrich Glasl, focusing, for instance, on the three levels (1) win-win, (2) win-lose, and (3) lose-lose (see below).

Send the participants back to their respective working groups. Give each group one worksheet for the variation you have chosen. Allow 30-45 minutes for the groups to work through the worksheet for the variation.

Close with a debriefing on the variation in plenary.

Background

Friedrich Glasl (1999), a leading scholar in conflict studies, proposes that conflicts do not progress steadily but in stages, indicating that people are reluctant to escalate conflicts. Based on his experiences, Glasl outlines an escalation model in nine stages. The first three stages can be described as 'win-win situations'. Stages four to six can be titled 'win-lose', assuming that only one party to the conflict can still win. Glasl perceives stage five, titled 'loss of face', as a central turning point. Here, the conflict parties' focus shifts from reaching their objectives to winning over the other. The conflict increasingly shifts from the factual to the emotional level. The conflict parties' capacities to deal with the conflict situation constructively on their own decrease. Finally, stages seven to nine are labelled as a 'lose-lose situation'. This is because in the end, the only important act is to destroy the opponent, even at the price of losing everything yourself.

Glasl's approach is often used as a tool for conflict analysis, which is often an essential basis for successful mediation. When mediating, Glasl's escalation stages help to assess which phase of the conflict the parties involved have now reached. This helps to decide whether the conflicting parties can still defuse the conflict by themselves, or which conflict handling method involving a third party is most appropriate.

Worksheet: Culture of Conflict

Basic Method

Escalation (about 30-45 minutes)

1. As a group, lay out the picture cards (on the floor/table) in the order that illustrates escalation and give each picture a title. Write these titles on a separate sheet of paper.
2. Identify key or turning points in this escalation. Reflect and discuss in your group why you perceive them as such.
3. Take a moment in silence for yourself: does the situation remind you of situations you have experienced or observed in your daily life or workplace?
4. Share your personal examples of situations with your group. Share only what you feel comfortable with.
5. Find similarities or differences between your shared personal situations and the picture cards. Do any of the picture cards represent your personal conflict escalation? If yes, how? If no, why not?
6. Decide within your group who will present the results of your group work in plenary and how they will do so. Focus your presentation on the turning points as well as on similarities and differences between the shared personal situations and the picture cards.

De-escalation (about 30-45 minutes)

1. Cut out the symbols on the worksheet and discuss the following in your group:
 - ≡ At what stage in the series of pictures can both conflict parties achieve their goals and interests (win-win)? Place the win-win symbol accordingly.
 - ≡ At what stage in the series of pictures can only one of the conflict parties achieve their goals and interests (win-lose)? Place the win-lose symbol accordingly.
 - ≡ At what stage in the series of pictures will none of the conflict parties achieve their goals and interests (lose-lose)? Place the lose-lose symbol accordingly.
2. Discuss the effects of escalation and de-escalation in a conflict situation, when the situation is shaped only by the categories of winning and losing.
3. Imagine and discuss alternative ways of looking at conflicts, other than the win-lose categories.
4. Decide within your group who will present the results of your group work in plenary and how they will do so.

Win-Win	Win-Lose	Lose-Lose
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Worksheet: Culture of Conflict variations

Variation 1 (about 30-45 minutes)

1. In your groups, discuss the following questions based on the entire series of picture cards and take notes on a sheet of flipchart paper:
 - ≡ How can religion have a separating effect in the situations shown on the cards?
 - ≡ How can religion have a unifying effect in the situations shown on the cards?
2. Decide on a person to present your group's main points of discussion during the debriefing in plenary.

Variation 2 (about 30-45 minutes)

1. In your groups, reflect on the following questions based on the entire series of picture cards and take notes on a sheet of flipchart paper:
 - ≡ What role can religion play in fuelling the conflict and escalation shown on the picture cards?
 - ≡ How can religion be used as a resource for successful conflict management and transformation beyond the situation shown on the cards? Discuss specific examples.
 - ≡ What role does religion play for you personally in conflict situations in your daily life? Share specific examples within your group.
2. Decide on a person to present your group's main points of discussion during the debriefing in plenary.

Variation 3

1. As a group, choose one key/turning point based on the entire series of picture cards. Discuss the following questions in relation to this turning point:
 - ≡ How could the conflict situation be defused at this point? What role could you play as individuals or as a group?
 - ≡ Discuss until what stage the conflicting parties can manage their conflict on their own, without requiring third-party support.
 - ≡ Does de-escalation at the turning point require the support of a third party? If so, what role can the third party play?
 - ≡ What possibilities do you associate with third parties who are religious, spiritual or faith-based actors?
2. As a group, choose one of the following two options:
 - ≡ **Option 1:** Draw your de-escalation or transformation pathway in three images. Start with your turning point.
 - ≡ **Option 2:** Starting with your turning point, act out what de-escalation could look like. Be as creative as you wish: you may stage three scenes, work with frozen pictures, pantomime, etc.
3. Share the results of your group work in plenary during debriefing.

