



Berghof Foundation



Peace Education Course

Manual for trainers

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Peace Education Course – Manual for trainers.

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Introduction

Promoting direct and structural peace education in Iran

The Berghof Foundation and the Tehran Peace Museum have been cooperating in the field of peace education since 2013. The colleagues of the Museum have voiced the demand for knowledge, strategies and methods in the field of peace studies and peace education, which have so far been missing in Iran. Peace Studies as a subject is currently not being taught at universities, and the methods used in schools and universities are predominantly instructor-focused and do not encourage creativity and critical thinking. In particular, young, well-educated Iranians are asking for strategies to deal with conflict and violence, both in their own society and in the surrounding region.

The project “Promoting direct and structural peace education in Iran” is a result of a common learning process between Berghof and the Tehran Peace Museum. After having cooperated for two years as part of the project “Peace Counts on Tour”, this project further consolidates the partnership between Berghof and the Tehran Peace Museum and other Iranian institutions, such as universities. It creates a network of international and Iranian experts of peace studies and peace education, beginning a dialogue on how an Iranian peace education format could look like, and it produces learning materials and learning arrangements that can be used by Iranian trainers for different groups. The objective is to support civil society actors in strengthening a culture of dialogue and peace through educational means.

Project partners are the Berghof Foundation, the Tehran Peace Museum, and individuals from the Allameh Tabataba’i University, University of Tehran and Shahid Beheshti University. The project is supported by the ifa (Institut für Auslandsbeziehungen) with funds provided by the German Federal Foreign Office.



How to use this manual

This manual for trainers is the result of a one-year dialogue and development process between the Berghof Foundation and the Tehran Peace Museum. It has been tested in a five-day course in Tehran before its final revision. It combines international experiences and standards in peace education with context-specific Iranian approaches. The manual is composed of four thematic modules that introduce course participants to essential concepts, topics and methods of peace education. The modules are peace and peace education, violence and violence prevention, conflict and conflict transformation as well as global citizenship. This manual is not meant as a strict guide for one specific course, but as a pool of resources for trainers to choose from when designing peace education courses.

Each module is set up in a similar way: It starts with exercises that introduce participants to meanings and definitions, suggests models to give order to concepts, opens up spaces for assessment and discussions about different approaches towards concept-specific problems and finally gives participants the opportunity to think about personal, concrete strategies to tackle the problems. Trainers can select and combine worksheets based on the duration of the course and depending on the composition of the group and expertise of the course participants. Each module in the manual starts with a short overview over the worksheets and how they could be used and combined. Many worksheets have options for adaptation. Additionally, the section “games, excursions, poster sessions” suggests simple ideas to improve course atmosphere and group cohesion and design alternative learning spaces.

Each module includes a section of background materials which have been selected either because they give a very good overview over a concept or because they are classic texts of peace studies or peace education. These materials can be provided to the course participants if they are interested in knowing more or have a more academic debate, but they can also be a great help for some worksheets.

Notes for trainers: games, excursions, poster sessions

Getting to know each other

Purpose: Simple and short “icebreakers” that allow participants to talk to each other and laugh together while finding out interesting details about each other.

1. Four corner game:

The trainer asks a question that has four possible answers, e.g.

- ≡ Which part of the country do you come from? (South, East, North, West)
- ≡ What is your favourite colour? (red, green, blue, other)
- ≡ How old are you? (Under 20, 20–25, 25–30, older than 30)

Each answer is assigned to a corner. Participants pick the corner that applies to them. The trainer goes around and asks some of them to explain.

2. Make a line:

The trainer asks participants to line up according to a question that can be answered with an order, e.g.

- ≡ Which month are you born in?
- ≡ What is the size of your favourite animal?
- ≡ How old are you?

Participants have to talk to each other to find out the correct order of the line. Once completed, the trainer walks around and asks some of them to explain.

3. Name game:

The group stands in a circle. One person starts by going to someone else, saying their own name, taking the spot of the other person and placing their own right hand on their own left shoulder, thereby indicating that they have participated. The second person goes to a third person, and so on. Once everybody has their right hand on their left shoulder, the last person goes to the second-to last person, saying that person's name and taking their place, removing the hand. This game can be repeated several times, each time a bit faster

4. My peace symbol:

The group stands in a circle. One person starts by making a symbol, either by drawing in the air, taking a certain posture, making a movement and so on. The symbol should be somehow connected to a personal peace experience of theirs. The next person repeats the first symbol and adds a second one, the third repeats the two previous symbols and adds a third one, and so on. Afterwards, everybody can explain why they picked their symbol. This can also be used as an activation game.

Activation games

Purpose: activation after long, content-heavy sessions, after lunch, when movement is needed

1. Rain:

This is a game with a lot of noise. The group simulates a thunderstorm. One person is the leader. The order of sound is roughly as follows: Snipping fingers, light tapping with the feet, making a whooshing sound with the mouth, clapping hands, loud trampling, while increasing speed. The thunderstorm slows down again by reversing the order.

2. Clapping:

This is a short coordination and rhythm game. The group is standing in a circle. Everybody is clapping rhythmically and synchronized. One person (the leader of this game) is counting to four (four claps) before making up their own short clapping pattern. Right afterwards, the whole group together repeats the clapping pattern before returning to the normal rhythm. Without breaking the rhythm, the leader counts to four (four normal claps) again before the next person in the circle makes up their pattern which is repeated by everyone. The game stops when the circle closes.

3. Passing claps:

This game requires concentration and a quick reaction. The group once again is standing in a circle. One person starts by clapping once towards the right or left. The person that receives the clap has to pass it on to the next. The direction of claps changes when someone claps twice. This must be done as fast as possible. The difficulty can be increased by starting several clapping chains which happen at the same time in different parts of the circle.

Field trips and excursions as part of courses

Purpose: Allow participants to get to know each other better in a different setting, free their minds, get first hand experiences. Field trips and excursions can be done in the middle of a course, when the group knows each other and needs a break from being in a room all day.

1. Field trips:

Field trips are opportunities to visit institutions that work in a field that is relevant to the course. This can, depending on the topic, be a visit to a homeless shelter, an environmental NGO, a refugee home, Participants get the opportunity to connect theory and practice by talking to practitioners and experts in the field.

2. Excursions:

Excursions can be connected with field trips. They have no specific content purpose but serve as free time that is spent together. They are however crucial for group cohesion and creativity. Places for excursions should have room to breathe and play, ideally in nature. They can end with a collective dinner.

Designing a poster session

Depending on what professional backgrounds the participants have, it could be beneficial for them and/or visitors to have a poster session. Poster sessions are an easy way to make the background of participants more tangible and visualize their work. It should be done at some point during the middle of a workshop. For preparation, all participants should bring pictures from their work. They then either write down information on a large sheet of paper (their institution and information about their institution, their position, their tasks, challenges and plans) or they prepare it on a pre-sent form that is being printed out by the trainers.

Posters can be pinned to walls or movable walls. If done within the group, participants walk around and ask each other questions about their work, supported by the posters. If done with guests, participants stay near their posters and are available for questions from the guests.

Module 1. Peace and Peace Education

In this module, participants get introduced to the concepts of peace and peace education. They become aware of the variety of possible definitions, which are always context specific, and understand how peace can be structured by using models. They brainstorm possible ways in which they can personally contribute to peace. The background reading material gives them a rough overview over peace understandings and approaches to peace education.

Notes for Trainers:

Worksheet 1: This is a good exercise for the beginning of a workshop. Some questions can be about the personal background of the other person, and some questions about the topic of the workshop. The trainer lets people choose partners or appoints partners. The trainer can also focus on one or two specific questions. Each pair introduces each other in front of the group.

Worksheet 2: This takes very long if done in the large group. It could therefore be done in small groups, and group members should take notes about the peace definitions that can then be presented in a condensed form in front of the large group or that can be used for worksheet 3. If done in a large group, the trainer or co-trainer should take notes about the peace definitions mentioned, e.g. on small cards that can then be ordered for example along the Galtung peace process model or the civilisatory hexagon (see worksheet 3).

Worksheet 3: These models allow for a more multidimensional understanding of what peace is. The Galtung model is a simpler, yet important one, because it makes the distinction between negative and positive peace. Negative peace refers simply to the absence of personal violence; positive peace requires also the absence of structural and cultural violence (see module 2, worksheet 2). What positive peace consists of can also be demonstrated by using Senghaas' civilisational hexagon. Depending on the participants, both models can be discussed with the group.

Worksheet 4: This is one possible way to design a brainstorming-session on how to foster peace in one's environment. It can be done at the beginning of the course, but also at a later time. It is important for the trainer to stress that this exercise is about one's personal contribution. Participants tend to discuss what the government "should" do instead of what they personally can do. Discussions on a very high level should be carefully brought down to a tangible, everyday life- level by the trainer.

Worksheet 5: It is helpful for this exercise if participants have read the background material first. They can also use their ideas from worksheet 4 to develop them further here. Alternatively, the trainer can give a short input on peace education before letting the participants do the exercise.

Worksheet 6: This model by John Paul Lederach can be used in combination with worksheets 4 and/or 5 or in combination with other modules to illustrate the levels on which action for peace can take place. Note that this is an ideal setup of a society which might look different in some countries, e.g. the middle level as the link between grassroots and elites could be a lot smaller.

WORKSHEET 2. *My personal vision of peace*

Please write down your personal interpretation of the word “peace”. Please refer to the item you brought from home.

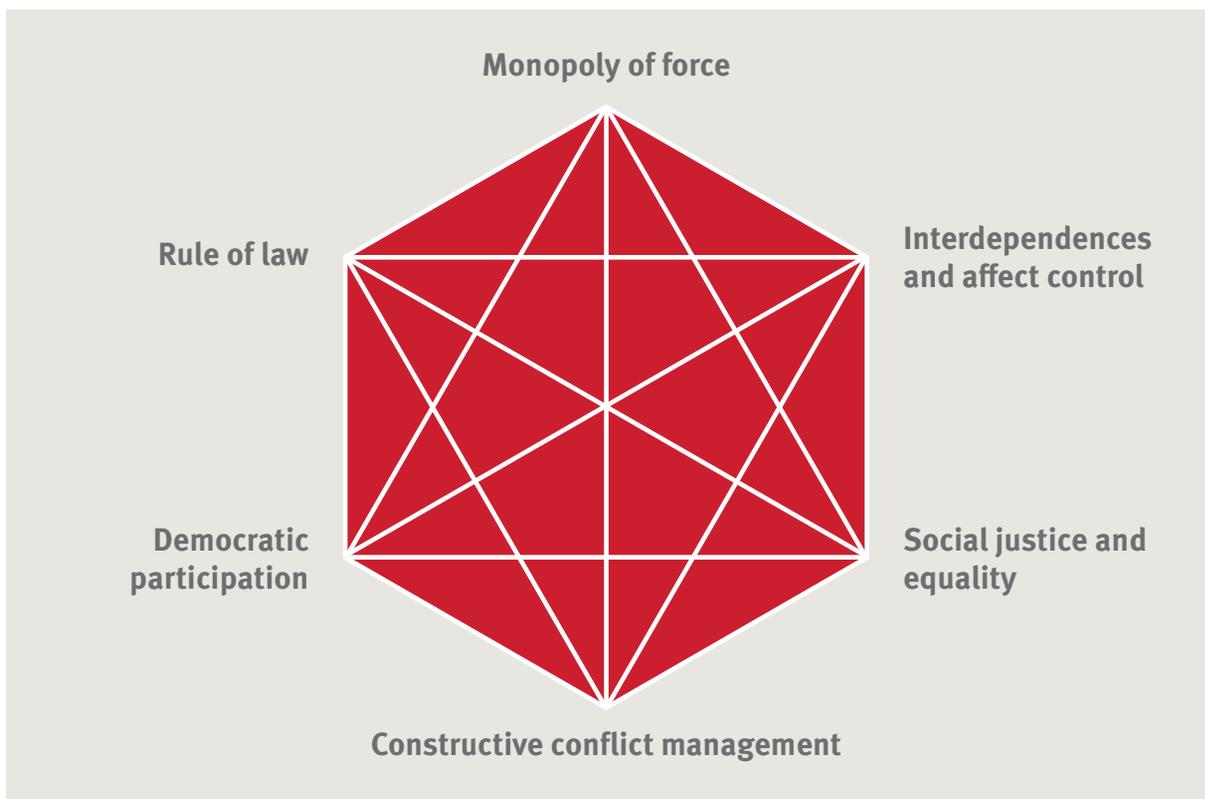


WORKSHEET 3. Approaches for the structuring of peace

Peace as a process (J. Galtung)



Civilisational Hexagon / Requirements for sustainable peace (D. Senghaas)



Taken from Dieter Senghaas 2004

WORKSHEET 4. My contribution to peace

My contribution to peace

For most people it is easier to collect negative aspects of an issue than positive ones. Everyone knows how to make war or to use violence. But how do we build peace by ourselves?

The headstand method is a creative technique for collecting ideas.

- ≡ Brainstorm and write down how you personally could contribute to war, hate or discrimination in your social environment.
- ≡ After this collection, reformulate every destructive idea into a constructive one.

To prepare and promote war, hate or discrimination I can ...

1) _____

2) _____

3) _____

4) _____

5) _____

To prepare and promote peace, understanding or integration I can ...

1) _____

2) _____

3) _____

4) _____

5) _____

WORKSHEET 5. Peace building and peace education

There is a distinction between two fundamental types of peace education / peacebuilding:

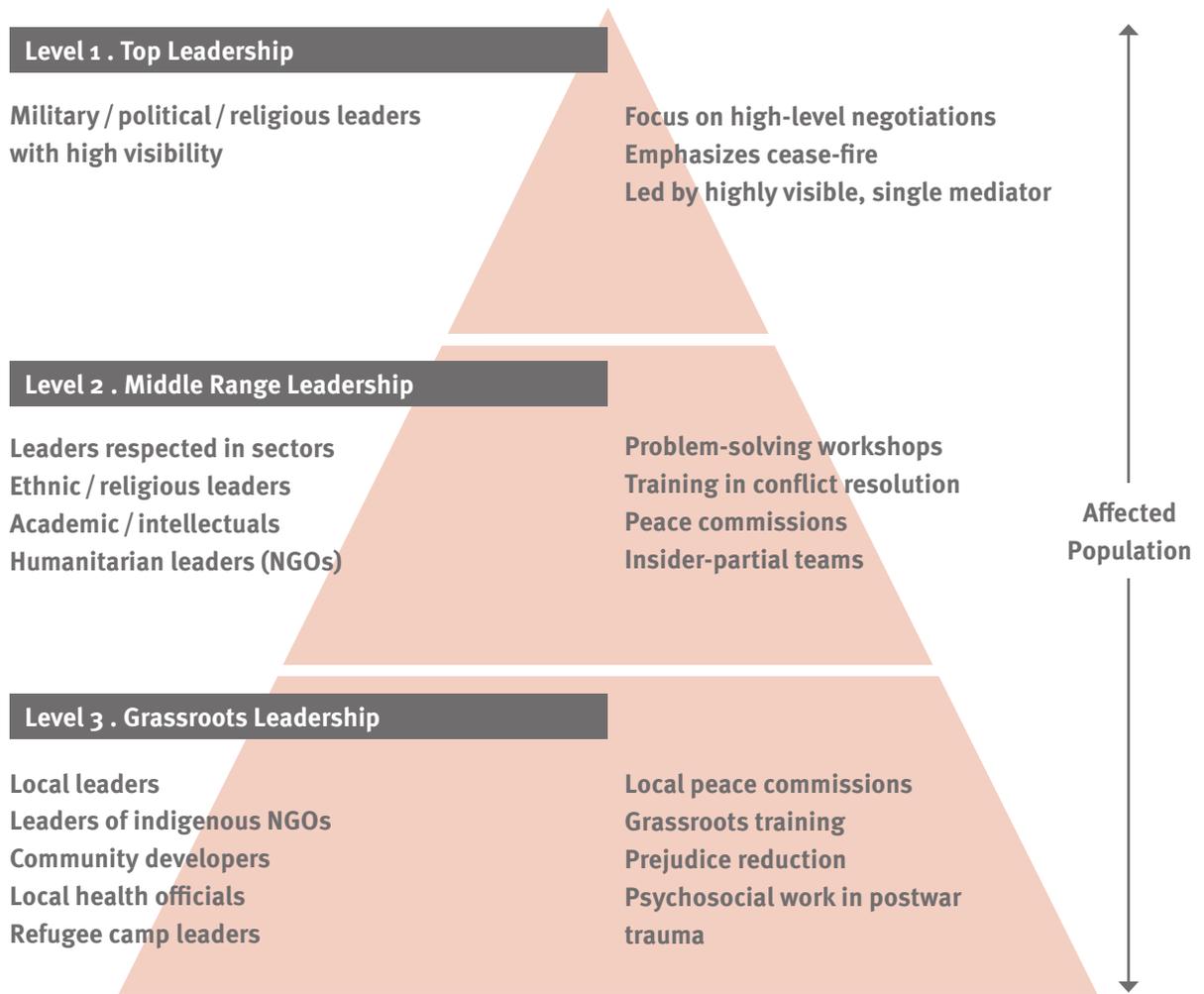
- ≡ **Direct peace education / peacebuilding:** Key elements of this approach are organizing spaces for encounter and discussions or for empowerment and training people.
- ≡ **Structural peace education / peacebuilding:** The objective of this approach is to strengthen the structural conditions for peace.

