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Adriana Casulari Motta Rodrigues

Multipliers for Peace: How Peace Education Can Contribute to Conflict Transformation

European Master's Programme
in Human Rights and Democratisation



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FOREWORD

The *European Master's Programme in Human Rights and Democratisation* (EMA) was launched in 1997 as a joint initiative of universities in all EU Member States with support from the European Commission. The aim from the outset was to prepare young professionals to respond to the requirements and challenges of work in international organisations, field operations, governmental and non-governmental bodies, and academia. As a measure of its success, EMA soon came to serve as a model of inspiration for the establishment of other EU-sponsored regional master's programmes in the area of human rights and democratisation in different parts of the world. Since 2013 these are all connected and managed by the *European Inter-University Centre for Human Rights and Democratisation* (EIUC) in the framework of the *Global Campus of Human Rights*.

EMA is a one-year intensive master's degree devoted to the study of human rights and democratisation. Based on an action- and policy-oriented approach to learning, it combines legal, political, historical, anthropological, and philosophical perspectives with targeted skill-building activities. The interdisciplinarity and wide-ranging scope of EMA is testimony to the benefits of European inter-university cooperation and reflects the indivisible links between human rights, democracy, peace and development.

90 students are admitted to the EMA programme each year. During the first semester in Venice, students have the opportunity to meet and learn from leading academics, experts and representatives of international and non-governmental organisations. During the second semester, they relocate to one of the 41 *participating universities* to

follow additional courses in an area of specialisation of their own choice and to write their thesis under the supervision of the EMA Director or other academic staff. After successfully passing exams and completing a master's thesis, students are awarded the *European Master's Degree in Human Rights and Democratisation*, which is jointly conferred by a group of EMA universities.

Each year the EMA Council of Directors selects five theses, which stand out not only for their formal academic qualities but also for the originality of topic, innovative character of methodology and approach, and potential usefulness in raising awareness about neglected issues and capacity for contributing to the promotion of the values underlying human rights and democracy.

The EMA Awarded Theses of the academic year 2015/2016 are:

- Casulari Motta Rodrigues, Adriana, *Multipliers for peace: how peace education can contribute to conflict transformation*. Supervisor: Prof. Wolfgang Benedek, University of Graz
- Fernández Jiménez, Pablo, *Is the Council of Europe fostering democratisation in Azerbaijan? Analysing the impact of the organisation and its faith in the ballot box*. Supervisor: Prof. Florence Benoît-Rohmer, Université de Strasbourg
- Hijmans, Nelleke, *Profiling the welfare state: upholding or updating human rights standards? A case study of the Netherlands*. Supervisor: Dr. Daniel Dumont, Université Libre de Bruxelles
- Leal de Freitas, Alexandre, *Red light at the intersection: the stigma of sex work and the double oppression inflicted upon trans sex workers*. Supervisor: Prof. Csilla Kollonay-Lehoczky, Eötvös Loránd University, Budapest
- Pierro, Robin, *A double-edged sword: benefits, challenges and recommendations for using information and communication technology to monitor or investigate human rights*. Supervisor: Prof. Paolo De Stefani, University of Padua

Like past editions, the selected theses demonstrate the richness and diversity of the EMA programme and the outstanding quality of the work performed by its students. On behalf of the Governing Bodies of EIUC and EMA and of all participating universities, we congratulate the authors.

Prof. Manfred Nowak
EIUC Secretary General

Prof. Ria Wolleswinkel
EMA Chairperson

Prof. George Ulrich
EMA Programme Director

This publication includes the thesis *Multipliers for peace: how peace education can contribute to conflict transformation* by Adriana Casulari Motta Rodrigues, and supervised by Prof. Wolfgang Benedek, University of Graz.

BIOGRAPHY

Adriana Casulari Motta Rodrigues holds a Bachelor and MBA in Business Management. She has professional experience in private companies, in Brazil, focused on quality assurance; and years of volunteer work at an international organisation for peace education. Finally she completed her European Master's Degree in Human Rights and Democratisation.

ABSTRACT

Violence represents threats to people's lives and dignity and, yet, many still choose this path in response to conflicts. Global movements call upon peace education to stand as an alternative, transforming individuals' choices to non-violence and a more just and peaceful world. In seeking to outline this effect, this thesis investigates how and to what extent peace education programmes may effectively contribute to conflict transformation. The author tests the theoretical analyses through a real project, the Peace Counts, using her own evaluation methods, interviews and questionnaire. The Peace Counts Project was chosen as it emphasises non-formal approaches to peace education that engage both the young and adults in the context of conflicts, giving a voice to ordinary people to become agents of change. Further, regarding the evaluation methods of peace education programmes, this thesis proposes to add an emotional sphere to the knowledge, skills and attitudes, measuring elements for its influence on people's choices. It moreover fosters strategies to echo and sustain the learning outcomes. Optimistic results indicate that peace education is moving in small and longer reaching steps, transforming individuals who leave footprints in the path towards conflict transformation. This increases the possibility of establishing a culture of peace, valuing human rights and democratic principles.

Keywords: peace education; conflict transformation; culture of peace; human rights principles; democratic principles; evaluation.

ADRIANA CASULARI MOTTA RODRIGUES

MULTIPLIERS FOR PEACE:
HOW PEACE EDUCATION CAN CONTRIBUTE
TO CONFLICT TRANSFORMATION

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MULTIPLIERS FOR PEACE

ASK	Attitudes, Skills and Knowledge
ASK + E	Attitudes, Skills, Knowledge plus Emotions
CISV	Previously referred to as Children's International Summer Village
EURED	European Network for Peace Education
GCED	Global Citizenship Education
NGO(s)	Nongovernmental organisation(s)
PCoT	Peace Counts on Tour
PDCA	Plan, Do, Check, Act
RES	Resolutions
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNGA	United Nations General Assembly
UNICEF	United Nations International Children's Emergency Fund

- Figure 1 Thesis PDCA
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GENERAL INTRODUCTION

‘The world is not going to change, unless we change ourselves.’

Rigoberta Menchú Tum
Nobel Peace Prize Laureate

Violence represents a great threat to the ‘life and dignity of every human being’.¹ Efforts to ensure peace aim to allow better prospects for today’s and future generations to live in justice and enjoy human rights and fundamental freedoms. On the positive side, the idea that achieving sustainable peace is only possible when it becomes part of a culture that permeates through the entire society has recently increased. Moreover, education is recognised to have a central role in constructing this culture of peace.² Similarly, peace education has grown as a means that proposes ‘decreasing the use of violence in conflict and building cultures of positive peace’.³ It is true that the turn of the 21st century has seen prosperous steps towards non-violence and to uphold people’s rights through the advances towards democracy and the central role of civil society in global affairs.⁴ However, the negative side is that the world continues to witness a series of clashes that escalate to destructive and violent conflicts, owing to the denial and violations of human rights or the lack of respect and tolerance between individuals. Under these circumstances, in searching for an alternative, a prominent question that guides this research is: how and

¹ General Assembly RES 53/25, International Decade for a Culture of Peace and Non-Violence for the Children of the World, 10 November 1998, p. 1.

² *Idem*, p. 1.

³ Del Felice et al., 2015, p. xv.

⁴ General Assembly RES 54/98. Annex: The Hague Agenda for Peace and Justice for the Twenty-first Century, 20 May 1999, p. 4.

to what extent may peace education programmes effectively contribute to conflict transformation?

In trying to identify concrete contributions of peace education, scholars and practitioners find that the gap is in the limited empirical studies assessing learning outcomes⁵ and in the lack of proper evaluations.⁶ Thus, this research sets a few challenges to answer the main questions. It intends (1) to understand what peace education can offer to the transformation of a conflict to a non-violent scenario, (2) to search for human rights and democracy principles that can strengthen peace education purposes, (3) to unfold the evaluation tools adequate for assessing the contributions of peace education programmes, and (4) to identify whether there are strategies that may ensure their effectiveness and sustainability. Since the research has limitations and cannot explore the vast lack of peace education programmes in its entirety, it analyses one case study, aiming to identify the process and approaches that are projected to lead to standing outcomes and to verify the degree to which peace education impacts conflict transformation processes. By this means, the thesis hopes to contribute to the paths towards conflict transformation, needed for establishing a culture of peace and, thus, ensuring respect for the life, dignity and human rights of all. The symbolism of paths translates to the lifelong process of peace education. It represents not only the course but also the expectation to arrive at a new destination, different from the one started out with. Along the path, one leaves footprints denoting the memories, the feelings and the experiences lived in the development of the courses that are fundamental for new outcomes.

Motivation

Following the end of Cold War, the United Nations (UN) launched a number of initiatives engaged in the idea of strengthening peace and justice to prevent the reoccurrence of conflicts and violence. These initiatives reflect a realisation that peace agreements alone do not provoke the necessary changes in people's values, behaviours and actions that influence their decisions to choose between violent and non-violent means to solve conflicts. In contrast, these changes may only become possible

⁵ Wehrenfenning et al., 2015, p. 179.

⁶ Del Felice et al., 2015, p. xv; Harris, 2003, pp. 2-3.

with a comprehensive approach and systemic transformation, reflected in the concept of a culture of peace. This concept was introduced as standing for the promotion of non-violence by enhancing dialogue and co-operation through all forms of education initiatives.⁷ Indeed, it comprehends an extensive agenda based on rights and values that require large engagement by society.⁸ Peace education, in particular, comes to this scenario with the intention to promote knowledge, skills and values that drive the non-violent attitudes of individuals and empower them to promote changes in their day-to-day lives.

The author of this research has been part of a peace education initiative for most of her life. Naturally, in self-reflection, the author is aware of the impacts of that experience in her decisions and actions in life. Nonetheless, it remains intriguing as to whether peace education has been serving its purpose in its numerous programmes and approaches around the world. Above all, this thesis is particularly interested in assessing the contributions of peace education to conflict situations both for its urgency and for the challenges faced. Conflicts require joint efforts not only to end the violence but also to achieve conflict transformation, generating profound changes in the context, structures and relationships to develop a non-violent scenario.⁹

Methodology

This research explores the academic literature, investigating the main concepts of peace, peace education, violence and conflict and its approaches. The author dialogues with scholars to gain a comprehensive understanding of these notions which follow the broad view of a culture of peace addressed to all levels and structures of society. Equally, conflict and violence are covered in the wider sense to capture the important elements that should be explored to tackle the root causes of violent conflicts and to propose sustainable approaches to transform a violent scenario. Furthermore, to comprehend the global context of peace education, the author considers relevant documents and guidelines of the UN and the UN's Education, Scientific and Cultural Organization (UNESCO) for their roles in leading concepts and actions throughout the world.

⁷ General Assembly RES 53/243, Declaration and Programme of Action on a Culture of Peace, 06 October 1999, art. 1 (a) and 4.

⁸ Adams, 2003, p. 14.

⁹ Jäger, 2014, pp. 10–11; Berghof (ed.), 2012, pp. 23, 86–87.

The concepts of human rights and democracy strengthen the comprehensive approach to peace education. In this regard, the research explores once more the relevant literature and prominent UN and UNESCO guidance. Moving towards practical approaches, the monitoring and evaluation of peace education are explored, both under the work of scholars and practitioners. These twofold contributions lead to the application of the theory and practices explored in the final case study. The thesis examines the effectiveness of propositions made by peace education towards conflict transformation through a case study. This assessment is done through an interview with a senior project manager, a survey with the participants of the project, and an analysis of core materials.

Structure

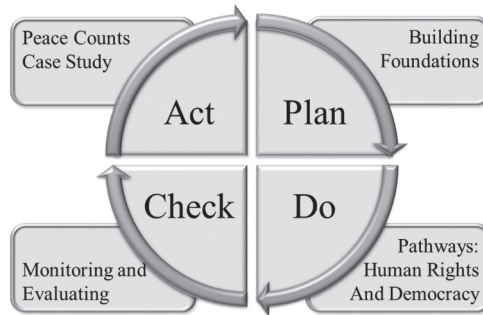
Bearing in mind the pressuring need to overcome violent conflicts due to its threat to people's lives and dignity, the thesis proposes to answer how and to what extent peace education programmes can effectively contribute to conflict transformation. Therefore, it is first necessary to understand the purposes of peace education and how they connect to conflict transformation. Secondly, it is important to understand by which means they should be developed to enhance the culture of peace and non-violent approaches to conflicts and in which way it is possible to assess their effectiveness and the achievements. These components are eventually linked in a practical verification.

The path to answer the question follows a structure similar to the PDCA cycle: i.e. *plan, do, check, and act*.¹⁰ The *plan* sets the goals and approaches to be developed. The *do* generally represents the implementation of the plan, which, in adapting to this research, becomes the pathway towards the goals, i.e. the means to ensure better achievements. The *check* phase measures the outcomes and provides feedback, whereas the *act* phase, which commonly represents the implementation of improvements, in this thesis becomes the examination of the theory in practice.¹¹

¹⁰ Image adapted from Arveson, 1998.

¹¹ Arveson, 1998.

Figure 1 – Thesis PDCA



With this general overview in mind, the thesis is developed as followed. The *planning* phase builds the foundations to comprehend the question it proposes. This phase begins exploring global movements towards transformative education that covers the comprehensive approaches to peace education programmes. It also embraces the concept of a culture of peace, clearing the way for a conflict transformation. The analysis starts with the call of the Global Campaign for Education for Peace to explore the concepts of Global Citizenship Education, i.e. to bring people to the centre of peace education and to place individuals as the starting point of change. Further, it explores the purposes of peace education using the methods and approaches designed to achieve them. This foundation phase naturally explores the concepts of conflict and violence and the approaches used to address violent conflicts. It moves towards the concept of conflict transformation and investigates how peace education may contribute to this approach.

The *do* represents the steps to achieve and enhance the purpose of peace education programmes. It searches for elements on how the values and premises of human rights and democracy strengthen this pathway. In this regard, it is expected that the pursuit of effective non-violent responses to conflicts may be closely connected to human rights and democratic principles such as equality, non-discrimination and active participation. Additionally, considering human rights may also be the source of violence and the trigger for a conflict, this phase postulates that a rights-based view provides a tangible source of conflict analysis, supporting the path of peace education towards conflict transformation. Further, this phase considers human rights education approaches in

association with peace education to identify the contributions one gives to the other.

To *check* the degree of contributions of peace education to conflict transformation, it is necessary to properly assess the achievement of its purpose through the learning outcomes. Therefore, the thesis examines the monitoring and evaluation methods, seeking to unveil elements that verify the effectiveness of the programmes and the achievement of the goals settled. Furthermore, it looks for strategies that point to the long-term impacts, meeting the principle of conflict transformation under the umbrella of a culture of peace. It is postulated that sustainable outcomes of peace are enforced by active participation and by experiences lived in spaces that allow encounters and the exchange of views, which is echoed by individuals becoming agents of change. These strategies are enhanced by experiential learning, in other words, individuals learn by doing.

Ultimately, the purpose of *act* is to consider in a defined project the way in which the three first phases unfold, and it hopes to enforce the elements identified in the theoretical phase of the thesis. The research studies the Peace Counts on Tour, a project that brings a combination of peace education and peace journalism. It is run by the nongovernmental organisation (NGO) the Berghof Foundation in co-operation with the Agency Zeitenspiegel, the Culture Counts Foundation, and various local partners worldwide.¹² The project uses a series of photographs and journalistic reports on successful peacebuilding initiatives to facilitate trainings. They are based on peace education methods to empower peacebuilders in conflict regions to become agents of change in their own work in the communities, acting as multipliers.¹³ Through surveys with the participants, the thesis investigates the standing outcomes of their experiences in the project on both professional and personal levels as well as on the community's spheres. To enhance this analysis, an interview with a senior project manager allows comparison of the goals and results anticipated to be achieved by the Peace Counts experience with the narrative from the participants. In this way, it aims to verify to what extent peace education is contributing to the conflict transformation process proposed by the project.

¹² See Berghof Foundation (website), n.d, Peace Counts on Tour; See also Peace Counts (website), n.d., On Tour.

¹³ Jäger et al., 2015, pp. 7–14.

The PDCA cycle restarts with the feedback provided in the general conclusion. It seeks to provide input both to the project of the case study and to the overall field of peace education studies and practices. The theory combined with case study suggests that peace education is moving in a positive direction, building steps to transform individuals into those who take actions towards justice, peace and non-violence. This represents an indirect yet a considerable degree of effective contribution of peace education towards conflict transformation. As a suggestion to lessen the gap between detecting and assessing concrete peace education learning outcomes, this thesis proposes that in addition to the knowledge, skills and attitudes fostered by education for peace, evaluators should also include the dimension of emotions. The feelings awakened through experiences entrench memories that make the learning remain in the mind of the learners and, eventually, become triggers for actions towards conflict transformation. Although the thesis is limited to generalising the success of other peace education initiatives, it realises optimistically that academics and practitioners are expressing a growing interest in seeking evidence for the effectiveness of ongoing programmes.¹⁴ Thus, peace education is heading towards an enduring and successful path, ensuring the transformation and inspiration of individuals to foster lasting peace.

Final considerations

This study analyses theoretical and practical work developed by researchers and practitioners in the area of peace education focused on developing conflict transformation under a broader culture of peace. Particularly, this research is interested in non-formal initiatives of peace education, developed outside schools, to understand the influence of and alternatives provided by civil society on this path. The research is based on the assumption that violence is not a natural response to conflict.¹⁵ It assumes that it is possible to establish long-lasting relationships and behaviours that value non-violent responses to conflict, built on the respect for others and the aim of sustainable peace.

The author is aware that the research cannot be disassociated from her previous experiences and knowledge acquired through years of

¹⁴ Del Felice et al., 2015, pp. xv-xvi.

¹⁵ Against: Perkins, 2002, p. 37: 'war lies deep in human nature'.

volunteering in peace education programmes for the international charity, CISV, which mission states that it 'educates and inspires action for a more just and peaceful world'.¹⁶ It is important to acknowledge this background since the author builds on her experiences in the development of the present research, appropriately quoting specific methodologies when those can be distinguished from the author's own reflections.

Another important clarification is that this study is based on human rights and democratisation studies. Although pedagogical information needs to be addressed in the narrative, it is not the intention of the author to explore the pedagogical approach of education and peace education, specifically. The contribution of this study falls within the area of interdisciplinary approaches to peace education and conflict transformation debates. Moreover, it provides the author's own experiences and her business background, giving an outsider's view on the pedagogical and academic debates.

¹⁶ CISV International (website), 2016a, About Us.

1.

PLAN: BUILDING FOUNDATIONS

The opening phase of the thesis represents the *plan* of the PDCA cycle. It concerns the unveiling of the first elements of the research question, which are, how peace education is related to and how it may contribute to conflict transformation. To build the foundation of this path, this chapter takes a step back to understand the global movements guiding the promotion of sustainable peace and a more just world. These movements call for the participation of the whole society to place education in a central role for social transformation and non-violent conflict transformation. Naturally, part of the footprint of this phase is to explore the purposes and approaches of peace education and debates around the concepts of violence and conflict, culminating in the connection of these elements to conflict transformation.

1.1. EDUCATION FOR PEACE AND TRANSFORMATIVE EDUCATION
IN THE GLOBAL CONTEXT

The Universal Declaration of Human Rights already reflected on the role of education to strengthen human rights and peace:

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.¹⁷

¹⁷ General Assembly RES 3/217A, Universal Declaration of Human Rights, 10 December 1948, art. 26 (2).

Indeed, the end of the 20th century was truly a turning point for global efforts fostering education as a way to promote respect, tolerance and dialogue. That period marked the end of a century of massive atrocities: global, national and local wars and conflicts. Thereby arose the realisation of the need for emphatic responses to continued violations and denials of human rights and dignity, fixed upon sustainable solutions for peace, justice and human development. Owing to this, it was recognised that education needed to go beyond its traditional approach to be truly transformative. These efforts called for the strengthening of education for peace, human rights and democracy at all levels around the globe as presented below.

A reflection of that movement can be seen in the 1995 UNESCO Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (hereinafter the UNESCO Framework) that set strategies, values and attitudes that fundamentally foster the culture of peace.¹⁸ Although the concept of values can differ for each individual, UNESCO identified that ‘even in different socio-cultural contexts [these are] values that are likely to be universally recognized’.¹⁹ These values involve cherishing freedom and civic commitments; respecting others and the diversity of individuals; and cultivating tolerance, compassion, solidarity and equity.²⁰

In the following years, educators and civil society education initiatives started the Global Campaign for Education for Peace to reinforce the actions set out by the UNESCO Framework and to spread the culture of peace through peace education. The Campaign aimed to awaken the society and political forces around the world to include peace education at all levels of education, both within and outside the formal system and to prepare educators to teach peace.²¹ It stated:

A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained and systematic education for peace.²²

¹⁸ UNESCO, 1995, p. 4.

¹⁹ UNESCO, 1995, p. 9 II (6).