Variation 4

1. As a group, reflect on the following questions based on the entire series of picture cards and take notes on a sheet of flipchart paper:
 - ≡ How can you tell when a conflict is escalating, based on facial expressions, gestures, posture or body language?
 - ≡ Do facial expressions, gestures, posture, or body language in the processes of escalation differ depending on the context, socialisation and imprinting?
 - ≡ Would people in your social circles adopt a body language and facial expression similar to those on the picture cards during a conflict? What is typical body language for your context that indicates that a situation is tense and escalating?
 - ≡ How could body language, facial expressions, gestures and posture support de-escalation?
2. Decide on a person to present your group's main points of discussion during the debriefing in plenary.

Material: Culture of Conflict picture cards

Culture of Conflict Cards



Illustrated by Ka Schmitz. © Berghof Foundation. Last accessed 27/07/2021:
<https://berghof-foundation.org/library/culture-of-conflict-cards>

Additional links and material

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Method: Moving from a violent past to a peaceful future

This method focuses on transforming conflict into peace. It is based on Bar-Tal's concepts of conflict ethos and peace ethos. Daniel Bar-Tal is an author and a Professor of Research in Child Development and Education. Reconciliation is key for transformation processes, and according to Bar-Tal, a successful reconciliation process implies individual as well as collective change. While working with the Peace Counts stories on Nigeria and Northern Ireland, participants will explore specific examples of how people changed their attitudes and behaviour and found peaceful mechanisms to deal with a violent past. These stories can offer inspiration for the transformation and remembrance of violent conflict through reconciliation.

Aim

- ≡ Participants become aware of their own assumptions, thoughts and behaviour.
- ≡ Participants develop an understanding of individual approaches to and concepts of conflict management.

Material

When working with the Peace Counts picture story on Nigeria:

- ≡ Per participant: 1 printout of the Peace Counts picture story on Nigeria: 'Peace is Divine'
- ≡ Per participant: 1 printed picture set on Nigeria: 'Peace is Divine' (<https://www.peace-counts.de/sehen/fotos/gallery/fotos/nigeria-eine-art-wunder>)
- ≡ Per participant for half of the group: 1 printout of the worksheet: 'Transforming Conflict Nigeria – Peace is Divine: James'
- ≡ Per participant for half of the group: 1 printout of the worksheet: 'Transforming Conflict Nigeria – Peace is Divine: Ashafa'

When working with the Peace Counts picture story on Northern Ireland:

- ≡ Per participant: 1 printout of the Peace Counts picture story on Northern Ireland: 'The Cold Peace'
- ≡ Per participant: 1 picture set on Northern Ireland: 'The Cold Peace' (<https://www.peace-counts.de/sehen/fotos/gallery/fotos/nordirland-zwei-ex-terroristen-im-frieden>)
- ≡ Per participant for half of the group: 1 printout of the worksheet: 'Transforming Conflict Northern Ireland – The Cold Peace: Peter'
- ≡ Per participant for half of the group: 1 printout of the worksheet: 'Transforming Conflict Northern Ireland – The Cold Peace: Joe'

Duration

2-3 hours

Preparation

Read through the description of the method, the worksheets and the two Peace Count picture stories on Nigeria and Northern Ireland. Assess the conflict sensitivity of your training context and choose the story that is most suitable for your target group.

When working with an illiterate target group, you may read out the story in plenary.

Print out the selected picture story, the relevant worksheet and picture set as per the number of participants. Be aware that half of the group will need the James/Peter worksheets, while the other half of the group will need the Ashafa/Joe worksheets.

Procedure

Introduce Bar-Tal’s concept of peace ethos and conflict ethos using the table below.



The terms ‘peace ethos’ and ‘conflict ethos’ may be unfamiliar to participants. If needed, let the group find another word for ‘ethos’ that better fits their understanding.

Conflict Ethos	Peace Ethos
<ul style="list-style-type: none"> ≡ Behaviours, thoughts and feelings are hateful and painful. ≡ Friend-enemy dichotomy, ingroup-out-group mechanisms, marginalisation and exclusion are omnipresent. ≡ There is a strong desire for revenge because of injustice experienced in the past. ≡ The focus is on the past. 	<ul style="list-style-type: none"> ≡ Behaviours, thoughts and feelings are empathic and self-reflective. ≡ There is an open attitude towards the other person, free of prejudices and stereotypes. ≡ There is reconciliation with injustice experienced in the past. ≡ The focus is on living together peacefully in the future.

