Berghof Foundation

Peace Counts
Learning Manual

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Published by

Impress

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≡   DVD "Yehuda Saul's decision: Breaking the silence!"
≡   DVD "Peace Counts on Tour. On the traces of an international peace project."

Introduction

This Peace Counts Learning Package is the result of a process of several years and is now published in its second version. Its basis are the 29 reports of the journalist network of Peace Counts. They research examples of successful peacebuilding worldwide (see page 10-11) and document them in visual and written form. These best-practice examples were published in an exhibition and poster collection (Peace Counts: Peacebuilders around the world). As a first step an accompanying learning arrangement, which allows detailed work on the contents, was designed and then tested in schools in Germany. The second step was the adaptation to the international context with the aim of strengthening the identity of people as peacebuilders in crisis and conflict regions. It was also intended to strengthen their capacities and competencies of conflict analysis and conflict transformation by working on different conflict issues and dynamics (Peace Counts on Tour). A training of trainers programme (ToT) and a follow up programme (Peace Counts Academy) was developed, implemented and advanced in different countries and contexts since 2007:

- Sri Lanka
- Macedonia
- Ivory Coast
- Philippines
- Russia
- India
- Colombia
- Jordan
- Afghanistan
- Caucasus
- Iran

The training programmes are directed to multipliers. The facilitators are staff of the Berghof Foundation. In close cooperation with partners in the respective countries, spaces for learning and encounter are provided for different conflict stakeholders and networks of participating groups and individuals. The availability and context specific adaptability of the learning media (posters, DVDs) makes the programme sustainable. These learning media include:

- Peace Counts Reports
- 29 posters "Peace Counts. Peacebuilders around the world"
- Picture box "Culture of conflict"
- CD-Rom "Peace Counts. Success stories from peacebuilders worldwide. The best reports"
- DVD "Yehuda Saul's decision: Breaking the silence!"
- DVD "Peace Counts on Tour. On the traces of an international peace project."

„Peace Counts on Tour" is funded by the German Ministry of Foreign Affairs through the funding programme „zivik" of the „Institute for Foreign Cultural Relations" (ifa). The most important partner organisations are Brot für die Welt (Bread for the World) and the Gesellschaft fuer Internationale Zusammenarbeit (GIZ).

This copy of the Peace Courts Learning Package is an updated version of the one which was first published in 2012. Members of the global Peace Counts network are constantly putting it to the practical test. The aim is to jointly advance the Peace Counts Learning Package and to make it suitable for the use in different educational contexts (for feedback contact us at: info-tuebingen@berghof-foundation.org).

Tuebingen, January 2015

Peace Counts on Tour

Peace Counts is a unique combination of Peace Education and Peace Journalism worldwide. It started as an initiative of journalists who traveled to more than 30 conflict regions to report on successful examples of peacebuilding. The reports were published in the media and used for the creation of an exhibition called "Peace Counts: Peacebuilders around the world". This combination of large scale photographs and journalistic reports showing how individuals can make peace is the core element of Peace Counts. Peace Counts on Tour brings the stories back to the countries of origin. The exhibition is accompanied by a peace educational training programme which uses specifically adapted multimedia materials and this Peace Counts Learning Package.

The training programme Peace Counts on Tour has been carried out in Germany as well as in many conflict regions around the world: Sri Lanka, Macedonia, Cote d'Ivoire, Philippines, Russia, India, Colombia, Jordan, Afghanistan, the Caucasus and Iran. Follow up activities in these countries and new training programmes in other countries have been implemented and are planned in the future. The best practice examples of successful peacebuilders inspire people worldwide and encourage them to take responsibility for acting towards peace in their own region or country.

The training programmes are directed to multipliers. They strengthen their identity as peacebuilders and motivate them to work for peaceful solutions of violent conflicts. The participants of the training programmes get to know a variety of peace educational methods applied in the workshops. Many of them integrate these approaches into their own working environment. They reuse or adapt the educational materials distributed during the trainings into their own educational work. Peace Counts on Tour can inspire the development of peace education curricula and profiles.

Peace Counts is a network of partners. Foremost among them is the Agency Zeitenspiegel Reportagen, whose journalists and photographers, along with freelance colleagues, creates and publishes feature stories on best practice examples of peacebuilding worldwide. Peace Counts was initiated by Michael Gleich, director of the Culture Counts Foundation. The Berghof Foundation with its thematic programme Peace Education and Global Learning designs and implements the project's educational media and indepth study materials.

Peace Counts on Tour is funded by ifa (Institut für Auslandsbeziehungen) with means of the German Federal Foreign Office. Peace Counts, as a network of Zeitenspiegel Reportagen, Culture Counts Foundation and Berghof Foundation, works with various international and local partners.

Aims and duration

The Peace Counts on Tour training of trainers is designed for people who are searching for new inspirations for their practical work on peace and conflict. The facilitators are staff of Berghof Foundation. The participants gain insights into the topics of peace, conflict and violence and learn about successful peacebuilding worldwide. The training of trainers also includes a project planning phase preparing the participants to reproduce the exhibition, adapt the materials and implement their own Peace Counts workshops. Peace Counts offers such a rich source of materials that it allows for adaptation to various contexts, in different countries and for diverse target groups. The duration of the training of trainers is around five days, but adjustments can be made according to the needs of the target group.

Target group

The target groups of Peace Counts on Tour are mostly multipliers working in the educational, media or peacebuilding sector. The groups are defined in close dialogue with local partner organizations in the respective country. Trainings have been implemented with youth leaders, teachers, university lecturers, community and church leaders, members of women organisations, students, peer-mediators, NGO staff, peacebuilders and others.

Approach

Journalistic and didactically edited best practice examples of peacebuilding are still not widely used as inspiration for conflict parties in conflict regions worldwide. Peace Counts on Tour has revealed the potential of those examples. This cooperation between peace education and constructive journalism seeks to promote the visibility of successful peacebuilding projects and peacebuilders. It explores ethically and politically relevant contents of peace by preparing the fascinating reports and impressive photographs for selected target groups, hence deepening understanding of peacebuilding through pedagogical approaches. The links to peace research are important in this regard. The workshop design and the didactical material for the participants are based on peace research expertise. They include approaches and statements of multi-track-peacebuilding (Lederach 2006), conceptions of peace (Galtung 1998) and peace models (Senghaas 1997), studies on conflict escalation and de-escalation (Glasl 2004), as well as peace education research programmes on learning and encounter formats (Salomon / Nevo 2002; Salomon / Cairns 2010).

The examination of the best practice examples in the context of Peace Counts on Tour includes (1) the analysis of causes, actors and dynamics of each conflict (conflict analysis), (2) the discussion on the conflict transformation approaches of the peacebuilders and their projects and (3) the consideration of the biography, competences and capacities of each peacebuilder. The biographical learning and the learning by role models are important approaches of peace education, especially with regard to adolescent target groups. A critical discussion about the "foreign" role model can be beneficial. Learning from role models is successful if the behavior, attitudes and characteristics of the "foreign" peacebuilder, which have been dealt with reflectively and value-orientated, can be transferred and employed into the lives of the (adolescent) target group. Thereby, this method can also function as a "mirror" to reflect the foreign biography and one's own actions and ways of thinking. This also facilitates the differentiated examination of negative role models. This consideration is part of the learning arrangement of Peace Counts and is combined with the approach on learning from best practice examples of peacebuilding and conflict transformation. It is always a highlight of Peace Counts on Tour, when people in conflict regions are not discouraged by the examples of peacebuilders from other distant countries but rather take inspiration from them.

"The value of studying a distant conflict"

Peace Counts on Tour is about translating best practice examples of worldwide peacebuilding into educational settings to allow joint learning through different conflicts and conflict transformation in all contexts of conflict, especially in intractable ones. The well-known peace education expert Gavriel Salomon gives eye-opening answers exactly to this challenge. Together with his colleague Haggai Kupermintz he wrote: "One of the goals often formulated for peace education is to study the conflict and the positions of the other side. Indeed, coming to grasp with the adversary's perspectice, trying to step into its shoes, legitimizing its narrative and identity, and developing some empathy for its plight are important goals for peace education. However, intuition and experience suggest that, in the context of an intractable conflict, presenting

the other side's perspecticve is most likely to arouse strong resistance. This is the case because one of the effects of an intractable conflict is the development of a tunnel vision (…).” (Salomon / Kupermintz (2005).

For Salomon the question about “the value of studying a distant conflict“ is an very important one. He discussed the effects of a programme with Israeli-Jewish students. This programme included the study of a totally foreign conflict (e.g. Northern Ireland) to support the understanding of the Israeli-Palestinian conflict. Reflecting these and other results of comparable peace educational programmes Salomon and Kupermintz argued:

“It became evident that where the programme participants appeared to be able to step into the Palastinian shoes, those who did not participate in the programme (the control group) were unable to do the same. (…) It appears that the study of the foreign conflict afforded the opportunity to engage in a process of rising to a bird's eye view of the two-sidedness of a conflict, then applying the constructed abstraction to the local conflict. The feared resistance was thus circumvented by allowing the students to approach the emotionally loaded local conflict from a more universal, possibly more abstract perspective.” (296)

The rationale of Peace Counts on Tour is to learn from the biographies and experiences of other persons (peacebuilders) and also from foreign conflicts. Therefore, conflict analysis has to be part of the trainings.

Adaption

Contrary to initial concerns, the materials have proven to be reasonable and applicable in almost every region and conflict constellation. On the one hand, this is due to the visual nature of the material; on the other hand, the learning media is designed for thematic introductions and it is accepted as such by the participants. Nevertheless, for the deeper examination of the issues, the need for adaptation rises (e.g. questions concerning specific conflict transformation strategies). Ideas for a specific adaptation of the material for the respective country and conflict context can be discussed during the workshop and can be designed and implemented in the further course of the cooperation.