²⁰ UNESCO, 1995, p. 9 II.

²¹ Global Campaign for Peace Education (website), 2015, About Us.

²² General Assembly 54/98, Annex: The Hague Agenda for Peace and Justice for the Twenty-first Century, 20 May 1999, p. 6.

Peace

The concept of peace is significantly broad, being interpreted differently due to the experiences of those defining it. Analysing its definition is a study in itself. The present research decides to adopt Galtung's view, widely accepted by different researchers,²³ which brings a dichotomy to explain different meanings of peace. There is the negative peace, connoting the absence of direct forms of violence, and the positive peace, suggesting an environment that sustains peace as justice and equality, and, above all, transforms it into a lifelong commitment.²⁴ What is certain is that peace is about choice, it depends on human will and capacities, and the choice not to act is a decision on its own to maintain the situation as it is.²⁵

Culture of peace

In the late 1990s, the UN welcomed UNESCO's agenda towards the culture of peace. This agenda was based on the principles of building a sustainable environment where people do not have to suffer from war or violence and can enjoy justice, equality and respect for life. It pursues non-violent approaches to conflict through education, dialogue and co-operation linked to the principles of sovereignty, human rights, peaceful resolutions of conflicts, development and equality between women and men.²⁶ To extend the importance of this approach, the year 2000 was recognised as the International Year for the Culture of Peace²⁷ and in 1998 the UN had already established that 2001–2010 would be the International Decade for a Culture of Peace and Non-Violence for the Children of the World.²⁸

Education is seen as the basis to achieve the goals of the culture of peace²⁹ as it is also the core of the first actions set out in the Programme of Action on a Culture of Peace.³⁰ This recognition of education as a

²³ Berghof (ed.), 2012, p. 59; Salomon, 2002, p. 5.

²⁴ Galtung, 1969, p. 183.

²⁵ Milani and Jesus, 2003, p. 18.

²⁶ General Assembly RES 53/243, Declaration and Programme of Action on a Culture of Peace, 06 October 1999, art. 1.

²⁷ General Assembly RES 52/15, Proclamation of the year 2000 as the International Year for the Culture of Peace, 20 November 1997.

²⁸ General Assembly RES 53/25, International Decade for a Culture of Peace and Non-Violence for the Children of the World, 10 November 1998.

²⁹ General Assembly RES 53/243, Declaration and Programme of Action on a Culture of Peace, 06 October 1999, art. 4.

³⁰ *Idem*, p. 5, para. 9.

trigger meets with the core purposes of peace education. They seek to empower people in the pursuit of non-violent solutions to conflict as well as to develop knowledge, skills and attitudes for peace, justice, and sustainability.³¹ Another feature of peace education, in the goal to achieve a culture of peace, is the possibility it has to promote a collective view of the world by creating a sense of unity and co-dependency among the people to achieve universal values for peace.³² Advancing this correlation, on its work in peace and human rights, UNESCO released a study on education for peace and non-violence emphasising peace education as a way to achieve a culture of peace.³³

Civil society participation

The active participation of civil society in the elaboration and promotion of initiatives for peace, equality and the protection of rights of vulnerable groups has grown since the end of last century. Such participation promotes great impacts for involving different actors as well as their different views and needs. It embodies different disciplines and enables the integration of diverse groups of the society.³⁴ Moreover, it brings strength to the movements of social transformation. For this reason, this thesis proposes to recognise grassroots approaches to sustainable peacebuilding and peace education, both for individuals and for organised civil society groups,³⁵ highlighted by non-formal education initiatives.

Social transformation

Employing the word *culture* brings an extensive idea of different spheres, including norms and values, to achieve peace. This requires more than peace with oneself or individual peace, but rather an extensive change in the mindset and behaviours of all impacting on the structures and systems of the society.³⁶ It is important to mention that this does not imply a dependency of the society or, strictly speaking, that individuals should wait for the society (as ‘the others’) to change in order

³¹ Berghof (ed.), 2012, p. 76.

³² Gugel and Jäger, 2004, p. 5.

³³ UNESCO, 2008, pp. 2–3.

³⁴ General Assembly 54/98, Annex: The Hague Agenda for Peace and Justice for the Twenty-first Century, 20 May 1999, p. 4.

³⁵ Paffenholz, 2013, p. 349.

³⁶ Wintersteiner, 2015, pp. 20–12.

for them to change, but rather that changes can start with and from the individuals themselves. To express this idea, the present research chooses the concept of transformation that ‘is generally understood to mean a profound, substantial and irreversible change’.³⁷

Brow, O’Neill, and Fabricius perceive transformation as a ‘process of change that involves the alteration of fundamental attributes of a system...and occur at all scales: for individuals, society, institutions, technology, economy and ecology. They may also involve changes to practices, lifestyles, power relations, norms and values’.³⁸ Reardon, in her studies of peace education, states that transformation ‘means a profound, global, cultural change that affects ways of thinking, world views, values, behaviours, relationships, and the structures that make up our public order.’³⁹ She brings to this definition a similar comprehensive understanding that she offers to peace education, which looks at world issues and global impacts. This aspect, not seen in the first definition, is an important element for the dimension of transformative education.

Reardon’s definition, however, misses some important aspects. One is that transformation is a process that considers the inclusion and participation of all levels of society. As a process, it does not mean a sudden rupture or a battle of winners and losers, which can lead to the increase of inequality and feelings of anger and injustice. It is true that transformation might involve an occurrence of conflicts.⁴⁰ But they should be taken as a constructive opportunity to grow from the debates of ideas and different views rather becoming a trigger for any source of violence contradicting the pursuit of social transformation for a culture of peace. The concept of transformation adopted in this work is an inclusive and participatory process led by individuals for sustainable positive changes at all levels of the global society that influences norms, values, relationships, behaviours, attitudes and decisions favourable for building a more just and peaceful world. The idea of transformation permeates this study not only in relation to the term *social* but also to the transformative aspects of *education*, *peace education* and *conflict*.

³⁷ Brow et al., 2013, p. 100.

³⁸ Brow et al., 2013, p. 101.

³⁹ Reardon, 1988, p. x.

⁴⁰ Brow et al., 2013, p. 101.

Lifelong transformative education

The importance of education as a starting point for the promotion of profound changes in the world is also highly recognised in the new UN's Agenda for Sustainable Development. In September 2015, the UN's General Assembly adopted the Agenda for Sustainable Development, establishing 17 Sustainable Development Goals to be achieved by 2030.⁴¹ Goal number 4 calls for the promotion of education: 57 million children are still out of school in the world, and 103 million youth lack basic literacy skills. The prioritisation of education and the aspiration for equal access to quality education is certainly urgent, not only for children but also for youths and adults.⁴² Not to mention that education has been placed as the strong potential force to achieve the other 16 goals.⁴³

Equally important, goal number 4 on quality education is also concerned with the promotion of lifelong learning:

(4.7) By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.⁴⁴

The aim of target 4.7 is strongly connected to the Global Education First Initiative priorities to foster Global Citizenship Education (GCED). GCED aims to build a transformative education that goes beyond the basic transfer of knowledge and grows into the development of global citizens who will seek international co-operation and social transformation for a more just, peaceful and sustainable society.⁴⁵ Transformative education 'enables learners to transform themselves and society',⁴⁶ and GCED fosters this concept by a combination of cognitive, socio-emotional and behavioural dimensions.⁴⁷ In other

⁴¹ General Assembly RES 70/1, Transforming our world: the 2030 Agenda for Sustainable Development, 21 October 2015.

⁴² United Nations (website), n.d., Goal 4: Facts and Figures.

⁴³ International Conference Education as Driver for Sustainable Development Goals (website), 2016, About the Conference.

⁴⁴ General Assembly RES 70/1, Transforming our world: the 2030 Agenda for Sustainable Development, 21 October 2015, target 4.7.

⁴⁵ UNESCO, 2014, p. 11.

⁴⁶ UNESCO (website), n.d., Global Citizenship Education: UNESCO's approach.

⁴⁷ UNESCO, 2015a, p. 15.

words, it develops a set of knowledge, skills, values and attitudes that enables learners to face the challenges of the 21st century. Knowledge enables learners to become aware of world issues at different levels and of barriers to justice, equalities and respect among people. Skills are related to the capacity to critically face these issues, to be able to creatively address them as well as to acquire soft-skills such as communication, co-operation and intercultural interactions.⁴⁸ Hence, learners develop a sense of belonging to a broader global community, become aware of the impact of their decisions at the global level and are inspired to take effective and concrete actions at local, national and international levels to address global issues.⁴⁹

GCED incorporates topics of related fields such as human rights and peace education, sustainable development and intercultural education at the same time as it embraces civic and democratic participation.⁵⁰ The peace education purpose, therefore, shares connections with these global movements for a transformative education. Similar to GCED, a progressive approach to peace education understands that education should go beyond the building of knowledge. It must also emphasise social competences such as interpersonal relations and communication, values of respect and justice and, most importantly, attitudes to imprint concrete actions for social transformation.⁵¹ Different from GCED, peace education does not concern the discussion of the meaning of citizenship and identities but rather envisions others as similar human beings and promotes the respect of their differences. On the other hand, the participatory dimension of peace education and its capacity to address global issues related to violence and conflicts enforce GCED for the construction of a culture of peace and social transformation.⁵²

1.2. PURPOSES, METHODS AND APPROACHES OF PEACE EDUCATION

Taking a wide perspective, peace education has the role of combining the theory of peace research and peace studies with the application of

⁴⁸ UNESCO, 2014, p. 9; Wintersteiner et al., 2015, p. 11.

⁴⁹ UNESCO, 2015a, p. 15; Wintersteiner et al., 2015, pp. 12–13.

⁵⁰ UNESCO, 2015a, pp. 14–15.

⁵¹ Wintersteiner et al., 2015, p. 35.

⁵² Idem, pp. 12–13, 25–26.

this knowledge into practice.⁵³ Learners should be able to reflect, think critically, challenge, and gain the willingness to take concrete actions to eventually change the situation.⁵⁴ This is the reason why peace education is a lifelong, continuous, learning process and should not end when a specific programme is over. For this reason, it also becomes a challenge to measure the learning outcomes of peace education, a topic that is further developed in the third chapter of this work. Briefly, it is relevant to express the definition of learning outcome as what participants can achieve with what they got to know and understand in the learning process.⁵⁵

Scholars and professionals have not yet reached one definition of peace education.⁵⁶ The common ground is that peace education provides a way to seek non-violent alternatives to conflict and to acknowledge that violence is not a natural response to conflict.⁵⁷ Acknowledging that education should be transformative, peace education should, indeed, prepare and empower individuals to promote changes in themselves and in society, aimed at a culture of sustainable and long-lasting peace, more specifically, positive peace. By this means, they become multipliers or 'active citizens'⁵⁸ as defined by Reardon. For this purpose, peace education aims to develop a set of competences, understood as a combination of knowledge, skills, and attitudes, permeated by certain values, to translate the idea of social transformation into practice.⁵⁹ This approach implies a belief in a bottom-up perspective, of changes starting from the individuals' behaviours to impact the group relations and the structures of society.⁶⁰

To talk about peace, and primarily positive peace, it is necessary to also discuss conflict as a positive aspect and also their negative antagonists, i.e. war and violence. Hence, it is important that peace education fosters the knowledge about backgrounds and root causes of conflict, war and violence and their consequences in society. With this in mind, awareness should be raised on the impact and responsibilities

⁵³ Reardon, 1998, p. 2; EURED, 2002, p. 10.

⁵⁴ Reardon, 1998, p. 3.

⁵⁵ UNESCO, 2012, p. 8.

⁵⁶ Jäger, 2014, pp. 1–2; Salomon, 2002, pp. 3–4.

⁵⁷ Gugel and Jäger, 2004, p. 3; Jäger, 2014, p. 5.

⁵⁸ Reardon, 1998, p. 3.

⁵⁹ UNESCO, 2012, p. 8; EURED, 2002, pp. 10–11.

⁶⁰ Ashton, 2007, pp. 39–40.

of each individual in the promotion of peace and the avoidance of war and violence at different levels, from their personal daily life to group and international dimensions.⁶¹ The set of skills proposed by peace education generally involves the abilities to communicate, interact with others, negotiate, lead, facilitate, listen actively in a non-biased way and to be able to analyse and identify different non-violent means for conflict resolution.⁶² These are not exclusive but rather mentioned to point out that they are strongly connected to interpersonal capabilities. Therefore, the encounters and interactions become important features in the peace education process.

This knowledge and skills ought to be transformed into concrete actions, which depend on the strengths and willingness of each individual.⁶³ To reinforce this idea, Jäger holds that based on the principles of coexistence, peace education is able to bring a collective impact where members of society, both individually and in groups, are able to act towards the construction of peace.⁶⁴ It is important that the learning process is guided by values inherent to the culture of peace. Despite the controversy regarding the meaning of values, some universal understanding can be listed as guiding values such as the principles of human rights, justice, respect for people and the environment, solidarity, empathy, equality, and democracy.⁶⁵ Complementarily, the learning process *for* peace is only possible by an education *in* peace, which means an environment where a constructive dialogue can flourish, allowing everyone involved to exchange ideas and perspectives on the challenges and problems faced.⁶⁶ These aspects are recalled in the next subchapter under the context of conflict sensitive education.

Formal, non-formal and informal education

Peace education can be developed in different scenarios and forms, being in informal, non-formal and formal education settings. Formal learning denotes the national system of education, i.e. schools and institutions. Non-formal education consists of alternative forms of learning such as trainings and programmes led by civil society initiatives.

⁶¹ EURED, 2002, pp. 10–11; Jäger, 2014, p. 5; Reardon, 1998, p. 3.

⁶² EURED, 2002, p. 11.

⁶³ Jäger, 2014, p. 7

⁶⁴ Idem, p. 5.

⁶⁵ UNESCO, 1995, p. 9.

⁶⁶ Rabbani, 2003, pp. 75–76.

Informal education corresponds to the day-to-day interactions of the individual with family and society.⁶⁷ Ideally, peace education should be part of all these settings and present ‘new ways of learning and educating for the future’.⁶⁸ At the same time, one form can contribute to the other in its development and findings and generate inputs to the learning process.

Certainly, to increase the extent of peace education through schools represents a major impact on reinforcing the educational process in a place favourable for the child’s socialisation.⁶⁹ However, in the reality of conflict scenarios the integration of peace education in a formal education system depends on a series of conditions, for instance, the maturity of the society, openness, support, and the advanced stage of conflict negotiation.⁷⁰ To rely on these conditions to start a peace education process not only diminishes possibilities but also neglects the role of other socialisation spheres that can influence the conflict positively or negatively, such as family and community interactions. It also starts from the assumption that children in conflict scenarios have access to school in the first place, which is not generally the case. In fact, UNESCO raises concerns about the data showing around 36 per cent of out-of-school children are concentrated in conflict-affected areas.⁷¹ Moreover, violent conflicts present a difficulty for youth to attend school, where the existence of the physical structure of the school is already threatened, not to mention the availability, and readiness of the educators or similarly the availability and conditions of the children to attend school.⁷² For this reason, non-formal learning provides flexibility and possibilities: it allows the incorporation of actions that traditionally have been taken by local communities to deal with conflicts, connecting the learning with the local reality.⁷³

Authors who have emphasised the priority of peace education in formal settings have used as an argument the idea that peace education should focus on children and youth.⁷⁴ It is relevant to acknowledge that at a younger age children are still forming their values and

⁶⁷ UNESCO, 2012, p. 8.

⁶⁸ Gugel and Jäger, 2004, p. 7.

⁶⁹ Bar-Tal et al., 2010, pp. 22–23; Maulden, 2013, pp. 288–289.

⁷⁰ Bar-Tal et al., 2010, pp. 25–26.

⁷¹ UNESCO, 2015b, p. 8.

⁷² Global Partnership for Education (website), 2016, Conflict-affected and Fragile Countries.

⁷³ Harris, 2010, p. 11.

⁷⁴ Bar-Tal et al., 2010, pp. 22–23.

comprehension of the world, which favours an early preparation for global challenges and construction of a positive attitude. However, to limit peace education to youngsters is refuted by other researchers. Salomon and Cairns argue that such limitation ignores the influence of what adults can do for the society and what future they can leave for the youth.⁷⁵ Jäger calls attention to the burden of leaving children the responsibility of overcoming barriers to peace. Additionally, he says, one cannot disassociate the role of each individual and their interdependence in the society, defending peace education must target all members of the community, families, decision and policy-makers to embrace the pursuit of peace in the long-term.⁷⁶ Hence, this thesis prizes non-formal approaches, seeing that it provides more opportunities and possibilities for peace education. It also values the inclusion not only of children and youth but of all levels of society in the learning process to increase the impact and the chances for sustained and holistic changes.

Topics, approaches, and methods

It has been argued that peace education understands that it is not enough to educate only about peace and that little can be achieved by the simple transition of scientific knowledge.⁷⁷ In the same way that peace education can be applied in different settings, it can also undertake a variety of topics, approaches and methods that are defined through a broad analysis of the context. In this present study, *topics* are understood as the content, meaning the issues that are dealt with. *Approaches* concerns how the problem is framed and *methods* concerns their application, meaning the tools, spaces, language and materials used. Despite this attempt to clarify these three terms, they may frequently overlap, or their distinction be blurred. At the same time, the reader should be aware that one can find these three terms used in different ways in the literature, a factor that contributed to the effort to enumerate them separately in this thesis.

Peace education addresses topics that, when not fulfilled, represent a threat to life, dignity and a barrier to positive peace, for example, environmental and economic issues, development, social justice and equality, intercultural aspects, democracy and civic participation, human

⁷⁵ Salomon and Cairns, 2010, p. 2.

⁷⁶ Jäger, 2014, pp. 7–8.

⁷⁷ Rabbani, 2003, p. 65.

rights and non-violence.⁷⁸ The main issue to be outlined is determined by specific situations and context, as mentioned above. Meanwhile, the diverse approaches imprint different concepts and forms on how to frame these issues. Commonly, they share objectives to promote quality of life, with dignity and respect, and to enhance participation and interactions to solve global problems.⁷⁹ The range of approaches of peace education can be wide, and authors describe them under different lines depending on their perception of both the extension of peace education and its purposes.

In 1988, Reardon wrote about her understanding of peace education, taking the perspective of positive peace to defend a comprehensive approach of education for global transformation oriented to global issues. This means, going from a narrow approach to simply avoid war to effectively addressing different levels of violence and its manifestations with a global perspective.⁸⁰ A more recent way of understanding broader approaches is to delineate the educational contributions of other disciplines jointly around the purpose of a culture of peace. In this sense, peace education is the product of disciplines such as education for human rights and human dignity, gender, environment, civic and democratic participation, intercultural understanding, development and social justice (global education), non-violence and conflict transformation.⁸¹

Gugel and Jäger outline the different approaches of peace education for addressing and overcoming violence. The first approach focuses on pursuing a comprehensive understanding of the sources of violence and the means to counterbalance with non-violent responses. Others take a military and disarmament approach. Peace education may also be directed towards democratisation and enhancing political participation. Likewise, it can focus on gender issues to address the significance of gender role and the importance of equality. Another approach deals with the role of the media both for its contribution to instigate violence but also its potential as an alternative communication means to reach individuals. Nonetheless, they argue that the most relevant but challenging approach is the one that aims to establish constructive and

⁷⁸ Reardon, 1988, p. 26; EURED, 2002, pp. 20–21.

⁷⁹ EURED, 2002, p. 20.

⁸⁰ Reardon, 1988, pp. 35–37.

⁸¹ EURED, 2002, pp. 20–21.

non-violent actions concerning conflicts. This approach is associated with the concern to change the image of the other side of a conflict, to overcome prejudices and allow respect for the differences.⁸²

As can be seen, all approaches are preoccupied with reconstructing the idea around violence, tackling it by different means. However, the last two approaches are more evident in this present study. The first one is relevant due to its focus on peace education for conflict transformation. The latter for confirming the role of socialisation, dialogue and coexistence, which this study recognises as a key and complementary approach for conflict transformation and sustainable impacts of peace education.

The methods to develop these approaches should consider a favourable learning environment and activities adapted to the context, suitable for the learners and built on the capacities of teachers and facilitators.⁸³ These methods should reflect the most appropriate way to achieve the objectives and address the issues identified. Recalling aspects previously mentioned, it is relevant that these methods promote interaction between people and the space for learning, reflecting, and exchanging views and ideas on ways to overcome the root causes of violence. In fact, participatory and active methods are frequently mentioned as essential factors for education for peace. How these elements can be deployed in practice is more largely dealt with by the standard setting guidelines of UNESCO or practitioners in the field rather than researchers.