The following procedure applies to both picture stories.

Hand out the picture story on Nigeria (protagonists: James and Ashafa) or Northern Ireland (protagonists: Peter and Joe).

Invite participants to read through the story silently before moving on to the exercise.

Step I (45-60 minutes)

Drivers of the conflict ethos

Divide the group in two. Group A focuses on James’s/Peter’s perspective. Group B focuses on Ashafa’s/Joe’s perspective.

Hand out the worksheets: James/Peter to group A, Ashafa/Joe to group B.

Invite each group to identify and discuss the drivers of the conflict ethos for their assigned characters, based on the text of the story. Ask them to select pictures that represent the conflict ethos from the story’s picture set.

All participants from group A pair up with a partner from group B. Invite the pairs to briefly share with each other the character they worked on and then to identify emotions that are shared by both sides' characters. Ask participants to write down these shared emotions on the worksheet.

Step II (30-45 minutes)

Drivers of conflict transformation

Participants go back in their respective groups, which will focus on the same character as before. Invite the groups to identify and discuss the drivers of conflict transformation for this character. All participants from group A pair up with a partner from group B. Invite the pairs to discuss differences and similarities in their characters' approach to conflict transformation. Ask participants to take notes on the worksheet.

Step III (30 minutes)

Drivers of the peace ethos

Dissolve groups and invite participants to meet in plenary. Taking the picture story as a starting point, moderate a discussion so that together, participants are able to identify the driving emotions for a peace ethos. As examples, consider the following questions:

Suggested questions for discussion

- ≡ What made the two protagonists change their previous mindset from one that fostered separation, hate and violence towards a nonviolent approach that supported social cohesion?
- ≡ What role does religion play in this story?
- ≡ What lessons concerning conflict transformation in this story may be applicable to other contexts?

Close the method with a quick 'Flashlight' round as described on page 28, for instance, with the question: What does conflict transformation mean in your personal context?

Background

Reconciliation is perceived as a crucial aspect of conflict transformation. Bar-Tal (2000, 2003) understands reconciliation as a process that leads to the prospect of a new social ethos, where an ethos of peace replaces the ethos of conflict. Bloomfield (2003) corroborates this understanding, stating that reconciliation is a process "through which a society moves from a divided past to a shared future".

Societies in persistent conflict construct various justifications, reasons, myths, symbols and rituals that perpetuate a conflict situation; these are all part of the conflict ethos. A reconciliation process requires changes in each group's collective memories of a violent past. Furthermore, it requires changes in each group's beliefs about its own goals and its aspiration to win over the other. When the idea of having to win over the other changes, justice becomes possible on both sides. In order to achieve this dimension, Bar-Tal sees the need for a cultural change in the ethos, involving the formation of new goals and the rationalising beliefs, symbols and myths associated with them.

The new social beliefs, the peace ethos, should not mean a contradiction between the goals of society and those of the former enemy, but should instead focus on inter-group adaptation. The goal is to achieve individual and collective change through peaceful coexistence. Furthermore, in the future, these actors will be able to know or generate peaceful options for conflict transformation and will consider them as a desirable alternative to the use of violence. Conflict transformation requires compromises and concessions from all actors involved.



If the target group is directly affected by conflicts in their everyday lives, see how much background information is welcome about the current situation in Nigeria or Northern Ireland. Moreover, as facilitator, apply a high level of sensitivity regarding potential triggers (see also page 23 and 25).

Additional links and material

Bar-Tal, Daniel (2000): From Intractable Conflict through Conflict Resolution to Reconciliation:

Psychological Analysis. In: Political Psychology. Vol. 21, No. 2. Last accessed 27/07/2021: <https://www.jstor.org/stable/3791795>.

Bloomfield, David/Barnes, Teresa/Huyse, Luc (eds.) (2003): Reconciliation after Violent Conflict:

A Handbook. International Institute for Democracy and Electoral Assistance. International IDEA (Handbook Series). Stockholm. Last accessed 27/07/2021: <https://www.idea.int/sites/default/files/publications/reconciliation-after-violent-conflict-handbook.pdf>.

Staub, Ervin/Bar-Tal, Daniel (2003): Genocide, Mass Killing and Intractable Conflict: Roots, Evolution, Prevention and Reconciliation. In: Sears/Huddy/Jervis (eds.) (2003): The Oxford Handbook of Political Psychology. Oxford University Press. Oxford.