Learning materials

The core of a successful implementation of Peace Counts on Tour is the availability of well-proven and appealing learning media. The exhibition “Peacebuilders Around the World” as important visual learning material is available in English. A poster version in several languages is also available. The concept of the exhibition reflects the form of a magazine article: one large-sized “cover picture” and several small-sized photos with subtitles. The photos display a portrait of the peacebuilder, the conflict, and the methods of conflict transformation and the vision of a peaceful future. The peace educational workshops, which are offered with the exhibition, employ additional learning media (CD-ROM, videos) whose shared attribute is the visualization of complex issues.

Training modules

The modular conception of the training of trainers permits a context based implementation and an open design of the trainings. Not all modules are applied in every setting. Depending on the conflict region, the conflict situation, the target group, the partner organisation and predetermined time frame, a specific programme can be arranged. To give an example: Curricula questions and practical implementation strategies for schools are prioritised in a workshop for teaching staff, whereas theoretical and practical questions of peacebuilding are put in focus for NGO staff.

The peace educational training of trainers contains five modules. Each module makes use of the contents and visual attractiveness of the exhibition or the posters and includes the already described learning material.

Module 1: Visions of peace

At the beginning, the focus is on the exhibition and the dialogue on different conceptions of peace. The participants select a photo that represents their understanding of peacebuilding. This visual approach is highly valued by the participants and they will give well reflected reasons for their choice. The selected photographs enable varied associations with the issue of peace. In the subsequent discussion different visions of peace and the understandings of the concept of peace will be approached, discussed and deepened.

Module 2: Conflict escalation and de-escalation

The central focus of the second module is on experiences of escalation and de-escalation of conflicts. By using cartoons, conflicts witnessed and experienced by the participants will be discussed and analysed. Here, not only the interpersonal conflict potentials in their environment are examined, but also social and political conflicts. This module interests all groups and leads to discussions about what peacebuilders can do in each phase of the conflict using which particular methods to de-escalate the situation.

Module 3: Paths into violence - paths out of violence

In this module different forms of violence and the risk of being caught up in a vicious circle of violence are being discussed. By analysing the biographies, the participants reflect on the experiences which make people prone to violence. Afterwards, questions regarding what makes people decide to resist a spiral of violence and what role the particular (social) environment could play are raised.

Material

≡ Exhibition "Peace Counts. Peacebuilders around the world", English version, 15 panels.

≡ Poster exhibition "Peace Counts. Peacebuilders around the world", 29 posters available in English and German (partially in French, Russian, Spanish, Arabic and Persian).

≡ Picture box "Culture of conflict", 3 posters (Culture of conflict, conflict resolution and reconciliation).

≡ CD-Rom "Peace Counts. Success stories from peacebuilders worldwide. The best reports", 2007.

≡ DVD "Yehuda Saul's decision: Breaking the silence!" DVD-Video, 24 min. Production: wingert-film, 2011.

≡ DVD "Peace Counts on Tour. On the traces of an international peace project." DVD-Video, 17 min. Production: wingert-film, 2009.

≡ Podcasts on Colombia, Japan, Macedonia, Mali, Northern Ireland, The Philippines, South Africa and Sri Lanka, http://www.peace-counts.org/english/resources/

≡ Website: http://www.peace-counts.org/english

Module 4: Best practice of peacebuilding

This module emphasizes the context-based analysis of best practice examples for peacebuilding. The focus lies on the examination of particular Peace Counts reports with audio-visual presentations or texts of the reports. This module deals with the question what experiences and constructive methods of the portrayed persons could be used to influence the group's own (conflict) dynamics. It deals with the challenges peacebuilders face, their strategies chosen to deal with those challenges and what lessons can be learned from their work.

Module 5: How to be a peacebuilder

The module "How to be a peacebuilder" concludes the workshop and contains an examination and further development of the 10 theses "How to be a peacebuilder" put forward by Peace Counts. The examination of these theses is inspiring in two senses: First, it establishes a new perspective for the participants on their own strengths and weaknesses concerning their peace skills and competences; second, it strengthens their awareness to identify themselves as peacebuilders.

Overall, the use of peer-learning and participatory and dialog oriented methods is key to the acceptance and the success of the project. This often involves a change of thinking of the participants due to the widespread custom of instructive methods. The participants are inspired by the methods of Peace Counts on Tour and are very interested in adopting these methods to their working field. Another valuable experience is the acceptance of the "Peace Counts Team" by the participants. The composition of the faciltation team depends on the cultural context and the composition of the target group. All in all, a mixed gender team has proven to be beneficial. Our experience also indicates that the composition of younger and older colleagues helps to address all participants and has a positive impact on the intensity of the communication with individual group members.

Outcome

The participants feel inspired by the best practice examples of peacebuilding. They have learned from these role models that it is possible to make peace and that it takes their individual engagement to fulfill their own vision of peace. The participants see the added value of the pedagogical methods applied in the workshops (learning from biographies, visual approach, participant and dialog orientation) and integrate these approaches into their own working environment. They reuse or adapt the educational materials (such as CD-Rom, posters, picture cards) distributed during the training into their own educational work. The participants reflect on their own capacities of being a peacebuilder and feel motivated to engage themselves in peacebuilding, whether in their school, their community, their country or internationally. They

Training of trainers modules

≡ Module 1: Visions of peace
≡ Module 2: Conflict escalation and de-escalation
≡ Module 3: Paths into violence – Paths out of violence
≡ Module 4: Best practice of peacebuilding
≡ Module 5: How to be a peacebuilder?

Peacebuilders Around the World

Region / Title	Conflicts	Actors	Approach
Brazil: Viva Rio!	Gang war in poor parts of Rio de Janeiro	The organization "Viva Rio"	Community peace work
Japan: Open minds on the open sea	Crisis zones on the coasts around the world	The Peace Boat, based in Japan	Intercultural education
Israel: Talking beats fighting	The conflict for the Holy Land between Israelis and Palestinians	The School for Peace	Dialogue model for conflict parties
Mali: Ambassadors in indigo	Nomadic Tuareg rebels against the government	Barbara and Henner Papendieck	Linking peace and development
Macedonia: Elena mediates	The rift between Macedonians and the Albanian minority	Elena Gulmadova from the OCSE	Mediation in ethno-political conflicts
Philippines: Islands of peace in a war-torn land	Government troops against the "Moro Islamic Liberation Front" (MILF)	A network of farmers, religious leaders, and politicians	Peace zones in conflict regions
Sri Lanka: Reconstructing the north	The Tamil Tiger movement (LTTE) against the Singhalese government	Narasingham, a Tamil, and his organisation, SEED	Rural empowerment & reconstruction
South Africa: Gentle words for tough guys	Discrimination and violence in prisons	Victoria Maloka, Centre for Conflict Resolution	Conflict resolution training in prisons
Colombia: Peace through soccer	Culture of violence and youth violence	John Jairo and his streetfootball NGO	Sports and conflict resolution
Northern Ireland: From prison to youth center	Deep-rooted conflicts and paramilitaries	Joe Doherty and Peter McGuire	Renouncement of violence and reintegration
Egypt: New life for an old tradition	Violent conflict between neigbours, with courts unable to help	Attorney Tarek Ramadan	Traditional-style mediation
Afghanistan: The future knows its ABCs	The Taliban stop girls from going to school	Peter and Anne Marie Schwittek of Germany	Safe spaces for basic education
Israel: Breaking the silence	Israeli occupation of the West Bank	Yehuda Saul and "Breaking the silence"	Revealing wartime brutality

Peacebuilders Around the World

Region / Title	Conflicts	Actors	Approach
Kenya: Shoot to score, not to kill	The Borana and Gabbra peoples fight over water and land	Attorney Fatuma Abdulkadir Adan	Women's empowerment & encounter
Colombia: Mateo chooses life	Drug war in the slums	Mateo and his crew Eskalones	Youth empowerment through music
DR Congo: Radio Ushirika makes waves	Congolese army vs. Hutu rebels	Jean Baptiste Kiyana of Radio Ushirika	News reports and early warning
Nigeria: Peace is divine!	Revenge killings by Christian and Muslim militias	Pastor James Wuye and Imam Muhammad Ashafa	Interreligious dialog and mediation
Rwanda: Reconciliation after the genocide	The delicate balance between justice and peace	Dieudonné Munyankiko and his organisation AMI	Rapprochement of perpetrators and survivors
Russia: For women's sake	Traditional values vs. Women's rights	Liphan Bassajewa and "The dignity of women"	Spaces for dialog, counseling and empowerment
Thailand: Gothom's march for peace	Ongoing struggle for democracy and self-determination	Gothom Arya of the Research Center for Peacebuilding	Informal talks and public action
Jordan: Two gentle men	Dealing with Syrian refugees in Jordan	Brothers "Hajj" Sami and "Doctor" Sami	Hands-on help for refugees
Lebanon: Words against weapons	Aftermath of the civil war and new escalation	"Fighters for Peace"	Public warning of a new war
Libya: Sanctuary for the soul	Mental scars after the civil war	Nayla and the Libya Youth Center (LYC)	Creative youth work and trauma therapy
Libya: Remarkable women	Sexualised violence against women	Women of the "Observatory on Gender in Crisis"	Secret self-help groups and lobbying
Syria: The peace engineer	Assad regime against rebel groups	Sheikh Abd Al Nasr	Creating structure amidst war chaos
Syria: Plain text amidst war	Assad regime against rebel groups	Nermin and the newspaper "Oxygen"	Citizen journalism against propaganda

got to know a range of approaches on how to build peace. They are able to transfer elements of the best-practice-examples they have learned about during the training programme to their own conflict situations.