For example, the UNESCO Framework underlines the importance of promoting group work, discussions and direct interactions as well as exchanging good practices between different countries or institutions.⁸⁴ The Berghof Foundation, responsible for the project analysed in this thesis's case study, emphasises it is essential to create spaces for encounters where communication and dialogue can flourish. Being more tangible methods, they encourage the utilisation of creative and engaging tools such as music, art, sports, drama, audio-visual media and technological tools. Further, they esteem learning through the exchange of good practice and role models' experiences, as will be seen in the case study.⁸⁵

⁸² Gugel and Jäger, 2004, pp. 5–6.

⁸³ Berghof (ed.), 2012, pp. 82–84; UNESCO, 1995, pp. 11–12.

⁸⁴ UNESCO, 1995, pp. 11–12.

⁸⁵ Berghof (ed.), 2012, pp. 84–85.

Hence, peace education covers a range of topics, adopts different approaches, and unfolds a series of possible methods. Altogether, the key factor for the integration of these elements is to have clear and defined objectives. As a result, the way to achieve them is elucidated from the start and the changes and effective contributions of peace education programmes are more easily identified in the end.

Context

Peace education is commonly designed around pressing issues in a given moment of time and context. The reason is that time and context provide specific challenges, objectives and forms to the process, not only for the fact that the sources of violence and threats to human life and dignity are different in each context but also due to the characteristics of actors and scenarios involved.⁸⁶ Harris identifies, for example, that at the turn of the new century, there were increased efforts to address culture clashes, fomented by ethnic and religious prejudices, by educating for multicultural perceptions and for respecting each other. At that time, he also described the growth of peace education related to environmental issues and sustainability as these topics widened in the global agenda. For him, despite the context, what all situations have in common is the desire to tackle the root causes of violence and set strategies on how to reach peaceful settlement of conflicts.⁸⁷

Gavriel Salomon, an Israeli scholar who expressly builds on his own conflict experiences in his studies, draws attention to the influence of the context in peace education. Salomon distinguishes the contexts into three categories, based on the socio-political context applied, namely regions of (1) experienced tranquillity, (2) interethnic tension, and (3) intractable conflicts. In the first category, he points out that mainly there is no one specifically to make peace with and peace education becomes a source to invoke empathy in the face of violence occurring in other regions of the world. The second category reflects regions experiencing certain clashes of cultures and where generally a minority is being surpassed by a majority (which for Harris, requires working for the development of awareness and empathy for the other).⁸⁸ In the third category, there is an ongoing conflict where it is possible to actually

⁸⁶ Salomon and Cairns, 2010, p. 3.

⁸⁷ Harris, 2010, pp. 15–17.

⁸⁸ Harris, 2010, p. 15

identify the other party. Peace education, in this case, seeks to provoke awareness of one party to the other and to encourage both sides to realise they have responsibility in urging and ending violence.⁸⁹

This contextualisation is important for influencing peace education approaches, aims, and expected results.⁹⁰ In this way, Salomon's study provides relevant definitions of categories by contexts. Nonetheless, his approach has limitations. Given some undefined situations, it might be difficult to determine the distinct line between the three categories.⁹¹ Moreover, Salomon diminishes the potential of peace education in regions of certain tranquillity, limiting it to awaking empathy for conflicts in other parts of the globe.⁹² Despite this being of great value, one should not underestimate the potential of conflicts or clashes arising in different regions at any stage. In this sense, peace education may have a role in establishing values for non-violent approaches to handle the conflicts on different levels in any moment required. One does not have to wait for a conflict to start in order to think or act for peace.

From the development of peace education in different contexts, besides the common goal of addressing the root causes of violence for peaceful settlement of conflicts, it is possible to identify that peace education does not have one unique formula nor is it stagnated in time. On the contrary, it should mould to the changes in the dynamic of the society, to the new forms of violence and threats, as well as to the new possibilities, as raised by the advances in technology and globalisation, for example.⁹³ In the next section, the issues of violence and conflict are addressed in more detail.

1.3. PEACE EDUCATION AND CONFLICT TRANSFORMATION

this section starts exploring the concepts of conflict and violence in broad approaches, taking into account their different dimensions. As possible responses, the concepts of conflict prevention, management, and resolution are presented. They lead to the understanding of why

⁸⁹ Salomon, 2002, pp. 5–6.

⁹⁰ Salomon and Cairns, 2010, p. 4.

⁹¹ Idem, p. 3.

⁹² Salomon, 2004, p. 10.

⁹³ Berghof (ed.), 2012, p. 80.

the term conflict transformation is emerging as a more comprehensive approach to promote changes, especially in protracted conflict settings. Further, the aspects of peace education explored in the previous sections are taken into account to examine how it can contribute to conflict transformation. Finally, peace education is seen as one step towards achieving the many dimensions of transformation of conflict-affected settings.

1.3.1. Significance of and approaches to conflict and violence

First of all, it is important to acknowledge that conflict and violence are different concepts. As part of the social interactions and human relationships, conflicts potentially have constructive outcomes when they lead to new reflections and ideas.⁹⁴ Conversely, violence provides detrimental negative experiences.⁹⁵ For Galtung, the essence of a conflict is an ‘incompatibility, a contradiction, between goals’.⁹⁶ In this way, conflicts are understood here as a ‘clash between antithetical ideas or interests – within a person or involving two or more persons, groups, or states pursuing mutually incompatible goals’.⁹⁷ Hence, conflicts can occur at different levels and by a variation of causes from clashes of needs and interests to ideologies and beliefs.⁹⁸

Meanwhile, ‘some conflicts, both personal and on a larger global scale, may cross “safety barriers” and become a violation of human rights’.⁹⁹ For being part of human relations, it is not possible or desired to eliminate conflicts but, instead, one should seek to prevent violence from arising given that its consequences are negative and sorrowful for the parties involved.¹⁰⁰ Bastos refers to violence as one of the greatest contradictions of our modern society, which is expected to safeguard social harmony and basic principles of respect and human rights.¹⁰¹

In a wider sense, ‘violence is to harm and hurt the body, mind and/or spirit of someone, including Self; by verbal and/or physical means,

⁹⁴ Berghof (ed.), 2012, pp. 10–11 and 17; Dinur, 2011, p. 7.

⁹⁵ Jäger, 2014, p. 5.

⁹⁶ Galtung, 2002, p. 5.

⁹⁷ Jäger et al., 2015, p. 31.

⁹⁸ Berghof (ed.), 2012, pp. 12–13.

⁹⁹ Dinur, 2011, p. 4.

¹⁰⁰ Galtung, 2002, pp. 5–6.

¹⁰¹ Bastos, 2003, p. 9.

including body language'.¹⁰² The threat of violence is also considered as violence and, in any form, it can be avoided.¹⁰³ Galtung is the precursor of the distinction of three types of violence: direct, structural, and cultural. Traditionally, violence was seen only in its direct form, meaning verbal or physical harm to someone or something. Structural violence expands this idea to demonstrate that violence is also rooted in excluding and discriminatory sources of law and regulations that lead to, for example, privation from freedoms and participation, or from access to economic means and basic needs.¹⁰⁴ Advancing direct and structural violence, Galtung identifies that certain cultural norms and symbols might justify or legitimise the first two types of violence, which he calls cultural violence. For him, cultural violence can only be counterbalanced by cultural peace.¹⁰⁵

To reinforce the answer to cultural violence, Milani urges that peace cannot fill the blank between two wars, but rather that it needs to become part of a culture embracing people's values and behaviours.¹⁰⁶ To illustrate this idea, in his work with forensic architecture, Eyal Weizman arrives at a provocative conclusion that stresses the need for deeper social transformation. By analysing the violent acts committed by Israel and Palestine, Weizman identifies a systemic pattern of violence built around 'acts of denial' that blur their visions both on the acts and on the responsibilities for the consequences. Therefore, it requires more than identification and punishment of a specific act of violence to change the scenario. A real change requires a shifting scale of the mindset built around the conflict.¹⁰⁷

Identifying the different types of violence allows one to recognise its sources and its triggers, not only when they are manifested, but especially when they are still latent, not yet evident.¹⁰⁸ Similarly, conflicts may be manifest or latent, when they are still not integrated into concrete behaviours or might not yet be fully perceived or acknowledged.¹⁰⁹ In addition, the actors may be in a similar relationship of power and

¹⁰² Galtung, 2002, p. 5.

¹⁰³ Galtung, 1990, p. 292.

¹⁰⁴ Galtung, 1969, p. 173; Galtung, 2002, pp. 10–11.

¹⁰⁵ Galtung, 1990, p. 291.

¹⁰⁶ Milani, 2003, p. 31.

¹⁰⁷ Weizman, Violence at the Threshold of Detectability, Kunsthaus Graz, 25 April 2016.

¹⁰⁸ Galtung, 1969, p. 172.

¹⁰⁹ Jäger et al., 2015, p. 31.

resources, referred to as a symmetrical relation while the opposite is referred to as an asymmetrical situation. Altogether, these elements should be identified in a conflict analysis that allows comprehension of the root causes of the conflict, the actors involved, the stages, and the potential for violence to occur or escalate.¹¹⁰

Different terms are used to express actions for handling conflicts. In the paragraph below, Fred Tanner expresses some of them.

Throughout the 1990s both practitioners and scholars have paid extensive attention to conflict prevention. Preventive actions are designed to resolve, manage, or contain disputes before they become violent. Conflict management, in turn, means the limitation, mitigation and containment of conflict. The notion of conflict prevention includes numerous activities such as conflict avoidance and conflict resolution, with techniques such as mediation, peace-keeping, peacemaking, confidence-building measures, and track-two diplomacy.¹¹¹

Although the term *conflict prevention* is widely used, it contradicts the fact that conflicts may have constructive outcomes and should not be generally waived. A preferable approach to the term conflict prevention would be to prevent violence from occurring as a derivation from conflicts.¹¹² Nonetheless, despite the term *per se* being questionable, it had an important influence in the work of the UN. Alarmed by the urgency to act for conflict prevention in the 1990s, the UN shifted its approach of taking reactive measures to one of adopting active measures as a response to the continuous emergence of conflicts and violence around the world.¹¹³ The Agenda for Peace represented an undeniable mark that set out the preventive diplomacy, that is, to take actions at an early stage to avoid disputes and violence from happening or from escalating.¹¹⁴

The approach of conflict management in Tanner's words above connotes a short-term response for controlling the conflict and its effects, but not specifically deal with the causes in order to avoid them from re-establishing. In general, it involves diplomacy and negotiations with actors in power to arrive at an agreement.¹¹⁵ Conflict resolution, on

¹¹⁰ Berghof (ed.), 2012, pp. 11–13.

¹¹¹ Tanner, 2000, para. 1.

¹¹² Berghof (ed.), 2012, pp. 17–18.

¹¹³ Tanner, 2000.

¹¹⁴ General Assembly 47/277, An Agenda for Peace, 17 June 1992, para. 20.

¹¹⁵ Paffenholz, 2009, p. 3.

the other hand, commonly refers to not only eliminating violence but also to understanding and giving a long-term response to the causes of the conflict. Under the work of NGOs together with local institutions, a conflict resolution approach is committed to promoting dialogue and capacity building through trainings and workshops for the community as a mean to handle the conflict. When management approaches tend to overlook the engagement of society in the process of conflict resolution, the process lacks in involving parties in power positions or institutions that are essential to settle a long-term agreement to end sources of violence.¹¹⁶

Regarding the Agenda for Peace, UN sources to prevent and resolve conflicts involve its peacemaking and peace-keeping forces that imply military action. It could be questioned whether the use of military forces and violence are able to genuinely cultivate a peaceful solution, but that is a topic for complementary studies. Nonetheless, the Agenda for Peace had a great importance in opening the doors of the UN for the notion of peacebuilding, a concept that was later broadly developed and fostered inside and outside the UN. It brought the acknowledgement that the key factor for the sustainability of peace and resolution of conflicts is 'to include comprehensive efforts to identify and support structures which will tend to consolidate peace and advance a sense of confidence and well-being among people'.¹¹⁷

In a general sense, conflict resolution and peacebuilding are widely explored in the fields of peace and conflict. Yet, the use of the terms *management* and *resolution* appear to be limited. It is said that they do not extensively incorporate all aspects of conflict dynamics and its actors, nor do they address the root causes of conflicts in a sustainable manner.¹¹⁸ These are some reasons for the concept of conflict transformation to emerge as a more comprehensive approach to address changes in a conflict situation.

Additionally, after the Cold War, there has been a legitimisation of the use of force by military operations to respond to conflicts.¹¹⁹ The contradiction of this strategy was very well reflected in a statement of Leticia Anderson from the UN's Action against Sexual Violence in

¹¹⁶ Idem, p. 4.

¹¹⁷ General Assembly 47/277, An Agenda for Peace, 17 June 1992, para. 55.

¹¹⁸ Berghof (ed.), 2012, pp. 20–21.

¹¹⁹ Lederach, 2004, p. 17.

Conflict at the Women for Peace conference. She expressed the idea that the conditions that make a problem arise cannot be used as a means to solve that same problem.¹²⁰ In other words, one cannot employ the use of force to respond to violence and expect a peaceful outcome. Therefore, the concept of conflict transformation is covered in this text as a peaceful alternative to bring about sustainable change to conflict settings.

1.3.2. *The concept of conflict transformation*

Once considered the main points of management and conflict resolution, the need to combine both a short-term response to control violence and mitigate the effects with a long-term sustainable perspective is clear. At the same time, as important as engaging leaders and power actors to reach a settlement, it is as equally important to work with the society to (re-)establish dialogue and relationships between the parties and enable them to achieve sustainable results for peace. For Lederach, the approaches to conflict should go beyond political responses and negotiations to also foster long-term commitments, true reconciliation and sustainable peace.¹²¹ For these reasons, the term *conflict transformation* recently gained space in peacebuilding studies and activities as giving a more profound dimension to conflict approaches.

Conflict transformation means ‘a complex process of constructively changing relationships, attitudes, behaviours, interests and discourses in violence-prone conflict settings’.¹²² It aims both to cease violence and to promote a transition that overcomes the effects of conflict.¹²³ In this sense, it enhances changes in the institutions and relations around and within the conflict. On a side note, some authors and practitioners assimilated this new approach of transformation but incorporated it into the term *conflict resolution*, which still remains widely applied, granting a broader meaning.¹²⁴

Conflict transformation is focused ‘on large-scale, protracted and

¹²⁰ Women for Peace, Congress Graz, 03 June 2016.

¹²¹ Lederach, 2004, p. xvi.

¹²² Berghof (ed.), 2012, p. 23.

¹²³ Kriesberg, 2011, p. 50

¹²⁴ Mitchell, 2011, p. 77; Ramsbotham et al., 2011, p. 265: they adopted the term ‘cosmopolitan conflict resolution’.

destructive conflicts and how they change so that they are conducted constructively, in large measure'.¹²⁵ Protracted (or intractable) conflicts are historic conflicts marked by a long period of hostilities that produced rooted feelings of animosity.¹²⁶ Conflict transformation, therefore, is a process that allows shifting means of communication, re-establishing interactions and changing the perceptions of the parties to bring constructive alternatives to the conflict.¹²⁷ Recalling the understanding of transformation adopted in this work, inclusiveness and participation are indispensable to this process, implicating that all parties of the conflict and levels of the society should take part. This is both for the positive side, i.e. that every individual or group can contribute to overcome the conflict, and for the negative aspect, meaning that, at the same time, people can work for the failure of the process.

Specifically, the process should start by becoming familiar with the present situation of the conflict, knowing its background, patterns and effects. This first step of the conflict analysis is crucial for identifying the characteristics of conflict, its root causes and risk factors, which allows mapping out what are the most immediate actions. This is the contextualisation that elucidates possibilities for the future, outlines goals and probable paths.¹²⁸ At the same time, the affected population and actors involved in the process are identified, suggesting to whom the strategies should be addressed, at what time and in what form. This approach reinforces the strength of civil society participation as promoters of bottom-up changes in the scenario. Above all, Paffenholz has acknowledged that the conflict transformation path switches the focus of the responsibility and capability to promote changes from international to local actors, to empower civil society and everyday people to become the protagonists.¹²⁹

Lederach expands this notion in his pyramid model, where he classifies the type of actors involved in different peacebuilding initiatives. The top level, track 1, corresponds to top leadership such as military, political, and religious leaders that have smaller representation but wide visibility. For Lederach, this level responds to negotiation and mediation

¹²⁵ Kriesberg, 2011, p. 50.

¹²⁶ Lederach, 2004, p. 14.

¹²⁷ Guzmán, 2003, p. 255.

¹²⁸ Lederach and Maiese, 2009, pp. 8–9.

¹²⁹ Paffenholz, 2013, p. 349.

strategies for their power to make decisions and to influence the system. Track 2, the mid-level, represents recognised leaders in their sectors such as academics, ethic, religious, humanitarian, and NGO leaders. They are involved in trainings and workshops aiming to develop the capacity of conflict-analysis and problem-solving which prepare them to take actions and to be positive role models. Track 3 represents the wider part of the population and is in the bottom of the pyramid, called the grassroots community leaders who play a role in projects for improving communication, relationships, and trauma healing. For Lederach, the second level has the greater potential to promote urgent short-term actions, to influence and to build infrastructures for sustainable peace.¹³⁰ Miall agrees by saying that NGOs, specifically, pay stronger attention to conflict analysis and to shape strategies that employ the local community to promote long-term impacts. Additionally, he says, local actors have greater potential to participate in promoting transformation of the conflict by being involved in opening and strengthening dialogue and political spaces.¹³¹

A comprehensive approach to transformation of conflicts, however, has other dimensions that should be taken into account. It becomes crucial to address the personal aspect regarding the feelings, experiences and traumas lived in situations of conflict that permeate and influence people's attitudes. Relationships are also affected and individuals need to learn how to live together again.¹³² In accordance with this approach, Miall proposes five transformative dimensions by saying there are *context transformations* changing the environment; *actor transformations* related to the parties of the conflict, their goals and roles; *issue transformations* implicating the agenda and standing positions of conflict; *structural transformations* that imply changes in the norms, rules and also in the relations of power and addressing asymmetries of the conflict; and *personal/elite transformations* in changing their perspectives.¹³³ He refers to this last sphere by saying that 'personal changes of heart or mind within individual leaders or small groups with decision-making power at critical moments may be crucial'.¹³⁴

¹³⁰ Lederach, 2004, pp. 37–61.

¹³¹ Miall, 2004, pp. 14–15.

¹³² Lederach, 2004, pp. 81–84.

¹³³ Miall, 2004, pp. 9–10.

¹³⁴ Idem, p. 10.

Reconciliation

Bar-Tal and Rosen associate peace education to the process of reconciliation as a necessary step for the swift change from a culture of conflict to a culture of peace when in situations of intractable conflicts. They acknowledge that peace and reconciliation need to be part of a societal change.¹³⁵ Lederach explains that processes of reconciliation consist of restabilising relationships and promoting spaces of encounter. In these spaces, people can express their feelings, their frustrations and anger, and hear one another's experiences, which generates a validation of their own feelings and provokes them to envision a shared future where different parties of the conflict will have to learn to live together.¹³⁶ It is remarkable that reconciliation is a recurrent and an essential component to overcome entrenched feelings that emerge from a conflict and must be addressed.

1.3.3. Contributions of peace education to the transformation of conflicts

As seen above, to overcome situations of protracted conflicts a broad and profound approach is required. One that involves participation at all levels of the society, addresses different dimensions, from personal to structural, and depends largely on overcoming deep-rooted feelings of prejudice and denial of others to foster positive behaviours and relationships. In this sense, a comprehensive approach to peace education can provide constructive elements for the conflict transformation process, based on the idea that education can be transformative and empower people to take actions for non-violent approaches to conflict and to build sustainable relations for peace.

It is important to analyse in this section the theory used by the Berghof Foundation, responsible for the project that is examined in chapter 4. They highlight two dimensions of peace education and conflict transformation, namely *direct* and *structural peace education*. The direct peace education focuses on the personal dimension and is guided by the promotion of spaces for encounter, one of the elements of the reconciliation process. These are controlled, guided spaces that allow the coexistence of parties that were separated by the conflict

¹³⁵ Bar-Tal and Rosen, 2009, pp. 558–560.