Direct peace education / peace building	Structural peace education / peace building
<p>Find 3 Examples:</p> <p>1) _____</p> <p>2) _____</p> <p>3) _____</p>	<p>Find 3 Examples:</p> <p>1) _____</p> <p>2) _____</p> <p>3) _____</p>
<p>Next steps</p> <p>Think about steps for the implementation in your context:</p> <p>_____</p> <p>_____</p> <p>_____</p>	

WORKSHEET 6. John Paul Lederach's peace-building pyramid

Types of actors

Approaches to Building Peace



Derived from John Paul Lederach, Building Peace: Sustainable Reconciliation in Divided Societies (Washington, D. C.: United States Institute of Peace Press, 1997), 39
 Source with more information: <http://www.beyondintractability.org/essay/hierarchical-intervention-levels>

MATERIAL 1. Peace

Glossary term by Berghof Foundation

Can peace be defined? In debates about peace definitions, the distinction between negative and positive peace put forward by Johan Galtung has gained broad acceptance. Negative peace describes peace as the absence of war or direct physical violence. A positive notion of peace also includes the increase in social justice and the creation of a culture of peace among people within and across societies. A frequent criticism of 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 of violence and increase of justice. Multi-layered means that peace is not only a matter for diplomats, but an ongoing task for stakeholders at all levels of society.

Working for peace requires at least three fundamental steps:

- ≡ First, a vision of peace must be defined. Peace on an individual level obviously differs from international peace; researchers, politicians and artists all use the term “peace” in different ways, and interpretations vary according to culture. In some societies the word “peace” might even cause resentment due to experiences of oppression inflicted in the name of peace. Peace definitions are therefore context-specific. Developing common peace visions is an important aspect of peace work.
- ≡ Second, it is crucial to specify the conditions for peace in or between societies, with a view to establishing these conditions. In his analysis of the historical emergence of peace within western societies, Dieter Senghaas identified six crucial conditions: power monopoly, rule of law, interdependence and affect control, democratic participation, social justice and a constructive culture of conflict (“civilisatory hexagon”). It must be carefully assessed whether or to what extent these conditions could be useful for transformation processes in non-western societies. Peace also tends to be fragile. Even in western societies, there is no guarantee that there will never be any recourse to war. Peace therefore needs ongoing attention and support.
- ≡ Third, comparing the current realities in a given society with the peace vision is essential to find out what is lacking. A wide range of strategies and methods are used to make, keep or build peace on different actor levels.

According to John Paul Lederach, these actors can be grouped into three tracks. The top leadership, Track 1, comprises military, political and religious leaders with high visibility. Track 2 involves middle-range leaders such as academics, intellectuals or religious figures. Their close links to government officials allow them to influence political decisions. With their reputation, they are also respected on the grass-roots level. Track 3 includes local community or indigenous leaders, who are most familiar with the effects of violent conflicts on the population at large. The population itself is sometimes considered as an actor on a fourth level. Peace efforts can be undertaken by actors on all levels and across several tracks.

Strategies for peace – peacebuilding

In “An Agenda for Peace” by former UN Secretary-General Boutros Boutros-Ghali (1992), peacebuilding is described as a major instrument for securing peace in post-war situations. More generally, as a preventive measure, it can be applied in all stages of conflict and also in relatively peaceful societies. Peacebuilding covers all activities aimed at promoting peace and overcoming violence in a society. Although most activities on Track 2 and 3 are carried out by civil society actors, the establishment of links to Track 1 is considered essential for sustainable transformation of societies. While external agents can facilitate

and support peacebuilding, ultimately it must be driven by internal actors, often called agents of peaceful change. It cannot be imposed from the outside. Some peacebuilding work done by international or western organisations is criticised for being too bureaucratic, short-termist, and financially dependent on governmental donors and therefore accountable to them but not to the people on the ground. It thus seems to reinforce the status quo instead of calling for a deep transformation of structural injustices. Transformative peacebuilding thus needs to address social justice issues and should respect the principles of partnership, multi-partiality and inclusiveness. Peacebuilding is based on the conviction that violent conflicts do not automatically end with the signing of a peace accord or the deployment of peacekeeping forces. It is not a rapid response tool but a long-term process of ongoing work in the following three dimensions:

- ≡ Altering structural contradictions is widely regarded as essential for lasting peace. Important elements are state-building and democratisation measures, the reform of structures that reproduce the conflict (e.g. the education system), economic and sustainable development, social justice and human rights, empowerment of civil society and constructive journalism.
- ≡ Improving relations between the conflict parties is an integral part of peacebuilding to reduce the effects of war-related hostilities and disrupted communication between the conflict parties. Programmes of reconciliation, trust-building and dealing with the past aim to transform damaged relationships (transitional justice). They deal with the non-material effects of violent conflict.
- ≡ Changing individual attitudes and behaviour is the third dimension of peacebuilding. It means strengthening individual peace capacities, breaking stereotypes, empowering formerly disadvantaged groups, and healing trauma and psychological wounds of war. One frequently used measure for strengthening individual peace capacities is training people in nonviolent action and conflict resolution. Many peacebuilding measures seek to have a greater impact by combining strategies which encompass all three dimensions (e.g. bringing former conflict parties together to work on improving their economic situation and thus changing individual attitudes).

References and Further Reading

Galtung, Johan (1996). *Peace by Peaceful Means – Peace and Conflict, Development and Civilization*. Oslo: PRIO. Lederach, John Paul (1997). *Building Peace – Sustainable Reconciliation in Divided Societies*. Herndon, VA: USIP Press. Senghaas, Dieter (2007). *On Perpetual Peace: A Timely Assessment*. New York / Oxford: Berghahn Books.

Source

Berghof Foundation (ed.) (2012): *Berghof Glossary on Conflict Transformation. 20 notions for theory and practice*. Berlin. www.berghof-foundation.org/en/glossary/

MATERIAL 2. The civilisational hexagon

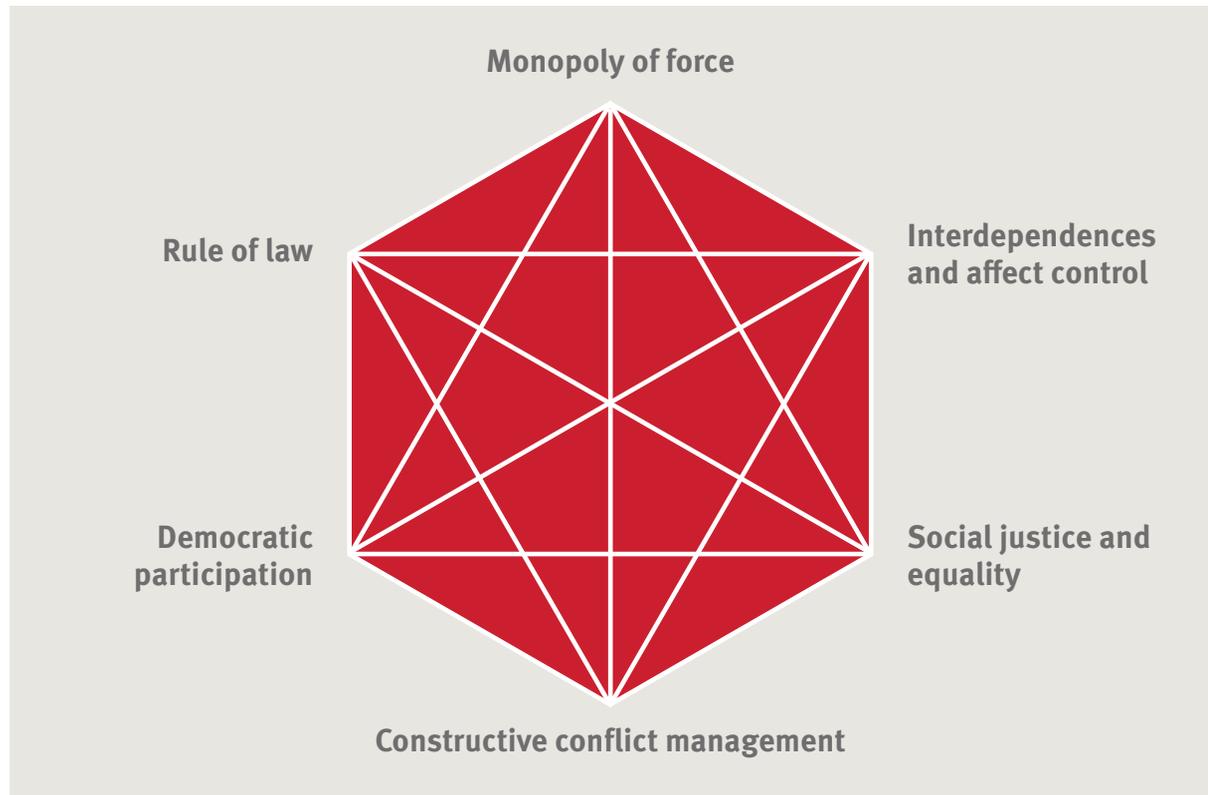
Conditions for the peaceful regulation of conflict

But how can civil war be avoided in this situation? This transformation of the world in which we live was initially the outcome of the agrarian and industrial revolutions from the mid- eighteenth century and especially in the nineteenth century in Western Europe. This, then, was where the issue outlined here – i. e. coexistence despite fundamental politicisation – first became acute; as a result, some of the conclusions drawn from the experience and debate about these issues are most readily available in Western Europe (Senghaas 1994b).

What then are the essential conditions for the civilised – i. e. the non-violent – resolution of unavoidable conflict? In the light of the European experience six cornerstones can be identified:

- ≡ The first is a legitimate monopoly of force by the state, i. e. safeguarding the community based on the rule of law, which is of paramount importance for any modern peace-order. Disarming citizens is the only way to force them to conduct their conflicts over identity and interests through argument rather than violence. Only when these conditions are in place can potential conflict parties be compelled to deal with their conflicts through argument and thus through deliberative politics in the public arena. The crucial importance of this condition becomes apparent wherever the monopoly of force breaks down and citizens re-arm again, with the re-emergence of feuds and warlords – presently a common feature of military conflicts all over the world.
- ≡ Secondly, such a monopoly of force also creates a need for control under the rule of law that can only be guaranteed by, and indeed, epitomises, the modern constitutional state. Without this control, the monopoly of force is simply a euphemistic way of describing the arbitrary behaviour of dictatorial rule. The rule of law provides ‚the rules of the game‘ for the shaping of opinion and the political will, as well as for the decision-making process and the enforcement of law. Alongside the general principles that are set forth in catalogues of basic rights, these rules of the game are essential, precisely because in politicised societies serious disagreements on substantive issues prevail.
- ≡ The third major condition for internal peace is affect control, which arises from the range and wealth of many inter-dependences characterising modern societies. Such societies are highly ramified, and people within them play out a variety of roles that reflect their wide span of loyalties. Conflict theory and real-life experience show that highly diverse social roles lead to a fragmentation of conflict and thus to the moderation of conflict behaviour and affect control: Without affect control, in complex environments such as modernising and modern societies, peaceful social relations would be inconceivable.
- ≡ On the other hand, fourth, democratic participation is essential, precisely due to the indispensability of affect control. ‚Legal unrest‘ – Rechtsunruhe in the term of Sigmund Freud – will result from situations where people are unable to become involved in public affairs, either for ethnic or other forms of discrimination, and at worst a conflict will escalate and, in politicised societies, can become a hotbed of violence. So democracy, as the basis for legal development, is not a luxury but a necessary precondition for the peaceful resolution of conflicts.
- ≡ Fifth, however, in politicised societies, this approach to conflict management will only have permanence if there are continual efforts to ensure social justice. The great majority of modern capitalist societies are run on market lines, and social inequality is ever present. Unless efforts are continually made to counter this dynamic of inequality, such societies will develop deep social fissures. Therefore if the credibility of the constitutional state is not to be called into question by disadvantaged individuals or groups, on the grounds that the rules of the game are no longer fair, there must be an ongoing effort to ensure distributive justice. By contrast, genuine efforts to achieve social justice and fairness give substance to constructive conflict management, and also provide legitimacy to public institutions.

Civilisational Hexagon / Requirements for sustainable peace (D. Senghaas)



Taken from Dieter Senghaas 2004

If there are fair opportunities in the public arena to articulate identities and achieve a balance between diverse interests, it may be assumed that this approach to conflict management has been reliably internalized and that conflict management competence based on compromise – including the necessary tolerance – has thus become an integral element of political action. The legitimate monopoly of force, the rule of law and democracy – in short, the modern democratic constitutional state – become anchored in political culture. The culture of constructive conflict management thus becomes the emotional basis of the community. Material measures ('social justice') emerge as an important bridge between the institutional structure and its positive resonance in people's emotions ('public sentiment'). What develops finally – to use Ralf Dahrendorf's phrase – are "ligatures", in other words, deeply rooted political and cultural bonds and sociocultural allegiances.

Source

Senghaas, Dieter (2004): The civilization of conflict: Constructive pacism as a guiding notion for conflict transformation. In: Berghof Handbook. Pp. 4–5. Full article available: http://www.berghof-foundation.org/ileadmin/redaktion/Publications/Handbook/Articles/senghaas_handbook.pdf

MATERIAL 3. Peace Education

Report by Uli Jäger

Conflicts are a defining feature of daily life and an integral part of politics and society, reflecting divergent interests and sometimes diametrically opposed needs. Articulating these interests and needs can enrich community life. Indeed, conflicts can be productive, as long as the parties discover ways of managing them fairly and non-violently, recognising the benefits that such an approach affords, and putting it into practice. However, if the parties are unwilling or unable to act in this way, conflicts can quickly become destructive, often leading to violence in all its forms.

In these situations, the concept of conflict transformation offers a fresh perspective. Conflict transformation is best described as “a complex process of constructively changing relationships, attitudes, behaviours, interests and discourses in violence-prone conflict settings” (Berghof Foundation 2012, 23f). The concept is based on systemic thinking and is discussed and developed in an ongoing dialogue among academics and practitioners (Austin/Fischer/Giessmann 2011). Conflict transformation differentiates between various forms of transformation: the relevant literature makes reference, for example, to context transformation, structure transformation, actor transformation, issue transformation and personal transformation (Miall 2004, 78). For peace education, this offers starting points for building the willingness and capacities of individuals and groups to engage in conflict transformation. Due to the complexity of protracted violent conflicts and the resulting need for transformation efforts at various levels, a comprehensive approach is required. This must bring together two fundamental types of peace education:

- ≡ **Direct peace education:** Key elements of this approach are generally about encounter, inspiration and training. It could also be described as peace education for empowerment, with a focus on personal capacity development or identity-building.
- ≡ **Structural peace education:** This approach brings together elements which, with the aid of pilot projects, aim to develop learning modules, media and curricula, with a focus on the sustainable delivery of peace education in the formal and non-formal education systems. The objective is to bring about a positive change in the structural conditions for peace.

The two forms are closely linked. The interaction between them is regarded as an essential prerequisite for sustainable peace education and its contribution to conflict transformation.

Direct peace education

Encounter, inspiration and training

Direct peace education focuses on the conflict-transformative power of human encounter. Indeed, it could be said that without encounter, peace education cannot take place at all. However, these are not random encounters but “staged” forms of encounter, at which people (such as members of different conflict parties) are invited to workshops, seminars and even major (sports) events for which a specific dialogue format or learning arrangement has been developed. The encounters also bring together members of conflict parties who are hostile to one another. In ethnopolitical conflict societies, it is important to facilitate contact between people with different ethnic or religious affiliations. In every case, peace education deliberately creates learning spaces in order to increase the likelihood that these encounters will have positive, conflicttransformative effects. It is about initiating learning processes that facilitate the development of the

counter-habits described in Section 2.1. Providing opportunities for inspiration is part of these processes. Direct peace education has another goal as well: to provide the right inspiration for the right people at the right time at the right place. This can have a lasting effect, as an example from Peace Counts on Tour in India shows. After a workshop in New Delhi in March 2009, several participants took the Peace Counts concept back to their own regions (primarily the crisis regions in North-East India) and, since then, have run a steadily growing number of workshops either independently or with support from the Peace Counts team in Germany. They are also working on the delivery of a Peace Counts curriculum at several universities. The life history approach adopted in the Peace Counts reports is very much in keeping with this form of peace education. Biographical learning, or learning from best practice models, has an important role to play in direct peace education, especially when working with young target groups. A critical exploration of role models who are “different” may prove fruitful: “Their conflict-rich life situations and the options for action that were available to them create productive learning opportunities for peace education,” says theologian Hans Mendl in direct reference to the Peace Counts approach (2006, 198). The prerequisite is value-oriented model-based learning. For Mendl, model-based learning is successful if the attitudes, positions and behaviour patterns of a person who has been the subject of reflective and value-oriented learning can be expressed/integrated in the daily life of the (young) target groups. What is more, as Mendl sees it, an approach which uses others’ life stories as a basis for reflection on one’s own thinking and action necessarily creates scope for more differentiated consideration of negative role models.

Direct peace education teaches people that peace counts – on a micro and a macro level. In an impressive study conducted at Malmö School of Education, various dimensions of the linkage between the micro and macro levels were examined from a violence prevention, conflict management and peace education perspective (Carlsson 1999). Two key findings are: (1) If, based on their personal experience, people favour violence as a way of resolving conflicts, they will favour violent conflict resolution at the international level as well. (2) If people gain positive experience of non-violent conflict management, their feelings of powerlessness and lack of influence on conflicts in the international context diminish, and there is an increased willingness to opt for non-violent engagement for peace.

