

# Peace Training

*Preparing Adults for Peacework and  
Nonviolent Intervention in Conflicts*



## **Peace Training**

### **Preparing Adults for Nonviolent Intervention in Conflicts**

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In the fields of civilian crisis intervention, violence prevention, peacebuilding and conflict transformation, the importance of training is increasingly recognised as essential to develop the professional competencies of interveners. The present guide aims at presenting current practices in the field of preparing individuals for peacework and nonviolent intervention in conflicts, to reflect about challenges the field faces, and to offer reflections and visions for future developments. The guide consists of the following chapters and contents:

**Chapter One** offers an overview of the field of peace training. It defines the concepts of peacework and nonviolent intervention and describes the different educational traditions which have shaped peace training as it is today. Further, peace training is delineated as the process to develop three main competencies in peaceworkers: knowledge; personal qualities; and skills.

**Chapter Two** identifies some key propositions regarding peace training. These are to be understood as orientation points that extrapolate some of the field's most relevant dimensions. They will be used as pillars to support much of what follows throughout the rest of the guide.

**Chapter Three** expounds upon peace training by highlighting five case studies of organisations active in the field both in Europe and internationally. They are: The Peaceworkers Project of International Alert; The Peace Action Training and Research Institute of Romania (PATRIR); The Austrian Study Centre for Peace and Conflict Resolution (ASPR); Nonviolent Peaceforce (NP); and the Christian Peacemakers Teams (CPT).

By presenting this group of actors, much can be learned on how adults are currently prepared to intervene nonviolently in conflict.

**Chapter Four** describes some of the general challenges that peace training faces, namely: political; ethical; cultural; didactical; and effectiveness challenges. **Chapter Five** continues the focus of chapter four and takes a deeper look at didactical challenges—or those difficulties that arise during the actual practice of training—and proposes suggestions for improvements. An important aspect which is outlined here is how to address the gap between the training event in a protected environment and the actual field of conflict. In order to enhance the effectiveness of peace training, it is suggested that training be contextualised as part of a wider “training to practice continuum.”

**Chapter Six** is a reflection on the future of peace training and strives to bridge divides in the field by demonstrating the absolute necessity of both professional and vocational aspects of training. It presents a more integrated worldview upon which to develop peace training and ends by detailing how training that uses holistic approaches to cultivate knowledge, skills and personal qualities in peacework takes on a certain art form.

Training peaceworkers to transform conflict is a broad and ever-changing field. Programmes and methods for facilitating their formation are as varied as the different dimensions of conflict itself. Drawing conclusions about this training process is complicated; however, it is important for the field to bring together some of the lessons learned in order to deepen awareness and to engender more effective and sustainable practices for preparing adults to intervene nonviolently in conflict.



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Over the past two years, the ARCA project has brought together practitioners, trainers, organisations deploying people to the field, individuals being trained, and those involved in the training of adult professionals for working in peacebuilding, conflict transformation and contexts of crisis, to study the state of peace training in Europe today. It is one of the largest studies of its kind to date and provides many conclusions—one of which is: “...peace training has both a proven track record and considerable potential for more extensive use.”

While this sentence alone may not strike you immediately as revolutionary or groundbreaking, its importance is as substantial as its implications are far reaching. It is only in recent decades, and particularly over the last ten years, that training people to prevent violence, transform conflicts constructively and to assist countries, communities and individuals to heal and recover from the visible and invisible impacts of violence has been carried out with such rigor and application. While governments and donors have been willing to fund projects working in and on conflict for some time—particularly since the end of the Cold War—far less attention has been given to the training and capacities needed of those being deployed to do this work, and those training them.

In recent years, however, the number of organisations involved in peacework, the number of people being deployed in peacebuilding and peace related activities—both within their own countries and in the countries of others—and the number of organisations and individuals involved in training them, have increased substantially. This report is one of the first of its kind which systematically studies what is being done in this field, the challenges faced, lessons learned, opportunities and benefits, and what can be done to continue learning and working to improve peace training further.<sup>1</sup>

Peace training, as it is addressed in this study, is about preparing adults for peacework and nonviolent intervention in conflict. The idea that people can actually be trained for working in peacebuilding is still new for many governments and people around the world. While we have long spent billions training people for armed responses to conflict—our global military expenditure in 2006 exceeded 1.12 trillion US dollars—no country in the world today seriously and with commitment trains people for working with conflicts effectively. In fact, many people in governments, NGOs, international agencies, and others in senior positions—i.e. those responsible for programmes managing and dealing with conflicts affecting the lives of thousands and sometimes even millions of people—often lack even the most basic skills and knowledge to assist them to do their work properly, to contribute to peacebuilding, and to refrain from doing harm.

This is a situation that can and must change.

To see clearly both the need and potential for peace training, a comparison with the field of medicine and health may be helpful. We have long recognised, in nearly every country in the world, that for the well-being of individuals and communities, it is important to have health education – formal and non-formal – in schools and in communities. In addition, we train doctors, nurses, researchers, scientists, medical health professionals and the entire array of health workers. Basic training is seen not as being a few days or a week, but as three, four, five and some times as much as eight years, in which deep knowledge learning is combined with intensive practice and application. In medicine, prevention of diseases has been recognised to be more efficient than reacting to diseases once they have broken out. Though both prevention and appropriate treatment are clearly necessary, early warning systems and preventive medicine are vital areas in pioneering new paths in medical practice. In addition to training and education, we have invested in the physical infrastructure of health: health clinics, hospitals, ambulances, and in many areas, parks, green spaces, bike paths, etc. From the local to the national level, governments have infrastructure for health up to and including Ministries and Departments of Health. Many non-governmental organisations, including the International Red Cross and Red Crescent and Medicins sans Frontiers, contribute to this infrastructure. At the global level, we have the World Health Organisation. While people fall sick and die every day, few people would tell doctors that they are naïve for practicing medicine just because people will continue to die and have always done so throughout history. Instead, we see it as admirable and responsible that people should make the choice to study, take up and practice medicine. Huge strides have been taken to eliminate diseases, find cures, and build health infrastructure and work to improve the quality of life. We made these achievements because we invested in them – time, effort, capacity, human commitment – and because we found ways of collecting lessons learned, improving practices, and training and educating people to do health work in practice.

We have not yet done the same for peace, or at least not on the same scale. This is beginning to change. More and more, people are being trained for peacework. Many governments, organisations and people around the world recognise that peace is not only practical, it is also possible. They also understand that the engagement that is needed to make peace a reality is the engagement we need to give. Peace education is now acknowledged and implemented in different schools around the world. Peace infrastructure is gradually being built, as demonstrated by various examples:

1. Hopefully, the importance and achievements of this study—as it focuses primarily on Europe—will point to the need to support similar analysis and assessments in other parts of the world, where vital developments, innovation and progress in training people for working with conflict have taken place in recent years.





the Truth and Reconciliation Commission in South Africa and the lesser known network of regional and local peace committees established to address actual and potential conflicts on the ground during the transition from apartheid; Nepal's newly created Ministry for Peace and Reconciliation; WANEP and Swiss Peace's early warning systems; the European Network of Civil Peace Services (EN.CPS); Nonviolent Peaceforce; ZIF's training and deployment programmes; the United Nations Peacebuilding Commission, Peace Support Office, and Mediation Support Unit; joint UNDP-DPA programmes that focus on strengthening national, institutional and individual capacities for conflict resolution; and the Global Alliance for Ministries and Departments of Peace. Today, the number of people contributing to, developing and pioneering peacework in countries around the world is no longer in the dozens. It is now in the tens and hundreds of thousands.

This report looks at what is being done to train people for peacework in practice and what can be done to improve the quality and content of that training. Its importance can not be overemphasised and I hope that governments, donors, practitioners, trainers and those working in peacebuilding alike will find much that can be learned from its pages and will contribute themselves to continuing this work further. To translate words and aspirations into policy and practice, we need to learn and recognise the deep knowledge, skills and personal capacities which can help us to build peace. We have given tremendous wealth and investment to war. The result has often been immense devastation and destruction. What the world needs now is the courage, the audacity and the leadership to work for peace and to recognise that war and violence are no longer acceptable answers. They are definitely not the only ones.

If we want peace, we must be willing to prepare for peace. This preparation involves training; it involves capacity building; and it involves extensive skills, knowledge, tools and personal attributes. To those who have authored this report, to those who, over decades, have pioneered the field of peace training and peacework and to those who now read this report in order to take this work further, a deep thanks and the deepest encouragement should be given.





Educating individuals to deal constructively with conflict has increasingly gained significance in the last two decades. Experiences from various community and international conflict settings point to the importance of thoroughly preparing adults for peace work and for the need of further exploration in the field of training.

The purpose of this guide is to present some of the achievements of training for effective nonviolent intervention in (potentially) violent conflicts, to reflect on current challenges and limitations in training and to offer thoughts and visions for future developments.

In the opinion of the authors and the partner organisations of the European Commission-funded project, Associations and Resources for Conflict Management Skills (ARCA), peace training has both a proven track record and considerable potential for more extensive use. With this guide, we hope to build on positive lessons learned from the field and to provide insights that will engender more effective practices for preparing adults to intervene nonviolently in conflict.