¹³⁶ Lederach, 2004, pp. 26–27.

and that would normally not have the opportunity to meet and talk peacefully. By establishing a safe learning space, people are able to hear, share, and learn from one another's experiences. A valid parallel effect is that people can be confronted with their own experiences and feelings, leading to important reflections about themselves and their role and responsibility in the situation. The situations people experience at their individual levels reflect in their attitudes at all other levels. It is hoped that these opportunities turn into inspiration for people to take actions in their personal, professional and community lives.¹³⁷

The structural peace education approach enhances the features intrinsic to the education process, such as the environment, the methods and the discourse, with the intention that they become a positive contribution to building sustainable peace. Considering formal education systems, it is acknowledged that they carry problems that are rooted in tensions triggered in internal conflicts or in problems of their own educational structure that can legitimise violence (not only physical but also psychological). This calls for a long-term plan to prepare stakeholders and the educational environment to be friendly towards non-violent approaches to conflict. One of the strategies is through non-formal education initiatives using pilot projects that can be a trial area to develop appropriate approaches, to prepare and to inspire people with the intention to integrate the best practices back in the formal education system.¹³⁸

In any scenario, either in formal or non-formal educational contexts, there is a need for an appropriate environment for the education process. The concept behind this approach is of the conflict sensitive education, understood as 'the delivery of education programmes and policies in a way that considers the conflict context and aims to minimize negative impact (i.e. contribution to conflict) and maximize positive impact'.¹³⁹ It consists of a comprehensive conflict analysis and an adequate planning, delivery and monitoring of actions, which implicates preparation of teachers and learning environment and materials.¹⁴⁰ For a positive contribution of education, both the content and the methods are required to be appropriate to the context, to avoid

¹³⁷ Jäger, 2014, pp. 11–12.

¹³⁸ Idem, pp. 14–17.

¹³⁹ Inter-Agency Network for Education in Emergencies, 2013, p. 13.

¹⁴⁰ Idem, p. 12.

biased positions and to encourage conflict sensitive competences.¹⁴¹ Hence, peace education should always incorporate the concept of conflict sensitive education.

Peace education for conflict transformation intends, therefore, to provide spaces for encounter where people can reflect and learn from their own and one another's experiences. By doing so, people feel empowered to become part of the conflict transformation when they see that the change is also in their hands. Focusing on local and regional leaderships from Lederach's tracks 1 and 2, peace education programmes can create a multiplier effect. This assumption considers that people will apply the new knowledge, skills, and attitudes in their daily relationships and that they will act as role models in their work and in their interactions in the community. Impacts of top leadership still depends on their political will, although grassroots movements can bring about significant changes to the lives of those around.

More specifically, the development of peace education in intractable conflicts is particularly challenging and relevant because in these contexts there is a culture around the conflict where every side imprints their own feelings and perceptions. Behaviours are shaped by the repertoire of each side which are disseminated by all forms of communication and interaction in the society, including families and schools. Changing this spectrum requires a long process of reconciliation where genuine peace can be build up and become a ground for new relationships and interactions. Equally, there needs to be an understanding that the conflict is not about winners and losers but about a collective effort to overcome it.¹⁴² Furthermore, Salomon and Cairns believe that peace education complements socio-political aspects of the work for peace and conflict transformation and resolution by adding emotional and psychological aspects that become the core of change of most peace education programmes.¹⁴³ Particularly, Harris adds, in the case of intractable conflicts, change may only be achieved by 'changing people's hearts'.¹⁴⁴

¹⁴¹ *Idem*, p. 29 and p. 35.

¹⁴² Bar-Tal et al., 2010, pp. 21–23 and p. 31.

¹⁴³ Salomon and Cairns, 2010, p. 2.

¹⁴⁴ Harris, 2010, p. 16.

Peace education as one step

Naturally, peace education does not hold all the solutions to a situation of protracted conflicts. It is a step, a possible approach that can have important and positive impacts on the process of transforming conflicts. However, one cannot leave aside the aspects that are beyond the reach of peace education directly, in conflict and post-conflict scenarios, such as policy and institutional reforms or transitional justice processes.¹⁴⁵ Forasmuch as peace education purposes are concerned, political impacts are a consequence and not its primary goal.¹⁴⁶ With this in mind, the embedded values shared in peace education processes are hoped to indirectly influence decision outcomes that are pro non-violence and for the promotion of peace.

Bar-Tal, Rosen and Nets-Zehngut recognise that although peace education is not the leading action for peace processes, it is indubitably an important engine for the transformation of a culture rooted in values, behaviours, and beliefs that inflame the conflict. They believe that through education for peace it is possible to change this scenario and promote structural modifications that contribute to relations of lasting peace.¹⁴⁷ Wintersteiner's perspective complements this vision. He agrees that peace education cannot take the place of political changes for peace. Nonetheless, he believes it has a relevant role in the effort for a culture of peace by emphasising the power of every individual's contribution 'for a soft and slow but sustainable change of the society'.¹⁴⁸

1.4. LIMITATIONS AND CHALLENGES

One should be aware of the possible limitations and challenges faced by the peace education approaches so to mitigate them where possible or to encourage complementary actions to be taken by other approaches. To start with, peace education requires a minimally open environment from the learners' sides, especially in regions of protractible conflicts. Participants must agree to be part of the process and should, by their

¹⁴⁵ Wintersteiner, 2010, p. 56.

¹⁴⁶ Salomon and Cairns, 2010, pp. 2-3.

¹⁴⁷ Bar-Tal et al., 2010, pp. 35-36.

¹⁴⁸ Wintersteiner, 2010, p. 56.

own will, interact, and contribute their insights and be open to accept changes. People do not always engage in the process, but there can be no imposition or obligation to participate since that, in itself, is a form of violence.¹⁴⁹

Another argument states that the number of people that are able to participate and be integrated in peace education programmes is small.¹⁵⁰ In fact, non-formal approaches might act in small steps but, in any event, it surely proposes to inspire learners so that they themselves become multipliers for peace at all levels of their activities and interaction spaces.¹⁵¹ This leads one to say that peace education creates a safe environment for learning experiences where people are inclined to work together and to accept possible changes. The outside space might not reflect the same environment; it is still a challenge for learners not to become demotivated or feel threatened afterwards.¹⁵²

Admittedly, one of the challenges of peace education is certainly to overcome the rooted preconceptions of the other party of the conflict scenarios and also the idealistic view of 'world peace'.¹⁵³ A culture of peace should not be seen as unreachable, despite the number of barriers that come in the way. Perkins reasonably affirms that 'peace education only makes sense when peace makes sense as a way of relating to others'.¹⁵⁴ He believes that in some circumstances, such as Nazi rule in Germany, society just seems unlikely to project the idea of peace and conflicts become inevitable. This is essential for understanding that attaining peace agreements are not a guarantee for peace unless there is a strong support from the norms, actions and decisions and, even more, at all levels of the society, especially in the top-level decision-making.

Other challenges are to fundamentally promote a relationship between theory and practice of peace and conflict studies and to effectively measure the learning outcomes. The impacts of peace education learning processes might not be visible or possible to measure immediately.¹⁵⁵ Moreover, they generally are manifested in the attitudes, decisions and paths traced by the learners in their daily life in the long-term. Therefore, it is a challenge

¹⁴⁹ Galtung, 1990, p. 291.

¹⁵⁰ Jäger, 2014, p. 13.

¹⁵¹ Harris, 2003, p. 18.

¹⁵² Wehrenfenning et al., 2015, pp. 187–188.

¹⁵³ Harris, 2002, p. 19.

¹⁵⁴ Perkins, 2002, p. 39.

¹⁵⁵ Williams, 2015, p. 10.

to evidence concrete results and connect them back to the key aspects of the education process that influenced them in the first place.

1.5. CONCLUSION

This chapter proposed to answer the first part of the research question, disclosing the purposes of peace education and linking it to how it contributes to conflict transformation. From a wider perspective, it was seen that the global movements to establish a culture of peace reinforce the role of a transformative education towards a more just and peaceful society. In this manner, a comprehensive peace education places the individuals at the centre of transformation.¹⁵⁶ Although its programmes take different approaches and methods, it is possible to draw some core elements from peace education. These core aspects are that peace education is a long-term learning process that proposes to develop knowledge, skills, attitudes, and values that empower and inspire individuals to take actions that enhance non-violent approaches to conflicts.

Following a broad understanding of the culture of peace, the terms *conflict* and *violence* also need to be comprehended in their wider forms. Galtung's categorisation of *direct*, *structural* and *cultural violence* provides clarification for properly addressing the root causes of a conflict in an exhaustive conflict analysis. They are necessary for interventions of conflict transformation aiming not only to tackle the fundamental sources of violence but also to promote constructive changes in relationships, behaviours, and structures in protracted conflicts. The way peace education contributes to this path is by acting as a facilitator by engaging individuals in the process for transforming the conflict. Furthermore, it creates safe spaces for encounter which enables learners to reflect upon their roles in the conflict and to develop awareness towards others. Indeed, it brings important emotional and psychological aspects that are relevant for addressing shaken relationships, which are needed to overcome and transform conflict. This is reflected, for instance, in the processes of reconciliation, dialogue, and exchange of experiences that are particularly pertinent. By this means, peace education prepares

¹⁵⁶ Reardon, 1988, pp. 35–37.

learners to become inspired and enabled with the necessary tools to undertake their role in the work for peace.

Peace education is seen as one step in the path of conflict transformation. Its purposes are linked to the transformation of the individuals who engage in necessary changes in the relationships and norms to reverse the conflict to a positive, non-violent scenario. In contrast, peace education is not able to directly change political spheres, policies and institutions required for a structural reform. In this way, the reach of peace education programmes may be limited, which only reinforces the need to integrate or collaborate with other disciplines, initiatives and approaches, such as human rights and democracy. These two, in particular, are explored in the next chapter. Altogether, peace education acts in small steps. As the choice for peace is always in the hands of each individual, peace education aims to leave important footprints and rooted memories that are able to guide individuals' choices for peace.

2.

DO: PEACE EDUCATION, HUMAN RIGHTS,
AND DEMOCRACY

The *plan* phase provided the necessary elements to build the foundation of peace education and how it connects to conflict transformation. This second phase is the *do*, filling the pathway to conflict transformation, that is, the means by which the goals should be achieved. It is understood that human rights and democracy are core principles that should permeate a culture that stands for non-violence and ultimately ensures respect for people's lives and dignity. Peace, human rights, democracy, and education are words frequently seen together as mutual contributors and supporters of one another's ideals. Thus, this chapter aims to trace the connection of these words, searching for ways they can strengthen the conflict transformation process needed to build a culture of peace.

The first section brings human rights to the centre of conflict analysis and transformation, as they may conceivably trigger or affect the conflict. Alternatively, they can also be part of a pathway to end violence. The second section explores methods of human rights education to comprehend where it intercepts with peace education. It further analyses both approaches in the light of conflict transformation. The final section deals with the relationship between democratic principles and peace education in view of the fact that the core understandings of democratic participation, i.e. inclusion and equality, meet with the approaches of peace education.

2.1. HUMAN RIGHTS AS A START, MEANS,
AND END IN CONFLICT TRANSFORMATION

Gomes-Mugumya draws attention to the importance of human rights in the construction of peace and to the strengthening factors brought by

its integration with conflict transformations. He believes that ‘protecting human rights is generally essential for making peace, and making peace is crucial for protecting human rights’.¹⁵⁷ Human rights constitute the essence of respect for others, the guarantee of human dignity and the path to overcome violence and enhance justice and peace.

An extended and rich dialogue organised by Schmelzle and Dudouet discussed the relationship between human rights and conflict resolution and transformation. They point out that human rights and conflict transformation are usually conducted in separate fronts but demonstrate that they have much to gain from one another’s perspective.¹⁵⁸ The integration of the two terms gives light on the influences of human rights violations in conflicts and their identification as sources for conflict analysis. It also highlights the importance of building the notion of human rights in the conflict transformation process to seek protection from human rights violations and to strengthen its pillars to support the process towards non-violence, peace and justice.

Peace with justice

Usually, human rights are said to be more focused on achieving justice while conflict prevention seeks peace. Yet recently the idea that these focuses are complementary has been growing. The notion of peace *with* justice traces the parallel that the absence of justice is frequently the starting point of threats to peace.¹⁵⁹ This reinforces Gomes-Mugumya’s statement that introduced this subchapter. Even so, he reminds us that while a rights-approach tends to pursue accountability to provide justice, others prefer not to dig into the past, afraid that new conflicts may return to threaten peace. He affirms that the past must be addressed, finding a balance between human rights and conflict approaches.¹⁶⁰ In short, peace and justice should be taken as complementary and not conflicting terms.

Violations and abuses of human rights in conflicts

Conflict prevention is fostered also by the understanding that ‘a conflict is always too costly from a human rights perspective’.¹⁶¹ The

¹⁵⁷ Gomes-Mugumya, 2010, p. 76.

¹⁵⁸ Schmelzle and Dudouet, 2010, pp. 5–6.

¹⁵⁹ Parlevliet, 2010a, pp. 17–18.

¹⁶⁰ Gomes-Mugumya, 2010, pp. 77–78.

¹⁶¹ Langholtz (ed.), 2012, p. 27.

violations of human rights by States or abuse from non-state actors, aggravated by the failure of the state to protect the population from the abuse, are frequently the source of violence and hostilities in conflicts.¹⁶² This is the case, for example, of disparities seen in the lack of provision for people's basic needs, the discrimination of a particular group, the restriction of their access to public services and the disputes of ethnical and political bases (aspects closely connected to the notion of structural violence). These inequalities can foster the dissatisfaction of groups that eventually might organise themselves and claim their rights using violent acts.¹⁶³ Bell emphasises that, in fact, severe human rights abuses and human rights threats constitute the core of intrastate conflicts.¹⁶⁴

Consequently, Parlevliet uses the metaphor of the iceberg to explain human rights both as triggers and responses of conflicts. For her, the top of the iceberg represents the visible violations of human rights as the manifestation of violent conflicts, which includes acts of direct violence, for example. The bottom represents the denial of human rights as causes of the conflict, closely connected with structural dimensions. With this metaphor, she demonstrates deeper and hidden causes of conflicts that are intrinsic to policies and behaviours of institutions or the society, for example, exclusions, non-participation, and unequal access to resources or opportunities.¹⁶⁵ Therefore, in the effort to understand violence patterns and their causes, it is essential to be aware of human rights violations that are both symptoms and causes of a conflict. Identifying these triggers becomes important in order to tackle the root causes and to build solutions designed to respond to specific violations and prevent them from reoccurring.¹⁶⁶ Parlevliet's interpretation of the iceberg is shown below.¹⁶⁷

¹⁶² Parlevliet, 2010a, pp. 17–18.

¹⁶³ Langholtz (ed.), 2012, p. 23.

¹⁶⁴ Bell, 2013, p. 249.

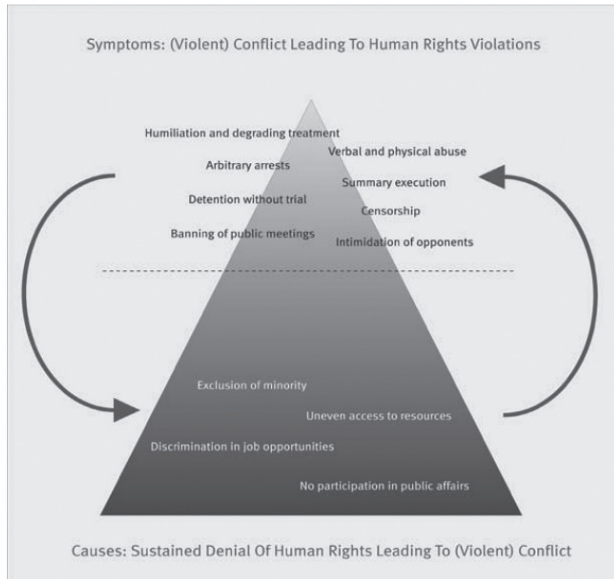
¹⁶⁵ Parlevliet, 2010a, p. 18.

¹⁶⁶ Bell, 2013, pp. 252–253.

¹⁶⁷ Parlevliet, Michelle, 2009. Icebergs and the Impossible: Human Rights and Conflict Resolution in Post Settlement Peacebuilding. In: Eileen Babbitt and Ellen Lutz, (eds.), *Human Rights and Conflict*.

Resolution in Context. Syracuse, NY: Syracuse University Press, pp. 248–88 cited in: Parlevliet, 2010a, p. 19.

Figure 2. Parlevliet's iceberg



A comprehensive approach

In the face of a conflict, it is important to contain human rights violations and violence in the short-term. Nevertheless, only a comprehensive approach to the conflict, intrinsic to the term transformation, may lead to sustainable peace and justice. Not only is it necessary to change the perspective during the conflict but also to influence the rule and norms during peaceful times. The Nobel Peace Prize winner, Leymah Gbowee, affirmed at the Women for Peace Congress that conflicts reflect the behaviours accepted and the practices adopted in times of peace. If certain behaviours are not condemned in peaceful times, it will be reproduced in times of conflict as part of recognised practice. She says, for instance, that certain countries do not consider forced sex between husband and wife as a crime.¹⁶⁸ On this matter, a set of legal frameworks of human rights is highly relevant not only to change the face of the conflict but also to set out the standards that should be fostered at any time.

¹⁶⁸ Women for Peace, Congress Graz, 03 June 2016.

Additionally, Parlevliet argues that a human rights framework has to be complemented by structural aspects, interactions within the society and processes that are able to address values and principles of human rights. The first reflects aspects of power and resources present in structures and institutions that should be adequate and perceived as contributors of a conflict transformation. The second reveals the importance of constructive relationships between and among the state and citizens. Finally, a process-approach brings attention to the means as well as to the outcomes.¹⁶⁹

For Babbitt, this integrated approach enhances the contributions of human rights to conflict transformation. However, she acknowledges that the conflict transformation approaches should incorporate the strengths usually set by the human rights approach of involving, educating and empowering civil society to promote changes.¹⁷⁰ This is notably relevant not only to raise people's awareness of their rights but also to incorporate their views and provide context-based responses.

Integration in practice

Essentially, integrating the wording in human rights in peace agreements is not a guarantee that rights-based morals, principles and values become a reality in practice.¹⁷¹ Human rights are not only about legal but also about moral standards that should permeate the process of conflict transformation, providing a reference line to sustainable peace.¹⁷² They also bring a collective dimension to society, by the concern of one individual towards the other and by the mutual respect that stands behind the protection of and respect for human rights.¹⁷³ It implies a cyclical and reciprocal interaction of the rights and duties of the state and individuals. It goes without saying that economic, social and cultural aspects, especially, have this characteristic that transcends the individual and relies on structural aspects. As such, the collective dimension of human rights reinforces an affirmative relationship between state and individuals.¹⁷⁴

Human rights have also become an integral part of UN peace

¹⁶⁹ Parlevliet, 2010a, pp. 22–24.

¹⁷⁰ Babbitt, 2010, p. 68.

¹⁷¹ Nderitu, 2010, p. 61.

¹⁷² Idem, p. 57.

¹⁷³ Langholtz (ed.), 2012, p. 61.

¹⁷⁴ Parlevliet, 2010a, pp. 22–23.

operations.¹⁷⁵ Notably, they started integrating a set of actions for peace agreements and post-conflict reconstruction, such as the establishment of truth commissions and accountability and prosecutions mechanisms at all levels.¹⁷⁶ They belong to different paths of strategies, albeit not conflicting with the conflict transformation approach. As a component of conflict transformation, human rights may largely enhance its development. For instance, the reconciliation process is seen as a component of conflict transformation that enhances the non-judicial mechanisms of transitional justice, which is strongly connected to human rights, justice and the rule of law.¹⁷⁷ Yet, although it may be difficult to build peace involving all sides of society, this is an essential element of peace processes.¹⁷⁸ Undoubtedly, accountability should not be overlooked in any form. Nonetheless, long-standing peace can only be achieved if it is part of an integral transformation of the society and, for that reason, all people should be involved.

2.2. PEACE EDUCATION OR HUMAN RIGHTS EDUCATION?

As seen in the previous section, human rights are strongly connected to the notions of peace, justice and conflict transformation. Therefore, this section addresses the approaches of human rights education in order to understand whether there are connections, collaborations, distinctions, and contradictions with peace education.

Human rights education, as well as peace education, is built on the development of knowledge and skills that should shape attitudes and translate into actions. Its main core settles naturally on the Universal Declaration of Human Rights, its subsequent international, regional and local developments and systems. It aims to provide an understanding of human rights principles and the importance of their integration into daily life, seeing that one can only claim for their rights and respect the rights of others if they are aware of them. In addition, it also embraces comprehensive educational approaches that require active participation of the learners and trainers, adequate methods and content, and a

¹⁷⁵ Langholtz (ed.), 2012, p. 39.

¹⁷⁶ Idem, pp. 252–253.

¹⁷⁷ Parlevliet, 2010a, pp. 39–40.