Material: Peace Counts picture story: Nigeria – ‘Peace is Divine’



James Wuye and Muhammad Ashafa once fought in opposing militias. Now they help mediate the repeated conflicts between Christians and Muslims in northern Nigeria. Successfully. Their strongest arguments are the Koran, the Bible – and their own biographies.

One look at the ruined city is enough to reopen old wounds. James and Ashafa work their way ever deeper into the maze of alleyways, past the skeletons of houses destroyed by fire and abandoned wells. James recalls how lively the town once was. Ashafa explains that no Muslims live here now. The Muslims fled or were killed. Those who murdered them were Christians like James.



James wears a cap made of leather. In northern Nigeria, it immediately identifies him as a Christian. Ashafa's beard and flowing clothes label him an Arab and a Muslim. A group of young men are following them, muttering and coming ever closer. James reaches out with his left hand and takes Ashafa's right. Where James's right hand used to be, he wears a prosthesis. A Muslim militiaman – possibly under Ashafa's command – cut it off with a machete 18 years ago in the heat of combat. It is not the only painful loss that connects the two, but for James it is one that is impossible to forget. They request a bodyguard.



The massacre and the damage they are tracing now in the ruins of Jos were an act of retaliation. Somewhere, sometime, there was a massacre of Christians in revenge for a massacre of Muslims – an endless chain reaction of hatred that keeps much of Plateau State under a pall of fear. Plateau is part of the Middle Belt of Nigeria. In southern Nigeria, Christianity is the dominant religion. In the north, most people follow Islam. And in the Middle Belt the two religions clash like tectonic plates. Over and over, tension builds up and is released in an orgy of violence.

Nigeria is one of the most religious countries on earth. A BBC-funded poll found that ninety-five percent of Nigerians declared willingness to die as martyrs for their faith. Officially, Muslims and Christians each make up around half of the population. Religious differences are not merely a question of theology. Religion in Nigeria means money and power: Whether contracts or loans, university admissions or jobs, everything in Nigeria is distributed according to religious quotas. If the president is a Muslim, then the vice president must be Christian. The gap in prosperity between the Christian south and the poorer, Muslim-dominated north only heightens the conflict. And as so often happens in conflicts where violence escalates, each side feels it has been pushed to the wall, the older generation robbed of its dignity, the younger generation robbed of every opportunity to succeed in life.

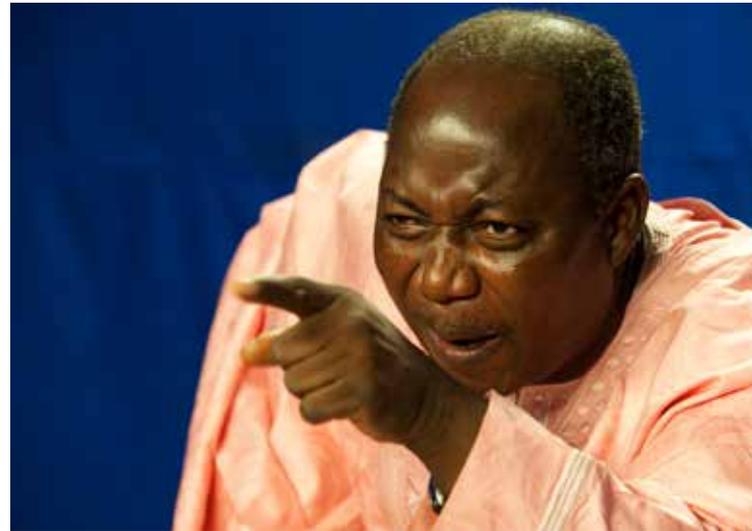


“We need to improve our early warning system so that doesn’t happen again,” Ashafa says. Here in Jos, capital of the Nigerian state of Plateau, the two women have persuaded teams of like-minded people to sound the alarm when lives are in danger. The old wounds do not reopen. Their mission statement is visible in oversized letters on the side of the van: “Peace is Divine.”



The organisation that Pastor James Wuye and Imam Muhammad Ashafa manage is called Interfaith Mediation Centre (IMC). For years now, it has worked to mediate Nigeria's religious conflicts peacefully, with results that have attracted respect and attention both inside and outside Nigeria. They see the values of the Bible and the Koran – peace and brotherly love – as a good basis for negotiations. Their workshops on nonviolent conflict resolution are attended by the country's decision-makers: community leaders, politicians, businessmen, bureaucrats. The participants are reminded that, whatever their differences, Muslims and Christians alike can only find favour in God's eyes if they love one another.