Opportunities and limits to staged encounter

Fortunately, the body of research about opportunities and limits to staged encounters has increased substantially in recent years. Some detailed studies provide information on how dialogue and encounter arrangements can be designed, taking peace education into account, and how their effectiveness can be assessed (e.g. Yablon 2012; Schell-Faucon 2001; Halabi / Philipps-Heck 2001; Schimpf-Herken/Jung 2002). Gavriel Salomon and his colleagues at the Center for Research on Peace Education have been intensively investigating the extent to which, in deeply entrenched conflict settings, changes in attitudes and perceptions of the conflict can be brought about through peace education-oriented encounter and dialogue seminars, with a view to promoting acceptance of the “other side”. He concludes: “Peace education in this context must deal with collective narratives and deeply rooted historical memories and societal beliefs” (Kupermintz/Salomon 2005, 293).

Salomon and his team focus primarily on the Israeli-Palestinian conflict, and the findings of their research are only partly encouraging. For example, the studies show that “carefully designed peace education programs [...] are likely to foster participants’ ability to acknowledge the adversary’s collective narrative, engage in constructive negotiations over issues of national identity, and express a less monolithic outlook of the conflict” (ibid.); on the other hand, the question of how deep-rooted the observed changes in attitudes are, and how stable they remain in the face of continuing or worsening violence, remains unanswered: “[I]t is hypothesized that peace education programs can affect more peripheral attitudes and beliefs which may not be as deep as one would want, but may be ‘good enough’ changes” (Salomon 2006, 13).

The reach of encounter arrangements in conflict and crisis regions, in terms of their political impacts, is a matter of dispute. One criticism is that the number of persons reached by these measures is too small and that they have very little effect in the social and political arena. Another criticism is that many measures taken place outside the state education system. “If negative stereotypes and hate are preached against other groups, intermittent peace projects [...] can achieve very little” (Paffenholz 2008, 10). Against this background, it is extremely important to utilise encounter projects as a basis for more far-reaching structural initiatives.

Structural peace education

In recent years, there has been growing interest in peace education among international organisations and policy-makers, reflecting the fact that the issue of promoting peace processes through education has gained in significance overall. At the international level, the relevant UN organisations are increasingly highlighting the possible positive peace-promoting effects of education: “Education is not a marginal player in peacebuilding but a core component of building sustainable peace” (Novelli/Smith 2011, 7). And according to UNESCO’s Education for All Global Monitoring Report: “Intra-state armed conflict is often associated with grievance and perceived injustices linked to identity, faith, ethnicity and region. Education can make a difference in all these areas, tipping the balance in favour of peace – or conflict” (UNESCO 2011, 16). This reference to the Janus faces of education is backed by numerous studies (see Bush/Saltarelli 2000), which rightly highlight the need “to demystify the apparent peace-building power of education” (Seitz 2004, 49). The fact is that education can be deliberately misused to build enemy stereotypes, hate, excessive nationalism and militarised thinking. This problem is especially evident in the formal education sector: although schools all over the world are regarded as outstanding places for delivery of peace education, they are also hotbeds of personal, structural and cultural violence and not only worsen but also help to entrench and internalise (ethnic, religious and social) tensions, lines of conflict and discrimination over the long term (Davies 2004, 2005, 2013).

The challenge facing peace education, therefore, is to make education programmes and, indeed, education systems as a whole “conflict-sensitive”. After many years of discussions, the Inter-Agency Network for Education in Emergencies (INEE) has systematised the experience gathered to date and published various documents, including guidelines for the development and delivery of conflict-sensitive education programmes and policies. In this context, “conflict sensitive education” is defined as a process with three core elements (INEE 2013, 12):

- ≡ 1. Understanding the context in which education takes place.
- ≡ 2. Analysing the two-way interaction between the context and education programmes and policies (development, planning and delivery).
- ≡ 3. Acting to minimise negative impacts and maximise positive impacts of education policies and programming on conflict, within an organisation’s given priorities.

The transitions from direct to structural peace education are fluid and are located at the interface between encounter, capacity-building and joint action/implementation. The exchange of experience and training for key stakeholders in the conflict transformation process can culminate in a peace education pilot project that focuses on the joint development of learning modules and media on selected topics from the fields of conflict, violence, war and peace, as a basis for initial steps towards their delivery in schools or higher education institutions. One of the key lessons learned from peace education is that sustainable changes in the formal education sector originate in transparent pilot projects which are devised, trialled and evaluated by key stakeholders, i. e. responsible persons from all sectors of education, including teaching staff, and enable these stakeholders to gain positive experience. Many of the issues addressed in detail in the context of direct peace education (controversial topics; stereotypes; enemy images; taboo topics; collective

historical narratives; participatory methods; development of concepts of peace and community) can lead to structural peace education, if the right conditions are in place and opportunities are utilised.

Textbooks and curricula Education is affected by war in many places around the world. In more than 30 countries, including Afghanistan and Thailand, UNESCO has recorded systematic attacks on schools and other educational institutions. The physical and psychological impacts on the affected persons (children, teachers and parents) are dramatic (UNESCO 2010a, 27). Nonetheless, the revision of curricula and textbooks that is demanded primarily in post-conflict societies has a role to play in this context too. For many years, the Georg Eckert Institute, as part of its international textbook research, has looked at how wars and conflicts in and between states impact on textbooks and how it is possible to prevent enemy stereotypes and resentment towards minorities or neighbouring countries from being passed on. For example, the Institute looks at how the conflict between India and Pakistan is reflected in textbooks, what is happening in textbook development in South-East Europe, and whether there is a discrepancy between the ambitious curricula and the actual teaching of history in post-apartheid South Africa. Initial results show that textbooks can contribute to reconciliation, understanding and mutual respect, but this is a long and difficult process.

Political conditions can pose particular problems. For example, the wars in Yugoslavia have featured in textbooks in Bosnia and Herzegovina since 2012, but in practice, the authorities are still giving preferential treatment to specific publishers, placing obstacles in the way of rival products or alternative approaches (Georg-Eckert-Institut 2012, 38f). Synergies have yet to be created between this research and peace education.

Model projects

Schools, like universities and non-school education facilities, may also be suitable as learning spaces for pilot projects. The Education for All Global Monitoring Report, for example, proposes making schools non-violent places. The conclusion drawn in this highly respected report, which is important in terms of stepping up efforts in the education sector, is clear: “One strategy is unequivocally good for education, for children and for peacebuilding: making schools non-violent places. Challenging the normalization of violence in society relies in part on the effective prohibition of corporal punishment.” (UNESCO 2011, 23).

This is a good example of what is needed in the interaction between direct and structural peace education: an initial understanding of why centuries-old practices (e.g. corporal punishment) have to be overcome and which steps are necessary in this regard can only be developed in manageable groups. Without this basic work and visible support from affected persons (families, communities and schools), and civil society as a whole, it is difficult to implement such measures in a formal sense and establish appropriate legal frameworks. It is useful, in this context, to remind ourselves of the German experience: the legal right to a non-violent education was established only after protracted social learning processes and resulted from favourable political circumstances at the start of the millennium (Bundesministerium für Familie, Senioren, Frauen und Jugend 2003).

Individual (pilot) schools can take the first steps towards becoming non-violent places of learning. Here, it is about improving teacher training, but also the rights of students. It is about the recognition, establishment and acceptance of values such as respect and dignity, which are lost in wars and cultures of violence. And it is about practising shared rules for co-existence (Davies 2013, 5). In the international debate, too, there is a growing recognition that teacher training throughout the world must focus to a greater extent on how controversial issues are addressed in the classroom: “There is a desperate need across the world for training in teaching controversial issues” (Davies 2008, 55).

Source

Jäger, Uli (2014): Peace Education and Conflict Transformation. Berlin (Extract).

Peace Education as education about, for and by peace

Peace Education as education about peace: This first perspective focuses on the thematic and content-related spectrum of peace education. It is about the theoretical basics, which mainly address the cognitive learning. The central question is: Which thematic contents are key elements to peace education learning processes?

Peace Education as education for peace: With this perspective one enlarges the view on the necessary skills and behaviors, which are important to achieve peace on a practical-performative level. Apart from the cognitive lebes, it is also important to learn peace related and violence preventive skills and practices. The central question is: Which competencies lie at the heart of peace education learning processes?

Peace Education as education by peace: This third perspective goes even further than the first two. It enlarges the perspective on all learning processes and relates to the overall challenge of orienting education as a whole in every context in a peaceful and conflict sensitive direction. Peace education about and for peace are not enough to realise peace and nonviolence, if the education institutions, systems and practices are not based on a peaceful and nonviolent learning and communication culture. The central question here is: Which framework conditions and minimum standards are needed for a holistic peaceful and nonviolent design of education processes?

Frieters-Reermann, Norbert (2015): Friedenspädagogik als Teil gewaltsensibler Bildung – oder umgekehrt? Denkanstöße für die konfliktsensible Entwicklungszusammenarbeit, in: Frieters-Reermann, Norbert / Lang-Wojtasik (eds): Friedenspädagogik und Gewaltfreiheit: Denkanstöße für eine differenzsensible Kommunikations- und Konfliktkultur, Opladen/Berlin/Toronto: Verlag Barbara Budrich.

Module 2. Violence and Violence Prevention

In this module, participants learn to recognize different forms of violence in society and discuss factors that make violence more likely to occur. They consider protection mechanisms against the outbreak of violence and get introduced to peacebuilders who, with very little resources, manage to initiate change by nonviolent means. The background material is an introduction to different forms of violence, risk factors for violence and the philosophy and methods of nonviolence.

Notes for trainers:

Worksheet 1: The trainer divides the group into smaller ones (4–5 people) to discuss the questions. As groups present their results, the trainer (or co-trainer) writes down keywords about the types of violence that are mentioned by the participants on small cards. The cards are arranged by the trainer according to the Galtung triangle of violence. The trainer can either ask participants why they are arranged in three sets and what the title of each set could be, or write down the three types of violence on cards and place them above the sets. Participants can re-arrange if they like. The trainer can give a short introduction to Galtung’s three types of violence to make the model clear to the participants. It is important to note that this model is one possible way to categorize violence, but it does not represent the “truth”. Participants’ objections to and critique of the model have to be acknowledged. Participants can use worksheet 2 to make notes alongside the triangle.

Worksheet 3: This sheet can be used after the first worksheet, when participants are already familiar with the scenarios. The trainer divides the group into small groups (4–5 people). The trainer meanwhile prepares a large sheet (ideally on a flip chart) with the table on it. Groups present their results. The trainer (or co-trainer) writes them on the flip chart. It is important to speak of risk factors, not of causes for violence. Violence is usually a combination of several factors and does not have one single cause. Participants tend to get into discussions about which level to put a risk factor or protection mechanism on. It is helpful to mention that levels are interconnected, and violence on one level might originate from risk factors on one or several other levels. The trainer can also refer to the systemic model by the WHO (worksheet 4) to make the interconnection more clear. There is no “right” way to sort both risk factors and protection mechanisms. The suggestions for “protection mechanisms” can be picked up by the trainer at a later time when participants talk about steps forward or ideas for their own peacebuilding-projects.

Worksheet 5: This can be done as a “world café”. The trainer prepares three work stations with one large sheet of paper and thick pens for each station. Each station represents one story (it helps to write the respective country at the top of the sheet of paper). The trainer asks for three moderators who are each assigned one station where they will stay the entire time. Their job is to write down answers of each group, update each new group on the discussions and results of the previous group, and present the results at the end. The rest of the group is divided into three groups. Each group starts at a work station and has an exact amount of time (15–20 minutes) to answer the questions. They then rotate until each group has been at every station. The moderators present the results of their stations. As the participants have been at all stations, it is more interesting for them if the moderators highlight the points where there was a lot of agreement and the points where there was a lot of disagreement. The latter can be discussed in the large group.

WORKSHEET 1. Violence or not?

It is clear that war, murder, terrorism, knowingly inflicting physical pain on someone and so forth are cases of violence. But what about cases that are less obvious?

Consider the following scenarios:

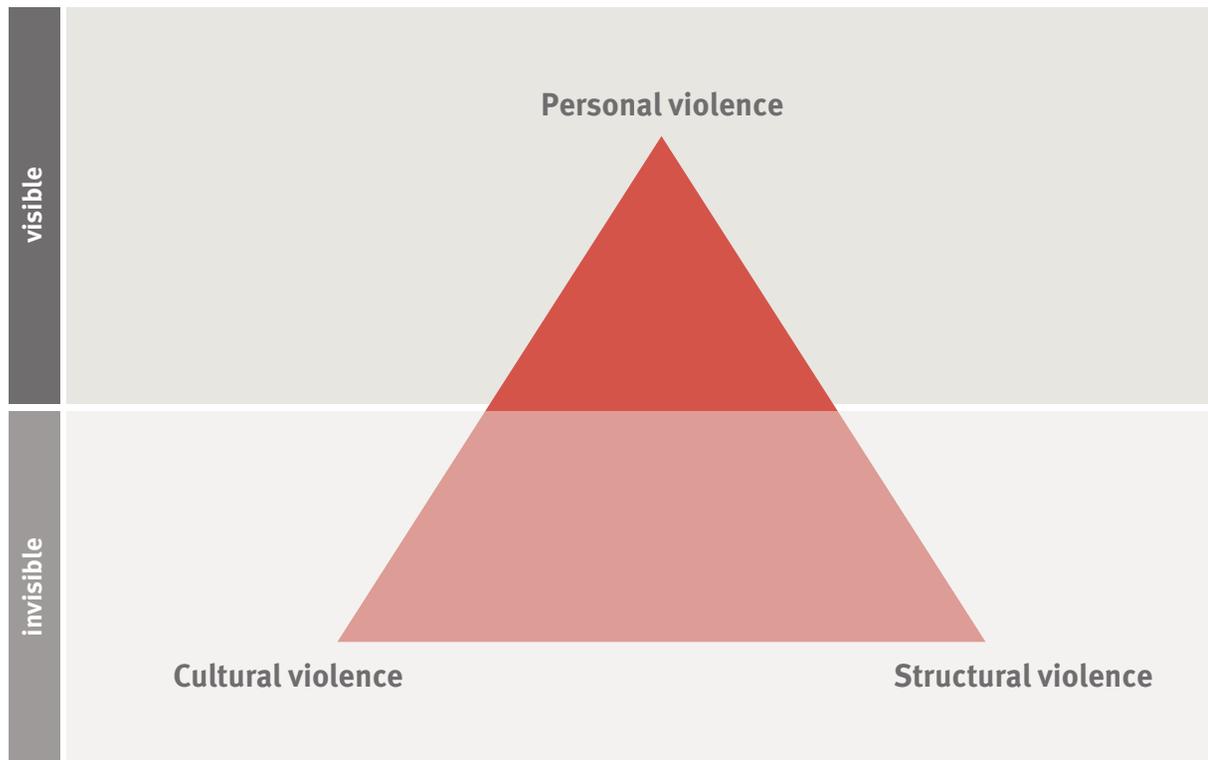
- ≡ Navid has lost his job almost a year ago. Since then, he has had no source of income. Looking for a new job makes him so upset and exhausted that sometimes he slaps his children if they don't follow his instructions.
- ≡ Reihane has been recently promoted to a management position in a commercial company after 10 years of working experience. She is still not happy because she feels many of her male colleagues don't recognize her new status.
- ≡ Leila is a university student in Tehran. She is originally from another part of the country and she has a strong accent. She usually does not participate in discussions in the class.
- ≡ Sina is 11 years old and he is a bully in his school. His parents and teachers have grounded and punished him several times, but he still has trouble communicating with other children.

Discuss the following questions:

1. Pick two examples that are, in your opinion, the most serious cases of violence. Explain.
2. Regarding the cases that you picked: Is there a clear perpetrator and a clear victim? If yes, who are they?