## The Stakeholders: Potential Readers of the Guide

This guide intends to respond to a set of needs identified by various actors in the field of peace training. These include: (1) to enhance the quality of peace training among European organisations through research and self-reflection; (2) to bring greater legitimacy to peace training and to demonstrate its value for related fields—e.g. human rights, development, humanitarian relief, etc. and (3) to deepen the understanding of peace training among various actors in order to expand training capacities and to improve networks among training organisations throughout Europe whose mandates directly or indirectly touch upon the field of peace training.

Therefore, this guide approaches the field of peace training in a way that is accessible for people of various professional backgrounds. However, it was written especially for the community of individuals, groups, non-governmental organisations (NGOs) and state organisations who have a stake in the development of effective training practices for the transformation of violent conflict. These actors include: the project partners of ARCA; organisations providing training in the specific fields of peacebuilding and conflict transformation along with those active in neighbouring fields; trainers focusing on preparing and/or deploying individuals and teams to areas of conflict; individuals interested in fieldwork and those who have been deployed to work in conflict areas; policy makers—specifically ministries of education, foreign affairs, and development cooperation and the donors who fund

projects in peacebuilding and conflict transformation. Though this guide concentrates on peace training in non-formal educational settings, it also has practical implications for formal educational institutions and universities with programmes in peace studies and conflict resolution. We hope that readers of all sectors find something from this guide of value for their work.

On a final note, special consideration has been taken for local organizations that deliver peace trainings as a means for capacity building and direct nonviolent intervention in conflict areas. This guide is written primarily for the community of organizations that intervene externally; however, we tried to keep in mind the perspectives of internal actors in conflict areas and the potentials for positive conflict transformation or harm that can stem from outside influences. Many points of this guide touch upon how cooperation can be enhanced between internal and external actors to strengthen those working directly in and on conflict through the use of peace training.

## Our Guiding Questions

As we have stated, a main goal of this guide is to contribute to the ongoing dialogue about how to prepare adults for peace work and nonviolent intervention in conflict. The basic questions this work attempts to answer are: (1) what are some of the current compelling practices and approaches in peace training throughout Europe? and (2) what are possible developments that can strengthen the field?

In order to answer these questions, we explore the foundations of peace training, outline a conceptual map of the field, identify key propositions that characterise contemporary training work and present examples of both European and global training programmes. Later on, we illustrate some of the key challenges peace training confronts, followed by reflections on innovative visions for the future of peace training. In this way, the authors aim to deepen understanding about peace training and contribute to the advancement of practices aimed at the peaceful transformation of violent conflicts, specifically on the societal level.

Before continuing, it is useful to clarify what this guide *is not*. While it examines many aspects of peace training, it is not a “how-to” guide to explain the pedagogical approaches, tools and contents necessary for conducting any given peace training. In addition, this text does not contain details about particular training programmes, save the five case studies in chapter three. For this service and others, please visit the ARCA web portal.<sup>2</sup>

2. [www.peacetraining.org](http://www.peacetraining.org)





## Methodology

Many resources were used throughout the writing process. First, this guide is built on the experiences and expertise of the partners of the ARCA project—some of whom are on the leading edge in Europe in peace training. Second, we thoroughly reviewed over 30 seminal works that expound on the theory, curricula and methodology for peace training. Third, we conducted six in-depth interviews with senior experts in the field from around the world (see acknowledgements for their names) and integrated their comments throughout the text. Finally, we incorporated the answers received from a pan-European survey carried out by the ARCA partners. From this research, we identify a number of relevant propositions concerning peace training that are supported by all sources (chapter two).

## Acknowledgements

This guide is one of seven major outputs of a two year collaboration between 13 European organisations involved in an European Commission funded, adult education project named ARCA (see appendix 3 for more details and for all ARCA partner information). Many people aided in the creation of this guide. The authors would like to especially thank the European Commission for its support of this work. In addition, we appreciate the contributions of our friends and experts in the field: Kai Frithjof Brand-Jacobsen; Ouyporn Khuankaew; Gal Harmat; Tim Wallis; Arno Truger; Hagen Bernt; Ruth Mischnick; Konrad Tempel; Craig Zelizer and John Paul Lederach. We also received a great deal of help in research from Dietrich Fischer and the M.A. students at the European University Centre for Peace Studies.<sup>3</sup> Finally, we wish to thank the Berghof Centre for Constructive Conflict Management in Berlin who hosted an authors' meeting in April 2007.

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3. The European University Centre for Peace Studies: <http://www.aspr.ac.at/epu/index.html>





Before beginning an exploration of peace training, it is important to first set the coordinates for the journey. This chapter offers a number of key definitions and basic concepts used throughout the guide, defines more precisely the focus of the text, and illustrates several conceptual tools for better understanding the variety of training endeavours currently offered.

## Peacework and Nonviolent Intervention: Defining Our Course

By the end of this guide, we hope readers will have new ideas for how to take peace training to higher levels for the preparation of adults for peacework and nonviolent intervention in conflict. However, before beginning the discussion on peace training, it is important to illustrate exactly what we wish to train people for: namely, peacework and nonviolent intervention. Therefore, let the following two definitions delineate our course:

### *Peacework*

We refer to peacework as any conscious (strategic) activity that aims at reducing or ending direct violence, structural violence or cultural violence and that promotes positive peace on any of these planes and between conflicting actors at any social level (see Galtung 1996; Galtung / Jacobsen / Brand-Jacobsen 2002). It is important to note that positive peace is not only a goal, but an on-going process in which the root causes of conflict and the basic needs of all societal actors are continually addressed. This guide will focus on peacework as an instrument of civilian action for social change—e.g. civilian peacekeeping, peacemaking, peacebuilding and conflict transformation.

### *Seven Tasks for Peacework<sup>4</sup>*

1. Conflict Transformation by Peaceful Means
2. Prevent and Stop Violence
3. Address Root Causes of Conflict
4. Create and Enhance Infrastructures for Peace
5. Capacity Building for Conflict Transformation
6. Heal, Recovery and Reconciliation after Violence
7. Map, identify, and make conflicts visible, including: early warning; peace and conflict impact assessments; and conflict analysis and assessment.

Many professions contribute directly to positive peace without officially adopting it as an objective of their work. Through implicit connections to peacework, mediators, human rights activists, grassroots community organisers and others play valuable roles in combining the multi-faceted approaches needed for the realisation of positive peace. Current trends in many of these fields show signs of active mainstreaming of peace and conflict transformation discourses.

Such integration is a very hopeful sign for the

growth of peacework; however, what follows does not focus on such implicit peacework. Instead, this guide centres on explicit peacework—i.e. those organisations and individuals who intentionally work to end violence and who strive for positive peace.<sup>5</sup>

### *Nonviolent Intervention*

Conflict is not exempt from the trends of globalisation. In both constructive and harmful ways, the people of the world are now more connected and dependent upon each other than ever before. With markets, cultures and diasporas of people intertwining, possibilities of external intervention in conflicts increase. No conflict region, however isolated, is completely separated from international influence and interference.

External peaceworkers involved in embattled regions face the risk of inadvertently perpetuating patterns of control and cultural penetration by expecting internal actors to conform to what they think is “right.” Too often, intervention signifies the imposition of unwanted solutions of external actors on those immersed in conflict. Cultural insensitivity, the predominance of interveners’ own political agendas, and unreflective attitudes and behaviours have the potential of deepening, not transforming cycles of violence (see Bendaña 2003). Even the word “intervention” carries negative connotations for many who have experienced its violent forms. Therefore, it is essential to elucidate what this guide means by intervention. We define intervention as *external actors who involve themselves nonviolently and in collaboration with internal actors in ways that give internal actors more capacity to constructively transform the root causes of their own conflicts in order to create a peace that is sustainable and that respects the legitimacy and dignity of all actors.* One way for intervention to be more nonviolent is for external peacebuilding organizations to intervene only when they have been invited by local organizations and stay only as long as they are asked to be present.

Intervention takes many forms. This guide will focus primarily on what is known as third party nonviolent intervention (TPNI), or the intervention of external actors who are partial to all internal actors in a conflict and who strive to positively influence conflicts by any given set of actions, such as:

4. Kai Frithjof Brand Jacobsen developed these 6 tasks of peacework at PATRIR's Designing Peacebuilding Programmes training in May 2006.

5. Establishing peacework as a profession is part of the core mission of several organisations involved in the ARCA partnership. In Italy, the Autonomous Province of Bozen, together with five Italian regions, has sponsored a research and policy study in order to define the professional profile of international peaceworkers (Tullio 2006). Also, Italy is now drafting legislation for a Civil Peace Service. In addition, the Zentrum für Internationale Friedenseinsätze (Center for International Peace Operations - ZIF) is training and deploying professional peaceworkers, with 1000 in their data-base and 200 deployed in the field. <http://www.zif-berlin.org/>. Finally, the European Network of Civil Peace Services is working to professionally train people and to develop civil peace services in every country of Europe.