The essential criterias regarding the success of Peace Counts on Tour can be described in six keywords:

- *Visibility:* The collaboration between partners in Germany and local partners leads to a successful organisation of the whole event with many visitors of the exhibition and participants of the workshop, as well as a broad media coverage.
- *Support:* The local peace constituency is strengthened or even newly formed (teambuilding, networking) due to the implementation of combined approaches of peace education, peace politics and peace journalism.
- *Identification:* The local partner organisation and the participants identify themselves with the approach, the goal and the methods of Peace Counts and participate in the Peace Counts network.
- *Adaption:* The participants of the workshop recognise the value of the mutually tested material and methods and apply these in their own context. They transfer methods and materials in their own working fields.
- *Multiplier effect:* The partner organisation and the participants become involved with the independent implementation of exhibitions and workshops. They organize Peace Counts on Tour in their own country and take on a trainer role.
- *Media effect:* Participants prepare reports on peacebuilding in their own country, present them publicly and represent constructive journalism on conflict transformation.

Evaluation / Follow up

At the end of each workshop the participants are asked to fill out evaluation sheets, which are collected and evaluated by the facilitators to constantly improve the training program. A facebook group "Peace Counts worldwide" was established, to provide a platform for exchange between Peace Counts participants in all countries. The Berghof Foundation is open to requests of former participants and is interested in establishing sustainable cooperations with them. Former participants report or send pictures on how they keep working on the topics of peace and conflict and with the materials. In follow up trainings or meetings the experiences of the trainers are collected and documented. The rich experiences of the participants and the facilitators in different conflict regions always offer opportunities for learning for both sides.

Journalistic approach of Peace Counts

In addition to the ToT short introductions for journalists into the basic elements and essentials of constructive and peace journalism are offered. Journalists in sensitive regions are trained by the Peace Counts team in order to improve their professional skills and to sharpen their focus on the issues of civil society, particularly on local peacemakers and initiatives for positive social change. A special branch of this approach is the Studio Mozaik in the Ivory Coast.

Peace Education

The training of trainers is based on a specific understanding of peace education concerning the essentials and the methods.

Peace Education – Essentials

Peace education aims to reduce violence, support the transformation of conflicts, and advance the peace capabilities of individuals, groups, societies and institutions. Peace education builds on people's capacities to learn. It develops skills, values and knowledge and thus helps to establish a global and sustainable culture of peace. Peace education addresses every phase of life and all stages in the socialisation process. It is context-specific, but is essential and feasible in every world region and all stages of conflict. Peace education takes places in many settings, formal and informal: in every-day learning and education, in the preparation, implementation and evaluation of professional projects with selected target groups, and in the support provided for conflict-sensitive education systems.

There is no uniform concept of peace education and the international discourse on this topic is still in its infancy. For a shared understanding to be achieved, the various social, political, economic, historical and cultural contexts must be taken into account, along with the different traditions and levels of intensity in the systematic debate and practice of peace education internationally.

In accordance with the above definition of peace education, a number of essentials can be formulated:

1. Peace education pursues the following goals: (1) to end war, (2) to reduce violence in family, society and politics, (3) to promote a perception of conflict as an opportunity for positive change, and finally (4) to develop visions of peace and solidarity among the world's people, irrespective of ethnic origin, religion, gender, cultural or social background, and to make these visions a reality.

2. Peace education has to deal systematically with major challenges to peace, such as conflict, hostility and enemy images, violence and war. Relevant findings from peace and conflict studies are indispensable here. Conflicts need to be recognised and analysed in their full complexity in order to prevent their escalation and handle them constructively (→ conflict; conflict transformation). By considering the many functions of violence in detail, we can develop a better understanding of violence and identify risk factors and prevention measures. Peace is not perceived as a static condition but as a process of decreasing violence and increasing justice. Peace is also not seen as an exception to the rule, but as the preferred rule. It thus serves as both a normative aim and a pragmatic orientation for action. Models such as the "civilisatory hexagon" can provide a basis for reflection, offering guidance and facilitating the visualisation of linkages between normative aims. In this sense, peace education has significant overlaps with other approaches such as civics or human rights education.

3. Peace education initiates and supports social and political learning processes, in which positive social behaviour, empathy and capacities for non-violent communication can evolve (peace capacity); knowledge about peace and war, conflict and violence can be acquired (peace competence); and the willingness to show civil courage and engage for peace is fostered (peace action). Peace education offers practical advice for education in family and preschool settings, in school and in the non-formal education sector. Conflicts within society must not be concealed but should be made visible within the framework of peace education. And lastly, peace education aims to combine social and political learning processes.

4. The UNESCO concept of "Education for All" (EFA) is an important basis for peace education. The key prerequisite for its success is the renunciation of all forms of corporal punishment, violence and psychological pressure as a means of delivering education. People learn from experience and benefit from inspiring learning environments with appropriate multimedia-based and dialogue-oriented methods. All the senses, emotions and also humour play an important role in designing learning arrangements. The encounter with "the other", be it members of conflicting parties in post-war societies, minorities and majorities or locals and migrants, is indispensable.

5. People all over the world need spaces to learn and experience peace – at the micro level of the family and in daily life as well as on the macro level of society and international politics. An approved peace education approach is the discussion of examples of successful peacebuilding and its protagonists. Authentic role models who promote the principles of non-violence are helpful. Outstanding educationalists and advocates of non-violence (Maria Montessori, Paolo Freire, Mahatma Gandhi, Martin Luther King) have long been sources of inspiration for the theory and practice of peace education. They have shaped the concept and image of peace education in their respective world regions in a distinctive way.

6. The way in which peace education is delivered has an important role to play in convincing people of its benefits, as do the substance and credibility of the peace message. Education methods must be adapted to a changing social and technological environment. Nowadays, the widespread use of new media (including the Internet) offers new opportunities for education processes. While the depiction of violence and pornography, the transmission of hostile world views and cyber warfare may pose threats to peaceful coexistence, new media also facilitate participation, knowledge-sharing and freedom of speech and information. Peace education should capitalise on this opportunity by using these new media intensively for its purposes, making online materials and media accessible and creating networks.

7. Peace education in the 21st century has to be a multi-track process that is grounded in holistic, interconnected and systemic thinking. Experience shows that if peace education is to be sustainable, it must involve actors on different levels. Peace education envisages learning spaces in which multipliers, teachers, journalists, NGO staff, members of conflicting parties, community leaders and politicians can support the development of peace structures and a genuine culture of peace. This includes creating conflict-sensitive education systems which prevent the misuse of education facilities for the purpose of manipulation, falsification of history or hate and violence. Moreover, the development, implementation and dissemination of peace education curricula as a contribution to capacity-building are long overdue.

Peace Education – Methods

Research has shown that the success of learning interventions is largely reliant upon the education method chosen. In other words, the teaching or facilitation process itself is critical in achieving positive learning outcomes. This applies to peace education and conflict transformation as well. Etymologically, "method" comes from the Greek word methodos, meaning "to follow a path". Thus, methods are learning paths or learning concepts leading toward a desired outcome, and need to be planned, prepared and implemented appropriately. It is particularly important in the context of peace education that the chosen method(s) complement(s) and enhance(s) the desired outcome.

Why is it that specific methods are indispensable to the practice of peace education and conflict transformation? Methods play an intermediary role between the learning content and the individual learner. They activate and enable the learning capacity required for complex learning processes on issues such as conflict contexts and causes, parties' interests and needs, the consequences of particular behaviours, or political action. Studies have highlighted the lack of effectiveness of prescriptive approaches (e.g. learning

by rote), as well as the effectiveness of methods that incorporate peer education, dialogue and group work, i.e. elicitive approaches.

Neurobiological research provides evidence to support our understanding of learning as an individual process spanning a variety of learning conditions and learning styles (visual, audio, communicative, kinaesthetic) – each of which is unique to the learner. Appropriate selection and application of methods are therefore essential. This became increasingly obvious through the use of the theatre as an arena for conflict literacy. Augusto Boal, in developing his "Theatre of the Oppressed" in the 1960s and 1970s, created a wide-reaching curriculum of perspectives, replaced monologue with dialogue and mobilised energy for change. Today, this method is known worldwide as the "Method of Social Change".

It is important to resist a "technical" conception and application of methods. A method must encompass a specific understanding of what it means to learn. This understanding should respect the learner as an autonomous being: supporting the learner is the essential purpose of the method. This means that the teacher's personality is of utmost importance, alongside a specialist knowledge of the topic and an understanding of group dynamics. This is also the case for facilitators in conflict transformation. It is the internalisation of knowledge and experience on the part of the teacher or facilitator that creates a positive and successful learning experience. Students or participants must be able to trust the teacher or facilitator.

Principles

Peace education methods are not arbitrary, but are based upon the following seven principles:

- *Exemplary learning:* The complexity of reality is reduced by identifying and addressing the varied linkages within a difficult issue area, which are often not immediately obvious.
- *Contrasting and emphasising:* Methods focus attention on specific or determining viewpoints and problematical aspects.
- *Change of perspective:* Empathy is promoted by expanding the learners' own standpoint, which can be inflexible and deeply rooted, to allow a plurality of views.
- *Clarity and ability to perceive linkages:* Using techniques such as visualisation, problematical issues are relocated from the realm of the abstract and related to learners' own, concrete experiences.
- *Action-orientated:* Themes and issues are made accessible through activity and experience-based learning.
- *Peer-orientated:* Shared learning is encouraged by group work and mutual support.
- *Empowerment:* Building skills promotes self-confidence and autonomy.

Creating spaces for encounter

The methods used in education are often differentiated into "macro methods" and "micro methods". The former refer to the learning setting in its entirety (e.g. a simulation exercise), while the latter refer to individual activities (e.g. group discussions, character analysis).