WORKSHEET 2. Triangle of violence

Violence triangle (by Johan Galtung)



Based on Johan Galtung 1969, 1990

WORKSHEET 3. Risk factors contributing to personal violence

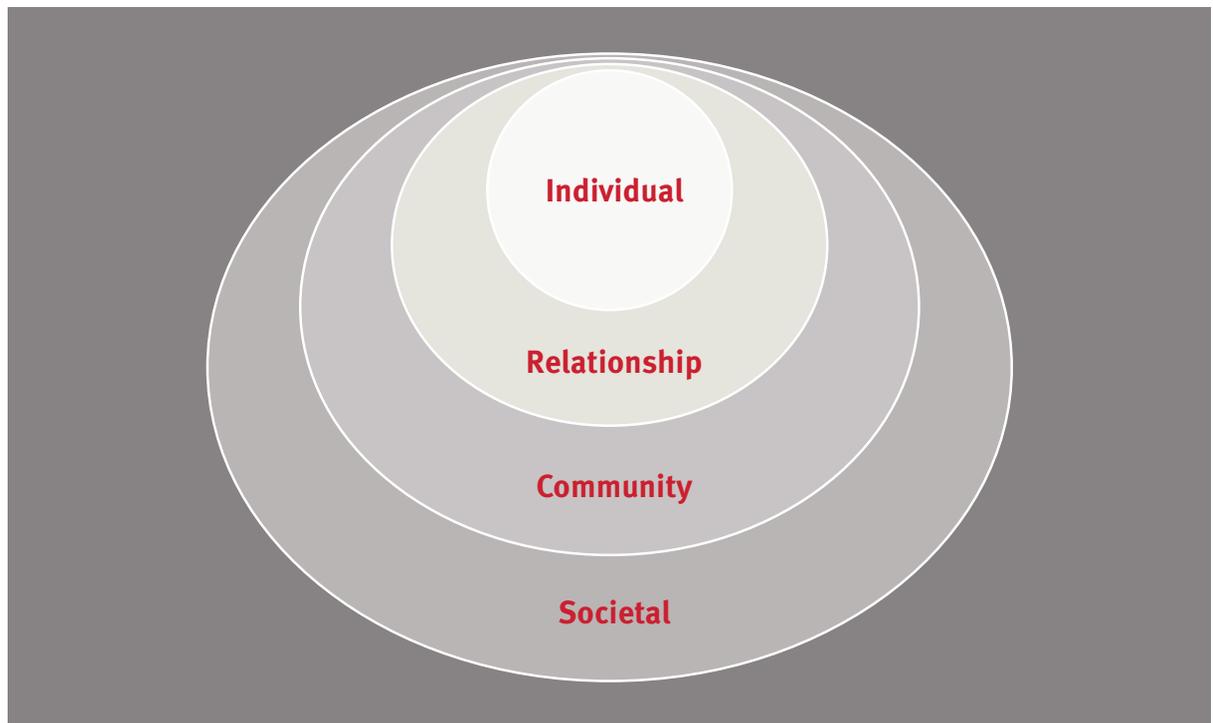
Consider the following scenarios:

- ≡ Navid has lost his job almost a year ago. Since then, he has had no source of income. Looking for a new job makes him so upset and exhausted that sometimes he slaps his children if they don't follow his instructions.
 - ≡ Reihane has been recently promoted to a management position in a commercial company after 10 years of working experience. She is still not happy because she feels many of her male colleagues don't recognize her new status.
 - ≡ Leila is a university student in Tehran. She is originally from another part of the country and she has a strong accent. She usually does not participate in discussions in the class.
 - ≡ Sina is 11 years old and he is a bully in his school. His parents and teachers have grounded and punished him several times, but he still has trouble communicating with other children.
1. Pick two examples. For each, think about what the risk factors for the violence happening could have been and categorize them according to the level on which they originate. A risk factor is any kind of circumstance, internal or external, that makes the occurrence of violence more likely.
 2. For each risk factor, think about a possible protection mechanism to avoid the risk factor turning into violence. On which level(s) are protection mechanisms needed?

Level	Risk factors	Protection mechanisms
Individual		
Relationship and community		
Government		

Keep in mind: factors contributing to a person behaving violently are situated on several levels and act together.

WORKSHEET 4. Systemic model for understanding violence



Taken from World Health Organization 2002

WORKSHEET 5. Peace Counts: Initiating change through nonviolent means



Nigeria:

Nonviolent conflict management between different religions (see photo story *Nigeria*)

- ≡ What made the two protagonists change their previous mindset and instead take a nonviolent approach?
- ≡ What role(s) does religion play in this story?
- ≡ What lessons for other contexts would you derive from this story?



Afghanistan:

Education and nonviolence (see photo story *Afghanistan*)

- ≡ How is education in the story connected to nonviolence?
- ≡ What role(s) does religion play in this story?
- ≡ What lessons for other contexts would you derive from this story?



Thailand:

Nonviolent Action (see photo story *Thailand*)

- ≡ Which nonviolent tactics does Gothom use? What are their purposes?
- ≡ What lessons for other contexts would you derive from this story?

MATERIAL 1. Violence and non-violence

Glossary term by Berghof Foundation

Academic debates on the concept and definition of violence have played a major part in the emergence of the field of peace and conflict research and its historical development from a “minimalist” focus on preventing war to a broader “maximalist” agenda encompassing direct, structural and cultural forms of violence (as defined by Johan Galtung). Nowadays, there is a general consensus that violence includes much more than the use of physical force by persons to commit acts of destruction against others’ bodies or property. Structural conditions such as unjust and oppressive political systems, social inequality or malnutrition, as well as their justification through culture or ideology, are seen as chief sources of violence and war. An example of a comprehensive definition of violence is offered by the team of the NGO Responding to Conflict: “Violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage and/or prevent people from reaching their full human potential.” Peace and conflict research has tried to elucidate the origins of violence, especially the phenomenon of escalation from latent to violent conflicts through ethno-political mobilisation by grievance groups or “minorities at risk”. Since 2006, Berghof has been conducting research on resistance and liberation movements in order to better understand the phenomenon of radicalisation and de-radicalisation, understood as the shifts from non-violent to violent conflict strategies and vice versa. Central to our understanding of the distinction between violence and conflict is our approach to conflict transformation as the transition from actual or potentially violent conflicts into non-violent processes of social change.

Nonviolence as the antithesis of violence in all its forms

Nonviolence might be described both as a philosophy, upholding the view that the use of force is both morally and politically illegitimate or counterproductive, and as a practice to achieve social change and express resistance to oppression. The basic principles of nonviolence rest on a commitment to oppose violence in all its forms, whether physical, cultural or structural. Hence, the term encompasses not only an abstention from the use of physical force to achieve an aim, but also a full engagement in resisting domination, inequality, racism and any other forms of injustice or “hidden” violence. The ultimate aim of its supporters is the dismantling of the power structures, military systems, and economic networks that make violence and war an option at all.

Gandhi, whose ideas and actions have most crucially influenced the development of nonviolence in the twentieth century, described his moral philosophy through the religious precept of ahimsa, a Sanskrit word meaning the complete renunciation of violence in thought and action. This definition does not imply, however, that all actions without violence are necessarily nonviolent. Nonviolence involves conscious and deliberate restraint from expected violence, in a context of contention between two or more adversaries. For purposes of clarity, scholars have established a distinction between the terms non-violence and nonviolence (without hyphen): while both refer to actions without violence, the latter also implies an explicit commitment to the strategy or philosophy of peaceful resistance. When it comes to the motives for advocating nonviolence, two types of arguments can be distinguished. The label “principled nonviolence” refers to the approach elaborated for instance by Tolstoy, Gandhi, Martin Luther King or the Quakers, who oppose violent strategies for religious or ethical reasons, because violence causes unnecessary suffering, dehumanises and brutalises both the victim and the perpetrator, and only brings short-term solutions. However, the majority of contemporary nonviolent campaigns have tended to be driven by pragmatic motives, on the grounds that nonviolence works better than violence; the choice in favour of peaceful methods is made because of their efficiency to effect change and does not imply a belief in nonviolent ethics.

Nonviolence in action: a catalyst for conflict transformation

The terms “nonviolent resistance” or “nonviolent action” are usually employed as generic qualifications to designate the process or methods of action to achieve peace and justice through nonviolence, alongside other methods such as negotiation or dialogue. Nonviolent strategies are seen as particularly appropriate when there is acute power disparity between two sides in a conflict, acting as a tool in the hands of minorities or dominated groups (“the underdog”) to mobilise and take action towards empowerment and restructuring relations with their powerful opponent (power-holders or pro-status quo forces). The aim is both dialogue and resistance – dialogue with the people on the other side to persuade them, and resistance to the structures to compel change.

Historically, nonviolent practices have included various methods of direct action. In his seminal 1973 manual, Gene Sharp documented 198 different forms of nonviolent action, ranging from symbolic protest and persuasion to social, political and economic non-cooperation, civil disobedience, confrontation without violence, and the building of alternative institutions. In recent decades, nonviolent methods have achieved worldwide success through the productive demonstration of “people power” against dictatorships and human rights abuses in various countries such as the United States, the Philippines, Chile, Eastern Europe, South Africa, the former Soviet Union and most recently North Africa. Many other transnational campaigns for global justice, land rights, nuclear disarmament, women’s rights, etc., waged through non-violent means and with a vision consistent with creating a nonviolent world, are still struggling to make themselves heard.

Although nonviolent resistance magnifies existing social and political tensions by imposing greater costs on those who want to maintain their advantages under an existing system, it can be described as a precursor to conflict transformation. The recurrent label “power of the powerless” refers to the capacity of nonviolent techniques to enable marginalised communities to take greater control over their lives and achieve sufficient leverage for an effective negotiation process. Moreover, while violent revolutions tend to be followed by an increase in absolute power of the state, nonviolent movements are more likely to promote democratic and decentralised practices, contributing to a diffusion of power within society. The constructive programmes that are part of many such movements are facilitating more participatory forms of democracy, such as the 1989 forums in Eastern Europe, Gandhi’s self-sufficiency programme in India, or the “zones of peace” created by peace activists amidst violent wars in Colombia or the Philippines. Recent statistical studies by Erica Chenoweth and Maria J. Stephan confirm that nonviolent campaigns are more likely than violent rebellions to be positively related to greater freedom and democracy.

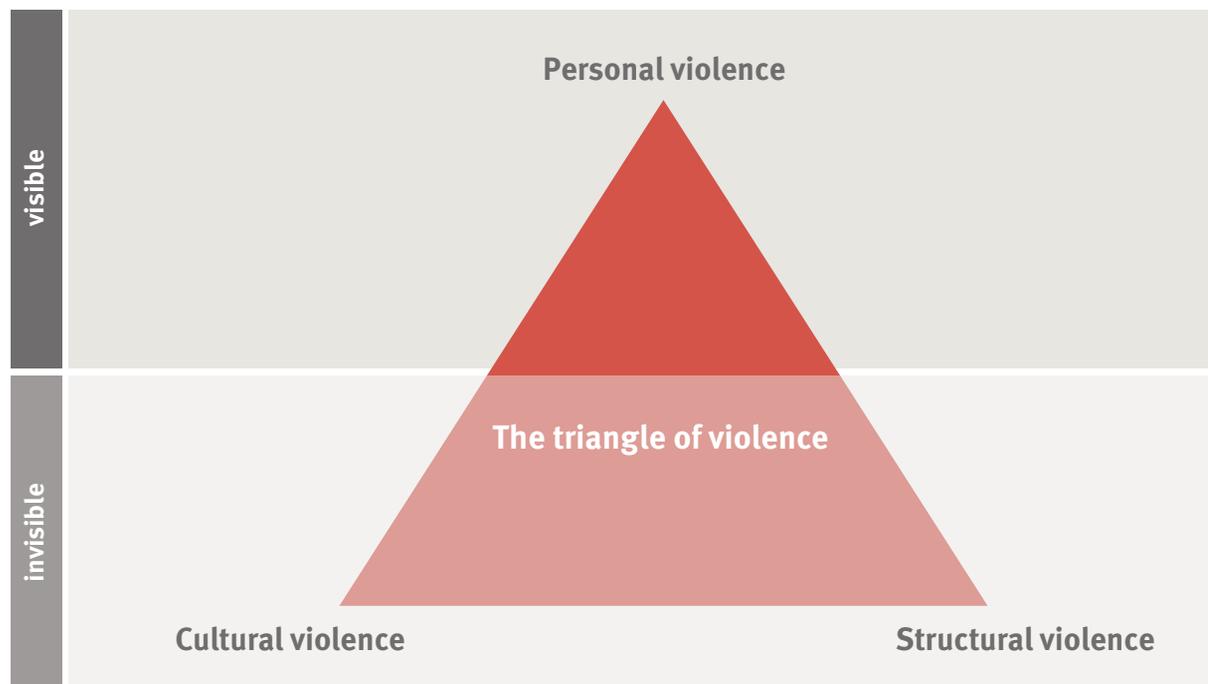
However, in practice, when conflicts oppose highly polarised identity groups over non-negotiable issues, positive peace does not emanate automatically from the achievement of relative power balance, and non-violent struggles are not always effective at preventing inter-party misperceptions and hatred. In such situations, negotiation and process-oriented conflict resolution remain necessary to facilitate the articulation of legitimate needs and interests of all concerned into fair, practical, and mutually acceptable solutions. Therefore, nonviolence and conflict resolution mechanisms should be seen as complementary and mutually supportive strategies which can be employed together, consecutively or simultaneously, to realise the twin goals of justice and peace.

Berghof Foundation (2012): Berghof Glossary on Conflict Transformation. 20 notions for theory and practice. Berlin.

MATERIAL 2. Violence

Violence can be understood in many ways. One of the most popular definitions of violence was developed by Norwegian peace researcher Johan Galtung. He uses a wide understanding of violence. For him, violence is present whenever people cannot use their full potential due to an outside force. Violence in this case can have three different shapes:

1. Personal violence is violence in a classic understanding, when there is an obvious perpetrator, a victim and a violent action. This violent action does not necessarily mean that a person is hurt physically- keep in mind Galtung's wide definition. It can for example also mean psychological harm, such as bullying or oppressing someone.
2. Structural violence is violence built into a political or social system, where it is not clear who the perpetrator is and the causal chain between perpetrator and victim is longer. Structural violence refers for example to unequal power structures, to individuals or groups being disadvantaged or exploited systematically on a local, national or international level.
3. Cultural violence is strongly related to structural and personal violence. Cultural violence refers to these elements of a culture that serve as justification for structural or personal violence against certain target groups. Most cultures contain at least some elements of cultural violence. Culture is defined by religion, ideology, language, art, customs, values, sciences, and so on. Each of these domains suggests what is right, normal and acceptable, and what is out of the norm, different, perhaps dangerous. Through this mechanism violence can be justified.



Based on:

Galtung, Johan (1969): Violence, Peace, and Peace Research. In: Journal of Peace Research 6, 3, pp. 167–191. Galtung, Johan (1990): Cultural Violence. In: Journal of Peace Research 27, 3, pp. 291–305.

MATERIAL 3. Examining the roots of violence: an ecological model

No single factor explains why some individuals behave violently toward others or why violence is more prevalent in some communities than in others. Violence is the result of the complex interplay of individual, relationship, social, cultural and environmental factors. Understanding how these factors are related to violence is one of the important steps in the public health approach to preventing violence.

Multiple levels

The chapters in this report apply an ecological model to help understand the multifaceted nature of violence. First introduced in the late 1970s, this ecological model was initially applied to child abuse and subsequently to youth violence. More recently, researchers have used it to understand intimate partner violence and abuse of the elderly. The model explores the relationship between individual and contextual factors and considers violence as the product of multiple levels of influence on behaviour.

Individual

The first level of the ecological model seeks to identify the biological and personal history factors that an individual brings to his or her behaviour. In addition to biological and demographic factors, factors such as impulsivity, low educational attainment, substance abuse, and prior history of aggression and abuse are considered. In other words, this level of the ecological model focuses on the characteristics of the individual that increase the likelihood of being a victim or a perpetrator of violence.

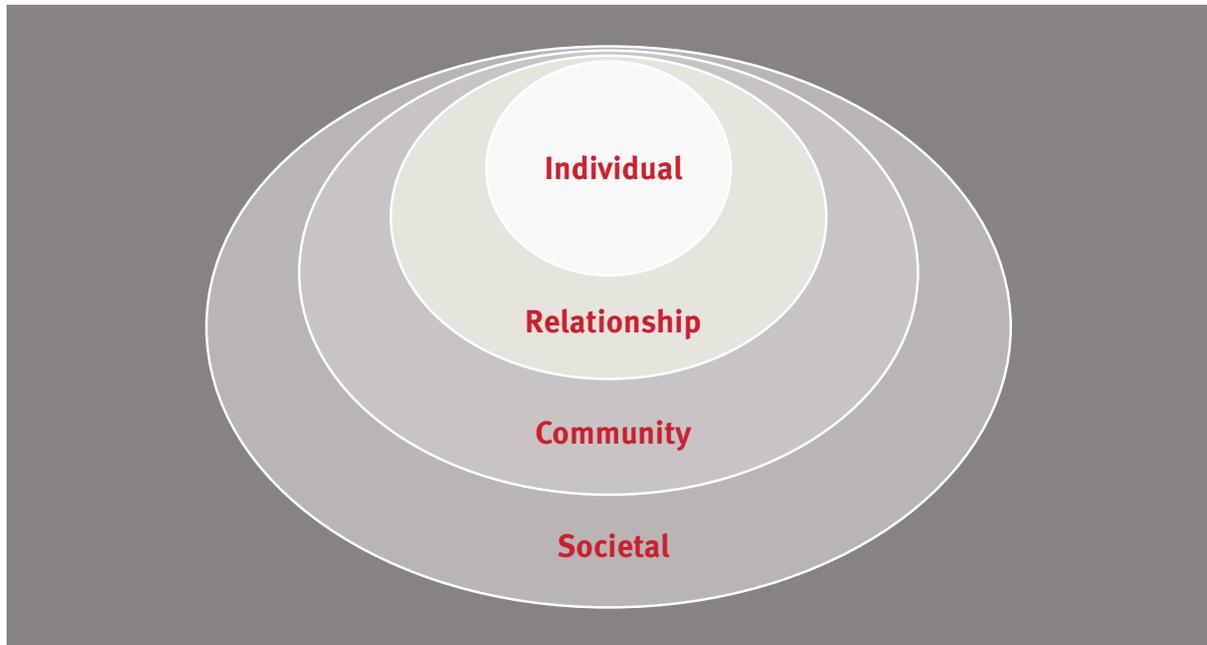
Relationship

The second level of the ecological model explores how proximal social relationships – for example, relations with peers, intimate partners and family members – increase the risk for violent victimization and perpetration of violence. In the cases of partner violence and child maltreatment, for instance, interacting on an almost daily basis or sharing a common domicile with an abuser may increase the opportunity for violent encounters. Because individuals are bound together in a continuing relationship, it is likely in these cases that the victim will be repeatedly abused by the offender. In the case of interpersonal violence among youths, research shows that young people are much more likely to engage in negative activities when those behaviours are encouraged and approved by their friends. Peers, intimate partners and family members all have the potential to shape an individual's behaviour and range of experience.