- accompanying and supporting local actors in their work
- monitoring ongoing processes in conflict zones, such as human rights abuses, and reporting them to the international community
- dialoguing with actors to create favorable conditions for achieving the peace-related goals of those actors
- upholding internationally accepted values and laws that protect the basic needs of all internal actors of a conflict
- and helping to instigate peace processes or support dynamics and outcomes of peace processes already under way.<sup>6</sup>

Though training does not guarantee the success of any intervention, working in and on conflict can be greatly aided by effectively preparing external peaceworkers in their capacities for peacebuilding and conflict transformation. This guide deepens understanding concerning the scope of this training process with the hopes of discovering new avenues for positively ending and preventing violent conflicts.

## The Relevance of Peace Training

### *Education and Learning*

Now that we have defined what we wish to train adults for—e.g. peacework and nonviolent intervention in conflict—we turn to peace training.

Learning is essential for any process of change, whether it be at the individual, organisational or societal level. People acquire various capacities necessary for functioning in the world in different educational environments. These environments are usually broken down into three forms: *formal*—i.e. primary, secondary, and university education; *non-formal*—i.e. out-of-school education delivered by non-state organisations; and *informal* education—i.e. education gained through life experiences and in peoples’ relationship with their family, society and with the world at large.<sup>7</sup>

On a societal level, the role of conventional education is very distinct: education serves as the ideological glue to hold together and legitimise societal norms and accepted ways of perceiving the world and to prepare individuals for playing an active role in the world. Formal education in particular transmits the concepts, behaviours and basic values that are deemed essential for maintaining the culture and self-identity of a society. In both its positive and negative forms, schools are greatly responsible for preparing the citizens who will maintain future societal structures and traditions.

At the non-formal level, organisations like political parties, businesses and trade unions also facilitate educational programmes for personnel to enhance effectiveness and to nurture a common sense of identity. Non-governmental organisations are amongst the most proactive, both offering trainings in non-formal education and supporting their staff in being trained.

In addition, many courses exist to educate activists, teachers and other members of civil society in methods and actions to intervene for social change. Thus, depending on its objectives and activities, education can act as both a vehicle for creating stability and/or for inspiring change.

### *Peace Education*

*“Peace education should bring forth from all learners the vocation of becoming more fully human and create a process of transformation where those involved then feel capable of transforming the world”.*  
—Paulo Freire (1970, p. 28)

All training is a form of education. Not surprising, the larger educational context to which peace training belongs is peace education. To better understand what is meant by peace training, we first expound on its broader educational framework.

“Education” comes from the Latin word “educare,” which means to draw or lead out. Depending on the content, form, and methods used, education draws from human beings a myriad of ways of perceiving the world and behaving in it. Ian Harris illustrates that “peace education draws from people their instincts to live peacefully with others and emphasises peaceful values upon which society should be based. Peace education attempts to help people understand the root causes of violent events in their lives” (Harris / Morrison 2003, p. 29).

Due to the instigation of international organisations such as UNESCO and UNICEF, peace education is accepted in many arenas as an important part of school curricula and of non-formal educational efforts. Two basic tenets are widely accepted: first, peace education needs to be pursued not only in areas of violent conflict, but as a universal endeavour; second, that peace education cannot be grounded in concepts of “negative peace” alone—meaning simply the absence of violent conflict—but must develop knowledge and capacities for creating “positive peace,” or the fostering of broad cooperation for mutual advantage among human groups and devising ways to transform conflicts nonviolently when they arise.

6. These components of third party intervention are defined in a paper written by FEWER, International Alert and Saferworld (2004).

7. The distinction between different forms of learning was introduced by UNESCO in the early 1970s and forms the basis of the EU’s policies on “life-long learning” (see Tuschling / Engemann 2006).





## Peace Education: a Working Definition by UNICEF

*“Peace education refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, inter-group, national or international level.(...) It is UNICEF’s position that peace education has a place in all societies—not only in countries undergoing armed conflict or emergencies. Because lasting behaviour change in children and adults only occurs over time, effective peace education is necessarily a long-term process, not a short-term intervention. While often based in schools and other learning environments, peace education should ideally involve the entire community” (Fountain 1999, p. 1).*

Since education is a channel for promoting the ideologies that hold societies together, it is very closely linked with the ways in which people view and deal with conflict. Peace education rests on the assumptions: (1) that conflict—or the perceived difference of goals between two or more actors—is everywhere; and (2) that conflict “is not to be avoided, but addressed in ways that promote understanding and transformation” (Harris / Morrison 2003, p. 29). These views, however, are far from reaching universal acceptance. Many still regard conflict as inherently destructive and educate people to avoid it, or worse, to crush any source of it. This often produces “peace through strength” strategies that legitimise organised militarism and the training of people in methods for violent intervention in conflict. Such interventions frequently create deeper cycles of violence. Therefore, a goal of peace education is to present more practical and effective methods for dealing with conflicts constructively and preventing and stopping violence. One of the means for doing this is to train people to be active and skilled supporters of positive peace.

This guide is fairly unique in that while most discussion and studies of peace education focus on peace education for youth and in schools, this study centres on peace education for adults—i.e. training adults in professional knowledge, skills and capacities for transforming conflicts constructively.

### Peace Training

A particular branch of education is *training*. Training refers to the type of education that focuses on the building of professional competencies of participants in both formal and non-formal settings. By very practically connecting training objectives to the concrete work of participants, trainings improve effectiveness and further the professional development of individuals and organisations. In the field of peace education, training—i.e. *peace training*—has many goals. For this guide, the specific objective of training we focus on is *the preparation of individuals for peacework who can professionally and practically intervene in conflicts in order to promote*

*their constructive transformation*. We will highlight various levels of peace training, namely:

- the *individual level*, regarding the personal development and mindfulness of peaceworkers—i.e. knowledge, attitudes and behavioural competencies conducive to transforming conflicts;
- the *social level*, regarding the skills and strategies needed to build structures for sustainable peace and to concretely influence societies towards more peaceful co-existence among conflicting actors;
- and the *professional level*, concerning the development of working methods based in awareness of conflict contexts, lessons learned from past experiences and tools necessary for transforming complex and unpredictable conflict realities.

Peace training is a broad and ever-changing field. The common denominator is to support peaceworkers in their capacities of preventing and ending violence and constructively influencing sustainable peace.<sup>8</sup>

People have many motivations and expectations for participating in peace trainings. Some hope for new concepts, experiences and innovative ways of dealing with conflict. Others seek opportunities to network or even space to decompress and to share experiences from their work. The objectives of peace trainings are quite eclectic and often cater to the motivations of participants and the needs of the conflict field. They can be very general, covering common competencies for peacework—e.g. teamwork or intercultural communication—or very specialised focusing on only one topic, such as methods for conflict analysis to deal with a particular conflict or demobilisation and reintegration of ex-combatants after a specific war. Peace trainings can be facilitated in areas removed from any specific conflict or can be strategically integrated into the overall programming of defined peace projects.<sup>9</sup> From our perspective, different actors working on conflict organise and participate in peace trainings to meet diverse needs:

- *Internal actors* participate in peace trainings to develop capacity for social change. Many social movements have an educational component in the form of peace training provided by civil society actors in non-formal or informal environments. Such trainings take on a number of different manifestations: nonviolent resistance and nonviolent intervention in conflict; negotiation and mediation; dialogue; strategic planning; networking; etc. All of these skills somehow relate to two major goals of peace training for internal actors—*capacity building* and *constructive social change*.

<sup>8</sup> This relates to the two goals of peace practice set forth by Mary B. Anderson and Lara Olsen (Anderson / Olsen 2003, p. 12).

<sup>9</sup> See the work of Dan Smith in the Ulstein study (2003). In addition, good case studies are the work of PATRIR in Moldova-Transnistria and the Berghof Foundation for Peace Support in Sri Lanka





- *External actors* participate in peace trainings to increase knowledge, skills and capacities to better support internal actors and encourage positive conflict transformation. Though such training is integrated into the curricula of various university programmes in peace and conflict studies, much transpires in non-formal and informal educational environments. For example, the Nonviolent Peaceforce (NP) trains teams of peaceworkers to intervene in conflicts using Third Party Nonviolent Intervention (TPNI) techniques (For more on NP, see Chapter 3). Among the topics for such trainings are how to interposition oneself between conflicting actors using nonviolent presence and how to monitor conflict dynamics. Especially with external actors like NP, the goal of peace trainings can be seen as *developing international teams of educated and professional peaceworkers with the capacity to collaborate with all internal actors of a conflict and to support those doing actual peacework*.<sup>10</sup>

The present guide deals primarily with the latter type of training. It is important to bear in mind, however, that the distinction between internal and external peace trainings is not clear-cut. Many training programmes aim at preparing both external and internal actors together—e.g. the international training for Designing Peacebuilding Programmes at the Peace Action Training and Research Institute of Romania (PATRIR) brings together both internal actors from various conflict areas from around the world and external interveners to find compelling methods for effective and strategic cooperation. In such cases, all participants are involved in capacity building and learning from one another. Together, they discover ways to support each other in processes of conflict transformation. Such trainings, in combination with thorough follow up, can have lasting impacts on conflict environments.