¹⁷⁸ Langholtz (ed.), 2012, p. 247.

suitable organisational framework. They should be adapted to the context, background and needs of the participants.¹⁷⁹

The role of human rights education was expanded by the UN declaring the period 1995–2004 as the Decade for Human Rights Education.¹⁸⁰ By the end of that decade, the General Assembly further adopted a World Programme for Human Rights Education to be developed from 2005 onwards, aimed at the continual pursuit of human rights education as a long-term, lifelong process.¹⁸¹ On that occasion, it was declared that human rights education:

contributes significantly to promoting equality, preventing conflict and human rights violations and enhancing participation and democratic processes, with a view to developing societies in which all human beings are valued and respected, without discrimination or distinction of any kind¹⁸²

It is also noted that the programme mentioned above is meant to be implemented in phases. At the present moment, three phases are already deployed, the first being concerned with human rights education in primary and secondary schools, the second with higher education and training for key actors and the third with the strengthening of the first two and expanding it to media professionals and journalists.¹⁸³ The importance of introducing human rights into everyday life so that it becomes common practice among people is strong and relevant. However, the given approaches of the UN and the subsequent actions demonstrate that human rights education has been mainly applied in formal educational systems, aiming primarily to prevent conflict and human rights violations. Under these circumstances, there is a limited association of human rights education approaches directly with the transformation of conflict settings.

On the other hand, Bar-Tal, Rosen and Nets-Zehngut identify that human rights education has an indirect role in conflict settings, contributing in two ways. Firstly, it enables better analysis of the

¹⁷⁹ Benedek (ed.), 2012, pp. 484–487.

¹⁸⁰ General Assembly RES 49/184, United Nations Decade for Human Rights Education, 23 December 1994.

¹⁸¹ General Assembly RES/59/113, World Programme for Human Rights Education, 17 February 2005.

¹⁸² *Idem*, para. 6.

¹⁸³ OHCHR (website), n.d., World Programme for Human Rights Education (2005-ongoing).

conflict since it facilitates identification of human rights violations, both as sources and manifestation of the conflict (drawing a parallel with Parlevliet's iceberg metaphor explored in section 2.1 of this thesis). Secondly, it awakens a sense of responsibility among individuals towards each other, including persons on the opposing side of the conflict.¹⁸⁴ This facilitates the integration of the different sides of the conflict in its transformation as well as enhances the socialisation experiences needed for the development of respect towards each other in the peace education process.

Regarding the intersection between peace and human rights education, Harris has alluded that human rights is, in fact, one branch of peace education that puts forward issues of stereotyping and tensions between groups, and proposes multicultural understanding.¹⁸⁵ Meanwhile, Reardon argues that peace education becomes far more extensive when integrated into human rights, providing that its framework is able to translate issues in a more tangible way. They allow, for example, the identification of direct, structural and cultural violence as violations of human rights and as hazards for justice and human dignity.¹⁸⁶ As a matter of fact, she later stated that human rights are an ethical core and integral part of peace education.¹⁸⁷

On this particular topic, it is interesting to consider one practical example of the UN's Relief and Works Agency for Palestine Refugees in the Near East, specialised in education for human rights, conflict resolution and tolerance. Their educational policy describes that the expected knowledge, skills, and attitudes as outcomes of the human rights learning process include understanding the occurrence of human rights violations, developing tolerance towards others, resolving interpersonal conflicts using human rights frameworks and engaging in active leadership and participation.¹⁸⁸ In the context of their activities, these are valuable competences. Nonetheless, their programme appears to be mainly associated with human rights frameworks, i.e. not driven to the complete analysis of the conflict nor to understand its root causes and to overcome the conflict sustainably.

¹⁸⁴ Bar-Tal et al., 2010, pp. 30–31.

¹⁸⁵ Harris, 2004, p. 11.

¹⁸⁶ Reardon, 1997, pp. 22–23.

¹⁸⁷ Reardon, 2010, p. 47.

¹⁸⁸ United Nations Relief and Works Agency for Palestine Refugees in the Near East, 2012, pp. 10–11.

In view of this analysis, it can be argued that a rights-based approach to education in conflict is one way to frame the problem and propose responses to violence. Nonetheless, this does not necessarily confine the teaching of human rights *per se* as a response to conflict but mainly implies the integration of the human rights principles as part of the pathway for peace.¹⁸⁹ One may possibly infer that peace education approaches have a clear connection to the intention to address the root causes of conflicts and to long-term non-violent responses. Even so, it may be argued that for a sustainable culture of peace and justice, peace education should be closely connected with the human rights framework. This implies that its principles should be integrated into the peace education learning process not only for individuals to be aware of their rights but also to create a just environment where rights are respected and enjoyed. Recalling the statement from the Global Campaign for Education for Peace, it is affirmed that knowing and living by international standards of human rights is the basis for the achievement of a cultural peace.¹⁹⁰ Therefore, a comprehensive contribution to conflict transformation is made by closely engaging peace education *and* human rights education principles.¹⁹¹

2.3. PEACE EDUCATION AND DEMOCRACY

The concept of democracy suggests the idea of power that is given to the people.¹⁹² Although the full denotations from the term democracy are vast, some of its aspects can be distinguished in connection with peace education. Inclusion and participation, for example, are relevant to the individuals' transformation process in the search for building a culture of peace. In terms of principles, although the UN identifies that democracy was not explicitly mentioned in its initial core instruments, nowadays they recognise that it has become an integral part of their core values. For they consider that 'democracy, and democratic governance in particular, means that people's human rights and fundamental

¹⁸⁹ Reardon, 1997, p. 21.

¹⁹⁰ General Assembly 54/98, Annex: The Hague Agenda for Peace and Justice for the Twenty-first Century, 20 May 1999, p. 6.

¹⁹¹ Reardon, 2010, p. 47.

¹⁹² Benedek (ed.), 2012, p. 410; Wintersteiner et al., 2015, p. 14.

freedoms are respected, promoted and fulfilled, allowing them to live with dignity'.¹⁹³

As a general overview, democracy, as a political system, is based on the principle that a state's norms and institutions are organised in such a way that limit or control the use of force, as they provide means for the egalitarian and effective participation of citizens to take place non-violently.¹⁹⁴ Besides, Schwarzmantel affirms that democratic citizens refrain from using violence because it diminishes people by underestimating their capacity and will to use rational arguments.¹⁹⁵ Ideally, *democratic* means that issues are allowed to come to light, dialogue approaches are developed to address them, and a reliance on the strength of inclusive institutions to refrain from violent confrontations.¹⁹⁶ As it has been noted, there seems to be a 'link between undemocratic structures and human rights violations'.¹⁹⁷ In this way, the framework that enhances a participatory process and democratic dialogues is the basis of a comprehensive approach for human rights and conflict transformation addressed in the previous section.

On the individuals' level, democracy is linked with civic education that is closely connected to peace education for providing 'democratic values, such as equality, freedom, tolerance and dealing with diversity'.¹⁹⁸ It also sets out competences for individuals to learn and practice active participation.¹⁹⁹ Spaji Vrkaš and Žagar connect civic education with peace in the sense of 'the promotion and development of peace ways and patterns of life, coexistence and cooperation at all levels'.²⁰⁰ Moreover, it is relevant to note that the individuals are only able to practice responsible participation if they are educated about the roles of institutions, about their own rights and duties and about the meaning of democratic mechanisms.²⁰¹

Notably, these values, competences and paths of democracy are relevant for the process of conflict transformation that entails individuals have the possibility to take part in changing the conflict. At

¹⁹³ United Nations (website), n.d., Democracy and the United Nations.

¹⁹⁴ Schwarzmantel, 2012, p. 3.

¹⁹⁵ Idem, p. 7.

¹⁹⁶ Idem, pp. 14–15.

¹⁹⁷ Benedek (ed.), 2012, p. 408.

¹⁹⁸ Wintersteiner et al., 2015, p. 25.

¹⁹⁹ Idem, p. 25.

²⁰⁰ Spaji Vrkaš and Žagar, 2012, p. 404.

²⁰¹ Benedek (ed.), 2012, p. 408.

the same time, taking into account that civic and peace education share common ground, their approaches can be enhanced by contributing to one another. One example of this integrated approach can be inferred by the UNESCO Framework that connects the education of peace, human rights and democracy. They believe that these three approaches should be integrated into a 'curricula of knowledge, values and skills relating to peace, human rights, justice, the practice of democracy, professional ethics, civic commitment and social responsibility'.²⁰² Furthermore, Harris states that a democratic and inclusive space for peace education learning allows different point of views to be shared, heard and respected.

In summary, democracy can be developed as a supporting precondition in order to arrive at a stage of non-violence and can contribute to peace education. The democratic principles and values of equality, participation and inclusion are well set as indispensable for engaging individuals on the path for conflict transformation where non-discrimination, respect and justice prevail. Most certainly, this democracy framework is also in the core of human rights,²⁰³ explored in the light of conflict transformation and peace education in the previous sections.

2.4. CONCLUSION

This chapter proposed to mark human rights and democracy as core values of the path towards conflict transformation, searching for ways it could be enhanced by them. What was found is that peace education embraces human rights and democratic principles that raise the empowerment and involvement of individuals in the conflict transformation process. Furthermore, conceptions of peace, human rights, and democracy are complementary and eventually enrich the development of peace education and conflict transformation. For one thing, human rights are recognised as both trigger and manifestation of violence, and consequently, they are essential for analysing conflicts, exposing problems connected to them and for identifying their root

²⁰² UNESCO, 1995, p. 13 para. 31.

²⁰³ Benedek (ed.), 2012, p. 407.

causes. Hence, a rights-based perspective comes as vital for peace education aiming to de-legitimise violence as a means for conflicts.²⁰⁴

Above all, a human rights framework provides the base for the individual's rights and dignity as well as bringing a collective notion of care, respect and awareness towards others. Furthermore, human rights expand the identification of causal issues which may exacerbate violence in conflict settings at the same time as it addresses conflict transformation in a comprehensive and sustained manner. Their relationship is increased by the notion that peace *with* justice brings human rights close to the path for overcoming violence in conflicts. Additionally, this grants valuable elements to the learning pathway of peace education that should embrace human rights so to increase its contribution to conflict transformation processes. Democracy, ultimately, strengthens this process, devoting attention to the importance of participation, inclusiveness, and equality. Altogether, peace education approaches ought to integrate human rights and democratic principles both as content and practice in the educational process for the purpose of elucidating the path for long-lasting peace.

²⁰⁴ Reardon, 2010, p. 49.

3.

CHECK: EVALUATION AND SUSTAINABILITY
OF PEACE EDUCATION

‘I hear and I forget. I see and I remember. I do and I understand.’
Confucius

The third chapter arrives at a crucial point for understanding the extension and effectiveness of peace education contributions for conflict transformation. It also explores the general issue of having adequate tools and practices to measure peace education learning outcomes. Hence, this *check* stage outlines practical methods for peace education evaluations, seeking to identify specific and tangible contributions for long-term results, rendering its aims under the umbrella of a culture of peace. To begin with, the theory of change is introduced as an emerging approach in the work of peace education and peacebuilding initiatives. It sets out a model to strengthen the planning and to provide better support for the evaluation. Subsequently, evaluation methods are analysed, proposing to assess changes in individuals’ knowledge, skills, and attitudes. They also bring to light the challenge of measuring intrinsic values which peace education programmes aim to develop. This identified gap leads to the proposal made by this research to integrate the emotional sphere. It is hoped that this addition will strengthen the evaluation of the outcomes. As a final point, the third section of the chapter addresses the issue of long-term impacts, presenting strategies that may increase the effectiveness of peace education programmes and lead to substantial and sustainable results in the path of conflict transformation.

3.1. THEORY OF CHANGE: PLAN VERSUS RESULTS

In the work of NGOs and community practices, approaches based on a theory of change have grown as a way to understand both how to plan and shape a proposed change and how to recall the actions developed to support the evaluation process.²⁰⁵ It does so by projecting the correlation of cause and effect, that is, it improves the connection between the plan and the outcome. In an additional explanation, theory of change could be generally understood by the ‘if-then’ relation: ‘We believe that by doing X (action) it will achieve Y (progress towards peace)’.²⁰⁶ It is through the theory of change that the hypothesis of the project becomes clear, helping to outline a logical sequence of the actions to be implemented. At the same time, it elucidates the expected outcome of each phase of the programme which favours the identification and measurement of the accomplishments.²⁰⁷

Shapiro has framed the theory of change according to intervention programmes in conflict settings. She identifies that each intervention suggests a different level of starting point for promoting changes: the individual, the intergroup relationships or the structures and systems. These separations are not exclusive nor contradictory, but rather they provide a practical clarification of the contributions of each approach. She explains that interventions that start from the individuals’ level focus on cognitive-based insights and knowledge learning, on emotional changes provoked by the control or by the expression of emotions or on behaviours that promote changes during the learning experience. Whereas changes beginning from the intergroup relationships level emphasise coalitions, co-operation work enlarged by encounters, sharing of stories and reconciliation processes. Change strategies starting on structural aspects vary in the levels and the extent of the approach when tackling system reforms, power relations and people involved.²⁰⁸ Following the line of the present thesis, a bottom-up approach provides a focus on individual changes that build upon relational and structural changes. Specifically, the behaviour approach is highlighted in the third section of this chapter when examining the learning by doing

²⁰⁵ Shapiro, 2005; James, 2011, pp. 7–9.

²⁰⁶ CARE International UK, 2012, p. 3.

²⁰⁷ Idem, p. 3.

²⁰⁸ Shapiro, 2005.

approach,²⁰⁹ which is based on the premise that ‘experience ... provides the best source of knowledge and practice’²¹⁰ and meets with the transformative aims of peace education expressed earlier in this work.

In view of measuring outcomes, theories of change support peace education processes by offering a structure to monitor the evolution of the concepts in the course of the intervention. In Ashton’s words, the use of theory of change for peace education programmes ‘fully document[s] the connections among program expectations, implementation, and results achieved’.²¹¹ Ashton conducted a survey on peace education programmes led by Ministries of Education and UNICEF in four regions to identify theories of change and its contributions to the learning process. From this research, she understood that designing a theory of change in the planning phase of a project ensures an evaluation throughout programme implementation rather than leaving it to be recorded at the end.²¹² As a conclusion, she sees that theories of change provide realistic and quantifiable goals and objectives and that they should be largely applied in peace education programmes.²¹³

Meanwhile, a study conducted by CARE International UK on peacebuilding programmes identified that, in practice, the verification step of the theory of change can be challenging. This means to collect evidence for the expected results—the ‘then’ part. They recognised that a theory-based evaluation looks into the change process but needs to be enhanced by other evaluation methods to have greater clarification of the outcomes.²¹⁴ Hence, this thesis takes into account the theory of change as a proposal to improve the connection between planned actions and the results to be achieved in peace education programmes and to add-on existing evaluation processes. This may shed light on the effectiveness of the contributions of peace education programmes. Accordingly, the next section investigates methods of monitoring and evaluation that possibly contribute to improved identification of results and learning outcomes.

²⁰⁹ *Idem.*

²¹⁰ Zaragoza, 2015, p. xii.

²¹¹ Ashton, 2007, p. 43.

²¹² *Idem.*, p. 50.

²¹³ *Idem.*, p. 51.

²¹⁴ CARE International UK, 2012, p. 9.

3.2. PEACE EDUCATION MONITORING AND EVALUATION

Much of the work in peace education dedicates great attention to defining its purpose and outlining its goals. However, the monitoring and evaluation phases, to determine whether the aims were achieved, often gains a secondary role. The evaluation of learning outcomes of peace education programmes is essential both to measure the effectiveness of the methods and approaches applied and also to reinforce their contribution to the purposes set.²¹⁵

Williams has discussed the need for peace education evaluation to be committed to its evaluability. He clarifies that peace education programmes must have goals and objectives that are plausible, clearly defined and correspond to the aimed impacts.²¹⁶ Goals as broad as setting peace in the world may be discouraging as it becomes unlikely to be achieved by one initiative. Likewise, assessing peace education by such a broad statement as this one could lead to an unfair generalisation of the inefficiency of peace education. It is relevant to remember that programmes should keep to its specific capacities and its appropriate goals. At the same time, their effectiveness should be judged by their delimited purposes connected to the individuals involved and their learning outcomes, not to the direct relation of a decrease in violence or to the cessation of a conflict.²¹⁷ Lazarus adds that in conflict-affected settings the question of the long-term contribution of peace education is accentuated. Therefore, it demands an evaluation that can measure tangible results directed to enduring impacts.²¹⁸

3.3. METHODOLOGIES OF MONITORING AND EVALUATING

An evaluation might have both formative and summative purposes. The formative evaluates the delivery process of peace education whereas the summative assesses the outcomes. Therefore, the evaluation of peace education programmes, on the one hand, serves to provide important input for the methods and approaches chosen for the development of

²¹⁵ Ashton, 2007, pp. 41–42.

²¹⁶ Williams, 2015, p. 9.

²¹⁷ Harris, 2003, p. 4; Wehrenfenning et al., 2015, p. 189.

²¹⁸ Lazarus, 2015, p. 164.

the learning. On the other hand, it aims to assess whether and to what degree the learning outcomes meet with the proposed goals.²¹⁹ Further, more pragmatically, by evaluating its programmes, an organisation is entitled to provide results to donors and funders and, therefore, sustain their progress.²²⁰ As has been mentioned, it is relevant to acknowledge that the evaluation is developed around the individuals exposed to the peace education initiatives. In Harris's words, 'the effectiveness of peace education cannot be judged by whether it brings peace to the world, but rather by the effect it has upon students' thought patterns, attitudes, behaviours, values, and knowledge stock'.²²¹

Fountain elucidates some of the methods for evaluating peace education programmes. Evaluations may be conducted in the form of questionnaires or surveys, indirect interviews or group debriefings, through observation specially focused on the changing of behaviours, in analysing schools' records—if applicable—or in induced experiments.²²² To better serve its purpose, all forms of evaluation should be anticipated in the planning phase. Likewise, the corresponding expected outcomes for each goal of the programme should also be planned in advance.²²³ In this sense, the theory of change can be an added value.²²⁴ Mostly, the evaluation is an ongoing process that should guide all phases of the peace education process and not be confined to the end. As a monitoring tool, it serves as a regular input for necessary adjustments to the course of activities.²²⁵

Following the framework of this thesis to assess the contributions of peace educations, especially those directed at conflict interventions, focus is given to the summative evaluation, that is, to the outcome of learning. The driver of transformative education is that learners develop certain *attitudes*, *skills*, and *knowledges* (hereinafter ASK)²²⁶ and values so that they contribute to conflict and social transformation. Therefore, to evaluate the impacts and outcomes of peace education programmes it becomes essential to identify these ASK correlating to the goals

²¹⁹ Harris, 2003, pp. 13–14.

²²⁰ CARE International UK, 2012, p. 10; CISV International, n.d., p. 8.

²²¹ Harris, 2003, p. 1.

²²² Fountain, 1999, pp. 33–34.

²²³ Idem, p. 37.

²²⁴ Ashton, 2007, p. 49.

²²⁵ Fountain, 1999, p. 37; CISV International, n.d., p. 5.

²²⁶ CISV International, 2011, p. 16.

proposed. Furthermore, attention should be given to measuring the indicators for the values developed.

Recalling the definition of learning outcome, it represents what participants are able to achieve with the knowledge and understanding they attain in the learning process.²²⁷ Additionally, Storrs indicates that outcomes, usually measured in the long-term, ‘tack the benefits (hopefully) and more accurately the impacts’.²²⁸

3.3.1. Measuring outcomes: indicators and evidences

Indicators are tools used to measure expected outcomes. They provide a common language to translate the goals, to reduce uncertainties around the performance and to offer measures for improvements.²²⁹ The information they represent can be of a quantitative or qualitative nature. Quantitative data are produced in numerical form which usually requires a larger sample. It can be codified to become a source for statistical investigations. Therefore, quantitative information is commonly appropriate to draw a general overview of the process. Qualitative sources, on the other hand, join more detailed information, which implies using smaller or individual samples. Although this source is limited to outlining generalisations, it provides important insights for interpreting the facts and perceptions of the learners. To enhance an analysis of the process, the two approaches can be combined to compose different aspects of one programme or to provide data for comparing similar programmes developed in different settings.²³⁰ This thesis emphasises the qualitative method that is applied to the case study presented in the next chapter.

In her working paper for peace education in UNICEF, Fountain advances the analysis of the qualitative approach, connecting indicators to the observation of behaviours of learners. They should be defined in the planning phase of a project, so it is known beforehand what will be measured and by what method. Additionally, she states that ‘indicators are the specific, measurable behaviours that enable one to determine

²²⁷ See page 22 of this thesis.

²²⁸ Storrs, 2010, p. 12.

²²⁹ Balanced Scorecard Institute (website), n.d., What is a Key Performance Indicator (KPI)?