As young men, they were enemies with no religion but revenge. They have humiliated us. Insulted God's name. They have killed our people. No one was able to defend himself. Oh, this powerlessness. I hate them, these bastards. They should suffer as our bros and sistas have suffered. Kill them like dogs. Set their houses on fire. To hell with them. We are God's tool. We lend the sword to his revenge. The burning in my belly should finally stop. James knows this inner boiling, this resentment that makes his stomach tight. "I grew up with it."



James seldom saw his father, but hoped to please him by becoming strong, a hero, an invincible soldier. His mother beat him, and that humiliation strengthened his resolve never again to tolerate feelings of powerlessness. As a six-year-old, he played with helmets made from tin plates and hand grenades made from glass containers and pepper.



Then, one Sunday, he went to church. The preacher addressed him directly in front of everyone: You're wasting your life. You have no self-respect. Jesus loves you. Jesus is the one keeping you alive now. The sermon hit its mark. A religious awakening? A substitute father? Whatever the reason, James began to wear a suit on Sundays and attend services. He rose to become director of several protestant youth organisations, several of which were armed and conducted military training. In the end, the missionary to Kaduna was the leader of a large paramilitary force. One day, a group of men and boys under James's command paid a visit to Ashafa's religious teacher at his home outside the city. They dragged the elderly Sufi into the open, threw him down a well, and filled the well with large rocks. The holy man meant everything to Ashafa. That loss is what ties him to James more than anything.

Like James, Ashafa had felt he was in the right, a heroic defender of the one true faith, Allahu akbar! "I didn't develop that hatred myself," Ashafa explains. "I inherited it. My father was a 14th-generation religious leader, a highly respected man." When the British took over in the early 20th century, they did not regard him as a learned man: He knew no English. "That insult made him hate everything western. The clothing, the music, and above all the Christian religion."

He hesitated at first even to send his son to school. Ashafa read the Bible in elementary school and continued studying it regularly, if only to be able to argue against it. Ashafa quickly rose to be general secretary of a large youth organisation. And like James, he was de facto head of a militia. In the same year that James lost his right hand, he lost his teacher and two cousins – killed by groups under James's control.





A few years later, both men were invited to the governor's residence. The topic was an upcoming polio vaccination campaign. Islamic groups had been spreading a rumour that the vaccine was a ploy to render Muslims infertile. During a break, an elderly journalist, Idris Musa, took Ashafa aside and led him to James. Musa placed their hands together and said that he trusted them now to make peace.

Don't let anyone notice anything. Smile! I've got you now, you pig. You took away what I loved most. The hour of vengeance has come. Until now, no one could tell me where you were lurking. But now I will find you in your hole. And then I will kill you. Ashafa smiles at the pastor.



I hate this guy with his scraggly beard. He even looks like a fundamentalist. Lying snake! You won't lull me with this play-acted friendliness. You just want to spy on me. As soon as you know where I sleep at night, you'll send me your men. They'll chop off my other arm before they slit my throat. And James smiles back.



A few days after his first encounter with James, Ashafa looked him up at his office. Outside, heavily armed militiamen stood guard. Before leaving home, he had told his people to take swift revenge should he not return within half an hour. He recalled the journalist Musa's words, saying the two of them had the ability to bring peace. And something inside him began to wobble. Instead of greeting James with demands and accusations, he suggested a public discussion: Islam vs. Christianity, the New Testament vs. the Koran. James was surprised but agreed to try.

James feared an ambush, but he also feared appearing a coward. If this Ashafa has the nerve to set foot in a church to talk to me, then I can't chicken out. But we should arm ourselves for all eventualities. But the ice began to melt. "I was touched by how Christians like James empathised with our sorrow over the dead and wounded," Ashafa says. Empathy was the last thing he had expected.



They begin organising interfaith workshops. They travelled together to conflict resolution training courses. James was plagued by fantasies of murder. His visions made the pain of losing his arm pale by comparison.





The nightly attacks of murderous rage continued for three years. Then Pastor Ina Omakwu, someone whose wisdom he respected, told him that no one would ever be able to convert Muslims to Christianity with a soul poisoned by hate. How can you preach love to someone you loathe? And then he left him standing. How could I have been so stubborn? I can feel the love. It feels so good to just let go of this anger I've been feeling for so long. I feel so light.

Ashafa, as well, had to let go of treasured prejudices in order to take the last few steps toward James. Just as for James, it was a sermon that opened Ashafa's mind. "The imam talked about how ignorance is healed by knowledge and revenge by forgiveness. About how to conquer your enemy by making him your friend. Not with violence, but with love." Ashafa realised that he was at last ready to forgive his friend completely.



That was twelve years ago. Since then, the two have been inseparable friends. "The Pastor and the Imam". In their hometown of Kaduna, they are seen as heroes of the peace. Kaduna and the state of the same name were for decades one big battlefield. Only Ashafa and James had the credibility needed to get both sides to the negotiating table.