### Sources and Traditions of Peace Training

As conscious peacework has developed over the last few decades, so have ideas of how to better prepare individuals and groups for undertaking activities that reduce violence and promote sustainable peace. It is often assumed that anyone with good intentions can do peacework. However, many indicators point to the fact that for peacework to be more effective, the field must be more professional and capable in its approaches. Therefore, as peacework evolves, peace training steadily gains momentum as a significant component to this professional preparation of peaceworkers.

Peace training has a rich and relevant tradition. An important component of this are the experiences gathered concerning the training of actors on nonviolence and its practical applications.

<sup>10</sup> In addition, organisations such as ASPR, React, Folke Bernadotte Academy and PATRIR provide trainings specifically designed for government staff, UN agencies and international organisations to train practical skills and competencies for working in conflict areas and on peacebuilding.

<sup>11</sup> See the Work of Nonviolence International, International Center for Nonviolence and the Albert Einstein Institution, among others.

The founder of modern political nonviolence, Mohandas Gandhi, continuously stressed the value of thorough training of *satyagrahis*, or the individuals engaged in nonviolent action. For him, physical and mental discipline, spiritual centredness and concrete skills such as first aid were essential parts of preparation for India's struggle against British colonial rule. This tradition was continued by the civil rights movement in the United States and was later revived in the worldwide peace and environment movements between the 1960s and the 1980s.

Peace training also had an impact in many non-Western social movements and served as an instrument of peaceful intervention in situations of conflict and widespread violence around the world. Walter Wink estimates that in 1989-90 alone, thirteen countries underwent nonviolent revolutions that affected 1.7 billion people, or one-third of the population of the world. This, added to the other nonviolent struggles in the twentieth century, amounts to an incredible 3.3 billion people involved in movements for social change in the last hundred years (Wink 2000, p. 1). In many of these cases, peace trainings played an important role in organising people for the successful overthrow of oppressive regimes.<sup>11</sup>

In addition to nonviolence, important trainings for peacework started in the 1950s around unofficial, grassroots political mediation, also known as “people-to-people” diplomacy. In this field, pioneering work was made by Quakers like Adam Curle and by Mennonites like John Paul Lederach. These approaches exhibited a deep commitment to spiritual values, a firm grounding in the realities of politics in violent conflicts, an encompassing view of the conflict landscape and the desire to work with different actors involved in conflicts (Lederach 1995; Curle 1999).





### An Example of Peace Training

The most well-known trainers during the seventies and eighties were Hildegard Goss-Mayr and Jean Goss. For many years they travelled around the world, providing training in nonviolence. They trained people in the Philippines right before the peaceful revolution in 1986, and also led training in different authoritarian countries in Latin America. Their preparations consisted of three parts: conflict analysis; preparation of base groups or communities; and the development of strategy. The analysis covered historical, ethical, ideological, political, legal and pedagogical conditions, as well as traditions and culture. The group also analysed what makes injustice possible. They asked questions like: Which people, groups and institutions are involved in the conflict? In which ways? One of the fundamental questions for Jean and Hildegard was how all are jointly responsible for injustice. For them, a nonviolent struggle can never put the entire blame on oppressors. Such analysis is 'bipolar.' Nonviolence attempts to embrace both the oppressed's and the "other side's" truths. It assumes that the opponent can in some ways be right. (Herngren 2004).

Finally, starting by the mid 1980s, states and international organisations identified the need for a new generation of civilian professionals capable of dealing with conflicts and crisis situations. "Second generation peacekeeping" gave way to non-military approaches and instruments for conflict management. Peacebuilding emerged as a distinct field of action—which in turn required trained personnel. This was officially acknowledged in 1992 in the *Agenda for Peace*, written by then UN Secretary General Boutros-Ghali. In the 1990s, the Organisation for Security and Co-operation in Europe (OSCE) developed far reaching programmes of civilian involvement in conflicts and peace processes and for sending their personnel to training programmes across Europe. In parallel, a number of training programmes aimed at civilian peacekeeping and peacebuilding personnel started. In Europe, the International Civilian Peacekeeping and Peacebuilding Training Programme at the Austrian Study Centre for Peace and Conflict Resolution (ASPR) was among the forerunners of this type of work. All these traditions have merged to a certain extent in recent years and influenced each other to form what is presently known as *peace training*.

During the development of civil society peacework, several other occurrences took place that enriched the tradition of training: in the 1960s, international conflict resolution began as a legitimate discipline of action; greater competencies were established for designing social change processes; facilitation of unofficial mediation sessions commenced and "multi-track diplomacy" became widespread. At a state level, the idea of "alternative dispute resolution" (ADR) mechanisms grew in the United States and then in Europe and mediation became a common tool used for dealing with conflicts at several levels of society (Moore 2003). In both cases,



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training curricula were established and professional profiles were created. In Europe, education as a tool for social and political transformation was consciously used in the democratisation process of West Germany (with the growth of the field of *politische Bildung*) and in the long-term reconciliation between Germany and France. These developments in society mirrored the rise of humanistic psychology (Carl Rogers, Thomas Gordon) and the idea that more functional, life-enriching attitudes and behaviours could be consciously developed and trained.





## Analysing Peace Training

Though there are diverse interpretations regarding the best ways for effectively getting individuals ready for peacework and nonviolent intervention in conflict, one thing most agree on is that peace training must prepare participants on many different levels for effective learning. Some speak of these levels as the head, the heart, and the hands (Lederach 2006). Others recommend that peace training touch upon what it means to know, to be, and to do. For this guide, we will use the terms pioneered by the Peaceworkers Project of International Alert and speak of the necessary competencies for peacework as *knowledge, personal qualities, and skills* (Peaceworkers UK 2006). Knowledge concerning peace training, the knowledge most necessary for peaceworkers is knowledge about themselves and the context in which they work. At a general level, knowledge is needed by peaceworkers who work in and on conflict that is (1) specific to peacework and (2) that is not necessarily specific to peacework, but helps produce more effective peacework. Though no list is ever exhaustive, following are some important areas of knowledge that are critical for peace trainings to keep in mind when preparing adults for nonviolent intervention in conflict:

### Key Knowledge for Peace Trainings

1. Conflict Sensitive Approaches to Peacebuilding: Conflict sensitivity suggests actions that respect the conflict context and local culture and that are done in collaboration with internal actors in ways that minimise harm and maximise constructive impacts on conflict.<sup>12</sup>
2. Roles of Various Actors and the Context of the Conflict: Knowledge is crucial of as many actors involved in a conflict as possible. This includes oneself as an intervener, the relationship between all actors, and the positions, goals and needs of each. Not only is it important to understand how external interveners can support internal actors, it is also essential to know which actors might act as “connectors” or “dividers” to any peace process (Anderson 2004). In addition to local actors, it is important to map out where international actors and donors contribute, where civilian-military-NGO cooperation can take place and other linkages that might be overlooked. Finally, the history and timeline of a conflict are vital, as are how actors’ actions of both commission and omission precipitated violence.

3. Fieldwork Techniques: This refers to the techniques required for fieldwork in conflict zones such as: project management skills; various practices for transforming conflict; methods for third party nonviolent intervention; conflict analysis; etc.
2. Mission Working Environment: In order to work sustainably and sensitively in conflict zones, a few of the most principal areas are: the ability to work on a team; gender awareness; communication skills; stress management; commitment to ethical codes of conduct and adherence to one’s mission.<sup>13</sup>
3. Safety and Security: This includes both personal and group security as well as how the actions of external actors may affect the safety and security of those internal to the conflict. In addition, how to work with trauma and secondary trauma—or, the propensity of interveners to internalise the trauma of conflict insiders—takes precedence.

Knowledge about conflicts must be as encompassing as possible. This is achieved by seeing both the whole conflict context and how the individual elements connect to form that whole. Due to the complexities of conflict arenas, constant updating is necessary regarding interveners’ knowledge of the conflict context and their role as it relates to the context.<sup>14</sup>

### Personal Qualities

In addition to knowledge, the development of *personal qualities* for peacework receives a great deal of attention in peace trainings. Personal qualities are commonly described as “soft skills” or peaceworkers’ ways of being. Personal qualities are very influenced by peaceworkers’ attitudes, worldviews and life experiences. When working in and on conflict, it is imperative for peaceworkers to understand not only how they perceive themselves in their relationship to the conflict environment but to how they are perceived by others. Seeing the world with prejudice and rigid belief structures compromises peaceworkers’ ability to work with internal actors of conflicts. Therefore, one of the most essential personal qualities for working in conflict is *openness*. This openness includes both humility and also deep self-awareness of how one’s way of thinking and being can positively or negatively affect a conflict.

There are many other attitudes necessary for peacework (see chapter two). An emphasis is placed here on openness because from it most other attitudes and personal qualities follow.