²³⁰ Watson, 2014, pp. 46–47.

whether or not the outcomes of a programme have been successfully achieved'.²³¹

As a representation of this approach in practice, this work examines the model proposed by CISV, an organisation 'dedicated to educating and inspiring for peace through building inter-cultural friendship, cooperation and understanding'.²³² Their evaluation format suggests a goal-based approach developed in a cycle of *plan, monitor, evaluate, and adjust*,²³³ equivalent to the PDCA cycle that outlines this thesis. The *plan* phase comprises the establishment of specific goals that supports the definitions of the ways to achieve them.²³⁴ The *monitoring* phase permeates the course of the programme to ensure whether it is following the objectives. This support is provided by the design of indicators linked with ASK. The framework used to facilitate the definition of these indicators is as follows: *attitude* means participants are willing to...; *skill* as in 'able to...'; and *knowledge* when participants 'understand...'.²³⁵ This is exemplified in the evaluation form of one of their programmes, called Seminar Camp.²³⁶ One of the goals set in the evaluation form is to develop self and intercultural awareness. The indicators to measure this goal are:

- [Knowledge: understand...] 'Gain awareness of alternative cultural and personal perspectives'.
- [Attitude: willing to...] 'Compare own perspectives with others'.
- [Skills: able to...] 'Reflect on the challenges to own views during the camp'.²³⁷

The *evaluation* phase measures the achievement of the defined indicators making use of evidence. This evidence includes observed attitudes and behaviours as well as expressed knowledge and skills that indicate the impact of the learner's experience in the peace education process.²³⁸ They can be expressed by, among others, one's participation, testimonials, storytelling, photographs, feedback, and interviews. As the

²³¹ Fountain, 1999, p. 35.

²³² CISV (website), 2016a, About Us.

²³³ CISV International, n.d., p. 8.

²³⁴ Idem, p. 8.

²³⁵ Idem, p. 10.

²³⁶ CISV (website), 2016c, Seminar Camp.

²³⁷ CISV (website), 2016b, Seminar Camp Programme Director's Planning and Evaluation Form (PDPEF) Package; See full evaluation form in Annex A.

²³⁸ CISV International, n.d., p. 11.

evaluation should be designed in the planning phase, also the evidence should be, where possible, anticipated.²³⁹ Identifying the evidence might be a challenge given the subjective nature of the outcomes and the timeframes of peace education programmes.²⁴⁰ However, it is crucial to measure the outcomes both as a reflection of the contributions of the peace education process and against the goals set. Lastly, the *adjust* phase should propose a time to reflect on the evidence collected and provide input for the improvement of the education programmes.²⁴¹

As was previously stated, peace education aims also to develop a set of values that enhance the work for peace. Harris notes that ‘education, by influencing students’ attitudes and ideas about peace, can help create in human consciousness values that will lead to a more peaceful future’.²⁴² Yet, to assess if values of respect, tolerance, compassion, solidarity and equity,²⁴³ for instance, have become an integral part of the individual is challenging. However, this thesis identifies that one can diagnose people’s emotions in relation to the learning experience and to others. As seen previously, Salomon and Cairns have emphasised that emotional and psychological aspects are foundations for influencing changes, being particularly important for the peace education intentions towards conflict transformation.²⁴⁴ This entails that values are associated with emotions representing feelings of belonging to a larger group. Thus, by developing awareness of the impact of one’s gestures and actions on others, one raises feelings such as empathy and fairness, feeding their values towards the society. This assumption is challenged in the case study of this thesis. In reality, knowledge, skills, attitudes, and emotions have points of overlapping, meaning that an outcome may be reflected, at the same time, in one or more of these elements. Their classification is a didactic division to strengthen the evaluation process.

William’s complements the topic of evaluation by pointing out that its success depends on the participatory involvement. This embraces an integrated form of establishing, monitoring and measuring the goals and allows self-reflection of participants. For William’s, it is fundamental that evaluated groups are empowered to co-operate in the learning

²³⁹ CISV International, n.d., p. 12.

²⁴⁰ CARE International UK, 2012, p. 9.

²⁴¹ CISV International, n.d., p. 13.

²⁴² Harris, 2003, p. 21.

²⁴³ See page 16 of this thesis.

²⁴⁴ Salomon and Cairns, 2010, p. 2; See also page 34 of this thesis.

process so that they are aware of the goals and impacts projected, and that they can share the strategies to achieve and measure them.²⁴⁵ In summary, the evaluation is also a 'learning experience'.²⁴⁶

As a final point, Lazarus identifies that most peace education programmes are concerned with the scope framed in the life span of the project. His interest in the long-standing impacts of peace education programmes in intractable conflicts motivated him to conduct an extensive research with Israeli and Palestinian participants of the Seeds of Peace initiative.²⁴⁷ He affirms that the immediate, short-term evaluation of the effects of peace education is indispensable. Nonetheless, one should not leave aside the care of maintaining the motivation to evaluate the long-term impacts.²⁴⁸

3.4. STRATEGIES FOR SUSTAINABLE RESULTS

Acknowledging the challenge of assessing the continuous impacts of peace education, Harris uses the analogy that peace education sows the seeds that may evolve to sustain a reduction in violence and to enhance the paths to peace.²⁴⁹ Therefore, peace education programmes need strategies to make learning outcomes become sustainable, which means the impacts of the projects are not limited to the time they last, but permeate in the individuals' lives. This is a component of transformative education processes that are essential for effective and far-reaching influence in the conflict transformation and also needed for constructing a culture of peace. These strategies are based upon the settings and the methods used in peace education.

Participation: within and by the voice of civil society

One important strategic aspect of peace education is having the participatory involvement of learners and impacted community representatives in the process. Developing local ownership means engaging people in reflecting on and in constructing solutions for the

²⁴⁵ Williams, 2015, pp. 13–14.

²⁴⁶ CISV International, n.d., p. 5.

²⁴⁷ Lazarus, 2015, pp. 163–164.

²⁴⁸ Idem, p. 175.

²⁴⁹ Harris, 2003, pp. 17–18.

conflict situation. It also raises the feeling of fulfilment of people's roles in civil society.²⁵⁰ Garcia reinforces this idea by affirming that the work of peace practitioners to transform situations of conflict should be based on putting people at the heart of the process, which means including those who have been through the violent conflicts to be part of the change.²⁵¹ Bell adds that a community-based approach highlights the importance of integrating local perspectives to frame the proposed solution to the local reality, instead of applying international pre-designed models.²⁵²

Peace education thereupon potentially encompasses people's participation both in its settings and in its methods. The former develops in two ways. One way is by allowing people to participate in the planning of peace education by imprinting their own conflict experiences and necessities on the process. The other is by giving the voice and the focus to local actors and strengthening the role of civil society in conflict transformation.²⁵³ In the methods, as seen in previous sections, the participatory element is integrated into democratic principles and favourably supports an effective evaluation which lays down the pathway for consolidating and boosting the outcomes of peace education.

Encounter: with one another

Concerning the methods, Tursunova brings additional aspects through her research with graduate students of a Peace and Conflict Resolution programme that meet with important features of the peace education learning process. She focuses on narrative methodology to assess the knowledge acquired by these students and the practical implications of this knowledge on their daily life. This method involves the development of self-awareness and critical thinking, relevant to the learning process. Further, she brings the meaning of rituals and symbolism in encounters, affirming that they lead to reflections about others and their cultural differences. For instance, activities such as cooking rituals were used in the programme as a background to learn about similarities and differences which, according to Tursunova, united them in their diversity.²⁵⁴

²⁵⁰ Maulden, 2013, p. 291.

²⁵¹ Garcia, 2006, p. 42.

²⁵² Bell, 2013, pp. 256–258.

²⁵³ Paffenholz, 2013, p. 349.

²⁵⁴ Tursunova, 2015, pp. 135–141.

Storytelling also had a role, rearranging knowledge and preconceptions after hearing another's side of the story or another's experience. Stories provoked emotions that inspired and empowered others through their examples. Finally, the space created for group encounters allowed participants to establish dialogues and relationships of trust.²⁵⁵ Via this group dynamics, students are awakened to a sense of belonging and move towards a 'genuine expression and sincere building relationship that are vital for conflict transformation'.²⁵⁶ In this sense, transformative learning occurs in the exchange of experiences and emotions created by these spaces for learners to live together and experiment with opportunities for peace and conflict resolutions.²⁵⁷ These aspects endure in people's minds by making knowledge something tangible and relatable, being a lived memory.

Multiplier effect: inside out

As has been argued, strategies for sustainable results are linked to the expectations of effects enduring after the timeframe of a peace education programme. Thus, another manoeuvre to preserve the outcomes and foster continued results is to enable and empower learners to become multipliers. Scholars have explored this tactic through different approaches and with various names. At the same time, practitioners have shaped this strategy into reality in various ways. Some of these views cover peace education in peaceful times, being in school systems or being non-formal programmes. In line with this, Reardon defends the idea that peace education forms active citizens who grow into leaders that make impacts on the society.²⁵⁸ In the role of peace educators, CISV follows Reardon's terminology and places at its core the idea to form 'agents of change, both locally and globally...[as] active global citizens'.²⁵⁹ This means that learners acquire competences to promote changes through actions and decisions intrinsic to their everyday activities. In other words, the multiplier effect happens in learners' daily lives.

When it comes to conflict, the multiplier effect is a more emphasised

²⁵⁵ Idem, pp. 139–140.

²⁵⁶ Idem, p. 142.

²⁵⁷ Idem, pp. 142–143.

²⁵⁸ Reardon, 1998, p. 3.

²⁵⁹ CISV International, 2011, p. 8.

and driven factor. Primarily for the fact that in these settings, rather than an abstract idea of peace, individuals are concerned with concrete and practical tools to end violence and to bring about change to the conflict.²⁶⁰ One supporter of this approach is Lederach as seen previously in section 1.3.3 of this thesis. He believes in the empowerment of local and regional leaders (track 1 and 2 of his pyramid model) to act as multipliers, reinforcing bottom-up changes of the conflict settings.²⁶¹

With hindsight, Lazarus came to a relevant conclusion after long years following Israeli and Palestinians graduates of the Seeds of Peace initiative. He confirmed that after their experiences, a great number of students have engaged in peacebuilding activities in dialogue and in peace education, demonstrating that participants became inspired to follow further initiatives in their adult life that make contributions to the conflict transformation.²⁶² Peace Counts on Tour, the project presented in the case study, places the effect identified by Lazarus at the core of the project. Their training programmes target individuals who act in sectors of education, media, and peacebuilding, aiming to inspire their work for peace and conflict in their role in the society.²⁶³ This strategy was assessed, and the results are outlined in the next chapter.

Experiential learning: learning by doing

‘People do learn from their experiences’.²⁶⁴ This is a phrase by David Kolb who has dedicated many years of work to exploring experiential learning as a method that provides a long-lasting solid foundation for learning.²⁶⁵ In essence, this method culminates as strengthening the strategies for widening the reach of the peace education outcomes analysed in this thesis. Contemplating the foundations set by John Dewey, Jean Piaget, and Kurt Lewin, among others, Kolb’s proposal behind the experiential learning is emphasising the role of experiences in the learning process. Equally, this perspective underlines the link between learning and other activities in people’s lives and offers the proper function of consciousness and subjective experiences.²⁶⁶

²⁶⁰ Harris, 2003, p. 16.

²⁶¹ See page 39 of this thesis.

²⁶² Lazarus, 2015, pp. 175–176.

²⁶³ Jäger et al., 2015, pp. 7–8.

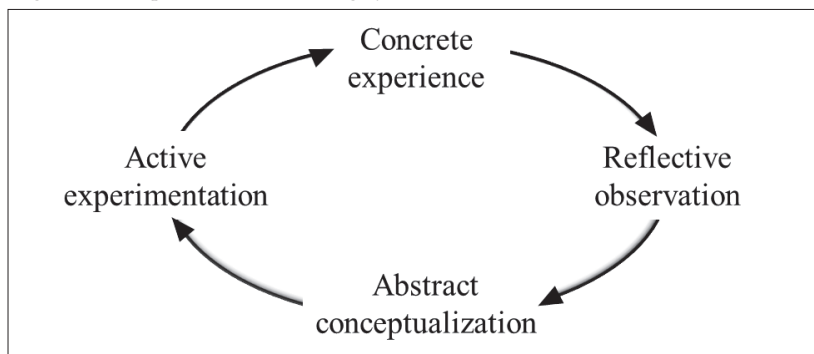
²⁶⁴ Kolb, 2015, p. 3.

²⁶⁵ Idem, p. 3.

²⁶⁶ Kolb, 2015, p. 31.

Kolb explains experiential learning as a cycle of four different abilities, demonstrating the way the learning should be developed in a certain experience, as seen in the image below.²⁶⁷ Firstly, providing *concrete experience* people are required to have direct actuation, involving engagement with the moment and the connected emotions and sensations. Interestingly, emotions were noted in the previous section as an aspect that deserves greater attention in peace education evaluations. The second ability comprises the *reflective observation*, when people should step back and think about what they have experienced from various angles. This is followed by the *abstract conceptualization* ability that allows people to generalise their reflections, integrating them with their own and one another's previous experiences. The fourth stage is *active experimentation* where learners apply what they have learned in a concrete context by projecting what their new experiences could bring to the context and what they could do differently. This drives new decision-making and problem-solving.²⁶⁸ This cycle provides what is called 'learning by doing.'²⁶⁹ Accordingly, being a cycle, it brings back inputs, facilitating the development of the learning.²⁷⁰

Figure 3 - Experiential learning cycle



²⁶⁷ Image adapted from Kolb, 2015, p. 51.

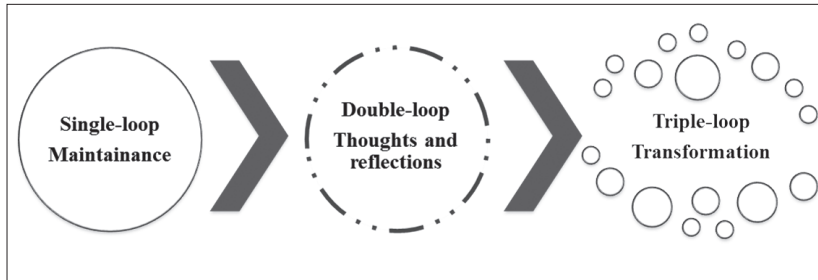
²⁶⁸ Kolb, 2015, pp. 42, 51, 346, and 347; See also CISV International, 2011, pp. 36–40.

²⁶⁹ CISV International, 2011, p. 36.

²⁷⁰ Kolb, 2015, p. 347.

Reinforcing Kolb's learning cycle, Maulden suggests a loop model of learning that has three levels for what learners decide to do with what they have experienced. The first, single-loop, would be the decision to take no action, maintaining the status quo. The second, double-loop, provokes reflections that lead to opening up to new possibilities. And the third, the triple-loop, generates changes by learners incorporating new values and practices in their actions.²⁷¹ This thesis's author freely interprets this model as follows:

Figure 4 - Loop model of learning



Inputs from experiential learning are genuine and significant contributions to peace education. It is through experiences that people can project their feelings towards others, reflect, understand, and respect others' cultures and points of views and, at the same time, learn about themselves.²⁷² Hence, they are able to see others as individuals, equal in rights and dignity, even if they do not agree with their point of view. This should change their attitudes towards a conflict when it arises.

This is what influences non-violent decisions of individuals' parties in conflict.²⁷³ Besides, learning through experience provides input to the scholars themselves and practitioners, teachers and non-formal educators among others, which, in a cycle, promotes developments in methods and approaches to peace education in practice.²⁷⁴ Equally, experience has been prominently explored in the previous sections of this thesis along with the role of socialisation and learning from others.

²⁷¹ Maulden, 2013, p. 293.

²⁷² Jäger, 2014, p. 12.

²⁷³ Bar-Tal et al., 2010, pp. 30–31.

²⁷⁴ Del Felice et al., 2015, p. xix.

These are elements of reconciliation processes and of efforts to overcome challenges of peace education in situations of intractable conflicts.²⁷⁵

To summarise, the strategies of peace education programmes incorporate a participatory approach that is enhanced by promoted encounters. The outcomes of such settings and methods withstand through the multiplier effect. In this manner, participants are empowered, encouraged and prepared to take actions beyond the boundaries of the peace education programme and in their daily activities. As regarding conflict situations, these actions are aimed towards active engagement in conflict transformation processes. Furthermore, there is an outstanding aspect of these strategies that deserves greater attention. All factors mentioned are rooted in the experiences provided by peace education spaces of learning, from the integration in the planning process to the living and sharing of moments with others. For this reason, the experiential learning cycle singularly turns out to be a catalyst for peace education outcomes. The belief is that the people learn from the actions and emotions they have experienced in the process. These aspects resonate in people's minds, and the experience endures throughout their lives.

3.5. CONCLUSION

The challenging objective of this chapter was to explore methods to better acknowledge peace education outcomes and, therefore, to be able answer to what degree they contribute to conflict transformation. As has been revealed, the issue of evaluating and accrediting the outcomes represents a gap both in the academic literature and in the practice of peace education.²⁷⁶ This is a relevant issue, seeing that by conducting effective evaluations, it is possible to sustain whether peace education is achieving its purpose and adding value to the search for non-violent responses to conflicts. By measuring results, one identifies progress regarding individuals' forthcoming knowledge, skills, and attitudes and, as suggested by this thesis, emotions that impact their decisions towards non-violence. Emotions are linked to feelings that

²⁷⁵ See pages 37 and 39 of this thesis respectively.

²⁷⁶ Zaragoza, 2015, pp. xi-xii; Del Felice et al., 2015, pp. xv-xvi.

reflect the experiences lived and they act favourably by consolidating the learning events in the memories of the individuals. Likewise, they have repercussions on the future decisions of individuals: for example, when a decision is taken regarding the use of violence, the person may remember the feelings of empathy and respect for the other that were awoken in the learning process and change their decision in favour of these emotions. It is understood that, ultimately, these emotions reflect values that integrate into the behaviour of individuals.

It is true that an effective evaluation that demands levels of discipline, preparation, and proper tools, occasionally, might be seen as an additional task if one is not aware of its importance.²⁷⁷ A successful evaluation requires adequate planning that foresees tangible goals and sets adequate indicators. In turn, it should be followed by monitoring and strategies to echo the outcomes in the long-term. Concerning the strategies, it has been shown that they relate to the means to enhance the effectiveness and sustainability of the learning, providing ways they could be reverberated in the thoughts and actions of the learners. The strategies are closely connected to participatory and experiential learning created in spaces that allow participants to share and learn from each other. It is a crucial part of the process to empower and enable participants to become multipliers of their learning experience. Therefore, the extent of contributions of peace education in the pathway set out in this work is marked. As Harris states, one should recognise and celebrate the small steps taken by each peace education initiative. He affirms that 'peace educators may not be changing the social structures that support violence, but they are attempting to build a peace consciousness that is a necessary condition for creating a more peaceful world'.²⁷⁸

²⁷⁷ Del Felice et al., 2015, p. xvi.

²⁷⁸ Harris, 2003, p. 18.

4.

ACT: THE CASE STUDY OF THE PEACE COUNTS PROJECT

At this stage, the thesis reaches the fourth phase of the PDCA and explains the *act*. In the previous phases, the research question was unravelled into its three conceptual components: the purposes, the pathway and the measurement of peace education in the route towards conflict transformation. In other words, the theory of how and to what extent peace education may contribute to conflict transformation. Therefore, in this chapter, it is understood that it is relevant to provide a practical evaluation of the previous components in a real project, searching for the long-term outcomes of peace education and verifying the degree to which they impact conflict transformation processes.

With this in mind, a case study was conducted with the Peace Counts on Tour project and is presented in this chapter. The Peace Counts on Tour is a project piloted by the Berghof Foundation²⁷⁹ that combines peace education and peace journalism to strengthen the capacity of peacebuilders in conflict analysis and transformation.²⁸⁰ This particular project was chosen as it represented the approaches shown in this thesis, that is, a non-formal educational setting, driven by the strength of civil society, engaging young individuals and adults from conflict regions to become multipliers in the work for peace.

First and foremost, this case study aimed to investigate the concrete impacts of peace education programmes for conflict transformation. Moreover, the study expected to identify the connection between the

²⁷⁹ Peace Counts on Tour is a programme developed by the Berghof Foundation in co-operation with the Agency Zeitspiegel and the Culture Counts Foundation. It is supported by the IFA (Institute for Foreign Cultural Relations) with funds provided by the German Federal Foreign Office.

²⁸⁰ Jäger et al., 2015, p. 5.

theory investigated during the research and its application in conflict interventions programmes. The research methodology comprised a survey with participants from recent Peace Counts trainings to assess the (long-term) outcomes of the programme. An interview with a senior project manager from the Berghof Foundation added the element of understanding the goals and objectives anticipated in their planning phase. The research also analysed reports and materials from the project that contribute to the study. The results were enlightening for elucidating how theoretical proposals are developed in practice and how the experiences impacted the lives and behaviours of learners.