In 2002 they resolved to take the Alexandria Declaration, a peace charter for Jerusalem signed by religious leaders from around the world, as a model, adapting it to the situation in Kaduna. In the end, 22 high-level Nigerian clerics from both sides signed a document rejecting hate preaching and founding the joint committee that now serves as an early warning system to head off violence. The pastor and the imam now want to transfer the project's success to other at-risk areas of the Middle Belt.

James stands in Dogo Nahawa, a tiny village. He feels unsure what he should say to the people who have come to greet him. They are Berom, a Christian people, and in the stillness their faces are alight with expectation. He knows that look: They have been through hell, and not too long ago. How can he speak of forgiveness in a place where corpses only recently lay in long rows in the dust under pieces of cloth?



It was March 7th when rifle shots roused the villagers. Many of the huts were already on fire. They were greeted with blows from swords and sickles. In less than three hours, 500 Berom were dead. That was Ashafa's reason for letting James go to Dogo Nahawa by himself. No Muslim is safe there. Will James ask them to forgive?

Source: Peace Counts Story – Nigeria: 'Peace is Divine' by Michael Gleich. Pictures: Uli Reinhardt. Didactic editing of the reportage by the Berghof Foundation.

Material: Peace Counts picture story: Northern Ireland – ‘The Cold Peace’

On 10 April 1998, the combatants in Northern Ireland signed the Good Friday Agreement.

True, the IRA, the British army and the Protestant paramilitaries agreed to the peace that was concluded on Good Friday. But the agreement is in constant danger of collapse. Social tension is heightened by the unequal distribution of the peace dividend. While the middle class benefits, the large working class feels that the agreement has brought nothing. As in many conflicts that drag on, in Northern Ireland’s case for centuries, everyone feels like a victim. The perpetrators are all on the other side! Because the hatred between Catholics and Protestants has not faded. Two former terrorists continue the struggle – on the streets, as social workers.

Joseph Doherty



Joe was 15 when he witnessed British soldiers sending tear gas into his street, storming his house during the night and beating his parents. Joe was already spying for the Irish Republican Army. He reported the movements of the British troops, the hated occupying forces, to the IRA. Joe was proud that the information helped in the planning of ambushes. When he thought of what they had done to his parents, he felt hatred and pain, as well as a strong desire for revenge because of past injustice. At 17, he became what he called a soldier. The British called him a terrorist. When police officers found explosives in his car, the young IRA fighter was sentenced to 12 years in prison. After serving two-thirds of his sentence, he was released: a man in his mid-twenties, filled with thoughts of revenge, a living time-bomb. He began planning his first murder.

Today, his thoughts keep returning to the dead man who changed his life. He was an elite British soldier stationed in Belfast and was targeted by the IRA. One of the three gunmen was Joe Doherty. “We were all responsible,” Joe says today. “I’m sorry for everyone who had to die.”

Joe went back to jail. He was a hero. He broke out, fled to the US and was recaptured. A mural in New Lodge Road shows him three times life size. When he got out of prison in 1999, a year after the Good Friday Agreement, he had his picture painted over. It now draws attention to the social problems faced by young people.

“When I was in prison, my parents wrote that a lot of kids were just hanging out on street corners, taking drugs and causing trouble. That’s when I knew what I wanted to do when I got out,” Joe tells us. The young people growing up in the poor Catholic neighbourhoods of Belfast today have little to expect from the future. Most leave school with no qualifications. Apprenticeships are scarce, unemployment high. The underground lures them with everything that seems unattainable for young people by legal means: lots of money, leisure and the power of a gun. Compared with unemployment, it sounds extremely attractive. Joe wants to help prevent young people from being drawn in. As a social worker, he wants to free these kids from the cycle of violence. He gets them off the streets by providing practical help: computer courses, swimming, job application training, football. This takes them away from the influence of underground groups. He works in social counselling and looks after a youth club. “Fighting leads to a dead end,” says Joe. He knows all about dead ends. Hoping to drive out the British army with terror was a dead end. Every fighter’s grave was one. His prison cell was one. The fact that Joe found his way out of the dead end with youth work earns him great respect. “Young people on both sides are at risk of drifting into the paramilitary scene.”