12. See Conflict Sensitivity.org for more on this subject: <http://www.conflictsensitivity.org/node/8>

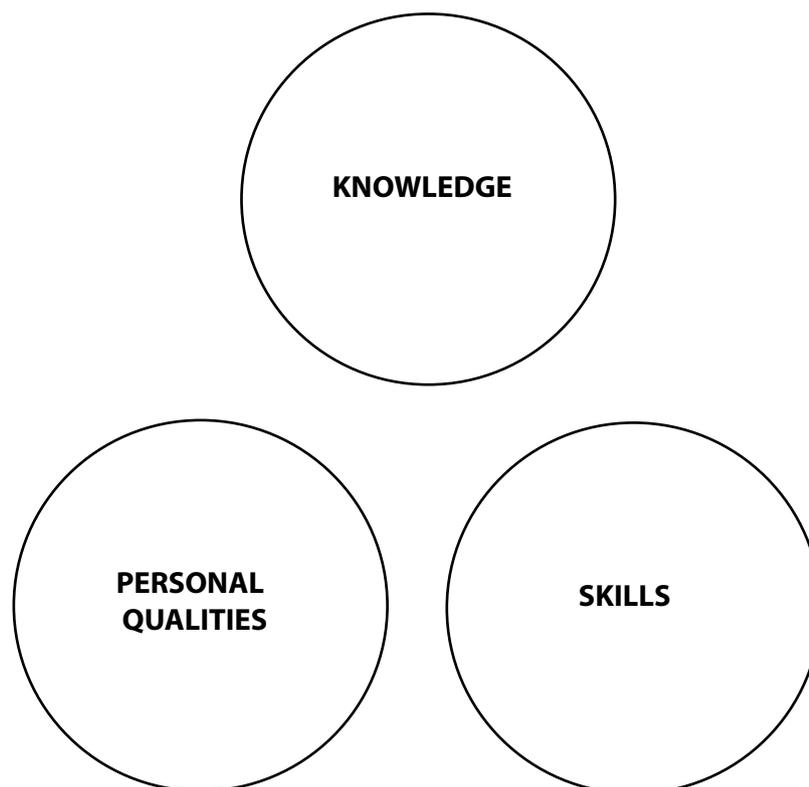
13. International Alert’s Code of Conduct for Conflict Transformation Work is a prime example of this (International Alert 1998).

14. The UK Department of International Development (DFID) has provided one example of doing this through their regularly commissioned conflict reports: [www.dfid.gov.uk](http://www.dfid.gov.uk). Swiss Peace has carried out pioneering work on conflict mapping and assessments and early warning systems through its FAST methodology: [www.swisspeace.org](http://www.swisspeace.org). The West Africa Network of Peacebuilding (WANEP) provides another example with its live early warning systems for West Africa [www.wanep.org](http://www.wanep.org).





Diagram 1: Competencies for Peacework



Other commonly agreed-upon personal qualities necessary for working for peace in conflict zones are:

- diplomacy and sensitivity;
- creativity and practical problem solving ability;
- flexibility, adaptability and self assurance;
- positive attitude and ability to work well with others;
- and composure under pressure  
(Peaceworkers UK 2006).

In short, peaceworkers' personal qualities need to come together to form a nonviolent presence capable of positively transforming conflicts. Personal qualities that are inappropriate to conflict environments run the risk of adding fuel to already raging fires.

### Skills

While trying to alleviate suffering in conflict environments, peaceworkers can do harm without the proper skills. Therefore, peace training needs to highlight the development of skills that nourish intervention techniques capable of maximising the good that external peaceworkers can do. Skills proven to be compelling practices for peacebuilding and conflict transformation must be introduced in the training process to help peaceworkers hone their knowledge and personal qualities into concrete forms that can practically meet the needs of the conflict environment.

Two of the most important skills are the ability to understand the interconnected reality of conflicts and the capacity to link key people who can create structures that withstand violence. Regarding this, Lederach uses the metaphor of spiders to describe peaceworkers.

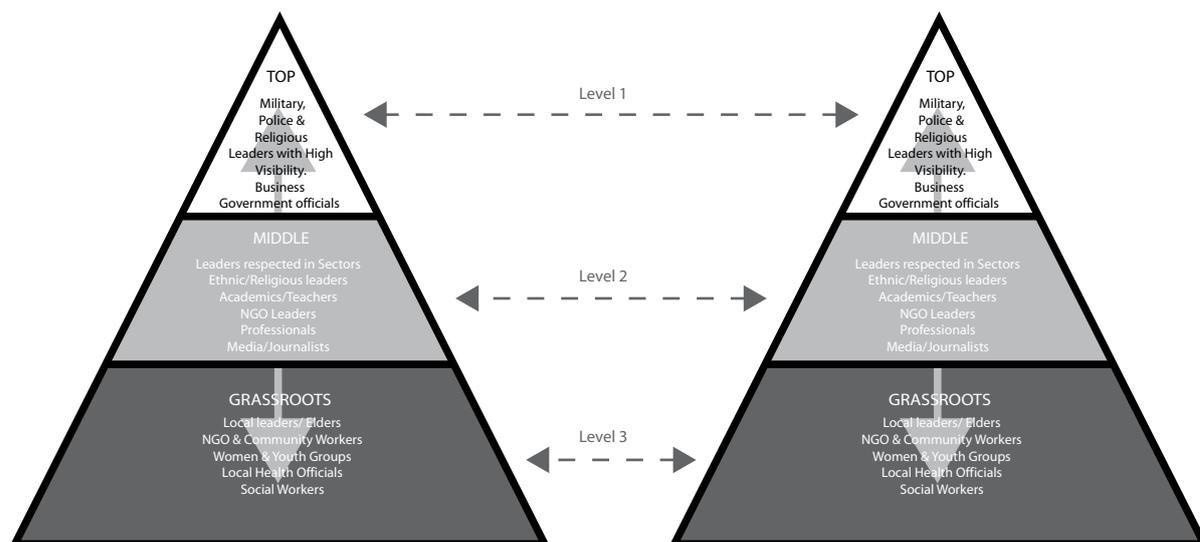
He illustrates:

*"Sustaining constructive change in settings of violence...requires asking precisely this: How do we build a strategic structure of connections in an unpredictable environment, a structure that understands and adapts continuously to the contours of a dynamic social geography and can find the attachment points that will make the process stick? Constructing social change is the art of seeing and building webs" (Lederach 2005, p.84).*





Diagram 2: Lederach's Conflict Triangles<sup>15</sup>



Two ways of doing this are: (1) by connecting conflicting actors on all three societal levels—i.e. government, business, and military leaders; key civil society actors and grassroots members—with actors on their same level in different conflict parties and (2) by helping actors on all three levels in finding common ground within their own groups. Peaceworkers' ability to encourage relationship development involving all of these actors is the way in which webs are made to construct sustainable structures for peace in conflict zones. Most conflicts are built upon contradictions entrenched within society (Galtung 2000). When deep divides are left unaddressed—whether they are political, economic, social, etc.—conflict results. Therefore, peace trainings need to emphasise the importance of reading conflict contexts and adjusting which skills are used in order to transform these root causes of conflict.

In this respect, *flexibility* is a crucial. If peaceworkers strive to transform attitudes and behaviors within conflicted societies, but do not address the deep contradictions present, conflicts remain. This is one of the reasons why Johan Galtung, one of the founders and pioneers of peace research, stresses *creativity* in generating effective outcomes as a way of transforming the underlying contradictions, deep structures and deep cultures that give rise to conflict as one of the most important skills of a peacemaker.<sup>16</sup>

The dynamics of conflict environments demand that peaceworkers be equipped with as many skills as possible. If one relies too heavily on one approach or the other, it is like only having a hammer in your toolbox; and, as Johan Galtung warns: "If a hammer is the only thing you have in your toolbox, the whole world begins to look like a nail."

15. These triangles were first presented by Lederach (1997).

16. Johan Galtung spoke on this topic, among many others, in his keynote address, entitled, "What Does Professionalization Mean in Peace Research?" at the 2006 International Peace Research Association conference in Calgary, Canada. The full speech can be found at IPRA's website: [http://soc.kuleuven.be/pol/ipra/calgary\\_highlights.html](http://soc.kuleuven.be/pol/ipra/calgary_highlights.html).





accepted militaristic forms of intervention.

To be able to make political decisions necessary for such interventions, better agreement is needed on basic concepts, strategies and values of peacework—or at least on the extent and nature of the differences existing among actors (see more on this subject in Chapter 4). This challenge extends to how peacework is presented to common audiences. Without the appropriate language, it is difficult to bring legitimacy to the field—especially to those who are accustomed to seeing intervention in conflict solely as the role of the military. While no use of language will be suitable for all audiences, describing peacework in terms that are inaccessible for most can do a disservice to the field. Without basic understanding and commitment to a comprehensible presentation of peacework, it will be nearly impossible to shape larger-scale interventions that involve many different actors. It is important for the future of peacework for those who mould the practices of the field to find synergy in order to expand the scope of nonviolent intervention capacities.<sup>18</sup>

### Conclusions

Peace training has a rich tradition based in peace education and the experiences of decades of practitioners working to reduce violence and promote positive peace on the communal and global level. Peace training has reached a state where much can be learned from past lessons. As the possibilities grow for more large-scale civilian interventions, comprehensive training and more agreement between major actors in the field is needed regarding training standards. This chapter lays the groundwork for the rest of the guide and begins introducing commonalities in approaches to peace education and challenges where potential growth is possible. The next chapter takes us to another level of understanding peace training by formulating five essential propositions for peace training.