Community

The third level of the ecological model examines the community contexts in which social relationships are embedded – such as schools, workplaces and neighbourhoods – and seeks to identify the characteristics of these settings that are associated with being victims or perpetrators of violence. A high level of residential mobility (where people do not stay for a long time in a particular dwelling, but move many times), heterogeneity (highly diverse population, with little of the social “glue” that binds communities together) and high population density are all examples of such characteristics and each has been associated with violence. Similarly, communities characterized by problems such as drug trafficking, high levels of unemployment or widespread social isolation (for example, people not knowing their neighbours or having no

Ecological model for understanding violence



involvement in the local community) are also more likely to experience violence. Research on violence shows that opportunities for violence are greater in some community contexts than others – for instance, in areas of poverty or physical deterioration, or where there are few institutional supports.

Societal

The fourth and final level of the ecological model examines the larger societal factors that influence rates of violence. Included here are those factors that create an acceptable climate for violence, those that reduce inhibitions against violence, and those that create and sustain gaps between different segments of society or tensions between different groups or countries. Larger societal factors include:

- ≡ cultural norms that support violence as an acceptable way to resolve conflicts;
- ≡ attitudes that regard suicide as a matter of individual choice instead of a preventable act of violence;
- ≡ norms that give priority to parental rights over child welfare;
- ≡ norms that entrench male dominance over women and children;
- ≡ norms that support the use of excessive force by police against citizens;
- ≡ norms that support political conflict.

Larger societal factors also include the health, educational, economic and social policies that maintain high levels of economic or social inequality between groups in society. The ecological framework highlights the multiple causes of violence and the interaction of risk factors operating within the family and broader community, social, cultural and economic contexts. Placed within a developmental context, the ecological model also shows how violence may be caused by different factors at different stages of life.

Complex linkages

While some risk factors may be unique to a particular type of violence, the various types of violence more commonly share a number of risk factors. Prevailing cultural norms, poverty, social isolation and such factors as alcohol abuse, substance abuse and access to firearms are risk factors for more than one type of

violence. As a result, it is not unusual for some individuals at risk of violence to experience more than one type of violence. Women at risk of physical violence by intimate partners, for example, are also at risk of sexual violence.

It is also not unusual to detect links between different types of violence. Research has shown that exposure to violence in the home is associated with being a victim or perpetrator of violence in adolescence and adulthood. The experience of being rejected, neglected or suffering indifference at the hands of parents leaves children at greater risk for aggressive and antisocial behaviour, including abusive behaviour as adults. Associations have been found between suicidal behaviour and several types of violence, including child maltreatment, intimate partner violence, sexual assault and abuse of the elderly. In Sri Lanka, suicide rates were shown to decrease during wartime, only to increase again after the violent conflict ended. In many countries that have suffered violent conflict, the rates of interpersonal violence remain high even after the cessation of hostilities – among other reasons because of the way violence has become more socially accepted and the availability of weapons.

The links between violence and the interaction between individual factors and the broader social, cultural and economic contexts suggest that addressing risk factors across the various levels of the ecological model may contribute to decreases in more than one type of violence.

Globalization: the implications for violence prevention

Through an ever more rapid and widespread movement and exchange of information, ideas, services and products, globalization has eroded the functional and political borders that separated people into sovereign states. On the one hand, this has driven a massive expansion in world trade accompanied by a demand for increased economic output, creating millions of jobs and raising living standards in some countries in a way previously unimaginable. On the other, the effects of globalization have been remarkably uneven. In some parts of the world, globalization has led to increased inequalities in income and helped destroy factors such as social cohesion that had protected against interpersonal violence. The benefits and the obstacles for violence prevention arising from globalization can be summarized as follows.

The positive effects

The huge increase in information-sharing provoked by globalization has produced new international networks and alliances that have the potential to improve the scope and quality of data collected on violence. Where globalization has raised living standards and helped reduce inequalities, there is a greater possibility of economic interventions being used to lessen tensions and conflicts both within and between states. Furthermore, globalization creates new ways of using global mechanisms:

- ≡ To conduct research on violence – especially on social, economic and policy factors that transcend national boundaries.
- ≡ To stimulate violence prevention activities on a regional or global scale.
- ≡ To implement international laws and treaties designed to reduce violence.
- ≡ To support violence prevention efforts within countries, particularly those with a limited capacity to conduct such activities.

The negative effects

Societies with already high levels of inequality, which experience a further widening of the gap between rich and poor as a result of globalization, are likely to witness an increase in interpersonal violence. Rapid social change in a country in response to strong global pressures – as occurred, for instance, in some of the states of the former Soviet Union – can overwhelm existing social controls over behaviour and create conditions for a high level of violence. In addition, the removal of market constraints, and increased incentives for profit as a result of globalization can lead, for example, to much freer access to alcohol, drugs and firearms, despite efforts to reduce their use in violent incidents.

The need for global responses

Violence can no longer remain the preserve of national politics, but must be vigorously addressed also on the global level - through groupings of states, international agencies and international networks of governmental and nongovernmental organizations. Such international efforts must aim to harness the positive aspects of globalization for the greater good, while striving to limit the negative aspects.

Krug, Etienne et al. (eds.) (2002): WHO World report on violence and health. Geneva, World Health Organisation, pp. 12–14

Module 3. Conflict and Conflict Transformation

This module introduces participants to theories about conflict and conflict transformation as well as methods to improve communication. Participants get the opportunity to reflect their own conflict behavior, get an understanding of the steps and power dynamics of conflict transformation and acquire basic communication skills for mediation. The background material consists of overviews over the concept of conflict, the stages of conflict transformation and an introduction to mediation research and practice.

Notes for trainers:

Worksheet 1: This partner interview can be done as a walk and talk, to give participants the opportunity to walk around or go outside. The questions are meant as inspiration, but the trainer can focus on one or two specifically. It could be helpful to discuss the first question together with the group. The trainer or cotrainer writes down notes and the group finds a common definition. Depending on the needs of the group, the trainer can afterwards suggest different scientific definitions (e. g. from material 1) for discussion.

Worksheet 2: This exercise is best done in small groups with 4–5 people. The trainer gives each group a set of conflict cartoons. Groups have about 45 minutes time to arrange the cartoons and name each stage. If the trainer wants to work with practical examples, this would be a good opportunity to ask each group to find an example for an escalating conflict from their own experience and present it to the group, using the cartoons.

Worksheet 3: This worksheet is an example for how to bring order to a seemingly complex conflict. Again, a personal example (perhaps one of the examples that came up during worksheet 2) can be used to make the exercise more tangible. Small groups can work on examples together, or it can be done individually, with some examples being discussed with the large group at the end.

Worksheet 4: This exercise introduces participants to conflict transformation. It can be made more tangible by using an example from worksheet 2 or 3. The trainer can either go through the stages in front of the large group, together with the person who experienced the conflict, or make small groups. To increase difficulty and have a more theoretical discussion, the trainer can remove some of the steps on the worksheet before handing it out and let participants discuss what these steps should be.

Worksheet 5: These are short exercises to prepare for mediation. They help participants to be more aware of their own non-verbal communication and their interactions with others. It may help to demonstrate them in front of the group.

Worksheet 6: This is an easy communication exercise that trains a basic mediation skill. It is important that participants who rephrase do not just repeat what the first person said, but rephrase it back to them in different words that have a similar meaning. The trainer can ask participants afterwards how they felt while they were rephrasing and how they felt being rephrased.

WORKSHEET 1. Partner interview

People experience conflicts in different ways. The attitude towards this phenomenon deeply depends on one's own understanding of conflict and the personal experiences made in conflict situations.

This partner interview helps to reflect your own understanding and typical ways of dealing with conflict. Ask your interview partner the following questions. Take short notes that you can give him/her afterwards.

Partner interview on conflict:

1. How do you define conflict?
2. What is your typical response to conflict?
3. What is your greatest strength when dealing with conflict?
4. If you could change one thing about the way you handle conflict, what would it be?
5. What is the most important outcome of conflict?
6. What do you do when someone avoids conflict with you?
7. What are some reasons you choose to avoid conflict?
8. Describe a personal conflict that was resolved satisfactory to you.

WORKSHEET 2. Conflict analysis 1

Culture of conflict: escalation and de-escalation of conflicts

Conflicts are dynamic and can escalate or deescalate. For an intervention into a conflict it is necessary to understand the level of escalation the conflict parties are in, as it influences their perceptions, feelings, thoughts, intentions and actions.



On the picture cards, there are different cartoons about conflict escalation.

- ≡ Arrange the cartoons in order, so that the situation is escalating.
- ≡ Try to formulate a title for each stage.
- ≡ Think of an own conflict. Which stages have you passed through? How did the conflict parties' perceptions, feelings, thoughts, intentions and actions change?
- ≡ How could you deescalate a conflict at a specific stage using your competencies as a peace builder?

WORKSHEET 3.1. Conflict analysis 2

Map of actors: Purpose, legend, example

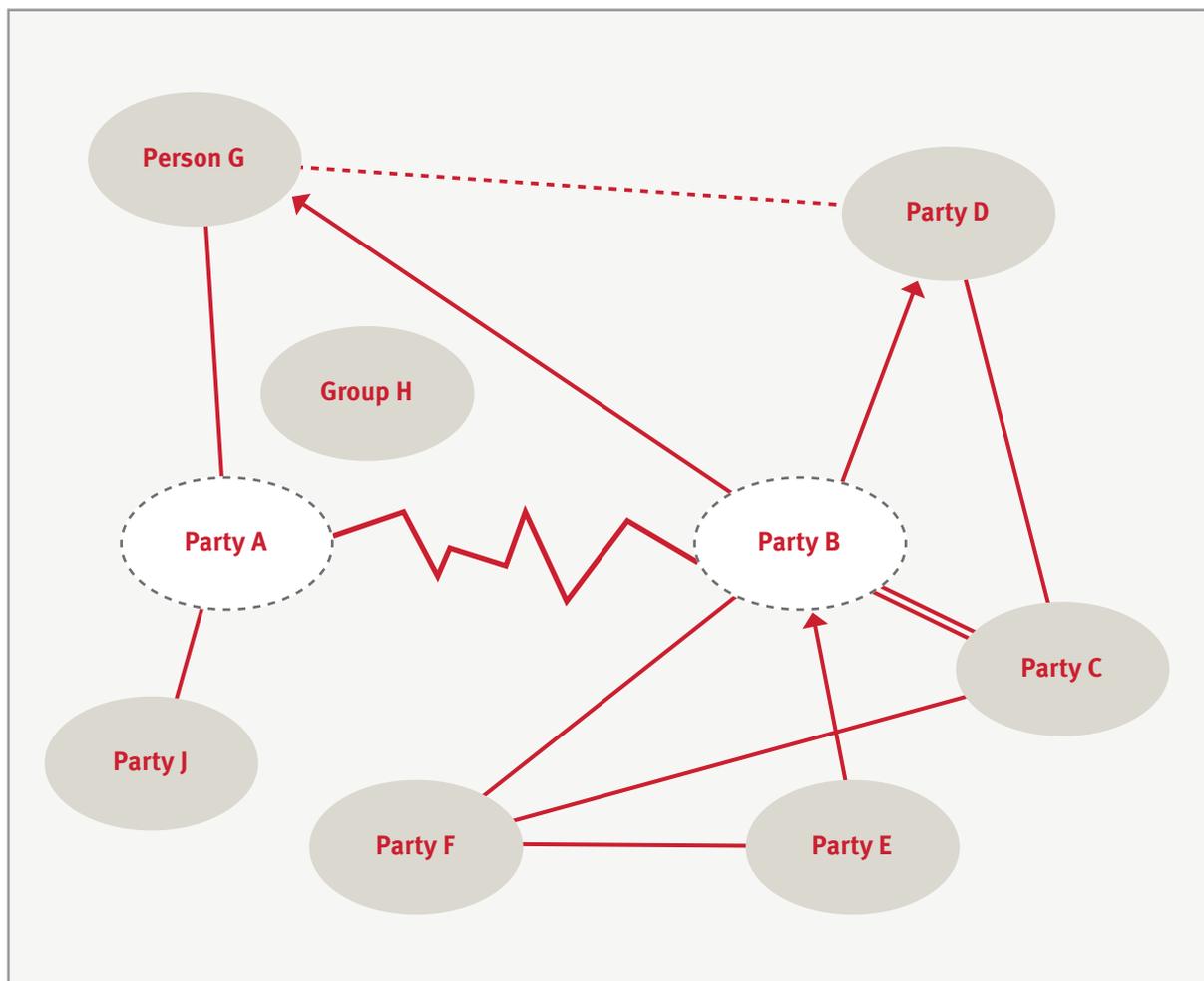
If you are planning to intervene into a conflict, it is essential to know which parties are involved. The mapping of actors therefore helps you:

- ≡ to see more clearly the relationships between parties
- ≡ to clarify where power is situated
- ≡ to check the balance of one's own activity or contacts
- ≡ to see where allies or potential allies are
- ≡ to identify openings for intervention or action
- ≡ to evaluate what has been done already

Map a conflict you know well enough. Who is involved and how?

You can use the symbols on the next page to indicate the actors' power and relationships.

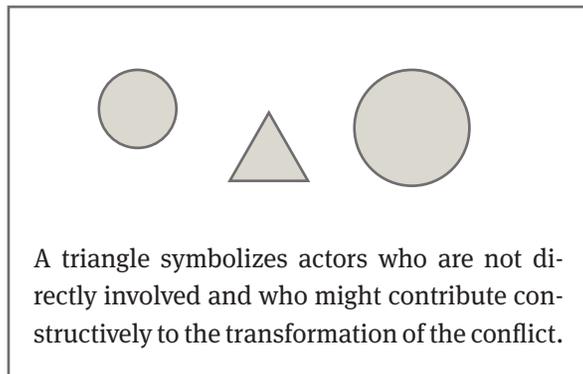
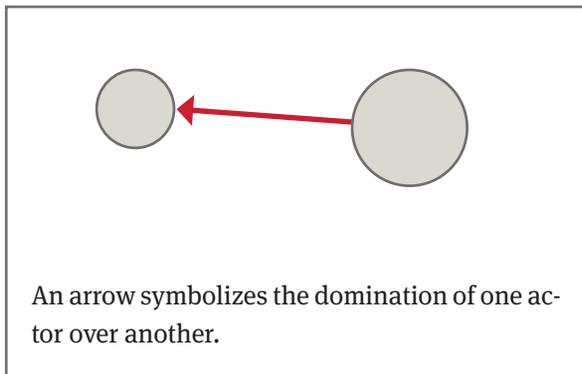
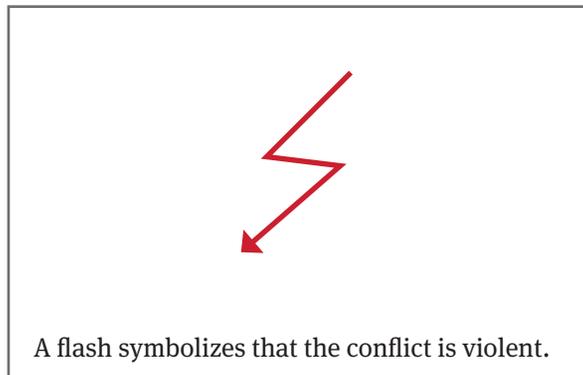
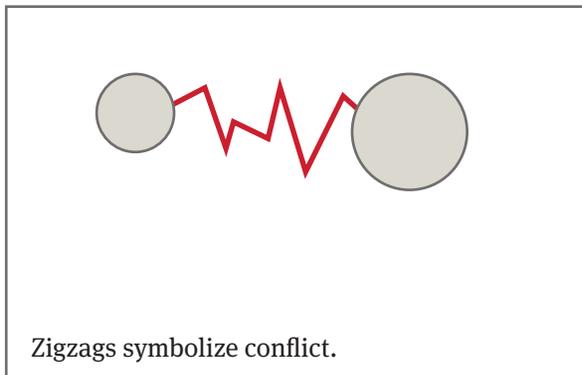
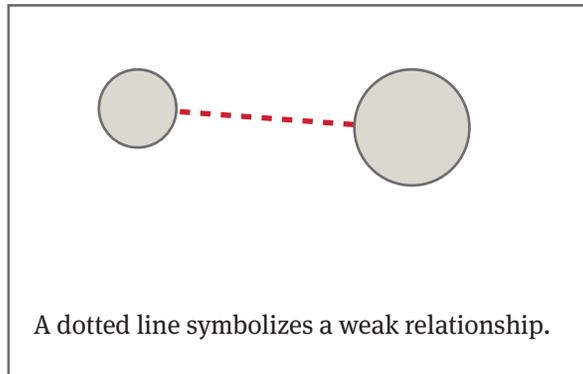
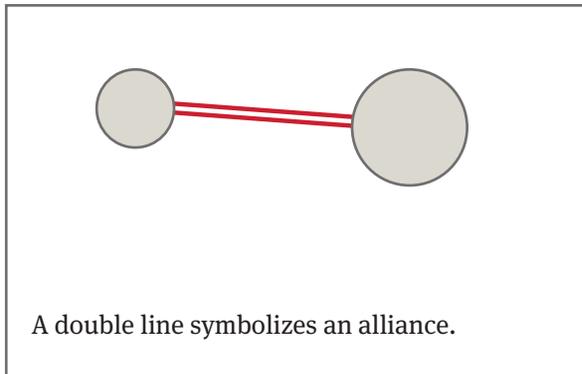
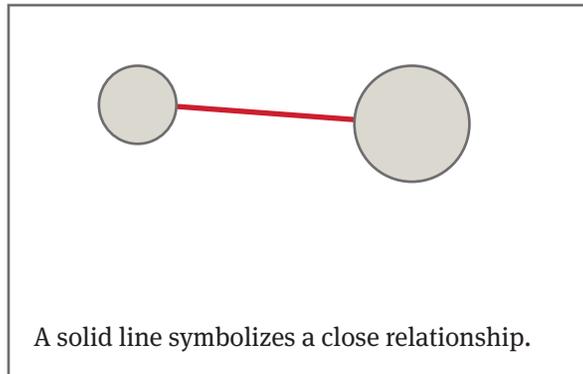
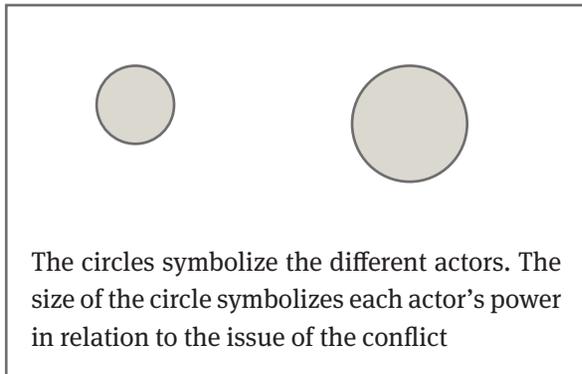
This is an example of a map:



Taken from Diana Francis 2004 (Berghof Handbook)

WORKSHEET 3.2. Conflict analysis 2

Map of actors: Explanation of the signs

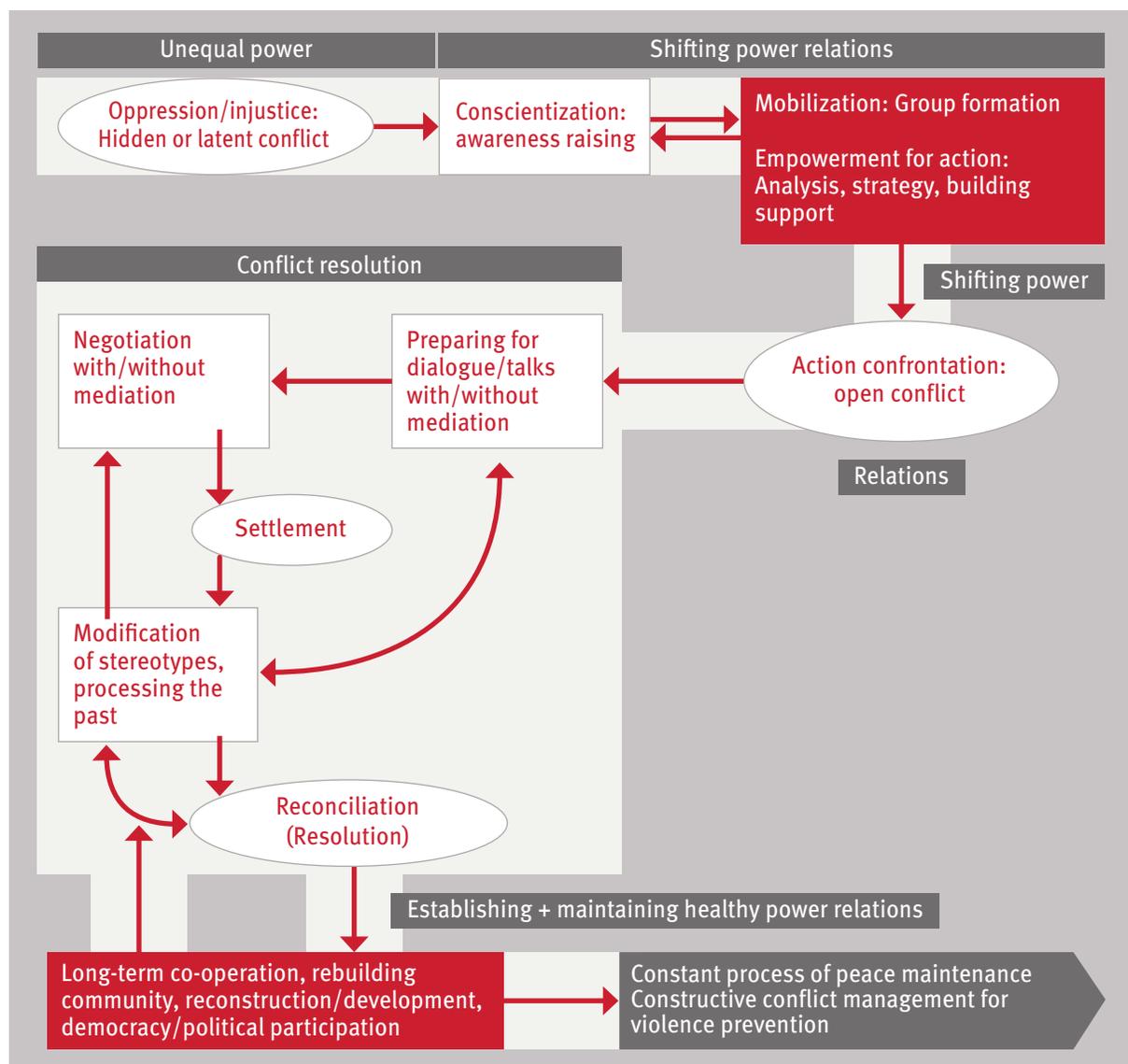


WORKSHEET 4. Processes and stages in conflict transformation

Diana Francis developed the model “stages and processes in conflict transformation”. It describes an ideal transformation process from a situation of injustice and unequal power distribution towards a stage of balanced power and more justice.

- ≡ Discuss the stages of conflict transformation. Are they in the correct order?
- ≡ Discuss which type of peace builder is needed for each intervention.
- ≡ Think about a conflict you went through yourself that was resolved. What stages did you go through? Did you have outside help, in the form of a mediator?

Stages and processes in conflict transformation



Taken from Diana Francis 2004 (Berghof Handbook)

WORKSHEET 5. Active listening and paying attention

Two exercises for practising active listening and paying close attention to one another

1. Mirroring

Find a partner. Stand opposite of each other, with enough room for movement. One person takes the lead and starts making slow movements with their hands in front of the body. The other person tries to mirror these movements. Switch after a while. As a second step, you at first both have the lead. While you make movements, you have to agree without words who follows whom.

Reflect afterwards: How did it feel to guide / to be guided? Was it difficult to agree on who is taking the lead without using words?



2. Active Listening

Find a partner and sit opposite of each other. One person is telling a simple story. As a first step, the other person makes a point of not listening: looking at their watch or their phone, nodding absently, looking around in the room ... As a second step, the other person makes a point of listening actively: follow the story with your facial expressions and commenting sounds, sit oriented towards the storyteller in an engaging way, don't interrupt ... Switch.

Reflect afterwards: as the person who is telling a story, how did it feel to not be actively listened to vs. being actively listened to? As the person listening, how much of the story do you remember when you were actively listening vs. not actively listening? Was it difficult to listen actively?

WORKSHEET 6. Controlled dialogue

Mediation is a communication based method of conflict transformation. Active listening and paraphrasing are basic skills for a mediator. They help to create an appreciative and open communication atmosphere. In this exercise you can train both skills, active listening and paraphrasing. Person A can choose any simple personal story to talk about for 3–5 minutes.

The exercise has three steps:

- 1** **Person A:** talks
Person B: listens actively
Person C: observes
-

- 2** **Person B:** Paraphrases what Person A said. Use lead-ins to assure the other person that you are not telling them something, but that you are simply checking whether you understood correctly what they were trying to express. Lead-ins can be phrases like:
- ≡ “If I understand you correctly, you ...”
 - ≡ “What I hear is that ...”
 - ≡ “It sounds like ...”
 - ≡ “Is it correct to say that ...”
 - ≡ “You appear to be angry/sad/hopeful ... about ...”

Be careful not to overinterpret, judge or start a discussion! Your role resembles that of a mirror, not a conversation partner.

- Person A:** listens without interruption
Person C: observes
-

- 3** **Person A:** gives feedback on how he/she felt, when listening to the paraphrase
Person B: gives feedback on how he/she felt, when listening and paraphrasing
Person C: gives feedback on how he/she observed the dialogue

MATERIAL 1. Conflict

Glossary term by Berghof Foundation

A conflict is a clash between antithetical ideas or interests – within a person or involving two or more persons, groups or states pursuing mutually incompatible goals. Like all social phenomena, conflicts are usually complex and may emerge on different levels. Some are primarily intra-personal, while others are inter-personal, and there are conflicts across all layers of society.

Conflicts may have a predominantly civil and internal dimension or may take on transnational or even global forms. Each and every conflict has its own history, features and dynamics. Since conflict is a social phenomenon, it is an inevitable part of human interaction. The role of conflict as a driver of social change can be considered to be constructive if the conflicting parties acknowledge the legitimacy of different interests and needs of all actors involved. Constructive approaches to conflict aim to create a social and political environment which allows the root causes of the conflict to be addressed and which enhances sustained and non-violent alternatives to the use of force. Destructive approaches are characterised by conflicting parties' efforts to resolve a conflict unilaterally and at the cost of others.

Conflicts may either be manifest through behaviour and action, or latent, remaining inactive for some time, while incompatibilities are not articulated or are part of structures (political system, institutions, etc.). 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. Strength 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 respect 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 may pose a serious obstacle to constructive interaction between conflicting parties. But it would be premature to conclude that this is a general rule, because history tells us that both bold and benign actors may tame irresponsible drivers of conflict. However, constructive collaboration needs a willingness on the part of all conflicting parties to engage constructively, irrespective of their weakness or strength. And a transformation of conflict cannot be expected if the root causes of conflict are not addressed.

Conflict analysis

The United States Institute of Peace defines conflict analysis as the systematic study of the profile, causes, actors and dynamics of conflict. It is the first step in conflict transformation and peacebuilding. It undertakes a careful inquiry into the potential course of a conflict so that a roadmap for transformation can be created. A diligent analysis needs to identify the root causes, which sometimes remain veiled in open-ended forms of conflict management. Conflict dynamics and relationship patterns are equally important components of conflict analysis.

Conflict escalation

A crucial dynamic of conflict is the risk of escalation. The deeper the tensions, the fiercer the combat, the more difficult it is to keep a conflict under control. As Friedrich Glasl has pointed out, escalation occurs in stages and effective intervention must be adapted to the relevant stage. His model of nine stages of escalation is useful as a diagnostic tool for sensitising people to conflict dynamics. Sensitisation may enhance awareness of potential and necessary actions to resist the risk of escalation.

Conflicts are multifaceted and multi-layered. There are conflicts over interest, needs, values and identity. Often, the root causes of conflict are disguised by ostensible tensions, such as ethnopolitical strife. Ethnicity or culture does not necessarily cause a conflict, but both constitute highly influential areas of socialisation and identification amongst social peers. Deeply-rooted conflicts become part of collective memory and thus are usually more resistant to transformation.

The role of conflict also needs a more nuanced understanding. Often, women are seen only as the main victims of war and conflict. But this perspective is too simplistic: while women often play an important role in peacemaking and social transformation, they may also act as aggressors, soldiers, combatants or politicians responsible for making decisions about military interventions and war. Their potential as both constructive and destructive drivers of social change is under-researched and often neglected.

References and Further Reading

- Deutsch, Morton (1973). *The Resolution of Conflict*. New Haven CT: Yale University Press.
 Galtung, Johan (1996). *Peace by Peaceful Means – Peace and Conflict, Development and Civilization*. Oslo: PRIO.
 Glasl, Friedrich (1999). *Confronting Conflict: A First-Aid Kit for Handling Conflict*. Stroud: Hawthorn Press.

Online Resources

- Véronique Dudouet (2006). *Transitions from Violence to Peace: Revisiting Analysis and Intervention in Conflict Transformation*. (Berghof Report No. 15.), www.berghof-foundation.org > Publications > Conflict Research Publications

MATERIAL 2. Diana Francis' conflict model

Stage 1: Point of departure

The point of departure for the model is a conflict situation which is characterized by an extremely unequal balance of power. This distinguishes the model from other conflict models which see conflict more as a linear escalation process between conflict parties with a more balanced differential in power (Glasl's escalation model). Francis' model tries to capture the conflict stage usually labeled as latent or hidden conflict. Oppression and injustice characterize a situation in which no one dares to address the deplorable circumstances nor to demand change. Such unjust situations can exist for a very long time and can be confused with apparent peace. Conflict transformation in this stage has therefore nothing to do with de-escalation and controlling violence. Quite the opposite; the scandalous situation needs to first be addressed and awareness of it must be raised through active conscientization.

Awareness and mobilization

In this stage people are mobilised and prepared to take control of their own issues. Groups form and enable themselves for political action. This requires that the groups can analyse, develop strategies and establish supportive structures. This mobilization is aimed at readying conflict stakeholders who address injustice and expose the conflict through confrontation.

Confrontation

The power balance to date is openly challenged by those oppressed. The oppressed and those in power wrestle with each other should the newly empowered and their demands be recognized and how should they be dealt with? This stage of open conflict has the potential to be quite violent. Those in power can refuse to enter into dialogue, the agents of change then "bring out the big guns" and those in power "hit back". This can lead to both sides rushing up the escalation ladder. In the case of non-violent conflict transformation there is a great responsibility for agents of change to stick to non-violent strategies and not be provoked into violence.

The challenge is to still change the balance of power enough to get those still in power (who have lost so much power that they have no other choice) to join the efforts to find common solutions to the conflict.

Stage 2: Entering the conflict resolution stage

When the relative growth in power of the oppressed group large enough is, and their – informal or public confrontation has resonated with those in power, the conflict resolution stage can begin.

Negotiation levels

First of all both parties have to prepare themselves for dialogue or negotiations. These meetings can be mediated by a third party, but do not have to be. Any further negotiations can be direct or through intermediaries. These negotiations should lead to concrete agreements which resolve the issues of conflict.

Deeper levels and feedback processes

These new positive experiences shake previous assumptions and stances. Negative stereotypes are challenged. As a result, it becomes easier to reach further agreements in negotiations. At the same time it becomes clear that the process of transforming a conflict not only involves dispelling particular issues through specific agreements, but also addressing the previously-held attitudes toward the other on a

deeper level. This involves seeing the past in light of the changed relationship and acknowledging past suffering. This can lead to reconciliation, which for Francis is the same as a solution for the conflict (and not reaching agreement in negotiations).

Reconciliation and beyond

Once at this point, the changes attitudes have a positive effect on negotiation and agreements. Reconciliation is the key to finding a sustainable basis for alter the conflict in Francis's model and the stage of conflict resolution is complete.

Stage 3: The fruits of transformation power and reconstruction

During the conflict and its transformation the power relations between those involved changes constantly. Their attitudes to each other and their ability to find solutions together have improved. This is an important stage which can provide a foundation for sustainable long-term cooperation. It is the basis for rebuilding communities, reconstruction, development, democracy and political participation. These are the fruits of the changed power relations.

Improved skills in conflict resolution and the prevention of violence

These new gifts must carefully nurtured. A further continual process of peace keeping and constructive crisis management is necessary to prevent violence. This does not mean that there will be no conflicts in future, but rather that those involved have learnt to deal with them constructively and have established preventative measures. The process of change has helped establish a culture of constructive engagement with conflict.

MATERIAL 3. Mediation

Definition and Expression

There are numerous definitions of mediation, but all rely on a core of common characteristics: mediation is the intervention of a skilled and impartial intermediary working to facilitate a mutually acceptable negotiated settlement on the issues that are the substance of the dispute between the parties. Mediation is a pacific, non-coercive and non-binding approach to conflict management that is entered into freely by the concerned parties, who at the same time maintain control over the substance of the agreement. Thus, mediation is primarily a task-orientated method directed toward solving a shared problem of the parties; it is not directly concerned with the nature of the relationship between the parties. Mediation can be directed toward disputes between two parties in its bilateral form, but can also involve multiple parties when it is called upon to assist in complex multilateral negotiations.

As social conflict is an omnipresent facet of the human experience, it is hardly surprising that mediation finds expression at all levels of social functioning and in apparently all societies, past and present. According to a comprehensive yet concise treatment of the history of mediation by Christopher Moore (2003), this form of third-party intervention has been employed in almost all cultures in all regions of the world and in all phases of recorded history. Religious leaders, community elders, and, at times, special intermediaries have all played the role of mediator in their various efforts to deal with potentially destructive disputes in their respective collectivities. The current practice of mediation in secular, western societies has seen the role proliferate to address all manner of disputes at the interpersonal level, from divorce and custody issues between separating spouses, to workplace grievances and complaints, to fights on school playgrounds, to landlord-tenant problems, to consumer complaints, and to corporate battles between executives.