Peter McGuire



He shares these worries with Peter McGuire, his counterpart in the Protestant camp. Red-faced, with a full, soft mouth and wire-rimmed glasses, he looks more like a high-church pastor than a terrorist. When the 37-year-old Peter thinks, he presses his hands together. And he thinks a lot. About children who burned to death because they were baptised in the wrong religion, about kidnappings and robberies in which he himself was involved. About his career as a terrorist and his strong desire for revenge at the time and the hateful and painful thoughts and feelings. Hard to imagine, but true, that he attacked, threatened, tied up, abducted people. When his group firebombed a Catholic house, three children died in the

flames. “That shocked me. They could have been our children. What did they have to do with the Troubles?” A little later, the UVF leadership imposed a death sentence on a comrade. Peter was ordered to lure the man into the woods and shoot him. “He came along, even though he knew what was happening. I asked him why, and he said that if they excommunicated him he couldn’t survive in Northern Ireland anyway. He was in total despair.” Peter couldn’t pull the trigger. He told the man to leave the country. And asked himself, “What has this war done to me?” As an adopted child, pushed back and forth between step-parents and step-siblings, there was always one thing he wanted: “Control over my own life.” But in the underground, others controlled him, even demanding he murder his comrades. That was in 1997. Since then, Peter McGuire has, as he says, left the UVF step by step. Today he propagates a political solution to the conflict, turning away from friend-foe thinking. The 1998 Good Friday Agreement was by no means a defeat, as many loyalists perceive it. “Our strategic goal was to live normally. Well, the British soldiers have gone back to their barracks and the IRA has scrapped most of its weapons. We won our normality. And with that, we won the war.” Peter McGuire also confronts the young people who attend his seminars with this view, which is exotic in his circles.

Neither police nor rubbish collectors enter the narrow strip between the hostile neighbourhoods in Belfast. Social worker Peter McGuire seeks contact with his former opponents here and organises ‘critical dialogues’. The target groups are young people around the paramilitary scene who are still wavering. “I’m not trying to turn ‘bad’ people into ‘good’ people. But we try to make clear that they have alternatives.” He counts every youth who leaves the scene after his seminars as a success.

Peter McGuire and Joe Doherty have never met in Northern Ireland, yet their projects are similar. Peter has started a degree in social work. Joe wants to start a family at an age when most others have children who are almost grown up. Both are starting all over again; this is perhaps their most difficult struggle. They hope to gain what others take for granted: a normal life and peaceful coexistence in the future.

Source: Peace Counts Story – Northern Ireland: The Cold Peace by Michael Gleich.
Pictures: Uli Reinhardt. Didactic editing of the reportage by the Berghof Foundation.

Worksheet: Transforming Conflict: Nigeria – ‘Peace is Divine’: James



“James Wuye and Muhammad Ashafa once fought in opposing militias. Now they help mediate the conflicts that have repeatedly flared between Christians and Muslims in northern Nigeria. Their strongest arguments are the Koran, the Bible – and their own biographies. Once killers, they became peacemakers. But that could happen only because they were ready to practise forgiveness.”

Source: Peace Counts Story – Nigeria: ‘Peace is Divine’, by Michael Gleich. Pictures: Uli Reinhardt.
Last accessed 27/07/2021: <https://www.peace-counts.de/nigeria-peace-is-divine/>.

Step I: Drivers of the conflict ethos

Tasks for group work:

Read the picture story on Nigeria: ‘Peace is Divine’.
How does James describe his initial mindset in the conflict setting? Identify his driving emotions within the conflict ethos and write down related keywords.

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Select and discuss pictures from the picture set that represent his emotions within the conflict ethos. Pair up with a member of the other group.

Tasks for pair work:

Briefly introduce James and his emotions in the conflict ethos to your partner. Listen to your partner while they talk about Ashafa and his emotions in the conflict ethos. Discuss which emotions they have in common. Write them down.

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Step II: Drivers of conflict transformation

Tasks for group work:

Go back to your group and discuss how James describes his change in perspective and behaviour. Write down keywords.

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Select and discuss pictures from the picture set that represent driving forces for conflict transformation in James.

Pair up with a member of the other group.

Tasks for pair work:

Briefly introduce James's drivers for conflict transformation to your partner. Listen to your partner while they share Ashafa's driving forces for conflict transformation. Discuss differences and similarities in the two approaches to conflict transformation.

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Worksheet: Transforming Conflict: Nigeria – ‘Peace is Divine’: Ashafa



“James Wuye and Muhammad Ashafa once fought in opposing militias. Now they help mediate the conflicts that have repeatedly flared between Christians and Muslims in northern Nigeria. Their strongest arguments are the Koran, the Bible – and their own biographies. [...] Once killers, they became peace-makers. But that could happen only because they were ready to practise forgiveness.”

Source: Peace Counts Story – Nigeria: ‘Peace is Divine’, by Michael Gleich. Pictures: Uli Reinhardt.
Last accessed 27/07/2021: <https://www.peace-counts.de/nigeria-peace-is-divine/>.