### Missing a Common Understanding in Peace Training

As we have noted, many different perspectives exist regarding the most effective ways to prepare people for peacework and nonviolent intervention in conflicts. Different worldviews, cultural elements, values and opinions hold peace training practitioners back from arriving at common conceptual standards for what is needed for peaceworkers to be able to work effectively at different levels in the field of conflict. Part of this is due to the relatively new nature of the field and to the fact that many people come into peacework from an assortment of disciplines. At the same time, it is this very diversity which represents the breadth of the traditions the field can now draw upon, offering a broad and rich variety of wisdom, knowledge and experiences. Some experts underscore spiritual preparation while others rely on training peaceworkers in very pragmatic, field-orientated tactics. Some say that peacework is a field onto itself and others declare that it is merely an extension of already existing fields. Certain trainers stress the need for professionalism, others the need for practitioners to be firmly rooted in their vocation as peaceworkers. While most agree that effective peacework needs to include bits of all of the above categories, the measure of each is usually dictated by the needs of the given conflict context and the mandates of deploying organisations.

One immediate example of this is the use of terminology. Various actors use the same terms, but with significantly different meanings. For example, the term *peacemaking* in UN parlance is most often associated with the activities described in Article 33 of the UN Charter: negotiation; enquiry; mediation; conciliation; arbitration and judicial settlement. More recently, however, it has begun to be used synonymously for “peace enforcement” to describe military operations designed for coercing conflicting parties to accept a cease fire. In addition, the use of strategies for accomplishing the various goals of ending violence and promoting positive peace differ greatly. Regarding civilian—military cooperation, opinions range from absolute refusal—arguing that collaboration with those who are trained in violent methods of intervention is an unjust means for just ends—to welcoming active teamwork between the two.

Agreeing on common standards becomes more complicated and at the same time necessary as expectations grow from the international community for civilians to be more present in situations of conflict around the world, especially highly escalated ones. Though groups like Peace Brigades International have been involved at the community level in various conflict zones for 25 years, there are mounting efforts by different organisations and regional bodies to build civilian capacities for large-scale interventions in conflicts.<sup>17</sup> While greater funding and organisation is needed to improve the coordination of such civilian forces, the possibilities present a real nonviolent alternative to commonly

17. See Nonviolent Peaceforce at [www.nonviolentpeaceforce.org](http://www.nonviolentpeaceforce.org) and the Center for International Peace Operations: <http://www.zif-berlin.org/>.

18. The European Peacebuilding Liaison Office (EPLO) is an important example within Europe of an institution working to build this synergy. A common initiative of many of Europe’s leading peacebuilding organisations, it works to promote peacebuilding and make it known and understood. EPLO also works to promote greater support and policy coherence at the level of EU institutions.



In the last chapter, we set the coordinates for peace training by expounding on its history and foundations and by offering a brief analysis of the competencies it aims to develop in peaceworkers. In this chapter, we wish to make these coordinates more precise by presenting five propositions worth considering for any level of peace training. These orientation points will set the stage for our discussion of the challenges in peace training and on possibilities for transforming these challenges into opportunities.

Before we begin, we wish to clarify that a proposition is a statement which may or may not necessarily be true. A synthesis of the results from the ARCA survey and recommendations from experts in the field suggest that the following propositions identify important dimensions for more effectively preparing individuals to have a positive impact on conflict.

## Proposition 1: Peace training is an appropriate means for effectively preparing individuals to have a positive impact on conflict.

Though there are many different approaches for peace training, as a field it is respected by actors of various backgrounds from across Europe. Out of 660 questionnaires disseminated in the ARCA survey, 184 organisations from 20 countries responded—all of whom are involved in some way in international and intra-national interventions for peacebuilding and conflict transformation. This impressive 27% return rate indicates that a very sizeable number of key organisations in Europe wish to have their voices heard regarding the topic of peace training.<sup>19</sup>

When asked what their preferred methods were for peacework, nearly 90% of the organisations chose education and training. This commitment to training of organisations ranging from governmental and non-governmental to academic institutions demonstrates that peace training is much more than a field of interest for diverse actors in the field. If peace training was not an effective way of preparing adults to have a positive impact on conflict, it is doubtful that so many organisations would focus on it. Therefore, since peace training has such prominence amongst the practices of organisations in Europe, it can be deduced that it is considered to be an appropriate and effective means for preparing peaceworkers to nonviolently intervene in conflict.

### Preferred Methods for Peacework

Education/Training	163
Action	92
Advocacy, Lobbying, Networking	81
Research	55
Other	30

## Proposition 2: The purpose of peace training is to prepare individuals to have a positive impact on conflict.

*“Training in itself is just a means to an end, and the end is to have better prepared and better qualified people doing better quality and more effective work that makes more of a difference to situations of conflict.”*

*Tim Wallis, Peaceworkers Project, International Alert*

Cases exist where training is, in itself, a tool for intervention—e.g. when conflicting actors sit in the same training room to share experiences together. Though, when it comes to the training of external interveners, the purpose of training is to prepare peaceworkers to have a positive impact on conflict. This does not mean that peaceworkers’ own development is disregarded in the process; it should be included in all levels of peace training, but not as the goal of the process. Trainers Hagen Bernt and Ruth Mischnick explain: “By strengthening peaceworkers own capacities, they strengthen the most important element in the conflict work: themselves.” By enhancing their own development and by linking their training to the reality in which they work, peaceworkers become more effective in positively transforming conflicts.

The purpose of peace training can be examined further by investigating the needs of both the supply and the demand of training. In this sense, the supply signifies meeting the needs of the individual peaceworkers attending trainings and the demand regards meeting the needs of the field.

### Demand Driven vs. Supply Driven Peace Training

*“I believe looking first at the individual peaceworkers and secondly at the field is the wrong way around. What is needed is to first look at the field and see what is needed and then see how to meet those needs. We have to somehow please the demand and not the supply. If you look at it from the supply side, you will never meet the demand (or you will not meet it sufficiently). In preparing trainings, it is imperative to involve actors from the field. They have to tell us what is needed—not for particular trainings, but in the field of conflict transformation, of reconciliation, of peacebuilding. Then we can ask, ‘How can training support this demand from the field?’ This is a different approach. When I develop trainings, I gather people from the field and from the field here at the Austrian Study Centre for Peace and Conflict Resolution to talk about how to improve trainings and then we plan and implement them.”*

*Arno Truger, ASPR*

19. View the results of the ARCA survey in the general report: [www.peacetraining.org](http://www.peacetraining.org).





Many different avenues exist to train peaceworkers to have a positive impact on conflict. Most organisations in Europe that participated in the ARCA survey cite the preferred aim of training as being the professional development of their staff, followed closely by the training of multipliers and the training of people to work at the local level in peacebuilding efforts in their home countries.

### Proposition 3: Peace training encompasses different methods of learning in order to more effectively prepare individuals to have a positive impact on conflict

The methods used during trainings play a significant role in the success of preparing people for peacework and nonviolent intervention in conflict. Many traditional educational structures are based solely on the one way transfer of knowledge from a knowing subject—i.e. the teacher—to students who are considered vacant objects that need to be filled with information. Not only does this “banking” form of education negate the vast wisdom of participants, it replicates cycles of domination that peace trainings attempt to transform.<sup>20</sup>

Therefore, trainings draw upon diverse methods of learning in order to connect peaceworkers with their heads, their hearts, and their hands. Among the most popular ways for doing this are group and team work, role plays, simulations, the use of conflict case studies, and learning of best practices. Methods must be appropriate to the cultural context, the content of what is learned and to the objective of the training. For example, a short lecture may work best for introducing a theory for conflict transformation, but it is not recommended for demonstrating how team members can support each other while working together in stressful situations. For this, a simulation is much more effective to really test their abilities. No matter the tool being used, it is important to remember that human beings learn best when more of their faculties are employed.

Therefore, preparations of adults for peacework and nonviolent intervention in conflict normally rely more on elicitive forms of learning, rather than on prescriptive ones. Though commonalities exist in many conflicts, no two conflicts are exactly the same. Therefore, it is impossible to “prescribe” any one solution for all conflicts. Elicitive forms of learning seek to draw from the diversity of the life experiences of participants in order to create a multi-directional flow of knowledge (see chapter five).

Through dialogue and the cross-fertilisation of ideas, a rich learning process can be engendered that stimulates participants on many levels, thus increasing the efficacy of peace training.

One compelling method for preparing adults for peacework is to use critical pedagogy to help them see the linkages between their own lives and the conflicts in which they will nonviolently intervene.