At the intergroup level, union-management mediation has a long institutional history, while third-party intervention at the community level in racial and neighbourhood disputes is, on the other hand, a more recent phenomenon. Intervention into multi-party environmental, regulatory and public policy disputes is also a growing area of practice and theory. Alternative Dispute Resolution (ADR) works alongside the courts to apply mediation to criminal and legal issues through programmes such as victim-offender reconciliation. The thrust of all of these initiatives is to replace or augment traditional and usually authoritarian or adversarial methods of conflict management with approaches that instead require some form of joint problem-solving on the part of the antagonists.

The rapid proliferation of mediation methods at the domestic level in the United States and some other countries since the 1960s has produced a growing body of literature that seeks to understand the process and its various applications. As Baruch Bush and Joseph Folger point out in their revised work on the transformative potential of the method, mediation continues to be generally understood as “an informal process in which a neutral third party with no power to impose a resolution helps the disputing parties try to reach a mutually acceptable settlement” (Bush/Folger 2005, 8). Their analysis identifies four competing “stories” or accounts of mediation, each emphasising different dimensions of the process and its outcomes. The “satisfaction story” argues that mediation facilitates collaborative problem-solving, as opposed to distributive bargaining, and thereby produces integrative solutions that can satisfy the needs of all parties. The “social justice story” proposes that mediation helps to organise people with common interests into stronger communities that are less dependent on outside actors to solve their problems and thus less vulnerable to exploitation. The “oppression story” presents a radically different picture, contending that mediation has become an instrument for the powerful to take advantage of the weak in society.

Finally, the “transformation story” proposes that the power of mediation is to be found in its ability to transform the quality of the conflict interaction, thus strengthening the character and capacity of the disputants and of the wider society in which they live. While none of these four stories can be regarded as definitively true, Bush and Folger contend that the satisfaction story is the most accurate: the dominant form of practice in mediation does indeed revolve around the solving of problems and the gaining of settlements, as opposed to oppression, empowerment or transformation of individuals. At the same time, Bush and Folger place a greater emphasis on transformative mediation, pointing to its significant potential for engendering the personal development of disputants toward both greater strength and greater compassion. Consequently, mediation offers the capacity for both empowerment (the restoration of an individual’s own sense of value and capacity) and recognition (the individual’s acknowledgement and empathy for the other party’s problems). Individual changes of this nature are seen as an expression of a new moral and social vision, in which society comes to value relations between people rather than individual satisfaction. At the same time, the social justice story also has parallels to conflict transformation in terms of creating structures involving greater equity.

Mediation in international relations also has a long history and, parallel to the development of the nation-state system, has been employed increasingly. Diplomatic practitioners have come to consider mediation as part of their stock-in-trade, and some of the early works on the practice are powerful testimonials to their personal experience and wisdom (e.g. Jackson 1952). In this sphere, international mediation is often performed by a formal representative of a state, regional organisation or the United Nations, with the latter two coming to predominate in the second half of the twentieth century. At the same time, informal interventions by esteemed persons and religious intermediaries have come to be of increasing importance in international mediation.

The current work of former US President Jimmy Carter and the quiet unofficial diplomacy of the Quakers serve as illustrations. The practice of international mediation in the political sphere is increasingly complemented by the intermediary activities of numerous actors at the midland grass-roots levels in societies experiencing violent conflict. While their efforts are less well documented, it is clear that mid-level officials, personnel of non-governmental organisations, and military officers on peacekeeping missions, among others, take part in a wide variety of intermediary activities. As they work in war zones or in areas undergoing reconstruction or other forms of societal transformation, these individuals make use of their organisational roles in order to bring about cooperation and problem-solving between representatives of antagonistic factions who continue to regard one another as the enemy. In addition to negotiating the many arrangements necessary to achieve mission or organisational objectives, these practitioners often find that they must mediate among various parties in order to meet their mandate, whether that be maintaining a ceasefire, providing humanitarian assistance to displaced persons, or dispensing health care to vulnerable populations. Current manifestations of ethno-political conflict and the international community’s response to these have thus raised further challenges for the theory and practice of mediation as a form of third-party intervention.

Identity and Motives

Third parties need to think carefully about who they are and precisely which attributes and interests they bring to the triadic bargaining situation. Mediators are distinguished by not having the same identity as either of the parties, nor do they have any direct interest in the dispute. This is not to say that mediators are disinterested, or that they have no tangible interests to be served by entering the domain of the conflict. States, for example, often enter into mediation of conflicts in order to advance their own security or economic interests, to maintain or increase their sphere of influence or to help keep an alliance together. As Christopher Mitchell (1988) points out, the motives for mediation are quite diverse and thus cannot be tak-

en for granted. Motivations operate at both the individual (e.g. altruism, ego-enhancement, material gain) and the institutional level (e.g. the role of the UN, the prestige of a state). In all cases, the mediator receives some benefit from his or her assumption of the role, either through the process (e.g. improved status) or in the outcomes (e.g. advancement of security interests).

Consideration of the full range of social situations that lend themselves to mediation will readily show that the identity of the mediator can vary considerably in relation to both the parties and the context. Christopher Moore (2003) provides a useful taxonomy of this variety by identifying three types of mediators. Social network mediators are linked to the disputants by means of a continuous web of connections, which usually means that they will have some form of obligation to foster and maintain harmonious relationships. Examples include community elders, religious figures, business colleagues, and personal friends. The authoritative mediator has a formal relationship with the parties and also some degree of power over them, but does not make use of this to determine the outcome. Examples here include corporate managers, organisational supervisors, agency officials, and representatives of powerful states in the international community. Independent mediators can be found within those traditions of professional service that are designed to provide objective consultation to disputing parties, such as labour-management mediators, family mediators, and third parties in complex environmental disputes. While all of these mediators require some of the same core attributes and competencies, they also need expertise in their particular domain of operation.

With regard to the specific motives of the parties entering mediation, the common hope is that they do so simply because they wish to resolve the conflict and have become frustrated if not stalemated in their own unilateral and bilateral attempts. In general, it is assumed that parties enter mediation because they expect to achieve a better outcome by doing so. Unfortunately, observers cannot always assume such constructive motives, as parties commonly enter into mediation for a number of other reasons. Frequently, it may prove difficult to refuse the invitation of a powerful mediator; such a rejection could reflect badly on credibility or image. Parties may also enter into mediation in order to stall for time while they develop new capacities to pursue alternative strategies, to legitimate their own position, to save face, or they may simply try to (mis)use mediation as a means to advance their own unilateral interests, with no intention of compromise or joint problem-solving. Such devious objectives can be broadly defined as “any involvement in a mediation or peace-making process on the part of a disputant that is not committed to a compromise” (Richmond 1998, 709). Thus, one of the first and continuing tasks of a mediator is to accurately assess the motives of the parties as well as the authenticity of their desire to reach a mutually acceptable settlement.

Qualities and Competencies

One essential quality closely linked to identity is that of mediator impartiality; this attribute finds its expression in the attitudes and behaviours exhibited by the mediator toward the parties in the mediation process. Some amount of impartiality is expected of any mediator: in the sense that he or she may not favour one party over the other and must be neutral about the outcomes that they may jointly create. The identity of the mediator should serve to engender trust on the part of the parties; indeed, in many cases, the mediating third party is often the only initial repository of trust between antagonists who harbour only suspicion for one another. It is therefore clear that mediator credibility (the extent to which the parties believe the mediator’s statements and ability to deliver the promised agreement) is a critical element in the mediation process (Maoz/Terris 2006).

Third parties also require the requisite knowledge and skill to properly fulfil their role. In the case of mediation, this means a thorough understanding of the parties, the substantive issues that divide them, the negotiation process itself, and the wider system in which it is embedded. Consequently, the competency for mediation depends first of all on a demonstrated capacity to facilitate the negotiation process. The list

of specific behavioural skills or tactics that this requires is extensive and usually not a matter of consensual agreement (Wall 1981; Wall et al. 2001). Suggestions range from empathetic listening to the manipulation of information, the ability to quickly draft text, and, last but not least, a sense of humour. An attempt has been made by Christopher Honeyman (1993) and his colleagues at the domestic level in the United States to gain a synthesised set of mediator competencies applicable to the areas of labour-management, community, commercial and family mediation. This ambitious project identifies the primary tasks of the mediator (e.g. to enable communication, to analyse information, to facilitate agreement), each with its own set of sub-tasks, as well as the skills required to perform these tasks (e.g. reasoning, nonverbal communication, recognising values). The model then develops performance evaluation criteria with rating scales to judge mediator competency (e.g. empathy, skill in generating options, success in managing the interaction). A more recent job analysis relevant to mediators working in community, family and parent-child disputes yields an extensive and comprehensive list of knowledge areas and skills required for effective practice (Hermann et al. 2001). Overall, it can be said that western approaches to mediation tend to emphasise communication skills and the demonstrated capacity to facilitate joint problem-solving between the parties. Another popular typology of mediator functions or roles, proposed by Saadia Touval and William Zartman (1985) at the international level, divides mediator behaviour into the categories of communication (e.g. transmitting concessions), formulation (e.g. redefining issues), and manipulation (e.g. legitimising a party's demands). While communication and formulation are consistent with a traditional, impartial and basically altruistic approach to mediation, evidence of manipulation can raise questions about mediator bias and power. By and large, the mediator will require all the requisite skills to help move the parties through the negotiation process, from initial contact and pre-negotiation to defining issues and identifying interests to generating alternatives to exchanging preferences and concessions to integrating alternatives to persuading parties toward an agreement, and finally to working out the details of implementation.

Assessing Effectiveness

At the international level, mediation has been part of the practice of diplomacy for centuries, although its effectiveness has only recently become the object of scientific study. In the domestic arena, traditional forms of mediation have existed for a long time, but most research attention has been directed to newer forms of mediation that have developed alongside existing legal practices for settling disputes. There has been a concerted effort to assess these alternative forms of dispute resolution, and especially their claim to have certain superior qualities as compared to established court procedures. At the domestic level, primarily in the United States, a wide variety of indicators have been employed in order to evaluate the effectiveness of mediation in a range of situations, from victim-offender reconciliation, to divorce mediation, to small claims courts, to neighbourhood disputes, to landlord-tenant conflict, and to environmental and public policy controversies. Kenneth Kressel and Dean Pruitt (1989) provide a comprehensive list of the types of indicators that have been used to evaluate the success of mediation. In terms of outcomes, rates of settlement are an obvious indicator, while rates of compliance with agreements and disputant satisfaction with the settlement are also important considerations. In addition, the nature of the agreement is always of interest, as mediation often claims to produce a greater degree of compromise and equal sharing of resources than adjudicated procedures. Efficiency is also a consideration, in that mediation works faster and at less cost than litigation. In a more recent comprehensive review, Wall et al. (2001) provide an extensive list of mediation outcomes for disputants, including the usual measures of agreement, satisfaction and efficiency, but also some related outcomes such as improved relationships, empowerment, procedural and restorative justice, and improved problem-solving.

At the international level, studies of effectiveness have generally been restricted to an examination of the substantive nature of the outcome, including measures such as ceasefire, partial settlement, full settlement or no agreement (e.g. Bercovitch/Gartner 2006). In contrast, a somewhat more extensive assessment of

outcomes is provided by Jonathan Wilkenfeld and his colleagues in their recent study of mediation efforts in international crises, in which the dependent variables included the form of the outcome (agreement versus no agreement), the content of the outcome (compromise versus stalemate), the escalation or reduction of tension, and the parties' satisfaction with the outcome (Wilkenfeld et al. 2003). Studies of international mediation tend to be more restricted in their capacity to assess outcomes, relying largely on second hand reports of mediation efforts, whereas assessments of domestic mediation typically have direct access to the parties involved and can include measures of satisfaction, perceived fairness, and so on. Nonetheless, it is to be hoped that empirical work on international mediation will look for ways to extend evaluations of effectiveness beyond simple measures of substantive outcomes to criteria related to the interactions and relationships among the parties.

Fisher, Ronald J (2011): *Methods of Third Party Intervention*. In: *Berghof Handbook for Conflict Transformation*, pp. 159–164.

Module 4. Global Citizenship

In this module, participants get introduced to the concept of global citizenship. Depending on the level of the group, they can reflect on the theoretical underpinnings of the model or discuss concrete global problems and possible local solutions. The background material is a basic overview of the concept and origins of global citizenship as well as global citizenship education.

Notes for trainers

Worksheet 1: This worksheet allows participants to openly reflect on the nature and characteristics of a global citizen. Participants can do this in pairs and use the questions as suggestions. This is also a good opportunity for a “walk and talk”-participants can walk around or go outside while they discuss.

Worksheet 2: These models can be used as a theoretical underpinning of what was discussed on worksheet 1. Participants can use them to take notes. If a more academic discussion is wanted by the group, participants should read the background texts first. Depending on the background of the group, the trainer can ask participants to discuss:

- ≡ Whether these models (especially number 2) are applicable to every part of the world
- ≡ Which parts of global citizenship are in existence, which parts could be realised and which parts are utopian/unrealistic
- ≡ Whether they would add, remove or rename anything.

Worksheet 3: This exercise introduces participants to a “global citizen way” of thinking. It is helpful to do this in groups; e. g. one group discusses environment/climate change, one group discusses poverty and a third group wars. Topics can also be changed according to the interests of the participants. The simplest and quickest way is for every group to formulate one sentence.

Worksheet 4: Again, it is helpful to have specific topics for this sheet that are being discussed in smaller groups. This worksheet is a little bit more complex than the previous one and can be used either in combination with or instead of WS 3. The trainer can ask the groups to write down one sentence in each field. Alternatively, the groups can use big sheets of paper to draw (creatively) a global citizen who thinks, feels and acts a certain way concerning the respective topic.

Worksheet 5: This exercise focuses on activities. Like the previous exercises, it is helpful to have small groups discuss different topics. This sheet can be combined with the previous ones. The trainer can also rephrase the sentences to turn them into pledges, i. e. “to help reduce poverty, I will ...”. The groups should think about three or four activities that they, personally, can undertake.

Worksheet 6: This worksheet can also be used on other days in combination with other modules. It helps participants to reflect on their own qualities as peacebuilders. It is important for the trainer to mention that nobody possesses all these qualities. Participants can get together in groups or pairs and, if they already know each other fairly well, talk about which qualities from the list they see in each other. Alternatively, the worksheet can simply be used for quiet reflection and/or homework.

WORKSHEET 1. Who is a global citizen?

Get together with a partner and discuss the following questions. Make notes.

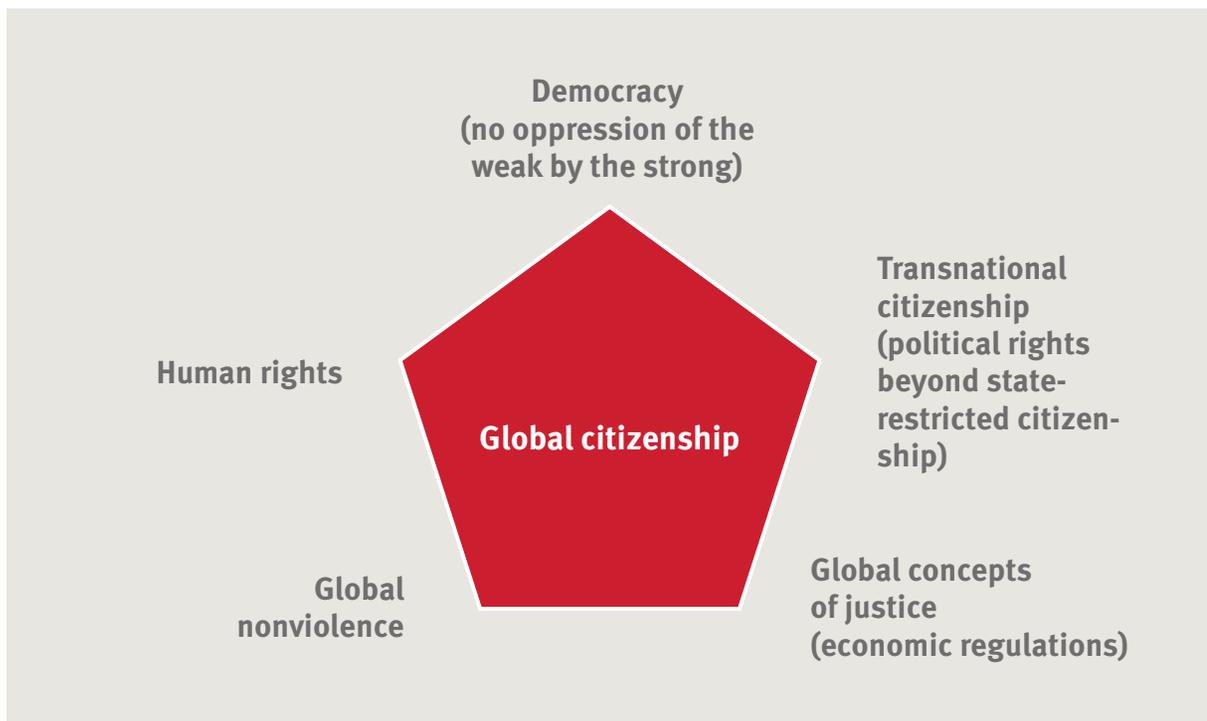
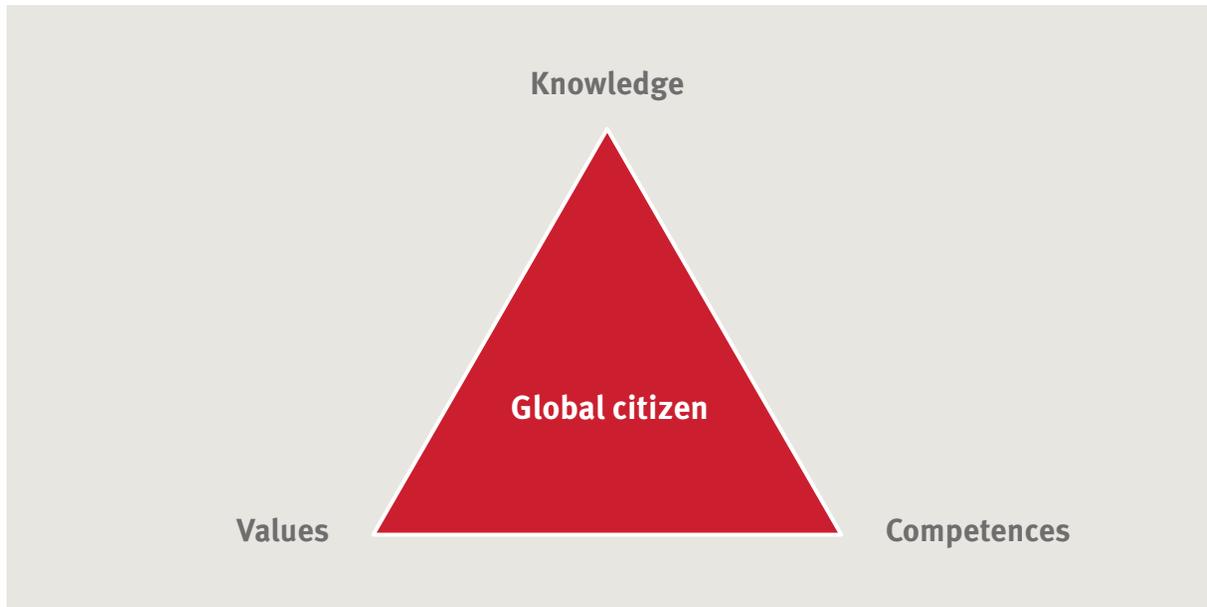
Who is a global citizen?