The basic approach of peace education is to create a space for encounter, exchange and critical discussion. These spaces do not create and maintain themselves; sensitivity must be applied to both their design and use. The following approaches to creating such a space are particularly noteworthy:

- Communication and dialogue facilitate clarity and debate and help to achieve greater harmony, understanding and compromise.
- Encounters, formal and informal as well as national and international, promote intercultural learning and the dismantling of prejudices and stereotypes.
- Performance-orientated approaches utilise opportunities for creative design and physicality, and ap-

peal to all senses. They can include drama (e.g. Forum Theatre), art and music (e.g. hiphop projects), physical theatre, sport and games (e.g. street football).

≡ Best-practice examples and role models can open up discussion and exploration of identity and boundaries (e. g. Peace Counts or Search for Local Heroes).

≡ Media-orientated approaches can range from the analysis or design of print and audio-visual media to the use of new media (the Internet) and social networking sites.

≡ Meta-communication, feedback and evaluation are essential components of reflection, de-briefing and further development. Critical evaluation must be intrinsic to the above approaches; only then can they be developed further.

Continuous learning

Peace education methods can be integrated into a variety of everyday educational settings, as well as into existing peace practice (classroom teaching, one-off events, seminars). However, they are best suited to longer-term projects, where, after thorough analysis, they can be documented, translated into suitable learning formats and disseminated more widely. The application of peace education methods requires a specific understanding of what it means to learn, as well as relevant skills and qualifications, and should be integrated into the school curriculum where appropriate.

There is currently little empirical evidence regarding the meaningful progression of methods and method application. Very little research has investigated the outcomes of specific methods. The "do no harm" principle must always be applied. At the very least, peace education methods must avoid reproducing structures of violence within the learning process, whilst creating a culturally sensitive and inclusive atmosphere. Most importantly, however, they must remain loyal to the insights of peace education. Their application constitutes "rulegoverned interaction", itself a hallmark of professional practice, which must always contain an element of reflection and evaluation.

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Module 1: Visions of Peace

The participants visit the exhibition "Peace Counts: Peacebuilders around the world" and answer two questions:

- Which picture symbolises best for you the motto "Individuals can make peace?"
- How do you interpret the word peace?

The participants present their results which will be complemented by definitions of peace taken from peace and conflict studies, e.g. Galtung's negative and positive peace. Peace in its positive sense is not only the absence of direct physical violence. To achieve a positive peace more values like social justice and democracy have to be fulfilled. Peace is thus seen as a process of reducing violence and increasing social justice. The aim is that the participants reflect on their own conception of peace to be able to develop strategies on how to achieve it. This module illustrates the participatory and dialogue oriented approach of the program. The visual approach using the pictures encourages participants to express their personal views.

The trainers collect the different conceptions and visions of peace on moderation cards. Afterwards the definitions can be clustered e.g. if it means positive or negative peace; or if it is located on the personal, societal or international level etc.

Material applied
- Posters "Peacebuilders around the world"
- Worksheet "Visions of peace"

≡ Worksheet

Visions of peace

Which photo in the exhibition symbolises best for you the motto "Individuals can make peace!"?

_____

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Focusing on this picture, how do you interpret the word peace?

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Material applied
- ≡ Posters "Peacebuilders around the world"

Background: Peace, Peacebuilding, Peacemaking

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.

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 organi-

sations 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; this is highlighted, for example, by the discussions in Berghof Handbook Dialogue Series No. 7. 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 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).

However, peacebuilding actors and organisations are still struggling to make their work more effective so that it truly "adds up" to peace on the societal level (the "Peace Writ Large" described by Mary Anderson and her colleagues). Given the wide variety of peacebuilding approaches, it is therefore important to identify, cluster and publish best-practice examples to create learning opportunities for all present and future peacebuilders.

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Module 2: Conflict Escalation and De-Escalation

The trainers split the group into smaller ones (4–5 persons). Each small group works with a set of cartoons which will be handed out along with the worksheet. It is also possible to give all groups the same cartoons and to compare their results.

- One small group works with cartoons "Culture of conflict". They illustrate the dynamics of the "Nine levels of conflict escalation" by Friedrich Glasl. The participants find headlines for each stage, identify critical situations and behaviour, which lead to an escalation of the conflict. They might also reflect on the role of body language and emotions or on the part of leaders and supporters in a conflict. It is also interesting to talk about a possible mediator in the conflict: Who could be a mediator? What skills does he or she need? When do the conflicting parties need a mediator? Afterwards the participants can reflect on their own role as a mediator.

- Another small group works with cartoons "Reconciliation". They show a reconciliation process after a conflict. The participants bring the cartoons in an order and think about important steps for reconciliation. The participants reflect on personal, societal and political steps for reconciliation.

- A third group works with cartoons "Conflict resolution". For each picture the group formulates a rule for constructive way of dealing with a conflict. The participants think about what to do if conflict raise, how to behave, whom to involve, what is important to know etc.

The participants also reflect on the term conflict. Usually the discussion reveals, that conflict is not inherently bad. Differences in perception, thinking, feeling and will are normal when people live together. What has to be avoided is using violent means to forcibly resolve or "win" a conflict.

Material applied

- Posters and picture cards on "Culture of conflict", "Conflict resolution", "Reconciliation"
- Worksheet "Conflict escalation and de-escalation"
- Worksheets "Culture of conflict: Cartoons", „Nine levels of conflict escalation"
- Worksheets "Conflict resolution: Cartoons", "Ten rules for constructive conflict management"
- Worksheets "Reconciliation: Cartoons", "Seven questions on the way to reconciliation"
- Background: Conflict

≡ Worksheet

Conflict Escalation and De-escalation

A   Culture of Conflict

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

1. Arrange the cartoons in order, so that the situation is escalating.
2. Try to formulate a title for each stage and a main heading for the series of pictures as a whole. If possible, take a concrete conflict that you know or experienced to illustrate the escalation.
3. Identify a stage where you can intervene as a peacebuilder using your competencies to de-escalate the situation.

B   Constructive Conflict Resolution

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

1. Formulate for each picture one rule for a constructive way of dealing with a conflict.
2. Add further rules that come to your mind and might not be shown in the picture.
3. Take one concrete conflict example that you know or experienced and try to describe how the rules might have contributed to a resolution of the conflict.

C   Reconciliation

On the picture cards, there are different cartoons about reconciliation.

1. Arrange the cartoons in order, so that the pictures show a reconciliation process after a conflict.
2. What needs to be done for a true reconciliation between conflict parties? Formulate one step for each picture.
3. Take one reconciliation example and describe what the conflict parties (and others) did to reconcile with each other?

Material applied

≡ Cartoons: Culture of Conflict – Conflict Resolution – Reconciliation

≡ Worksheet

Culture of Conflict: Cartoons

Worksheet

Nine Levels of Conflict Escalation

1. Concretisation
The points of view become more rigid and clash with each other. However, there is still a belief that conflict can be resolved through discussion. No intransigent parties or positions yet.

2. Debate
Polarisation in thinking, emotion and desire: Black-and-white thinking, perspectives from positions of perceived superiority / inferiority.

3. Deeds
"Talking is useless". Strategy of confronting each other with "faits accomplis". Loss of empathy and danger of misinterpretation.

4. Images, Coalitions
The different parties manoeuvre each other into negative roles and engage in open warfare. They recruit supporters.

5. Loss of Face
Public and direct attacks which aim at the opponent's loss of face.

6. Strategies of Intimidation
Threats and counter-threats. Escalation in the conflict through an ultimatum.

7. Limited Acts of Destruction
The opponent is no longer viewed as a human being. Limited acts of destruction as a "suitable" answer. Value reversal: small personal defeats are already valued as victories.

8. Fragmentation
The destruction and total disbanding of the enemy system becomes the goal.

9. Together into the Abyss
Total confrontation without any get-out clause. The opponent must be destroyed at any price – even that of self-destruction.

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

☰ Worksheet

Conflict Resolution: Cartoons

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Worksheet

Ten Rules for constructive conflict management

1. Renouncing Violence

If a conflict threatens to escalate or has already escalated, renouncing violence or the threat of it against the opponent is the most important rule.

2. Change of Views

One-sided accusations of guilt disrupt conflicts enormously. New viewpoints must be elaborated if the conflict is to be recognised as a joint problem.

3. Readiness to Discuss

Without contact between the parties to the conflict, one method of defusing the explosive potential of the conflict is missing. Discussions make it possible to come up with an initial definition for the object of the conflict. This also provides the opportunity to reduce the danger of misunderstanding.

4. Skills in Dialogue

Dialogue allows the opponents to recognise each other as partners in conflict. The readiness to find a common solution then grows.

5. Mediation

The situation is in no way hopeless if dialogue fails to come to stand. It frequently helps to ask a "third party" to mediate in such cases.

6. Trust

Dealing with conflicts requires trust. One-sided activity ceases for this reason, and your own approach is clarified.

7. The Rules of Fair Play

Common rules need to agreed for dealing with the conflict. They clarify all aspects of common behavior. Confidentiality is required. Confidence grows when the partners to the conflict behave fairly.

8. Empathy

Dialogue and mediation assists in understanding the viewpoints, compulsions and interests of the partners in conflict and help you to take these into consideration in your own approach. Conversely, readiness to accept responsibility for your own part in the conflict grows.

9. Common Aspects

Common aspects and no differences become increasingly recognised by the partners to the conflict. Approaches can be made concerning respective convictions and values.

10. Balancing Out Interests and Reconciliation

A new relationship develops between the conflicting parties. In ideal cases, a solution is found which partially satisfies the interests of both sides at least. Reconciliation is possible.