### The Use of Critical Pedagogy in Peace Trainings

*“Somehow, interveners in conflict need to connect to their own context before intervening in another’s. In other words, they cannot talk about the conflict between Israelis and Palestinians without also addressing how people in their own country live in gated communities and never see the economically disadvantaged and the marginalised. Training must allow peaceworkers to link what they are learning to their own lives. People need to understand the fear they might feel as a white person walking in the South Bronx when they see gang members. If they can’t look these people in the eye and talk with them, it is superficial for them to come to Israel to do it here. It doesn’t matter how many times peaceworkers have been around the world; if they haven’t connected deeply with the conflicts of their own societies, people will sense this. People perceive that they are outsiders because they are cold or remote or neutral. Peaceworkers need to come to grips with their own suffering and the experiences from their own lives when they overcame great obstacles. They need to look deeply at their own fears, feel them, and work through them; then, when they have deeper wisdom, they can go to other places because they won’t be as afraid of conflict. So, I would like to see trainings where people practice conflict transformation in their own communities and in their own lives so that they have something to share with other people immersed in conflict. If they have touched their own suffering, then it is very difficult for peaceworkers to sleep in a nice hotel while the refugees they are working with sleep in tents and have no water. Basing training in a critical view of one’s own life prevents many of the mistakes that peaceworkers receive a bad name for.”*  
-Gal Harnat, *The Centre of Critical Pedagogy, University of Tel Aviv*

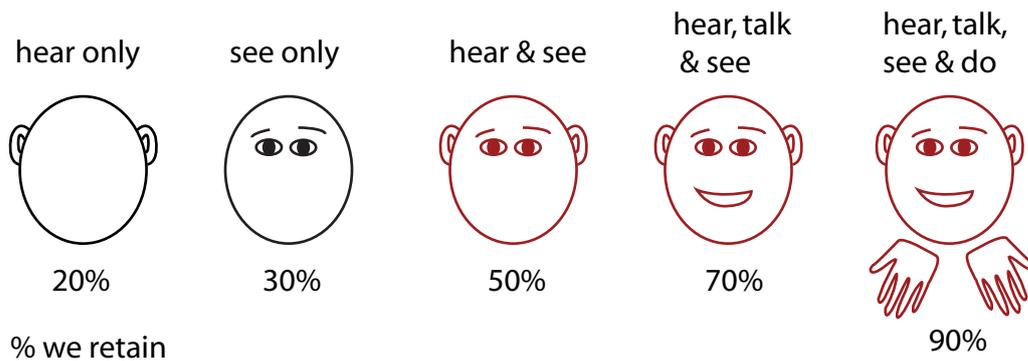
The use of various methods challenges participants to practice assorted skills, which in turn, prepares them to handle the complexities of conflict. Conflict zones are often the nexuses of tension caused by many dynamics. Such dynamics should be represented as much as possible during peace trainings. If training only consists of knowledgeable trainers passing on information to participants, it does not get them ready for active work in the field. If the purpose of peace training is to prepare individuals to have a positive impact on conflict, then peace trainings must encompass different methods that test learning on the head, the heart, and the hands in order to more effectively groom them for this end.

<sup>20</sup> Banking education is a term originally coined by Paulo Freire (1970) to describe dehumanising educational practices where educators assume that students have no knowledge. The process is comparable to an individual depositing money into a bank.





Diagram 3: Retention Rates in Adult Education



From Arnold et al. (1991)

**Proposition 4: Peace training emphasises relational skills (personal qualities) as the base necessary for individuals to have a positive impact on conflict.**

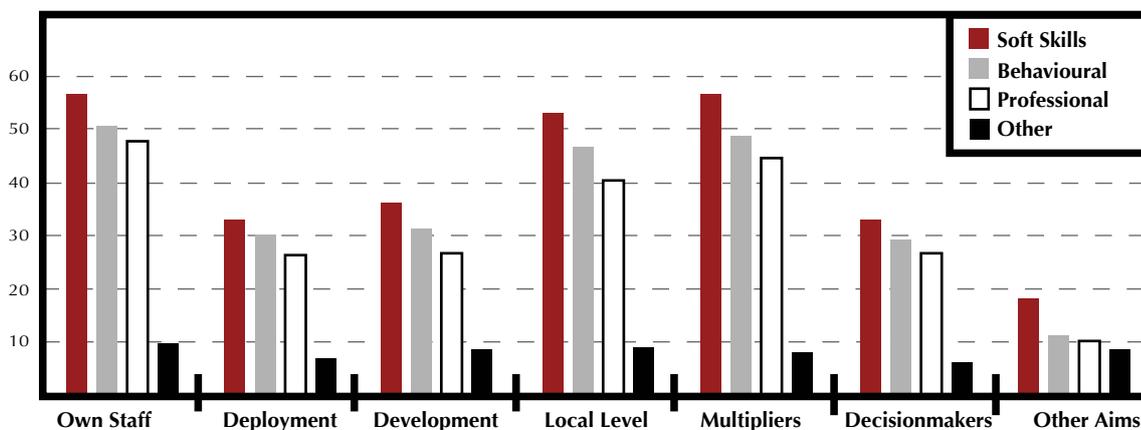
In continuation from chapter one, if connecting actors involved in conflicts and creating structures that withstand violence are crucial to engendering constructive social change, then a vital question for peace training is: what are the skills that underlie the ability to build webs across conflict zones?

The ARCA survey illustrates that no matter the aims for peace training, the distribution of skills needed are very similar. Across the board, 33% favour soft skills (relational skills or personal qualities); 30% prioritise behavioural skills; and 28% stress professional skills.

Though these percentages indicate the need for peaceworkers to be well-rounded, it can be deduced that relational skills are the foundation for effective peacework. Profound self-knowledge and the capacity to connect with others are non-negotiable elements of these relational skills. While knowledge and behavioural and professional skills can be developed on top of relational skills, if peaceworkers cannot create trust with conflicting actors, no amount of technical skills will get them through doors that have been closed due to their insensitivity.

Therefore, we believe that conflict sensitivity lies at the core of the relational skills needed for effective peacework. To build on what was discussed in the first chapter, conflict sensitivity signifies the ability of interveners to understand the conflict context in which they operate, to be aware of how their intervention affects the context, and to act in manners that avoid negative impacts and maximise positive impacts (FEWER / International Alert / Saferworld 2004). Ongoing reflection is needed by those intervening in conflict to analyse how their presence affects their surroundings.

Diagram 4: Important Skills for Different Aims of Peacework

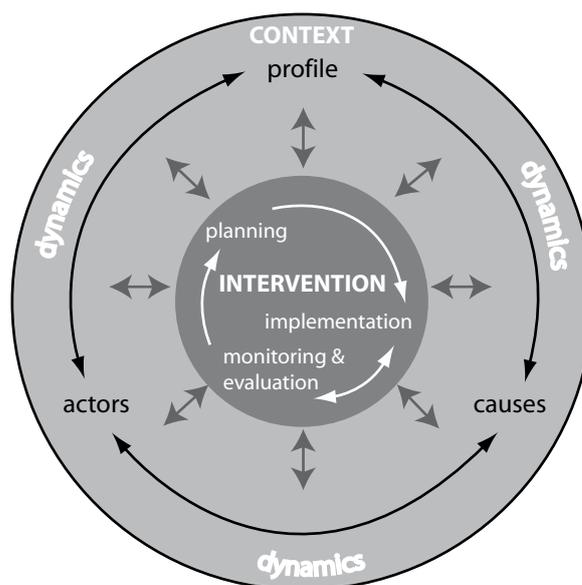




## 10 Relational Skills for Peacework

1. **Empathy:** to put oneself in the shoes of all actors and to find legitimacy in others' experiences.
2. **Humility:** to deeply respect local cultures and traditions and focus on supporting internal actors rather than solving their problems for them.
3. **Tranquility:** to cope with stress and trauma and to respond creatively to challenging situations—i.e. the ability to be the eye in the storm.
4. **Resilience:** to persevere through difficulty and retain one's own sense of identity and clarity regarding one's reasons for working in and on conflict.
5. **Mindfulness:** to be aware of how one's way of being—e.g. appearance, persona, nationality, culture, etc.—both positively and negatively affects the conflict environment.
6. **Hope:** to cultivate joy in the midst of tragedy and to have visions for the possibilities of peace not yet manifest.
7. **Idealism and Realism:** to combine deep optimism with a groundedness in the reality of a conflict and one's own real capacities.
8. **Honesty and Trustworthiness:** to communicate openly with all actors in conflict and to be transparent concerning one's agenda and mandate.
9. **Unattachment:** to centre on the responsibility to do right action for the sake of doing right action, not for the result it brings. The reality of conflict is impermanence; therefore, while peaceworkers can work strategically for transformative outcomes, they cannot become too attached to either peaceful or conflicted times.
10. **Sense of Humour:** to maintain good spirits in trying situations.

Diagram 5: Analysis for Intervention in Conflict



From FEWER / International Alert / Saferworld (2004)

On a final note, relational skills need to be integrated with knowledge and professional skills. Since no peace process is possible unless people are willing to work together, peaceworkers' knowledge and relational and professional skills need to be used to first prepare internal actors to work with those whom they share a conflict with and then to bring conflicting parties together for dialogue.

Because it is more difficult to create concrete indicators to assess peaceworkers' relational skills than their technical abilities, a very important question for training surfaces: How are peaceworkers prepared to effectively transfer their positive personal qualities and conflict sensitivity to the conflict environment in a way that is constructive and transformative? Many organisations recommend that peaceworkers are most effective and conflict sensitive when they link their planning directly to a comprehensive and regularly updated conflict analysis. This conflict analysis scrutinises the relationship dynamics between the profile, the actors, and the causes of any given conflict. It then informs an intervention cycle of programming, implementation, monitoring, and evaluation.

By doing such a systematic process, peaceworkers can find constructive avenues for concretely bringing forth their relational skills in conflict environments.