Step I: Drivers of the conflict ethos

Tasks for group work:

Read the picture story on Nigeria: ‘Peace is Divine’.

How does Ashafa describe his initial mindset in the conflict setting? Identify his driving emotions within the conflict ethos and write down related keywords.

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Select and discuss pictures from the picture set that represent his emotions within the conflict ethos. Pair up with a member of the other group.

Tasks for pair work:

Briefly introduce Ashafa and his emotions in the conflict ethos to your partner. Listen to your partner while they talk about James and his emotions in the conflict ethos. Discuss which emotions they have in common. Write them down.

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Step II: Drivers of conflict transformation

Tasks for group work:

Go back to your group and discuss how Ashafa describes his change in perspective and behaviour. Write down keywords.

Select and discuss pictures from the picture set that represent driving forces for conflict transformation in Ashafa.

Pair up with a member of the other group.

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Tasks for pair work:

Briefly introduce Ashafa's drivers for conflict transformation to your partner. Listen to your partner while they share about James's driving forces for conflict transformation. Discuss differences and similarities in the two approaches to conflict transformation.

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Worksheet: Transforming Conflict: Northern Ireland – ‘The Cold Peace’: Peter



“On 10 April 1998, the combatants in Northern Ireland signed the Good Friday Agreement. Two former terrorists stayed on the street, continuing the struggle – as social workers. They try to convince young people to stay out of paramilitary groups. The task is challenging. The hatred between Catholics and Protestants has not faded. Joe fought on the Catholic side, Peter for the Ulster Volunteer Force (UVF).”

Source: Peace Counts Story – Northern Ireland: The Cold Peace by Michael Gleich. Pictures: Uli Reinhardt.
Last accessed 27/07/2021: <https://www.peace-counts.de/northern-ireland-the-cold-peace/>.

Step I: Drivers of the conflict ethos

Tasks for group work:

Read the picture story on Northern Ireland: The Cold Peace.

How does Peter describe his initial mindset in the conflict setting? Identify his driving emotions within the conflict ethos and write down keywords.

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Select and discuss pictures from the picture set that represent his emotions within the conflict ethos. Pair up with a member of the other group.

Tasks for pair work:

Briefly introduce Peter and his emotions in the conflict ethos to your partner. Listen to your partner while they talk about Joe and his emotions in the conflict ethos.

Discuss which emotions they have in common. Write them down.

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Step II: Drivers of conflict transformation

Tasks for group work:

Go back to your group and discuss how Peter describes his change of perspective and his change of behaviour. Write down keywords.

Select and discuss pictures from the picture set that represent driving forces for conflict transformation in Peter.

Pair up with a member of the other group.

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Tasks for pair work:

Briefly introduce Peter's drivers for conflict transformation to your partner. Listen to your partner while they talk about Joe's driving forces for conflict transformation. Discuss differences and similarities in the two approaches to conflict transformation.

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Worksheet: Transforming Conflict: Northern Ireland – ‘The Cold Peace’: Joe



“On 10 April 1998, the combatants in Northern Ireland signed the Good Friday Agreement. Two former terrorists stayed on the street, continuing the struggle – as social workers. They try to convince young people to stay out of paramilitary groups. The task is challenging. The hatred between Catholics and Protestants has not faded. Joe fought on the Catholic side, Peter for the Ulster Volunteer Force (UVF).”

Source: Peace Counts Story – Northern Ireland: The Cold Peace, by Michael Gleich. Pictures: Uli Reinhardt.
Last accessed 27/07/2021: <https://www.peace-counts.de/northern-ireland-the-cold-peace/>.

Step I: Drivers of the conflict ethos

Tasks for group work:

Read the picture story on Northern Ireland: The Cold Peace.

How does Joe describe his initial mindset in the conflict setting? Identify his driving emotions within the conflict ethos and write down keywords.

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Select and discuss pictures from the picture set that represent his emotions within the conflict ethos. Pair up with a member of the other group.

Tasks for pair work:

Briefly introduce Joe and his emotions in the conflict ethos to your partner. Listen to your partner while they share their thoughts about Peter and his emotions in the conflict ethos. Discuss which emotions they have in common. Write them down.

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Step II: Drivers of conflict transformation

Tasks for group work:

Go back to your group and discuss how Joe describes his change of perspective and his change of behaviour. Write down keywords.

Select and discuss pictures from the picture set that represent driving forces for conflict transformation in Joe.

Pair up with a member of the other group.

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Tasks for pair work:

Briefly introduce Joe's drivers for conflict transformation to your partner. Listen to your partner while they talk about Peter's driving forces for conflict transformation. Discuss differences and similarities in the two approaches to conflict transformation.

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