Uli Jäger / Günther Gugel (Berghof Foundation)

≡ Worksheet

Reconciliation: Cartoons

Worksheet

Seven questions on the way to reconciliation

1. Help and search for orientation:

The violent escalation of a conflict always results in psychological and physical injuries. Help is often necessary: wounds must be dressed and casualties have to be consoled. For those concerned the question remains: Where do we go from here?

2. Reparations and compensation:

War and acts of violence leave material damage behind. This hinders the process of rebuilding and the development of perspectives for the future. Reperations and financial compensation are essential. Who bears the responsibility for this?

3. Confronting the past:

Traumatic experiences, personal disappointments and prejudices remain once a conflict has escalated. New trust and self-esteem are necessary. How can they be fostered?

4. Recognition of the reason for the conflict:

Conflicts have many reasons. Backgrounds have to be explored and revealed. Actions, symbols and objects which are provocative or threatening to others have to be removed. Who can help in this?

5. Apology and forgiveness:

Every conflict, particularly a violent conflict, gives rise to the question of guilt and forgiveness. How can the guilty be called to account? In what form does an apology become acceptable? Can victims ever forgive?

6. A blueprint for living together:

Every conflict, whatever its nature, must be solved by non-violent means in the future. Respect for human rights, orientation towards the basic principles of freedom from violence, of democracy and of upholding the rule of law and the key issues. Who makes the rules?

7. Commonalities and differences:

Living together on a state of „perfect harmony" is neither desirous nor feasible. However, how can commonalities be stressed without denying difference and diversity?

Uli Jäger / Günther Gugel (Berghof Foundation)

Background: Conflict

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 (⤳ p. 37, violence & non-violence). 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 gender in the construction and transformation 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.

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Module 3: Paths into violence – Paths out of violence

This module looks closer on the questions how people get involved into violence but also how people find ways out of violence.

Two Peace Counts stories illustrate what makes people use violence and how they found a way out of this vicious circle:

- Northern Ireland: From prison to youth center, Joe Doherty and Peter McGuire
- Israel: Breaking the silence, Yehuda Saul

The selection of the presented story is made according to the target group and their interests and needs. The biographical approach offers a great opportunity for learning from role models, since the portrayed persons are positive heroes, who have achieved to resolve their conflicts peacefully and support others in doing so. This module can also be used for a comparison of conflict situations to identify differences and commonalities with the conflicts that the participants know or live through. The participants discuss what brings people to think that violence is a method for conflict resolution. On the other hand the module and the applied biographies encourage the discussion on how to deal with people (personal but also within the society) who used violence and killed other people.

Material applied

- CD-ROM "Peace Counts. The best reports"
- Worksheet "Interview Joe Doherty and Peter McGuire"
- DVD "Yehuda Saul's decision: Breaking the silence!"
- Worksheets "Yehuda Saul's decision: Breaking the silence!", "Transcript"
- Background "Violence and nonviolence"

Worksheet

Interview Joe Doherty and Peter McGuire

Read the text of the interview and try to find out:
1. What forced both to join the fighting?
2. What led to their change of mind to say today "This was the wrong way"?
3. What experiences and convictions do people have which cause them to use violence?
4. Why do people revoke violence, and how can this be supported?

Joe Doherty

What's your name?
My name is Joe Doherty. I'm 48 years old. I spent almost 22 years in prison.

How did you get involved in the conflict?
Well, I became involved in the conflict, because the conflict became involved in me. The British military presence on the streets. Constantly being stopped, being searched, being arrested.
Our homes being broken into. People being arrested and taken to prison. Those conditions of occupation taught me to throw my first stone and eventually join the IRA.

When did you find out that violence is not the way?
Well, very early on in the conflict we were very convinced that we could rid the country and free it from the British state. I think the longevity of the war and the length of time it went on, we realized that we could not do that. It was a moral obligation of myself to make the decision that the war had to end. And, I believe, it was a moral obligation that was taken by the IRA to end the war. It was a just decision to make, because the violence was going on.

If you had met ten years ago …
Ten years ago, it would not have been possible for me to sit in one room with this person here – Peter – because ten years ago, I would have killed this person.
And it would have been a legitimate measure to kill this person. But I do not wish to do it today, because of the disposition we have in our country, because of the ongoing dialogue that we have because we want to achieve the same thing.

What are you doing today?
I work with youth, with young people on the streets, because – as what Peter says – I'm an icon. I'm well known within the community, where I work and live as someone who went through the conflict, through prison. As someone who has, to a certain degree, influence on young people, because they look up to me. I exploit the influence that I do have and talk to the young people about the conflict and how it affected me. I don't want to pass on the conflict to the young people I work with. I don't want the young people who I work with picking up a gun, killing somebody, or being killed or going to prison.

≡ Worksheet

Peter McGuire

What's your name?
My name is Peter McGuire, I'm 36 years old and I live in Ballymoney in county Antrim in Northern Ireland.

How many years of your life have you been in prison?
About 14.

How did you get involved in the conflict?
As Unionists Loyalists, we've seen the conflict in a different light. When I was growing up, we've seen people, who were disloyal to the state, destroying the state, systematically attacking the state, and we believed we had to defend the state. It was our job to defeat these people. It was a gradual process in resistance.

When did you find out that violence is not the way?
From the very start, from the first minute I took up weapons, I knew it was wrong, and I was sick of it. But you were caught in a trap. And the negotiations for the ceasefire and the peace process and the Good Friday Agreement, for me personally created a space where I could say: We have a chance here to settle these issues.

If you had met ten years ago...
If I had said to my community I'm going to talk to a former Republican prisoner, a Republican icon like Joe – we would regard Joe as a Republican icon – they would have said: "Something is wrong with you. You're letting us down, you're betraying us." It would have been a very risky affairs for me.

What are you doing today?
We do not trust Republicans and Republicans do not trust us, and I can see why. And people are fumbling in the darkness, they don't know where they are going. I want to convince our community that it is worth trying and here we have a space.

☰ Worksheet

Yehuda Saul's decision: Breaking the silence!

In the video "Yehuda Saul's Decision: Breaking the silence", the former Israeli soldier Yehuda talks about why he joined the army, what he experienced during his service, what made him reflect his own role in the conflict and what approach he uses today to contribute to ending the violence.

Watch the movie (or selected scenes from the transcript).
Discuss the following questions with the person sitting next to you:
1. What impact did the military service have on Yehuda Shaul?
2. What were his key experiences that made him realise that violence is the wrong way? How did he begin to reflect his own role in the conflict?
3. What does Yehuda do today to change the situation and end the violence?

Exchange and discussion in the plenary:
1. What key experiences and opinions make people use violence? Give your own examples if possible.
2. What are key experiences and opinions that make people find ways out of violence? Give your own examples if possible.
3. What can we learn from Yehudas example for our practice of peacebuilding?

Material applied
■ DVD "Yehuda Saul's Decision: Breaking the silence", Transcript

☰ Worksheet

Yehuda Saul's decision: Breaking the silence! (Transcript)

00:00-03:35 min

Yehuda: At the end of the day I was convinced that the best thing would be for me to join the army because it's very important that people like me serve there. People who think it's wrong, people who believe that this needs to end and who would treat Palestinians in a humane way.

After boot camp Yehuda Saul went to Hebron, the largest Palestinian city in the occupied West Bank. It is a holy city for Jews, Christians and Muslims alike. Here Abraham, Isaac and Jacob, the religious ancestors for all three denominations are thought to be buried together with their wives. But since 1995 Hebron is a city divided by walls and razor blade wire. Soon after, radical Jewish settlers moved into the Arab part of Hebron. Deadly clashes between settlers and Palestinians became a daily occurrence. The Israeli Army occupied the part of Hebron where the settlers lived and put 35.000 Palestinians under martial law in order to protect the settlers. Yehuda Saul was deployed to Hebron at the beginning of 2001. There were fire fights almost every day. Yehuda's commander told him the daily routine.

Yehuda: 'Every night Palestinians shoot from Palestinian neighbourhoods down to the settlements in the valley and we shoot back. See, these are the buildings. Specific empty or abandoned buildings that we see in the neighbourhood in front of us: that's your targets, there we shoot.'

Now, the first thing I do when I hear my mission is: I look at him and I say: 'There's no way we are doing this. This is insane… a machinegun is not an accurate weapon'.

But you know that's noon time and there is a long time to go. At six o'clock it gets dark and at quarter past six the Palestinians shoot and the order comes up through the radio, 'you have to shoot back and now they are shooting the settlement. Are you not gonna respond?' And you know that something is wrong, but they are now shooting the settlements and a few months ago a baby from the settlement was murdered by a sniper shot from this neighbourhood. So you are going to aim at your target, you pull your trigger and you start to shoot. And the next day you're less tense and the third day and after a week or two it's already the most exiting moment of your day.

07:54- 10:11 min

I am just about to finish my military service now, three, four months before the end, I started to think where to go from now. And I started to think more about what happened. And that's when I experienced, I think, the one thing that brought me to where I am today. I don't know if you've paid attention but all the stories I said until now, were about others, who did the bad stuff. So it was the settlers who were bad at Hebron, who brought me to start thinking to refuse. It was the other people that I met. And throughout all my service I went through this idea that we are the good guys. And my units were behaving nice, so we are not this unit and we are not the settlers, and we are not …. And even within my unit I am the good guy. Because I do this and I do that. And suddenly I got to an understanding that this was my way of remaining silent. That was my way of not seeing myself. Because I had someone worse than me. So that made me right, that made me okay.