4.1. INTRODUCTION TO THE PROJECT

Peace Counts on Tour is a project that aims to develop multipliers for peace in regions of conflict. The project is a combination of peace education and peace journalism, built upon successful stories of peacebuilders from around the world. The journalism aspect seeks to set a positive method to disseminate these stories as means to encourage others to also pursue constructive solutions for conflicts. Along with a pedagogical approach of peace education and peace and conflict studies, these stories become the source of inspiration for the participants and the starting point to reflect and learn from one another's experiences.²⁸¹

The project is based on the idea that it is possible to inspire people by sharing successful peacebuilding stories from around the world. The use of stories from a distant context presents the possibility for participants to learn from positive role models and draw inspiration for their expectations and reflections. It is a process of fostering local ownership and enhancing confidence in people so that they can be agents of change.²⁸² In an attempt to frame the project in the theory of change,²⁸³ the following assumption can be made: *If* participants are exposed to examples of successful peacebuilder stories, *then* they will be inspired and encouraged to take the responsibility of acting in their own region and country.

Peace Counts on Tour is developed through a training programme,

²⁸¹ Jäger et al., 2015, p. 7.

²⁸² *Idem*, pp. 8–9.

²⁸³ CARE International UK, 2012, p. 3.

targeting mainly professionals from the educational, media and peacebuilding sectors. It can involve young participants, community and religious leaders, media professionals, students and teachers. The Peace Counts training of trainers is designed to transform these participants into becoming multipliers who will later develop their own workshops in the community or apply the learnt knowledge in their lives.²⁸⁴ The multiplier effect is, therefore, a core strategy of the project, based on Lederach's proposition of involving both local and middle-range leaderships to become agents of change. It is hoped that the training serves as a support in expanding their work for peace as well as a means to influence transformations in the society.²⁸⁵

The learning process is expanded by the environment created in the training where participants have different backgrounds and sometimes belong to another group or another side of the conflict. Through this encounter, they learn how to engage in dialogue, how to listen and respect each other's points of view and how to focus on arguments and facts rather than taking discussions to a personal level.²⁸⁶ These are elements that were previously discussed under the importance of the encounters for the reconciliation process and also for sustaining the outcomes of peace education.²⁸⁷ Likewise, it allows participants to understand that different sides of a conflict have a role in improving the scenario as well as the potential to damage the situation. The assumption of responsibility is an important aspect in the view of Bar-Tal, Rosen and Nets-Zehngut's analysis of human rights in conflict scenarios previously discussed in this thesis.²⁸⁸

Therefore, considering Shapiro's different starting point for change, the programme first focuses on the individual level. Considering behavioural change, it allows learning to happen during the intervention by motivating, empowering and encouraging active participation. This aspect intersects with the other levels of change in the individual sphere, the cognitive and the emotional, as Shapiro naturally recognises. Therefore, the second level, the intergroup relations, becomes a source for the learning process, fostered by the encounter opportunities

²⁸⁴ Jäger et al., 2015, pp. 7–8.

²⁸⁵ Jäger et al., 2015, pp. 21–22; See also pages 39 and 67 of this thesis.

²⁸⁶ Mungleng, 2015, p. 3; Kruck, 2016, Interview with Adriana Casulari Motta Rodrigues. Tübingen/Graz: Skype, 17 May.

²⁸⁷ See page 37, 39, and 65 of this thesis.

²⁸⁸ See page 51 and 52 of this thesis.

between people with diverse points of views, backgrounds and relations to the conflict. In the mid- and long-terms, the programme aims that the experiences trigger actions that impact the structures and systems spheres and influence positive outcomes on the conflict and social transformation.²⁸⁹

In practice, the project combines learning materials with an exhibition of visual materials from the success stories in more than 30 conflict regions. These stories are grouped in the ‘Peacebuilders around the World’ collection that shows the methods used to advance conflict transformation in different scenarios. All the material is provided to participants after the training for their own use and adaptation.²⁹⁰ This training can be complemented by a follow-up programme called ‘Peace Counts Academy’, an opportunity for trainers to re-evaluate their facilitator role, exchange experiences with other trainers and go deeper into other thematic discussions.²⁹¹ The ‘Training of trainers’ is usually developed in the course of five days and is composed of modules that can be adapted depending on the context, objectives and interests of the participants. The basic modules are (1) visions of peace; (2) conflict escalation and de-escalation; (3) paths into violence—paths out of violence; (4) best practice of peacebuilding; and (5) how to be a peacebuilder. The modules of ‘Peace Counts Academy’ are (6) experiences of trainers; (7) street football for tolerance; (8) compelling arguments; and (9) decision-making in dilemma situations.²⁹²

Each Peace Counts project generally begins with the request made by local organisations for support to address issues related to the conflict in the region. In order to start, there must be a commitment from a local partner. A key aspect for the project is the involvement of local individuals who enable continuity after the project ends, in a process of fostering local strength and ownership. In the preparatory phase, a conflict analysis is conducted, together with the local partner, to understand the challenges and the specific needs to be addressed by the project. The trainings are also adapted to the profile of participants and their specific demands, which influence, for example, the success

²⁸⁹ Shapiro, 2005; See page 57 of this thesis.

²⁹⁰ Jäger et al., 2015, pp. 7–9; See also Peace Counts (website), n.d., Stories.

²⁹¹ Jäger et al., 2015, p. 55.

²⁹² Idem, pp. 11 and 56.

stories that should be used in adapting to the context in question.²⁹³ This exemplifies the Salomon and Cairns' theory that peace education takes the form of context without losing its essence.²⁹⁴

The Peace Counts on Tour had already been developed in more than ten different regions. The present research focuses on three of these regions in which activities have been conducted during the past three years. These are the Northeast India, Iran, and the Caucasus region.

4.2. RESEARCH METHODOLOGY

The author conducted a qualitative survey with participants of the Peace Counts project in Northeast India, Iran, and the Caucasus region. The research focussed on the summative evaluation, meaning the outcome of the learning process.²⁹⁵ In this manner, and following the general objective of this thesis, it aimed to evaluate the outcome of the project in participants' lives and to assess whether concrete impacts generated by experiences from being in the project could be identified. The survey asked participants about the most remarkable moment of the training from their perspective and about the impacts of the project that they could identify on their professional, personal, and community lives.²⁹⁶ The responses were given anonymously. A few personal data were required in order to detect possible distinctions or resemblances of responses between the different regions. Also, the researcher considered this information useful for better understanding the experience of each contributor and to identify whether similarity of age or profession led to comparable responses.

Additionally, the researcher conducted an oral interview with a senior project manager of Peace Counts for the Berghof Foundation. The aim was to understand the organisation's perspective on the project and the aims outlined for the project. The researcher enquired about the general approach of the project, the goals set by the planning team, the way they were planned to be achieved and measured, in addition

²⁹³ Kruck, 2016, Interview with Adriana Casulari Motta Rodrigues, Tübingen/Graz: Skype, 17 May.

²⁹⁴ Salomon and Cairns, 2010, p. 3.

²⁹⁵ Harris, 2003, pp. 13–14.

²⁹⁶ See full questionnaire in Annex B.

to the expected general outcomes. The researcher also had access to the project's learning material and to reports on trainings led by local participants after their engagement with the Peace Counts training of trainers. These materials complemented the research by providing an overview of the activities that followed participants' engagement in the Peace Counts.

In the conclusions of the research, the results of participants' perceptions and the collected material are analysed and interpreted in relation to the goals set by the planning team. They are also discussed in light of the theoretical analysis previously developed.

4.3. REPORT OF THE FINDINGS

Interview with the senior project manager

Considering the interview was carried out orally, this report strives to maintain the thoughts of the interviewee albeit translated in the words of the interviewer.²⁹⁷

A) Goals and expected outcomes

The aim of Peace Counts on Tour, as reported by the senior project manager Anne Kruck, is to motivate and inspire people to work towards peace and to become peacebuilders and peace educators. It is envisaged that participants learn about aspects that will contribute to their lives and careers. The projects foresee that during and after the experience, participants will feel empowered to develop their own trainings and to work for peace. She takes into account that in the regions where the projects are developed, people have negative thoughts and experiences as a result of having been subjected to the conflict. Consequently, people frequently see no value in working for change and wait for others, such as politicians, to do it in their place. Therefore, the training becomes an instrument to alter this perspective as it aims to empower the participants, to develop capacities, to change behaviours and to show possibilities for participants to transform the environment around them. The tool

²⁹⁷ Kruck, 2016, Interview with Adriana Casulari Motta Rodrigues, Tübingen/Graz: Skype, 17 May.

used in the project to promote these goals is the success stories of other peacebuilders who have achieved equivalent goals and become sources of inspiration to demonstrate that conflict transformation is possible.

B) Monitoring and evaluating

To assess whether the goals are met, the facilitators expect to identify evidence in the reflections and statements of the participants that shows their willingness and ability to apply their learning experience in actions for peace. The interviewee reported that in some occasions facilitators can observe positive changes in the behaviours of participants already during the training days.

The evaluation process during the training days is led by the facilitators. They conduct an ongoing evaluation to assess whether any adjustments are necessary to keep the group on the path to meet the goals. They conduct these evaluations by means of daily debriefings, participants' feedback and observations. This process also supports the facilitators in identifying eventual changes in the planning of the sessions. By the end of the training, the facilitators carry out a general evaluation using written sheets and oral feedback. The training material contains pre-set questions that can guide the evaluation,²⁹⁸ but in practice, the written and oral assessments are conducted accordingly to each situation. In all of these opportunities, facilitators identify complementary evidence that indicates if the goals have been met.

The impacts of the project may also be assessed after the days of the training. It is preferable that the training is followed by meetings or new trainings within a defined period of time. On these occasions, the trainers can collect feedback and appraise further results of the project. This continuity depends on the commitment of the local partner and the availability of funds. In the course of time, participants also share their continuous activities through direct reports to the Berghof team or through their accounts in social media groups. In their view, post-training feedback and reflections reveal the continuous development of learning. Additionally, some partners approach to request new trainings or for the continuation of the project, which, for them, indicates that the participants have identified valuable contributions of the Peace Counts on Tour.

²⁹⁸ See Jäger et al., 2015, p. 14.

C) Content

The peace education approach adopted by the project is one that inspires people by using positive examples of peacebuilding around the world. In this manner, peace education is seen as one way of capacitating and motivating people to work for peace. Also, during the programme, participants are provided with possible paths to follow towards peacebuilding, including peace education. Therefore, for the senior project manager, peace education is incorporated into the Peace Counts project, considering it is not possible to teach about peace education without applying it: the project intends to educate about peace, for peace, and by peace. In her words, this not only means to teach about peace content but also to develop social skills and encourage peaceful behaviours. At the same time, it raises awareness about the potential of the structures and the systems to promote peace and non-violence.

The environment and the experience during the training are also elements of the learning process. The trainings gather participants from sides that have been at war during the past or that are still in conflict. This encounter proposes to build a relationship of trust between the participants and to show that it is possible to work with each other in a humane way. By establishing a dialogue, they perceive an opportunity to realise that different sides of the conflict share a common goal towards peace.

D) Further remarks

For Anne Kruck, the approach taken by the Peace Counts unveils an open door for building further projects and ideas that reflect the regions' needs. At the same time, she explains that Peace Counts does not have a standard procedure used in the same form in all regions. Practices are rather shaped to the context where they are applied, taking into account the conflict situation, the challenges, the actors involved and the environment.

Survey with the participants

The survey was sent to approximately 115 former and actual trainers of Peace Counts. Twenty-five participants completed the questionnaire. The rate of 20 per cent completed questionnaires is in accordance with expectations. It is recognised that some participants had problems to access the online survey or to respond to it in English. Nonetheless, the information collected has been revealed to be enlightening. The full questionnaire is provided in Annex B.

Below is a summary of the 25 participants who completed the questionnaire:

- 11 were from India, 9 from Iran, 2 from Georgia, 1 from Myanmar, 1 from Afghanistan and 1 from Germany;
- 13 were female and 12 were male;
- 1 person participates since 2009, 6 since 2013, 10 since 2014 and 8 since 2015;
- The group of participants have different professional backgrounds. They are students, teachers or trainers, NGO workers, peace educators and activists, researchers, conservationists and social workers.

The responses collected are reflected below in the form of a report. The author clarifies that she has used her own words to paraphrase and combine the answers to make it clearer and more informative for the readers. She believes the content and the essence were not lost. Her interpretations and reflections on the responses are provided in the next subchapter.

A) The most remarkable moment for the participants in their experience of the Peace Counts

A range of diverse impressions was given in response to this question. However, it was possible to pinpoint a number of similarities. One large group of responses reported that the encounter and the possibility to learn from one another's experiences and perspectives was remarkable. Three participants expressed that the possibility of working together in small groups was the most remarkable feature of the training. This observation is complemented by the answers of six participants who mentioned the aspect of being able to hear other people's stories and points of view. They stated that it was an opportunity to learn and to find similarities as they related their perspective to others' experiences, wishes and hopes. To exemplify this group of responses, one person narrated a moment when another participant realised during the training, by listening to others' stories, that 'nothing is impossible for bright thinking & peace loving people'. Two of these participants said it was possible to understand that peace may have different meanings to each individual.

For another group of participants, the memorable aspects were linked to the learning materials. Five participants, all teachers and educators, mainly from India, mentioned the storytelling and the

visual materials as highlights. One of them said that the visual material is simple, inspirational and memorable. Another participant believed that their most significant moment was realising that pictures can teach about peacebuilding and underlined that this is an important possibility for those who are not able to read or write. Whereas, two participants from Georgia highlighted that the most important part for them was getting to know the Peace Counts material. They said it provided new prospects for learning and expressed their intention to disseminate them in new trainings.

A third group mentioned aspects of the learning partners. One person said that they were pleased about the seriousness of the work of the local partners. Another revealed the dialogue process with local partners along with the possibility to connect with different groups to stimulate the Peace Counts impact as essentials. In that account, the person said 'Peace Counts offered a constructive base for dialogue. These contacts are sustainable and last even today.'

Concerning the content, two participants from different backgrounds and origins stated the exchange of perceptions on the understanding of conflict management, escalation, and de-escalation of conflicts and conflict transformation methods was a high-point. Another person appreciated the preparation and arrangement of the training. To conclude this question, one person reported that he was moved by being able to see changes in participants' behaviours during the training.

B) Impacts of the Peace Counts project on participants' professional lives

Regarding the second question, all participants shared the impacts of being involved in the Peace Counts project in their professional lives. A great number, eleven participants, from different backgrounds, reported that the experience gave them insights and the practical tools and strategies to make the application of peacebuilding work and training possible. Some reused the training methods, applying sports methods, posters, and ideas for cultural exchanges. Two of them believe that they have improved their networking skills and another one reported that have started giving space to women in the peacebuilding process. In line with this, two participants identified that they now consider themselves better aware of the importance of interpersonal relationships. One of them mentioned improved communication and negotiation skills. The other has realised the importance on relying on one another when working together.

Three participants, between the ages of 25 and 28 from diverse regions and occupations, considered that as a result of the training they had changed their attitude and vocabulary when handling conflicts and problems-solving in their work environment. In their view, they are trying to exercise patience and controlled responses to conflicts in order to handle them in a positive way. One participant complements this perception for he has learned to choose non-violent approaches towards peace by hearing stories from other peacebuilders. Other younger students reported that the project inspired their career paths as they decided to pursue master programmes in related areas of peace and conflict. One of them also took a position as a youth leader in an organisation. Inspired by the programme, four participants shared that they have come to be more optimistic and motivated as they acknowledged that people like themselves are able to promote changes for peace. One of them said that ‘after the experience I’ve searched for the little things that can result in kindness and peace and I am more optimistic. Because I found out how normal people can [have] influence on people lives with small actions.’

C) Impacts of the Peace Counts project on participants’ personal lives

Participants were asked whether they recognised any impacts of their experience in the project on their personal lives. The responses were organised into four categories: (A) attitudes, corresponding to people’s behaviours; (S) skills, reflecting the ability to do something; (K) knowledge, concerning information and content acquired; and (E) emotions, representing feelings and reactions to the experience. As seen in the previous chapter, the ASK categories are widely applied in the peace education field and in evaluation tools, and correspond to the practice the author is familiar with.²⁹⁹ This thesis proposes the complementary category of emotions both for their importance in the learning process and for being recurrent in the answers given in the questionnaire.³⁰⁰

²⁹⁹ CISV International, 2011, p. 18; See also section 3.2.1 of this thesis.

³⁰⁰ See page 63 of this thesis.

Figure 5 - ASK + E results extracted from Peace Counts participants' responses

Attitudes, Skills, Knowledge + Emotions (ASK +E)	
<p>Attitudes</p> <p><i>Willing to:</i></p> <ul style="list-style-type: none"> • make it a reality at the local level • come together with conflict communities to promote peace • control their minds and language for a new approach to conflicts • apply the lessons learnt through the workshop and afterwards apply them in their life and towards others • actively search for ways to resolve issues in their family and friends' circles • contribute to peace and harmony in society and among faith-based and student groups • share peace values with their children • work to 'de-escalate issues' in their personal relationships 	<p>Skills</p> <p><i>Able to:</i></p> <ul style="list-style-type: none"> • listen and observe • handle conflicts and solve problems • translate the curriculum of Peace Counts at the local level • propose creative approaches to solve problems • identify different ways of solving problems/conflicts • reflect on the experiences of others in relation to their own experiences • recognise the work of other peacebuilders in their own societies • use non-violent language when communicating in everyday life ('no matter how volatile the situation might be) • give training to trainers and peace activists • relate the content of training material to the reality of their region • improve communication with members of their family, friends and colleagues
<p>Knowledge</p> <p><i>Understand:</i></p> <ul style="list-style-type: none"> • ways to take non-violent actions • their own behaviours/the influence of their actions on others • their own responsibility towards the conflict • that the language used may impact others – 'the words on violence (domestic, national and international) spread faster' • their role as professionals • 'the notion of inner peace more than I ever did before' • the approaches Peace Counts on Tour have taken to address the issues of conflicts and peacebuilding in other regions of the world 	<p>Emotions</p> <p><i>Feel:</i></p> <ul style="list-style-type: none"> • passion to work for peace • trust in other parties of the conflict • enthusiastic to share a mission and plans with others • confident • empowered • positive towards others • optimistic • honoured to meet peacebuilders from different regions • passion for activism • sensitive to their environment • respect for the others

D) Impacts of the Peace Counts project in participants' lives in their communities

The fourth question asked was whether participants felt inspired to take actions in their community, apart from their professional roles. From the responses, a group could be distinguished that identified a direct relationship between the training and subsequent moments in their lives. Their perceptions are reported below. A second group of three people found this relationship to be indirect. They believe that they are inspired for future actions in their professional and personal lives. Two participants have not yet acknowledged such impacts.

For the first group, being people who could identify the relationship between the training and its impacts in their lives, six participants reported to have undertaken additional trainings for related groups in their communities. Some have used their teacher role or their leadership positions to mobilise resources and to influence others to engage in the trainings and also to become multipliers. Others are promoting trainings in youth camps and in their professional environments. These trainings reportedly took shape using the Peace Counts material. One of them said that 'the assumption of impossible ventures thought by the rural community was challenged by the PCoT [Peace Counts on Tour] materials'.

Two other participants are taking actions to motivate and integrate children from their circle of relationships in peaceful talks. One of them is a teacher who sees that 'children are potential powers within our society' and aims to prepare them for the future. The other is a father who has provided materials for activities that teach about conflict in his daughter's school.

A share of this first group demonstrated concern about the conflict in their regions. Three of them reported to have initiated or increased their involvement in peacebuilding activities, one demonstrating particular attention to engaging women in the process. The other person affirmed to have reconciled two warring groups. At the same time, one person declared to be determined to start Peace Counts training and work for peace in their region of origin, admitting to doing so in her own capacity.

The other six people in this group declared to have intensified their inspiration and willingness to take actions. Some of them are in the planning phase of further trainings in their community. One is engaged in volunteer work aiming to expand the work in the field. Others feel that they are taking positive actions towards the environment and the people around them.

E) Final remarks

Participants were given the space to share other experiences from during or after the training. Twenty-one participants took the opportunity to share their final thoughts.

A recurring remark among the responses was about the experiential learning and the encounters with other participants. They recalled the moments they shared learning from one another's experiences and reported having increased empathy, solidarity and a sense of togetherness towards others. Some also said to have become aware that the concern about peace is a common goal among all, despite their origins.

A few participants highlighted the practical skills and strategies they acquired for tackling conflicts and for working as peacebuilders. Some gave compliments and showed gratitude to the Berghof Foundation. Others reported having been inspired, engaged, and motivated working as multipliers for peace. Finally, one participant recognised that following the training he was able to build friendships with people that they never anticipated being close with.

1.4. ANALYSIS OF THE RESULTS

By analysing the information from the project training material, the responses from the interview with the senior project manager, and the participants' responses, it is possible to identify links between the different sources of information. The aims of the Peace Counts project are to motivate, empower, and inspire people to work as peacebuilders and as peace educators. It is also expected that participants develop into multipliers and start their own trainings and projects in the local community. Furthermore, the establishment of spaces of encounter is a method to enlarge the learning process.