What are the characteristics of a global citizen?

Have you ever acted like a global citizen?

In your own opinion, which keyword best defines a global citizen?

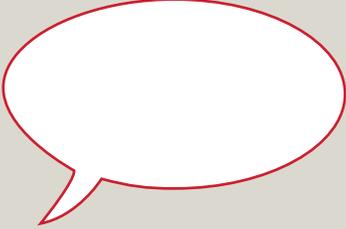
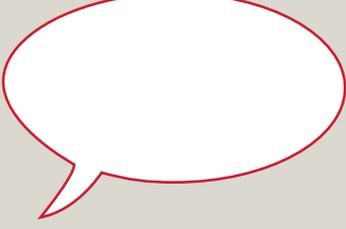
WORKSHEET 2. Approaches for the structuring of global citizenship



Based on Werner Wintersteiner 2015

WORKSHEET 3. Thinking like a global citizen

**How would a global citizen think about the following big problems of our time?
Fill out using one sentence only.**

General public response		Global Citizen response
		
		
		

WORKSHEET 4. Feeling, thinking and acting like a global citizen

**How does a global citizen feel, think and act?
Collect your ideas in the blank spaces.**

The diagram features a stylized human figure on the left, composed of a red head, a red torso, and a red right arm. The head is a circle with the word "Thinking" inside. The torso is a rectangle with the word "Feeling" inside. The right arm is a rectangle with the word "Acting" written vertically inside. The figure's left arm and legs are grey. To the right of the figure are three large, empty rectangular boxes, each with a grey header containing the word "Thinking", "Feeling", and "Acting" respectively. The boxes are outlined in red.

WORKSHEET 6. How to be a peacebuilder

1. Peacebuilders have visions. They pattern their work on positive images of how people from different cultural, ethnic, or religious groups can live together. They develop concepts for power-sharing, balancing interests, and intercultural communication. They formulate broadly applicable values for a more peaceful culture.

2. Successful peacebuilders are entrepreneurs. They possess a strong will to keep going even when problems mount up. They refuse to give in to resignation. They must be good managers, skilled in negotiation, patient and persistent.

3. Peacebuilders analyze a conflict's main causes. With them in mind, they develop methods and strategies to resolve the conflict. They know the economic, political, and historic motivations of the players. They are familiar with the codes, actions and symbols that others might perceive as provocative or threatening, and avoid them.

4. Peacebuilders are networkers. They work with motley casts of characters – ex-fighters, peace activists, development helpers, businessmen, NGOs as well as members of government, local authorities as well as multinational organizations.

5. Peace is a not an end state, but a process – often a slow, painful one. Successful peacebuilders know that a truce is only the beginning. You have to hang on through disruptions and outright setbacks. But any form of de-escalation can be counted as a success – every step towards reconciliation, every moment of suffering averted.

6. Peacebuilders are creative and unconventional. They leave beaten paths that serve only to reify conflict. They break through entrenched front lines. They formulate positive goals, create win-win-situations, and shift conflict to a new level where novel and surprising possibilities of resolution can arise.

7. Peacebuilders get involved postwar in rebuilding and economic development. When one or both sides feel that the promised peace dividend has not materialized, renewed violence can be the response.

8. Peacebuilders have the capacity for empathy. They can imagine themselves subject to another person's compulsions, interests, or ways of thinking and acting. They react attentively to the needs of others, addressing what seems strange or threatening directly. Conversation can take the place of war – so peacebuilders talk to people on all sides.

9. As neutral third parties, peacebuilders can bring in new perspectives, appease opponents, and draw attention to shared interests. Their credibility comes from maximizing transparency with regard to their own abilities and motives.

10. Peacebuilders know themselves. They assess their abilities realistically and have their emotions under control. They are capable of honest self-criticism. They strive for inner peace. On the basis of a firm sense of personal identity and their own life experience, they can deal with others constructively.

MATERIAL 1. The “global citizen” approach

The global citizen approach corresponds with the school of thought known as “individual cosmopolitanism”. It defines the qualities that distinguish global citizens of today – namely as a combination of knowledge, competences, values and attitudes. The combination of these three levels, which belong together and constitute a unit, is the essential accomplishment of this conceptual model.

- ≡ **Knowledge:** global citizens are able to recognize global problems and topics in their social, political, cultural, economic and eco-political dimension and combine their understanding of people’s diverse (often also multiple) national, religious, cultural, social, etc. identities with their own awareness of a common overarching identity (as humans), which bridges individual cultural, religious, ethnic and other differences.
- ≡ **Values:** global citizens use their knowledge about global issues in order to convey universal values like justice, equality, dignity and respect.
- ≡ **Competences:** global citizens have competences that allow them to question and reflect their own (local or national) situation critically, systematically and creatively, and to take different perspectives to understand topics from diverse angles, levels and positions; they have social competences like empathy, the ability to solve conflict, communication skills, the ability to engage in social interaction with people from different contexts (origin, culture, religion, etc.) and the ability to collaborate in cooperative and responsible ways with others in order to find joint global solutions to global challenges.
- ≡ **Global citizens, however,** are also self-reflective and have an enhanced awareness of connections between their own actions, social structures and economic processes, such as forms of inequality and injustice on different levels, and can identify possible opportunities for action (my local actions or my choosing not to act have global consequences).

The strength of this approach, namely the focus on the individuality of the learner, is at the same time its weakness. It assumes the perspective of every individual’s opportunity for action, but thereby has a tendency to neglect structural problems. It regards global citizenship as an individual decision, as a conscious feeling of being connected to all humans alike, beyond geographical, religious or cultural borders. While this is very honorable, it fails to focus on global differences in wealth, status and power. If I cannot change unjust conditions as an individual, any “critical consumerism” remains without serious consequences or moral indignation. Or I may realize that I must find political ways in order to effect change. Taking into account political structures is the strength of the second, the global citizenship approach.

The “global citizenship” approach

“Structural cosmopolitanism” not only investigates the personal, but also political prerequisites for global citizenship. For what is the use of all good intentions, when an unjust world order still prevails and when differences in wealth, life chances and political power are as tremendous as they are at present? How can one be a global citizen in the full sense of the term, when the structure of international relations prevents it? The global citizenship approach, thus, first critically investigates international crises, problems, and developments. Typical examples would be climate change, war, and hunger, but also education, the condition of human rights or fair trade. At the same time, this approach deals with the world order as a whole, such as international relations, legal frameworks, international regulations and regimes, and therefore with political opportunities for action. Effective political action is, after all, still tied to the nation state.

At the same time, however, it is becoming increasingly clear that this level is no longer sufficient. For this reason, the normative guideline for the citizenship approach is a world domestic policy, which is the notion that the same standards should apply on an international level (even if this is not the case at present) as inside of democratic states, particularly:

- ≡ “democracy” (no oppression of the weak by the strong)
- ≡ human rights (as an internationally accepted standard)
- ≡ nonviolence (i. e. use of violence only as ultima ratio according to UN rules for the protection of civil society)
- ≡ global concepts of justice (political measures in order to curtail economic injustice)
- ≡ transnational citizenship (political rights beyond citizenship that is restricted to the nation state)

This conception of global citizenship, however, has been drawn up from a western perspective in terms of diction and terminology, which may be questioned critically. (...) Particularly the latter point is significant in this context: so far, citizenship as an ensemble of citizens’ rights and duties has been tied to statehood. An individual has no citizenship status without being citizen of a particular state. For this reason, the nation state is still the most significant political arena. Difficulties related to the global citizenship concept result from the fact that no legal status is attached to it. Global citizenship emerges as a conscious act of either attribution or self-attribution. It can be understood as a status similar to human rights: each and every individual is entitled to demand human rights, regardless of her or his personal and social properties, origin and life situation. In analogy, global citizenship can be regarded as a “status” that is granted to all humans due to their identity as humans. This stance offers a critical measure for how imperfectly “cosmopolitanism” has been implemented so far. The global citizenship approach is, therefore, also an instrument with which to denounce legal inequalities and expose social inequalities as scandalous; as there should be no place for either of them in the One World of global citizens.

The global citizenship approach, however, not only stands out because of its critical view of social inequalities on a global scale. It also unveils the deficits of our own migration societies as political ones. It draws attention, for instance, to the number of people (refugees and migrants) living in our countries without any political rights, and that this is not their own personal problem, but a problem related to a lack of democratic development. Global citizenship thus also has a national and a “global” aspect: the entitlement of all of a country’s citizens to political participation, as well as their duty to consider the global dimension in all of their decisions. The fact remains that global citizenship (as status) cannot be realized in the same way as national citizenship. There is not a single country in the world that can award world citizenship to all of its citizens. This is a good thing, because at this point, a world state can only be conceived as a totalitarian entity, which would be forced upon a diverse range of individuals. However, the global citizenship notion should not be dropped. On the contrary, the tension between aspirations and realization options adds a utopian element to the global citizenship concept. Maybe it could be put like this: “Its essence is the absence of it.” The fact that it cannot be implemented at this point calls attention to a deficit. This stimulates our sense of possibility and steers our practice towards a peacefully organized, just, and democratic global society – not a world state! – according to Robert Musil, who said that “if there is a sense of reality, there must also be a sense of possibility.”

Global citizenship is not, however, an absolute, but a concrete utopia. It inquires about conditions and possibilities in order to develop democratic participation beyond the borders of the nation state as well as the juridification of international relations in order to replace the “law of force” with “the force of law”. The question posed by structural cosmopolitanism is, thus, how citizenship education and participatory action can operate not only from a cosmopolitan perspective, but also in a cosmopolitan arena to the greatest possible extent. A range of approaches are concerned with the latter. The following are examples for transnational or global citizenship:

- ≡ The codification of human rights, first in the Universal Declaration of Human Rights (1948), then in other documents, has created an international legal sphere, that is binding “only” in a moral sense initially, but in which similar or the same standards apply. This is an important first step beyond the nation state. If human rights are generally accepted, it means that national law can operate only within the frame of human rights.
- ≡ The UN system is a tremendous step – one that is often underestimated today – towards regulation and juridification of international relations. Previously, with very few exceptions, the relations between states were mainly anarchic, which meant unrestricted prevalence of the “might makes right” principle. Although this could not be fully overcome by founding the United Nations, the latter did lead to its moral denunciation and partial restriction.
- ≡ Institutions of civil society, organized internationally, such as the World Social Forum or the World Educational Forum. These institutions are far more than mere global gatherings of NGOs. They contribute to the emergence of a very concrete political “world awareness” in activists from all over the world. In this way, it becomes possible to understand important, often locally embedded concerns of citizens in their global dimension and to organize global movements of solidarity.
- ≡ The European Union is an advanced form of partially overcoming national structures. In contrast to other examples, there are implications on the status level. For instance, the right to vote in communal elections is granted not only to actual citizens, but also EU citizens, who have had permanent residence in an area for a particular period of time. On the other hand, the flipside of the inward opening up of the EU cannot be ignored – namely the increasingly rigid outward closure, which means ever more dramatic forms of misery for refugees at the fortified external borders of the EU.

While all of these examples are only approaches to global or cosmopolitan citizenship, they do show that this is about more than a purely notional construct. It is about an incremental transformation of reality. The development of global citizenship is a process that is historically possible and actually in progress today, even if we do not yet know whether it will succeed. Global Citizenship Education, in any case, can make a real contribution to promoting this process.

Wintersteiner, Werner et al. (2015): Global Citizenship Education. Citizenship Education for Globalizing Societies. Klagenfurt, Salzburg, Vienna, pp. 11–13. http://www.demokratiezentrum.org/ileadmin/media/pdf/Materialien/GlobalCitizenshipEducation_Final_english.pdf

MATERIAL 2. Global citizenship education

“Education gives us a profound understanding that we are tied together as citizens of the global community, and that our challenges are interconnected.”

Ban Ki-moon, UN Secretary-General

The concept of citizenship has evolved over time. Historically, citizenship did not extend to all – for example, only men or property owners were eligible to be citizens. During the past century, there has been a gradual movement towards a more inclusive understanding of citizenship, influenced by the development of civil, political and social rights. Current perspectives on national citizenship vary between countries, reflecting differences in political and historical context, among other factors. An increasingly globalized world has raised questions about what constitutes meaningful citizenship as well as about its global dimensions. Although the notion of citizenship that goes beyond the nation state is not new, changes in the global context – for example, the establishment of international conventions and treaties, the growth of transnational organisations, corporations and civil society movements, and the development of international human rights frameworks – have significant implications for global citizenship. It has to be acknowledged that there are differing perspectives about the concept of global citizenship including, such as the extent to which it extends and complements traditional citizenship, defined in terms of the nation state, or the extent to which it competes with it. Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasises political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global. Growing interest in global citizenship has resulted in increased attention to the global dimension in citizenship education as well, and the implications for policy, curricula, teaching and learning. Global citizenship education entails three core conceptual dimensions, which are common to various definitions and interpretations of global citizenship education.

These core conceptual dimensions draw on a review of literature, conceptual frameworks, approaches and curricula on global citizenship education, as well as technical consultations and recent work in this area by UNESCO. They can serve as the basis for defining global citizenship education goals, learning objectives and competencies, as well as priorities for assessing and evaluating learning. These core conceptual dimensions are based on, and include, aspects from all three domains of learning: cognitive, socio-emotional and behavioural. These are interrelated and are presented below, each indicating the domain of learning they focus on most in the learning process:

Global citizenship education aims to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world. Global citizenship education takes ‘a multifaceted approach, employing concepts and methodologies already applied in other areas, including human rights education, peace education, education for sustainable development and education for international understanding’ and aims to advance their common objectives. Global citizenship education applies a lifelong learning perspective, beginning from early childhood and continuing through all levels of education and into adulthood, requiring both ‘formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation’.

Core conceptual dimensions of global citizenship education

- ≡ To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.
- ≡ To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity
- ≡ To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

Global citizenship education aims to enable learners to:

- ≡ develop an understanding of global governance structures, rights and responsibilities, global issues and connections between global, national and local systems and processes;
- ≡ recognise and appreciate difference and multiple identities, e.g. culture, language, religion, gender and our common humanity, and develop skills for living in an increasingly diverse world;
- ≡ develop and apply critical skills for civic literacy, e.g. critical inquiry, information technology, media literacy, critical thinking, decision-making, problem solving, negotiation, peace building and personal and social responsibility;
- ≡ recognise and examine beliefs and values and how they influence political and social decision-making, perceptions about social justice and civic engagement;
- ≡ develop attitudes of care and empathy for others and the environment and respect for diversity;
- ≡ develop values of fairness and social justice, and skills to critically analyse inequalities based on gender, socio-economic status, culture, religion, age and other issues;
- ≡ participate in, and contribute to, contemporary global issues at local, national and global levels as informed, engaged, responsible and responsive global citizens.

UNESCO (2015): Global Citizenship Education. Topics and Learning Objectives. Paris, pp. 14–16.
<http://unesdoc.unesco.org/images/0023/002329/232993e.pdf>

Further reading:

United Nations: The lazy person's guide to saving the world.
<http://www.un.org/sustainabledevelopment/takeaction/>