And suddenly I started realising what I did, and what I participated in. And suddenly shooting into neighborhoods wasn't just response fire, it was actually shooting into neighborhoods. And later on shooting before they shoot, wasn't just deterrence fire, it was actually shooting grenades into neighborhoods. And later on, going with APCs into these neighborhoods blowing up parked cars, shooting at water tanks

☰ Worksheet

wasn't violent patrols for deterrence. It was exactly what it is. Going and blowing up cars for no reason. For our reason, to deter the people, but…. And slowly, slowly everything that I have done and slowly, slowly all these conversations about refusal that we had in my company, lost their meaning because from four to five we were talking about refusing, but at 5:30 the same people – we – were going and blowing up cars.

14:14- 16:28 min

Yehuda: I want something very simple. I want to live in a democratic state. That's what I want. I want the country, that I belong to as a citizen, to treat all the people in it in an equal way. And I have a question and that is: Is that too much to ask in 2010?

Yehuda Saul has not given up hope for democracy in Israel. That's why he travels once or twice a week to Hebron with people interested in his story.

Yehuda: Good morning everyone. My name is Yehuda Saul. I will be guiding more or less the tour of today. We're basically driving down to Hebron. It's gonna take us around 50-55 minutes.

Yehuda still adheres to a fundamental trust in a basic mechanism of democracy: When Israelis are confronted of the truth about the occupation based on first hand knowledge, then things will have to change. Because the occupation violates every human right that there is. Once more people become aware of that, they will elect another government, hopefully. And there is no better place to show the true face of the occupation than Hebron. They hold the true power in the occupied part of Hebron: Arbitrarily the soldiers deny Yehuda's group access to the tomb of the patriarchs. Yehuda guides the tour to one of the five settlements in the middle of Hebron. Here once stood a Palestinian house. Opposite the settlement is the house of the Abisha family. They are one of the few Palestinian families that dare to stay. To protect the family from stones thrown constantly by the settlers they had to secure all windows with heavy bars. That makes them prisoners in their own home meanwhile the settlers are roaming freely and they are entitled to carry weapons at all times.

Background: Violence and Nonviolence

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 prevents 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 ethnopolitical 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 nonviolent 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 nonviolent 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.

References and Further Reading

Galtung, Johan (1969). Violence, Peace and Peace Research, in: Journal of Peace Research, Vol. 6, No. 3, 167–191.
Sharp, Gene (1973). The Politics of Non-Violent Action. Boston: Porter Sargent.
Stephan, Maria & Erica Chenoweth (2011). Why Civil Resistance Works: The Strategic Logic of Nonviolent Conflict. New York: Columbia University Press.

Module 4: Best practice of peace-building

The critical examination of the successful examples of peacebuilding builds the center of the programme. At this point context appropriate examples from the poster exhibition "Peace Counts: Peacebuilders around the world" are considered in more detail.

Two methods on working with the stories are possible:

1. If the participants should be enabled to retell the stories (maybe for an guided tour through the exhibition etc.) it is useful that in the first step the stories are presented with the CD-Rom "Peace Counts. The best reports". While the story is shown, the participants write down central keywords. Afterwards the whole group decides on 5 most important items which will constitute the guideline for retelling the story in own words. Some participants can do that storytelling. One will notice the difference in the stories.

   Through this method the participants get to know some of the peacebuilders and they deal with the peacebuilding approaches. The participants discover similarities and differences to their own role and work and become able to tell Peace Counts stories by themselves. Thereby, every story is told in a personal manner with individual nuances and emphases.

2. To deepen the approaches of peacebuilding as well as the personal biographies and background of the peacebuilders, the participants decide themselves on which story they want to focus on and form small groups. Each group receives the pictures of the story, the full text reportage and the worksheet with questions to be answered. Afterwards they present the story and answers to the other participants.

   This personal approach to the best practice examples from Peace Counts brings the participants into a discussion about possibilities to transfer the examples to their own conflict situation. Opportunities and risks of concrete peacebuilding measures can be reasoned. The question about the conditions of success and failure is particularly important at this point.

Material applied

≡ Posters "Peacebuilders around the world"
≡ CD-Rom "Peace Counts. The best reports"
≡ Worksheet "Best practice of peacebuilding"

☰ Worksheet

Best practice of peacebuilding

Read the story of the project. Aim of this task is to present the report to the other participants. Choose the most impressive pictures for your presentation.

1. Give a brief summary of the project:
   What is the conflict about?
   Who is the peacebuilder?
   What kind of peacebuilding approach does the story show?
   What challenges do the peacebuilder and the project face?
   What is inspiring and surprising about the story?
   Which questions does the story leave open?

   _____

   _____

   _____

   _____

2. Transfer to your context and work:
   Would I be able to transfer the approach to my context and work?
   What do I learn from the peacebuilder?

   _____

   _____

   _____

   _____

   _____

   _____

Material applied
- ☰ Posters "Peacebuilders around the world"
- ☰ CD-Rom "Peace Counts. The best reports"
- ☰ Peace Counts Reports

Background: The civilisatory hexagon

What [...] are the essential conditions for the civilised – i.e. the non-violent – resolution of unavoidable conflict? [...] [S]ix 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

Civilisatory Hexagon
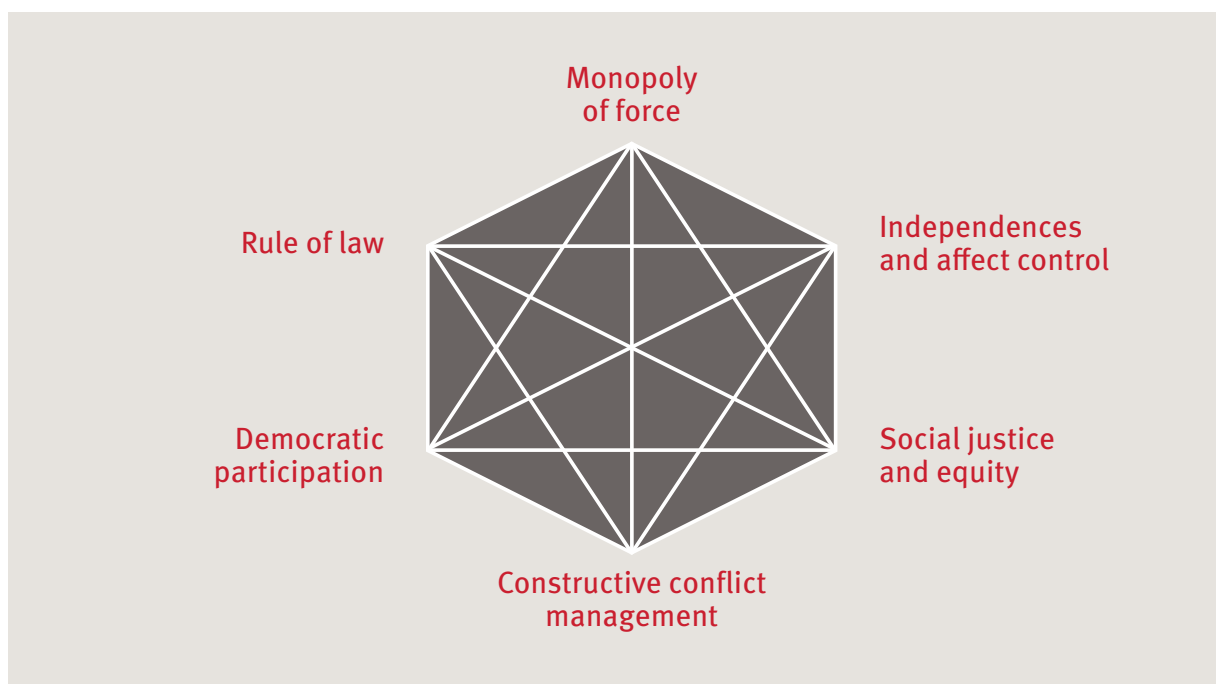
Source: Dieter Senghaas 2007

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.

- 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 socio-cultural allegiances.

Dieter Senghaas 2004: *The Civilization of Conflict:* Constructive Pacifism as a Guiding Notion for Conflict Transformation, Berghof Handbook for Conflict Transformation.

Module 5: How to be a Peacebuilder

The participants read the "10 Theses – How to be a peacebuilder". Alternatively they can listen to the section "10 Theses – How to be a peacebuilder" on the CD-Rom. These 10 theses by Michael Gleich are the synthesis of the journalists' experiences gathered through the Peace Counts reports on peacebuilders worldwide.

The workshop participants form small groups. They receive the worksheet "How to be a peacebuilder". They reflect on the question, what are the most important competences, skills, qualities and attitudes needed for working towards peace? They brainstorm and select five which they think are the most important. Finally, they discuss whether and why these can be ranked in an order of importance.

The groups briefly present their findings. The facilitators collect their ideas on a wall paper and highlight commonalities and differences.

This module encourages participants to think about their own competences and skills as peacebuilders. Also difficulties and weaknesses might be identified. This final workshop module serves as motivating element before participants go back to their work. By showing ordinary people who have become peacebuilders Peace Counts can strengthen the self-perception of participants as peacebuilders which seems to be important for becoming active in peacebuilding.

Material applied

≡ Worksheet "10 Theses – How to be a peacebuilder"
≡ Worksheet "How to be a peacebuilder"
≡ CD-Rom "Peace Counts. Best reports"

≡ Worksheet

10 Theses: How to be a Peacebuilder?

1. Peacebuilders have visions.
They build their work on positive images of how people from different cultural, ethnic, or religious groups can live together. They develop concepts for powersharing, 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 analyse 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 all kinds of characters – ex-fighters, peace activists, development helpers, business leaders, NGO staff as well as members of governments, local authorities and international organisations.

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 re-¡conciliation, every moment of suffering averted.