All of these elements were detected in the responses given in the questionnaire. Participants frequently narrated their experiences in planning and applying their own trainings utilising Peace Counts formats and materials. In fact, their responses elucidate that some have been carrying out other activities inspired by the training, adapted to their work environment or places of socialisation. A significant number of participants highlighted that the training has enhanced their abilities and strategies to act as peacebuilders, activists and peace educators.

In question one about the most remarkable moment in the training

and also in question five regarding further comments, the encounters with other participants and the learning through one another's experiences were the most frequent answers. When narrating their experiences, participants seem to recall specific stories and moments lived. It appears that they make memories more tangible, personal and emotional. They also showed signs of having found support by realising that all people are similarly affected by conflicts and violence, despite where they come from, and that they may even share a common goal of peace.

Taking into account the content and material of the training, it is noted that the visual elements helped participants to better understand the themes, made it easier to remember the knowledge acquired, and created new possibilities of communication. Even though some participated years ago, they claim to remember specific images, phrases and moments that impacted them. The materials develop into a background for the learning experience. They appear to be inspirational and to generate a connection between the participants that through them share hopes, dreams, and fears in different ways. Similarly, they come out as a source of support given the fact that participants notice in the faces of other participants the same feelings they are having which stimulates compassion and respect towards others. These elements meet Salomon's interpretation of expected outcomes to situations of intractable conflicts that relates to changing the individuals' perceptions of 'others'. These outcomes include developing empathy and trust, legitimating and validating one another's narratives, and acknowledging the participation of the parties in the conflict which leads to adopting non-violent behaviours.³⁰¹

One aspect that was not anticipated to be so prominent in the responses was the development of self-awareness. Interestingly, by grouping the attitudes, skills, knowledge and emotions regarding the impact of the training on their personal lives, it was observed that a number of answers stated that participants believed to have become aware of their own behaviours and of the influence of their actions on others. From this, it is possible to infer that the process involved more than learning about peace, conflict and ways to act to transform it. By being confronted with outside experiences and with the views of their

³⁰¹ Salomon, 2002, pp. 9–10.

partners in the training, participants also learned about themselves. In fact, observing the ASK + E table, it is noted that the most knowledge acquired refers to their personal spheres. In analysing this result, it is possible to identify that, in fact, self-awareness and critical thinking are elements of the narrative approach discussed by Tursunova. For her, these elements are part of the transformative learning outcome and support the evaluation of acquired skills and knowledge through the process.³⁰²

From a wider perspective, as emotions reflect internalised values, it is worth noting that the results indeed relate to the core values of human rights and democracy, as seen in the *do* stage of the thesis. For instance, participants reported having developed feelings of respect towards others and feelings of trust towards the other parties of the conflict. Both these feelings relate to a sense of care for the dignity and awareness of people's equality in a given context. Emotions also seemed latent in responses beyond personal spheres, connected to the memories and sense of togetherness demonstrated in some other reactions.

As for the characteristics of the participants, their professions play a role in the way they perceive the training since it subsequently influences their range of actions. Nonetheless, despite the different backgrounds, the responses appeared to be more complementary than contradictory. Additionally, except for the few occasions highlighted in the previous section, disparities in the experiences reported by participants from different regions were not generally identified. Acknowledging the low number of participants from the Caucasus region engaged in the survey, the conflict background generally seems to have a greater influence on the preparation phase of adapting the training material rather than a perceived impact on the way participants show the learning outcomes. This is to say that overall the project appears to achieve its goals equally in the regions covered by the survey. Albeit, the conflicts are an important circumstantial factor of contextualisation for determining the people to be involved, the approaches to be taken and the tools to be emphasised in the training.

The role of the youth was evoked on some occasions. The three participants aged 25–28 years often demonstrated a willingness and openness to change their attitudes. They reported to be engaged in studies,

³⁰² Tursunova, 2015, pp. 141–143; See also pages 60–61 of this thesis.

to be willing to start volunteer work or change the careers paths for peace and conflict causes. They are also motivating other young people to engage in this path: this reiterates the potential of youths in the work for peace.

Regarding the impact of the participants' actions in the community (described in the fourth question), it appears that responses are less concrete in comparison to the other questions. As some reported that on the one hand they feel inspired to take actions, but on the other, they do not find the resources or opportunities to engage in larger actions in their community outside of their professional lives. Moreover, this kind of impact is better measured in the long-term.

Most of the actions reported had been taken in participants' circles of socialisation, such as in their schools, in their work places, and in local groups they are part of. This corresponds to the expectation that people start to change their behaviour and to promote transformation around them. It was frequently mentioned that the actions are taken as part of volunteer work which demonstrates the engagement of the participants in applying their own efforts for peace.

Complementary aspects identified

During this research, it was possible to identify results or prospects that were not previously outlined but are of great value for understanding the process of education for peace. An example of this is identified in a participant's report about a training conducted locally. It was acknowledged that in their role as trainers they also undergo a process of reflection and learning whilst giving the training. They recognise the areas for improving their skills as facilitators and the importance that their role as mediators has when some tense situations throughout the training may occur. Their positive intervention in the training is essential for the successful outcome of the participants' experiences.³⁰³

Another aspect identified is that previous participants integrate into a network due to the common denominator which is having participated in the project. This creates possibilities for their personal and professional lives by being able to communicate and to interact with people outside their community and to learn and share experiences beyond the limits of the project. That is a positive collateral effect of the Peace Counts project.

³⁰³ Mungleng, 2015, p. 7.

Limitations of the research

The survey was conducted with a restricted number of participants. Although it was not expected for the research to reach a significantly larger number of participants or peace education programmes, it is relevant to acknowledge this limitation with regard to being able to generalise the findings. It is also worth mentioning that people who have engaged in the survey are more likely to be active participants of the Peace Counts project. This inference assumes that participants who have not continued activities along the course of peace education and conflict transformation after the trainings are less likely to respond to a survey on their benefits. Consequently, the general responses manifested eminently positive views in relation to what the project proposed to achieve. No reservations about the process were found among the answers, only limited suggestions for enlarging the projects reach.

4.5 CONCLUSION

The survey carried out on account of the case study has enlightened the aim of linking the theory explored in the first parts of the thesis to a practical experience. It has also provided comprehensive elucidations of potential and concrete impacts of peace education approaches. The methods of the Peace Counts project appear to have been able to promote changes in participants' personal and professional lives as well as to have fostered their inspiration and motivation to work for peace. The project methods embrace a balance between theory and practice, providing learners with a conceptual base that is intensified by experiences. This combination seems to enrich participants' learning. As identified in the different responses of the survey, this combination nourished feelings and memories that still remain following participation in the training.

Regarding the analysis of the planning explored in the interview with the senior project manager and of the results from the survey, the responses demonstrated a noticeable connection with the goals set by the facilitators. Considering the scope of the survey, the responses reveal that the purpose of the project has been generally achieved. On the other hand, the shortage of evaluation tools available for the project limits the possibilities of assessing the expected results of changes in behaviour and the impact of participants' actions following the training. Some of

these impacts could only be identified by this survey subsequent to their experiences. In any event, considering all educational processes are limited to its own capacity, the multiplier effect is an important strategy adopted by the Peace Counts project for ensuring the continuity of the learning experiences and the outcomes of the project. To illustrate this point, participants reported to have progressively applied the methods of the Peace Counts project and their own efforts within their personal, professional and community lives. Additionally, the responses revealed significant new knowledge, skills, and attitudes acquired during the training that has affected different spheres of their daily life.

Emotions have also proven to have a vital role in inspiring the multiplier effect and in influencing people's behaviours after their experiences. The responses from the participants were frequently built on memories that, at a given moment, awakened feelings that made them remember most vividly about their experiences. The emotions are also connected to the sense of belonging, demonstrated by participants comprehending that although one could be situationally on the other side of the conflict, the others may well share similar hopes and aims of changing the scenario. Moreover, experiences also allow participants to develop self-awareness, realising the impact of one's own words and actions on others.³⁰⁴ This awakens feelings of empathy and respect that are needed for the conflict transformation process.³⁰⁵ These emotions indicate, as suggested previously,³⁰⁶ the incorporation of values that permeate the actions and decisions of individuals. It stands as a challenge that inspiration and learning from experiences with the project are not discouraged over time by the difficulties and barriers detected on the path of the work for peace.

Furthermore, it may be identified that the results of the project are made possible by the effectiveness of the strategies and approaches chosen. As a suggestion, the project could greater benefit from its potential to promote experiential learning and encounters valuing the process, in addition to their vital goal of forming multipliers. These aspects deserve a prominent emphasis along with the objectives of the projects. Indeed, the ability to bring together different sides of the

³⁰⁴ See Tursunova's research mentioned in pages 60–61 of this thesis.

³⁰⁵ Awareness and empathy are elements mentioned by Harris and Salomon when discussing peace education in the context of conflicts. See page 28 of this thesis.

³⁰⁶ See section 3.2.2 of this thesis

conflict by providing a friendly dialogue is a unique aspect of the project. Not to mention the importance of experiences and emotions produced with and through others, facets that were frequently mentioned by participants. The participants indicated that the process had great impact on their learning and on their memories, ultimately leading to the achievement of the project's aim.

Concerning the aim to identify lasting outcomes of peace education through this project, the responses from the participants demonstrated concrete changes in behaviours and attitudes that were attributed to the training. The fact that learners carried the experience in their lives after the training concluded reveals concrete impacts of the project. They can be seen in the new paths that participants took in their professional spheres, in changes in their interpersonal relationships and personal choices, and in acts of giving back to the community the learning acquired. As to verify the degree to which peace education impacts conflict transformation processes, it may be inferred that the contributions are made indirectly by forming individuals who take actions that can change the conflict scenario. The hope is that the transformation unfolds from these actions, to sooner or later provoke the changes needed to overcome the conflict and to build a culture of peace.

5.

GENERAL CONCLUSION

This research is concerned with the fact that violence represents a threat to the life and dignity of people. Nonetheless, violence is still the choice of many to respond to conflicts at different levels. The sources of these violent acts are imbibed in constant violations of human rights and a lack of respect and tolerance among people. This reinforces the need to establish a culture of peace that transforms the scenario to one that allows people to live together and to ensure justice and respect for human rights for all. As education is seen as key for developing this culture of peace, this thesis understands that peace education specifically has an important role. Nonetheless, it is challenging to assess peace education outcomes and accredit the results to increased choices for peace and non-violence, especially in the context of conflicts. Therefore, this thesis aimed to investigate how and to what extent peace education programmes may effectively contribute to conflict transformation.

In order to find answers, the academic and practical investigations conducted were organised in a PDCA cycle. The *plan* phase suggested bringing to light the purposes of peace education and drawing on how they are connected to conflict transformation. The *do* phase enforced the pathway towards conflict transformation through human rights and democratic principles. The *check* phase explored methods for measuring the learning outcomes, giving substance to understanding their effective contributions and for measuring their reach. The *act* phase brought together these elements to be investigated using a practical case study, providing evidence that would enhance the answer to the research question. The author interviewed a senior project manager and conducted surveys with participants of Peace Counts on Tour to assess lasting outcomes and to trace the relationship with conflict transformation processes in practice. The PDCA cycle restarts

with the feedback provided by this conclusion. The results found were encouraging, suggesting that peace education is providing small but important steps by transforming individuals who are leaving footprints in the path towards conflict transformation.

Findings

The first challenge of this research was to understand what peace education offers to the transformation of a conflict to a non-violent scenario. The search for conflict transformation falls in the realisation that situational and immediate responses to stop violence, although urgent, seem to lack addressing the root causes of the conflict and the promotion of social and structural changes that can make peace last. Conflict transformation is, therefore, the means to achieve such a new scenario. Foremost, this approach is found under the broader umbrella of a culture of peace. In this sense, as has been previously noted, peace education contributes to conflict transformation by enabling individuals with knowledge, skills and values that inspire non-violent actions and decisions for peace. Likewise, this is an indirect contribution that proposes to inspire, empower and enable individuals to become agents of change and ultimately transform the conflict scenarios. Although peace education has limitations in directly addressing structural and political changes, these reforms are not part of its core aim. It should, therefore, be enhanced by other disciplines and efforts to embrace a complex and holistic conflict transformation. Nonetheless, as another positive contribution, peace education provides important spaces for restabilising relationships affected by the conflict and for awakening feelings of empathy and respect towards the other, essential for a conflict transformation scenario.

This research also searched to support the peace education process and the pathway to conflict transformation in human rights and democracy. Human rights were identified as the ethical core of peace education³⁰⁷ which, along with democratic principles, becomes an integral part of the learning process. A human rights-based approach was also demonstrated to clarify the conflict analysis. It allows the identification of human rights violations both as triggers and as manifestations of conflicts and

³⁰⁷ Reardon, 2010, p. 47.

elucidates the different sources of violence that need to be addressed, namely direct structural and cultural violence. Correspondingly, this research also stressed the key role of education in the human rights and democratisation debates. That is to say, that education is not only a tool for transmission of information and knowledge about human rights and civic responsibilities, but that it should also provide space for expanding skills, for encouraging critical debates, and for stimulating actions that establish human rights and democracy as core values of people's choices and actions towards the others.

Moreover, evaluation tools were explored to find adequate means to assess the contributions and outline the outcomes of peace education programmes. In this way, the importance and the value of evaluation and monitoring procedures to provide evidence of the effectiveness of peace education programmes and to the extent of its impacts was stressed. Scholars and practitioners, in research and in practice, identify the use of appropriate evaluation methods for measuring concrete outcomes as a gap in peace education. The research presented in this thesis suggests it is crucial that evaluation should start beforehand, in the planning stage. Goals need to be set in a clear and plausible manner and linked to expected indicators and evidence in order to be able to measure their achievement. This study used qualitative indicators that assess knowledge, skills, and attitudes acquired (ASK). As a purpose of peace education is also to nourish a set of values, the research was confronted with the challenge of investigating whether they were developed through the process. Hence, as a means to meet this challenge, the inclusion of an emotions (E) sphere was proposed: that is, to consider in the evaluation the feelings that permeate in the learners' minds and indicate the propensity to embrace new values. What is more, it is seen that emotions have an influence on people's choices and, as Harris proposes, changes are possible when people are touched in their hearts.³⁰⁸ In addition to the proper evaluation, for the purpose of fostering effective and sustainable peace education results, strategies were identified, indicating the means by which the effects continue to resonate in participants' minds and affect their actions in the long-term. These strategies are embedded in promoting spaces for encounter and experiential learning, allowing active participation and inspiring learners to become agents of change—the multiplier effect.

³⁰⁸ Harris, 2010, p. 16.

These grounds were verified in the Peace Counts project. Their approach reveals the hope of placing people at the centre of the change which meets with the comprehensive approach of transformative peace education. Translating this approach into practice, the project has been able to prepare peacebuilders and other professionals to bring their knowledge, skills, attitudes, and emotions back to their personal, professional, and community lives, thus proving tangible concrete learning outcomes. This multiplier effect was confirmed by the survey where participants demonstrated great engagement in further trainings in their communities, in activities developed in their spaces of socialisation, and in the choices made to enlarge their work for peace. In most of these actions, participants revealed that they were applying the materials and methods of the Peace Counts as sources of their knowledge, skills and inspirations.

Although this research faced a number of challenges, in dealing with wide-ranging topics, such as peace, education, culture, and violence, it has built an important foundation as a source for understanding how peace education may contribute to the process of conflict transformation and to what extent it can effectively bring sustainable changes to the context of conflicts. By imprinting her own experiences, background and reflections, the author offered a new eye on the vast but not exhaustive analyses of the contributions of peace education towards conflict transformation, and, sooner or later, to building a culture of peace.

Learning outcomes: contributions to the field

As a final point, this research process provided the author the opportunity to reflect and to face her own assumptions and learn by doing. As might be expected, new knowledge and skills should be translated into actions. Therefore, this thesis contributes to the field, highlighting below the key points acknowledged in the thesis for enhancing the aims of peace education programmes.

- The planning phase is crucial to peace education programmes. The definition of clear and tangible goals is a decisive step seeing that it clarifies the approaches to be used to achieve them. The theory of change is noted as valuable support.
- The combination of theory and practice identified in Peace Counts project appears to enhance the learning process. The theory alone lacks in promoting new experiences and insights. The practice alone

lacks in sustaining the learning in broader concepts that give sense to the competences acquired and that provide for the understanding of the approach and process chosen by the educational programmes.

- Regarding practical aspects, little is said in the literature about the practicalities of peace education. It is vital that peace education dialogues with other disciplines to enhance its capability to translate its goals, approaches, and evaluation methods into more practical and simple words. To illustrate this, peace education could benefit from the business administration field by borrowing methods of strategic planning³⁰⁹ and project management. There are also valuable tools from continuous improvement processes, for exposing problems, identifying, and treating their root causes. On the other hand, peace education could provide its methods and insights to human rights education and to transitional justice processes in post-conflict situations.
- Human rights are an added-value to conflict-analysis and extend important principles to the learning process towards conflict transformation.³¹⁰
- Sharing experiences should also be practised by peace education researchers and practitioners, not only to benefit from the trials and errors of others but also to bring a sense of belonging. Acknowledging the countless efforts around the globe of people working for a better world encourages peace education to advance. Del Felice, Karako and Wisler's book brings about a positive contribution in that direction.³¹¹
- Additional studies to evidence the ways peace education programmes are promoting changes, contributing to conflict transformation and, ultimately, building a culture of peace should be encouraged, pursued, and their results widely shared.
- Finally, every positive outcome is a step towards peace education aims. Nonetheless, it should not represent an end, but rather, encourage enlargement of peace education's reach and fuel the educational experience.³¹²

³⁰⁹ See generally Balanced Scorecard (website), n.d., Balance Scorecard Basics.

³¹⁰ See especially Reardon, 2010, p. 47.

³¹¹ Del Felice et al., 2015.

³¹² Wehrenfenning et al., 2015, p. 190.

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MULTIPLIERS FOR PEACE

ANNEX A

Seminar Camp Group Evaluation Form for Programme Director's Planning and Evaluation Form (PDPEF)

1. Develop self and intercultural awareness	3. Develop positive attitudes towards other people
1a) Gain awareness of alternative cultural and personal perspectives (K)	3a) Contribute to camp's daily life and responsibilities (A)
1b) Compare own perspectives with others' (A)	3b) Respect others by actively participating in all activities (A)
1c) Reflect on the challenges to own views during the camp (S)	3c) Listen to and respect the opinions of the others (A, S)
1d) Put into practice the cultural awareness acquired during the camp (A, S)	3d) Accept conflict as a part of community living and actively try to resolve it (A, S)
2. Develop leadership skills	4. Empower people for active global citizenship
2a) Take initiative to build and maintain a strong camp community (A)	4a) Share personal perspective on different topics related to the content areas (A)
2b) Maintain the values and rules of the group (A)	4b) Discuss how to become active citizens (K)
2c) Plan and facilitate activities throughout the camp (S)	4c) Demonstrate an understanding of the like-minded organization activity and its purpose (K)
2d) Take initiative for the practical aspects of the camp (A)	4d) Consider how to use new attitudes, skills and knowledge after the camp (K)

= No and = Yes

		Goal 1				Goal 2				Goal 3				Goal 4			
Country	(M=Male F=Female)																
		1a	1b	1c	1d	2a	2b	2c	2d	3a	3b	3c	3d	4a	4b	4c	4d

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ANNEX B

Peace Counts case study questionnaire.

Peace Education research

Dear participant,

Thank you for your cooperation with this research for a master thesis about the contributions of peace education to conflict situations. This questionnaire aims to assess the experiences you lived in the Peace Counts project, run by the Berghof Foundation, in order to identify concrete learning outcomes. The results intend to contribute to a broader debate on the effectiveness of peace education programs and, specifically, to offer inputs for the Peace Counts project.

With your participation in this study, you authorize the use of the information provided as a source of analysis and the publication of its result in the master thesis. Any information that may compromise personal data shall not be disclosed.

Contact information of the responsible researcher:

Adriana Casulari Motta Rodrigues

Master Student, E.MA European Master's Programme in Human Rights and Democratisation.

Institution: EIUC – European Inter-University Centre for Human Rights and Democratisation joint with the University of Graz.

Email: adriana.casulari@gmail.com

Telephone: +43 6643224345

Questionnaire

Personal data

This information will be kept confidential and will be used only for the understanding of research data.

- 1) Your country of origin.
- 2) Your occupation
- 3) Age
- 4) Gender

Your experience with the Peace Counts Project

- 5) When did you participate in the project?
- 6) What was the most important moment you experienced during the project?
- 7) Did the experience in the project impact your professional life? If yes, please comment with examples.
- 8) Did the experience in the project impact your personal life? If yes, please comment with examples.
- 9) Did the training inspire you to take any actions in your community (apart from your profession)? If yes, please comment with examples.
- 10) Are there any other experiences lived during or after the training that you would like to share?