6. Peacebuilders are creative and unconventional.
They leave beaten paths that serve only to perpetuate 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 in postwar 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 directly what seems strange or threatening. 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.

by Michael Gleich, Culture Counts Foundation

Worksheet

Read the list "How to be a peacebuilder"

1. What are – in your opinion – the most important competencies, skills, qualities, attitudes etc. needed for working towards peace?
2. Brainstorm and select five that you think are the most important ones.
3. Do you think these can be ranked in order of importance? Why or why not?

The five most important ones are:

1. _____

_____

2. _____

_____

3. _____

_____

4. _____

_____

5. _____

_____

Material applied
- CD-Rom "Peace Counts. Best reports."

Sample Time Schedule

Peace Counts on Tour – 5 days training of trainers sample

1st day
Greetings and introduction of facilitators and participants, the programme and Peace Counts
Peace Counts on Tour exhibition visit
Module 1: Visions of peace
Principles and methods of peace education

2nd day
Module 2: Conflict: escalation and de-escalation
Postersession: participants prepare posters to present their organisations and projects

3rd day
Module 3: Paths into violence – paths out of violence
Module 4: Best practice of peacebuilding
Field visit to a local project / NGO or memorial

4th day
Module 5: How to be a peacebuilder?
Project planning and ideas for follow up activities

5th day
Roadmap for follow up activities
Round-up and evaluation feedback
Closing ceremony with handover of certificates

Optional
≡ Public inauguration of the exhibition
≡ Presentation of selected Peace Counts stories (via CD-Rom, poster or panel)
≡ Adventure and experiential education and teambuilding units

Project Planning

In the project planning phase the participants have time to think about and discuss how they would like to continue to work with Peace Counts in their respective environment and region.

The participants form small groups according to their organisational background or cooperation interests. The facilitators give out the Peace Counts materials to each group or organisation. The groups fill out the project planning sheet and prepare a short role play in which they try to convince their colleagues, directors or donors of their Peace Counts project idea.

Each group presents its role play in the plenary. In the evaluation of the role plays, potential challenges and strategies for addressing them can be discussed.

Questions for project planning

- Why and how can Peace Counts benefit our context?
- What target groups do we want to reach with Peace Counts?
- What are the topics we want to cover with Peace Counts?
- What methods do we want to apply?
- What materials will we use (exhibition, posters, cartoons, films, slide shows, pictures)?
- Which stories would we use?
- Where can we do it (location)?
- How much time do we need (preparation, implementation)?
- What else do we have to organise? (translation, funds, supporters, etc)
- Who will be responsible for the project?

Evaluation

At the end of the whole workshop the participants are kindly asked to fill out the evaluation sheets about the poster exhibition and the workshop. The facilitators collect the sheets for their own evaluation and documentation.

The evaluation should also be complemented by a final feedback round, where everyone can share their thoughts and feelings and mention what they take home from the workshop. In addition, it can be useful to collect some participants' quotes (video or audio recording).

Finally, the participants receive a certificate of completion of the workshop. It creates a good atmosphere to make a small ceremony out of it. The facilitators give out the certificates to value the engagement of the participants and individual and group pictures can be taken.

Guideline for Post-Workshop Team Meeting

It is important that every facilitator in a facilitator team exchanges experiences of every workshop. Here you find a short guideline for post-porkshop evaluation.

Please describe your impression on today's workshop:

_____

_____

What do you find as positive?

_____

_____

What do you find as negative?

_____

_____

What difficulties occurred during the workshop?

_____

_____

What difficulties did you find in your facilitator team?

_____

_____

What can be done better? Any ideas of improvement coming to your mind?

_____

_____

Questionnaire about the Poster Exhibition

What do you think about the poster exhibition in general?

_____

_____

_____

_____

What did you like most?

_____

_____

_____

_____

Which photograph was your favorite?

_____

_____

_____

_____

What do you think was not so good?

_____

_____

What other topics or countries do you miss?

_____

_____

Questionnaire
about the Workshops

What did you find particulary good about the workshop?

_____

_____

_____

_____

Do you have any suggestion for improvement of the workshop?

_____

_____

_____

_____

Are you planning to implement some of the topics, approaches and ideas from the workshop in your own work? Please share your agenda.

_____

_____

_____

_____

Peace Counts Academy

Contents and duration

The "Peace Counts Academy" is designed as a follow up training for experienced Peace Counts trainers who seek to exchange and reflect on their experiences, to develop their training skills and to deepen and extend their knowledge on peace and conflict related issues. Regional networks of Peace Counts trainers have evolved, due to the trainers independently conducting local Peace Counts workshops. The Peace Counts Academy aims to promote and accompany the development of these regional networks and to establish a forum for inter-regional exchange. The facilitators of the follow-up trainings are staff of Berghof Foundation. The duration of the training programme is about four days. Yet, adjustments can be made according to the interests and needs of the participants.

Target group

The target groups of the Peace Counts Academy are multipliers working in the educational, media or peace-building sector, having gathered first experiences with Peace Counts, either as trainers or as participants of local workshops. Most of them have previously participated in the training-of-trainers (ToT) as described in the previous section of this manual, and subsequently applied the acquired skills and knowledge as Peace Counts trainers in their local environments. Retaining a proven procedure, the groups of participants are defined in close dialogue with the local partner organisations.

Training modules

Experiences from previous trainings (e.g. ToT) show that a modular conception of the Peace Counts Academy is useful. It permits a context based implementation and an open design of the trainings. Thus, the facilitators can tailor the programme according to the interests and needs of the participants and the regional

context. The following four modules of the Peace Counts Academy were identified assessing the feedback of former workshop participants and through the ongoing dialogue with local partner organisations.

Module 6: Experiences of trainers

The workshop begins with a session opening a discussion on what makes a good workshop and how to deal with difficult workshop situations. In small groups the participants reflect on good moments and ways to solve difficult situations during workshops, based on their own experiences as (Peace Counts) trainers. They identify factors contributing to the success of a workshop and discuss their role as a trainer. This self-reflective approach is considered very beneficial by the participants as they develop their training skills by contributing personal experiences and by learning from each other.

Module 7: Streetfootball for tolerance

The second module looks at ways to put peacebuilding into practice with a particular focus on youth. Streetfootball is a method successfully employed by peacebuilders in Colombia ("Peace through soccer"), Kenya ("Shoot to score, not to kill") and many other countries. It makes the advantages of fair, open-minded and tolerant behaviour playfully visible and learnable. The participants encance their project planning skills by discussing the necessary steps for organising a streetfootball match and by trying to adapt the concept, its ethical premises (e.g. integration, equality, non-violence) and the fair play rules to their respective regional or local contexts.

Module 8: Compelling arguments

Among adolescents the number of victims of direct violence is above average both, in conflict and post-conflict regions. Especially, in such fragile environments the risk is high that youths might resort to violence for example as members of armed groups or criminal gangs. From a peacebuilding perspective it is essential to prevent youth from lapsing into violence. The module's group work demonstrates that good and compelling arguments and empathy are as vital as interesting projects to convince someone to turn his or her back on violence and to actively contribute to a peaceful living environment.

Module 9: Decision making in dilemma situations

The central focus of this module lies on experiencing the difficulties of decision making in dilemma situations. Delivering humanitarian aid for crisis striken areas such as Syria, where all kind of resources are scarce due to war, may represent such a dilemma situation. The module allows the participants to gain an impression of the difficulties going along with distributing food packages in war torn countries and to discuss ethical and rational foundations of their decisions.

Peace Counts Academy modules

≡ Module 6 "Experiences of trainers"
≡ Module 7 "Streetfootball for tolerance"
≡ Module 8 "Compelling arguments"
≡ Module 9 "Decision making in dilemma situations"

Module 6: Experiences of trainers

The participants form small groups (4-5persons) for two rounds of group work.

In the first round the participants share good moments they had experienced as trainers and discuss how to achieve more such moments. In a brief plenary session a member of each group presents the central aspects of their discussion.

After getting back in the small groups, each participant shares a challenging workshop situation. Then, the group members jointly identify ways how to deal with these cases and write their ideas on moderation cards. In a second plenary session each group presents their ideas and pins their cards on a flipchart. These can be clustered by the trainer or the participants themselves in the subsequent group discussion.

After that, the participants think about the most relevant tasks of a peace education trainer and write them (about three or four aspects) on moderation cards. While each participant presents his or her aspects to the plenary, the trainer collects the moderation cards and clusters them with the help of the participants on a flipchart. Possible headers for the clusters might be: material, content, learning aims/skills, group, venue, and financial report.

Connecting the two parts in a closing discussion might be valuable. The participants might get a better understanding of the various factors influencing the atmosphere and outcome of a workshop and the extent to which they can make a difference as qualified and creative trainers.

Material applied
≡ Worksheet "Good moments - Challenging situations"

≡ Worksheet

Good moments

1. Think of the last workshops you facilitated and tell your group members the one moment you liked best during your facilitation. What was special about this moment?

2. After everyone has shared his or her best moment, discuss in your group how you could increase the number of good moments during facilitation. Please write down your suggestions on moderation cards.

3. Decide in your group who will present your ideas to the other participants in a plenary session.

Challenging situations

1. Think of the last workshops you facilitated and tell your group members the most challenging situation during your facilitation. Why was the situation challenging? How did you deal with it?

2. After everyone has shared his or her challenging situation, identify and discuss in your group ways how to deal with such situations during facilitation. Please write down your suggestions on moderation cards.

3. Decide in your group who will summarise your main points of discussion for the plenary.

Module 7: Streetfootball for tolerance

The trainers open the session by telling the Peace Counts story "Colombia: Peace through soccer" using the picture story or poster. Before the presentation they ask the participants to please take notes on the special rules and the role of a teamer.

In a subsequent plenary discussion the trainers collect the comments of the participants on a flipchart or on cards and moderate the discussion about the rules and the reasons why they are applied. As an example of felxible adaptation of the rules in various contexts and settings, the trainers can also refer to the Peace Counts story "Kenya: Shoot to score, not to kill".

Then the trainers split the group into smaller ones (4-5 persons), explain the exercise and hand out the worksheets. The participants slip into the role of organising teams of a Streetfootball match. Identifying teams, formulating fair play rules, and preparing for challenges possibly coming up during the process promotes, on the one hand, the project planning skills of the participants. On the other hand, they will identify possible grievances and conflict lines in their society and it prompts them to reflect on the importance of fair play rules and ethical premises in dealing with others.

Of cource, putting the learned into practice after the training is always a good way to develop a deeper understanding for the method.

Material applied

≡ Peace Counts Posters and picture stories "Colombia: Peace through soccer" and/or "Kenya: Shoot to score, not to kill"
≡ Worksheet: "Fair play- Play fair"

☰ Worksheet

Fair play – Play fair

Imagine you are a team of organisers of a streetfootball match.

1. First of all, discuss in your team which groups in your society should play football with each other?
Note three sets of possible teams.

_____ : _____

_____ : _____

_____ : _____

2. Then formulate the rules. What special rules should apply to "Streetfootball for tolerance" in your country? Discuss in your team and write down the rules.

Special rules are:

_____

_____

_____

_____

_____

3. To be well prepared your team should think about possible challenges that might come up before, during or after the match and ways to deal with them. Discuss in your team and take notes.

Possible challenges are…	How to deal with the challenges…

Module 8: Compelling arguments

The trainers present the Peace Counts Story "Colombia: Mateo chooses life". During the presentation the participants write down key words. Before moving on, open questions are clarified in plenary.

The tparticipants receive the worksheet "Mateo and Juan". They read the two role descriptions and to write down arguments. Every participant works for him- or herself on both roles.

Then, the group builds two chair circles, an inner and an outer one with always two chairs facing each other (same number of chairs in both circles). All participants sit down on the chairs looking at their respective partner in the inner or outer circle for two rounds of the role play. Each round is about 5 min.

In the first round all participants sitting in the inner circle take on the role of Mateo and try to convince their counterparts sitting in the outer circle to become a member of the Eskalones and attend the HipHop school. The ones in the outer circle play the role of Juan who pursues a career in the drug mafia and explain his reasons from his point of view. At the end of the first round, the persons in the inner circle move to the next seat on their right, whereas the ones in the outer circle slip one seat to the left.

In the second round, the participants swap roles: the inner circle takes on the role of Juan and the outer circle plays the role of Mateo.

After the two rounds, the participants get back to plenary and describe how they felt as Mateo and Juan. Which role was easier to play and why? What was challenging? This excercise creates empathy and raises the awareness of how to successfully approach young people who are in danger of being caught in a circle of violence. In the story "Mateo chooses life" one can read more about the biography of both characters.

Material applied

≡ Peace Counts Posters and picture stories on "Colombia: Mateo chooses life"
≡ Worksheet: "Mateo and Juan"

☰ Worksheet

Mateo

Mateo is 14 and a member of the music group Eskalones. His brother Chelo was shot to death in August 2010. They were walking side by side when Mateo heard a buzzing sound and saw his brother collapse. Mateo never saw who did it. Chelo was one of Eskalones' leaders. Now Mateo hopes to break through the vicious cycle of violence and retribution with the means of music.

Together with more than 80 rappers, dancers and graffiti sprayers Mateo founded a HipHop school. With this school they want to show alternatives to the drug mafia. They are the ones who develop the curriculum: Rhythm theory, body language, breath control, verbal expression, the history of rap. For promoting the HipHop school they give concerts in the schoolyards. And to become more like Mateo, all youth of Comuna 13 are happy to fill out registration forms.

The city government in Medellín pays each HipHop instructor a stipend of around two hundred euros per month and invites them to festivals or to speak to school classrooms on such topics as nonviolence and environmental protection. It's a lot of money and respect for people who had been regarded as losers.
The Eskalones have a common goal in their mind:
To change Comuna 13 through HipHop!

/ Extract from the Peace Counts Report „Mateo chooses life"

Juan

His stepfather dealt with cocaine, his mother sniffed it. His curiosity led him to do the same. "I did not join the drug mafia because of money", Juan says. He did not earn a Colombian minimum wage of 200 euros per month. "I did it for the sake of respect. Because I was wearing a revolver in my waistband and the people were whispering: Look, that's the one who knows how to shoot."

Juan climbed the "career ladder". At first he worked in a "factory" where he rolled joints. He was responsible for transporting the goods to the "selling points" – mostly football grounds or private homes. And finally he received a weapon for self-defense against killers from the "other side".

At the age of 14 he was about getting caught up in the drug war and contract killings. For a few months he might become a wealthy young man in the Comuna 13. For a contract killing 400 euros and more is paid – a double monthly pay, earned within a few hours.

/ Extract from the Peace Counts Report „Mateo chooses life"

Module 9: Decision making in dilemma situations

The participants learn about the situation in Syria as they take on the role of the peacebuilder Sheikh Abd al Nasr, who distributes food among his fellow men and women in the north Syrian city of Aleppo. The participants realise what it means to cope with everyday life in the midst of war, when all kinds of resources are scarce, and they discover the relevance of creating basic structures to secure survival.

The trainers present the Peace Counts story „Syria: The peace engineer" using the poster or the picture story. The participants write down key words during the presentation. At the end of the presentation the trainers give room to discuss any open questions.

Then the participants get into small groups (4-5 persons) and the trainers hand out the worksheets. The participants imagine to be members of Sheikh Abd al Nasr's team who support him distributing aid packages. However, the packages are less than the number of those in need. The trainers give about 15 minutes time for the excercise. Time pressure is part of the game.

Following the group work, each group presents their results by naming the three (groups of) persons they chose and by providing reasons for their choice. Questions such as "how did you feel during the decision making process?", "what criteria or rules did you apply to come to your decision?", or "were there particularly difficult cases?" can be discussed in plenary. The decision game allows building empathy for people who try to retain humanity in an inhumane environment.

Material applied

≡ Peace Counts poster and picture story on "Syria: The peace engineer"
≡ Worksheet "Everyday life in the midst of war"

≡ Worksheet

Everyday life in the midst of war

1. Imagine you are a member of Sheikh Abd al Nasr's team. You are responsible for distributing the donated food packages in a quarter of Aleppo. Today, you have only three food packages at your disposal. However, seven people have showed up at your distribution site to receive a food package.
2. Read the seven profiles below. The persons are fictitious, but their described living situations correspond to the ones of hundreds of thousands of Syrians.
3. Jointly discuss in your team, who receives a food package. It is impossible to halve or share the packages.
4. Please, choose three persons.
5. Justify your decision.

People asking for a food package:

Mohammad, 17 years old. He is the only survivor among his family who died during a bombing raid. He joined the Islamic Al-Nusra Front and fights against the Syrian army.

Fatima, 27 years old. She is a widow since her husband was killed in a battle several months ago. As a single mother she takes care of her four children (3-year-old Amjad, 5-year-old Ashraf, 6-year-old Amir and 8-year-old Azhar).

Nuur, 12 years old. During her family's flight into security, Nuur and her 5-year old sister Ala were separated from their family at a checkpoint near Aleppo.

Ihab, Ihab, 30 years old, fights for the Free Syrian Army since the beginning of the war. During a grenade attack last week he severely hurt his right leg and is limping since. He always carries his machine gun with him.

Dr. Hakim, 40 years old. His family managed to flee to Turkey, whereas he remained in Aleppo. Since the hospital was destroyed he treats the wounded and injured in a basement.

Abu Chamid, 65 years old. He is alone and disoriented. He does not know where his family members are.

Khalid, 23 years old. He is a good friend of yours. You went to school together. His house had been destroyed in a bomb raid.

Berghof Foundation

The Berghof Foundation is an independent, non-governmental and non-profit organisation dedicated to supporting conflict stakeholders and actors in their efforts to achieve sustainable peace through peacebuilding and conflict transformation.

Our Vision

The Berghof Foundation's vision is a world in which people maintain peaceful relations and overcome the use of violence as a means of political and social force.

While we consider conflict to be an integral, often necessary and therefore unavoidable part of political and social life, we believe that the use of force in conflict is not inevitable.

Conflict transformation requires engagement of the conflicting parties and those who are most affected by the violence. But it also requires the knowledge, skills, resources and institutions that may help to eventually turn violent conflicts into constructive and sustained collaboration.

Our vision builds on the conviction that drivers of peaceful change will only prosper if appropriate spaces for conflict transformation exist in which they can do so.

Our Mission

The Berghof Foundation contributes to a world without violence by supporting conflict stakeholders and actors in their efforts to achieve sustainable peace through peacebuilding and conflict transformation.

In so doing, we rely on the knowledge, skills and resources available in the areas of conflict research, peace support, peace education and grantmaking, which we strive to develop further. Based on the principles of our approach, we work jointly with partners and donors to facilitate the creation of inclusive support mechanisms, processes and structures that we hope will enable stakeholders and actors in conflicts to engage with each other constructively and develop non-violent responses to their conflict related challenges.

»Creating Space for Conflict Transformation«

Contact

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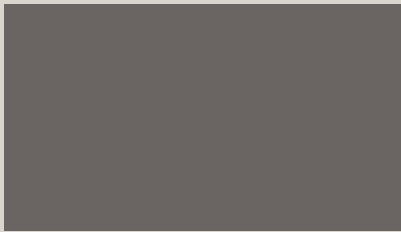Phone: +49 (30) 844154 - 0; Fax: +49 (30) 844154 - 99

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