### The Point of Skills

*"People need to ask, 'What is the point of having skills?' To me, it is really about how to practice love and how to practice compassion. We need to ask what will come about because of our actions. The only way we can know when we work with conflict if what we are doing is accomplishing this goal is if we are able to bring people together. And the way to bring people together is to bring them to the level of being human beings. And the things that connect human beings are suffering, happiness, and joy. It doesn't matter if you are male or female, black or white, etc."*

*-Ouyporn Khuankaew, International Women's Partnership for Peace and Justice*

In the end, relational skills take precedence in this humanising process because, as Jiddu Krishnamurti said, "to be is to be related" (Krishnamurti 1973, pg. 164).

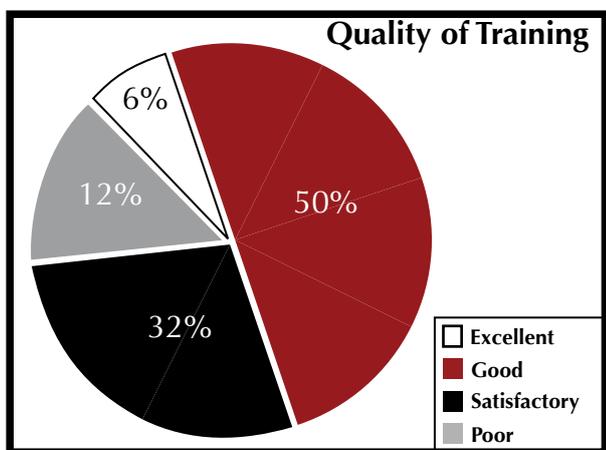




**Proposition 5: Peace training needs to be continuously evaluated, updated and adapted in order to have a positive impact on conflict.**

Just as intervention programmes need to be evaluated often to see if they are meeting the specific needs of the field in a way that is conflict sensitive, so do peace trainings.<sup>21</sup> If peace trainings are not updated to meet the fluctuating needs of the field, they begin to lose their relevance. Evaluation is the key mechanism towards ensuring that the content and methods used are appropriate to the objectives of the training and the context that participants are trained to influence.

Currently, 95% of the European organisations who answered the ARCA survey evaluate their trainings. Respondents indicate that over half use questionnaires, while others use certain performance indicators and individual interviews with participants. Most peace trainings conduct their evaluation with participants at the end of the training programme, but a few cases exist where feedback regarding the relevance of training is asked of participants 3 to 6 months later. While analysing how a training directly meets the needs of the field is very difficult, such delayed evaluations seems to indicate good practice because it allows trainees time to test and reflect on what they learn and to see what they might add or change to further improve the training.



Interestingly, when respondents were asked about their opinion regarding the quality of current peace training and its capacity to prepare people with the necessary skills for intervening in conflict, fewer than 60% of respondents assessed trainings as good or excellent. This could in part be because the majority of respondents articulated a desire for more practice-oriented methods. This contradicts the reports of most organisations who illustrate that they use a great deal of experiential pedagogy in their trainings. Either organisations are reporting more than they actually offer or the practice-orientated methodology they use does not match the objectives of the trainings or the needs of the participants or the field. Another possibility is that no matter how good current trainings might be, far more comprehensive trainings

are required to meet the needs of the field. One common experience of many trainers is that when participants have gone through 2 days of training, they often say they need at least a week. When they have finished a week, participants wish they had three weeks. After three weeks of good training, participants frequently express the need for a whole year. These comments demonstrate that the field of peace training has the potential for incredible growth and that there exists a great deal that people can actually be trained in. If other professions—such as medicine and law—require multiple years of training, why should it not be the same for those who are prepared to address and transform complex conflicts, social systems and human relationships?

These are significant dilemmas and opportunities for training organisations to examine in order to improve evaluations of their trainings and their impact on the field of conflict. It would be worthwhile for trainers from across Europe to share experiences on how they transcend the gap between objectives, methodology, theory and practice. Such analysis could develop some general common indicators for checking how to ensure that practices are aligned not only with the needs of the field, but with the content and the objectives of the training. Such a guide could be a vital resource for assisting training organisations as they evaluate the processes and outcomes of their trainings.

*“It is worthwhile to improve how we check the growth of participants’ skills through training efforts. If evaluations are done more carefully and if participants’ knowledge and skills—with regard to the training objectives—are tested before and after trainings, we will see an increase in the quality of following trainings.”*

*-Konrad Tempel, Forum for German Civil Peace Services*

Another level of evaluation concerns not only how trainings are assessed, but how peaceworkers themselves are able to demonstrate what they have learned. Depending on the nature of peace training, participants can be evaluated on their change in knowledge, attitudes, behaviours and concrete skills (see chapter four). It appears that a very compelling method for this type of evaluation is to place participants in scenarios that resemble the conflict situations they will face in the field. Using clearly articulated objectives and concrete performance indicators, qualified observers can shadow trainees through the training process and assess their responses to the challenges presented to them. In both group and personal debriefs afterwards, these observers can point out how participants’ actions impacted the conflict scenario and the areas where personal growth is necessary.

21. For more information on evaluating evaluation in various countries around the world, please see the Search for Common Ground website at <http://www.sfcg.org/>.





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## Conclusions

In this chapter, we introduced five propositions to better explain peace training and to demonstrate a few of the foundations of the field. They were:

- Peace training is respected as an appropriate means for effectively preparing individuals to have a positive impact on conflict.
- The purpose of peace training is to prepare individuals to have a positive impact on conflict.
- Peace training encompasses different methods of learning in order to more effectively prepare individuals to have a positive impact on conflict.
- Peace training emphasises relational skills (personal qualities) as the base necessary for individuals to have a positive impact on conflict.
- Peace training needs to be continuously evaluated, updated and adapted in order to have a positive impact on conflict.

We will return to many of these pillars later in the guide for deeper exploration. How to meet participants' needs in a way that promotes their capacity to have a positive impact on conflict and meet the demands from the field lies at the heart of peace training. Peace training is still a nascent field and much can still be learned concerning the most compelling ways of doing this. In the next chapter, we will build on these propositions to see what major training resources and five case studies say about their current practices in order to give an indicator regarding the current state of peace training.



### Introduction

In this chapter, we continue our study of peace training by analysing how it is currently lived out in practice. To achieve this end, a research team of ARCA partners and M.A. students from the European University Centre for Peace Studies examined different case studies and seminal works of peace training. The aim was to identify curricula, methods and training structures that demonstrate certain trends of how people are being trained to work in and on conflict.

While organisations from various sectors integrate conflict transformation skills into other over-arching goals—such as development, human rights, or humanitarian aid—the majority of this research concentrated on institutions that focus on nonviolent intervention as the primary method of their work.

The research details two main themes:

- Resources that centres on topics relevant for the field of peacebuilding and conflict transformation, including: conflict sensitive approaches to peacebuilding; impact assessments of nonviolent interventions; dialogue and intercultural communication and teamwork;
- And resources that concentrate on the current approaches, theories and practices of organisations that facilitate peace trainings. Of these, five contained complete course curricula and descriptions of pedagogies, methodologies and activities for the practical implementation of peace trainings.

It is very difficult to give a holistic picture of where the field of peace training stands with a myriad organisations working on various levels of society in every region of the world. Resources such as *People Building Peace I and II* give detailed descriptions of success stories in peacebuilding from around the world (European Centre for Conflict Prevention, 1999 and 2005, respectively). More well-known peacebuilding organisations such as Search for Common Ground and Responding to Conflict receive fair amounts of publicity for their work. And articles from the Berghof Handbook such as “Training for Conflict Transformation—An Overview of Approaches and Resources” systematises much of the work in training that is currently being done (Schmelzle 2006).

Therefore, in this chapter we wish to bring greater exposure to five pioneering organisations in the field of peace training that are very active in preparing adults to nonviolently intervene in conflict. Three are European organisations: the Peaceworkers Project of International Alert; the Peace Action Training and Research Institute of Romania (PATRIR); and the Austrian Study Centre for Peace and Conflict Resolution (ASPR). Two are global organisations: Nonviolent Peaceforce International (NP) and the

Christian Peacemakers Team (CPT). Of them, PATRIR, the Peaceworkers Project and ASPR offer generic and specialised trainings open to the public for a fee. ASPR and the Peaceworkers Project also participate in the European Union (EU) Training Project in Civilian Crisis Management and train personnel to be deployed for international organisations like the OSCE and the EU. NP and CPT, on the other hand, specifically prepare team members for their own missions. By expounding on each, we extract their different techniques and strengths and indicate some prominent forms of peace training.

### The Peaceworkers Project of International Alert (IA)

Last year, Peaceworkers UK joined with International Alert to create a formidable centre for training peaceworkers. IA brings a great deal of experience to the field of peacebuilding and conflict transformation, which includes a deep emphasis on the importance of people in the process of transforming conflicts. IA tries to be very mindful that all actors involved in conflict are dealt with as human beings and not as case studies or mere project partners. Possibilities of transforming conflicts are only possible with the consent and participation of the people who are affected by conflict. Therefore, IA stresses deep understanding of the conflict context and of all the actors involved. For this, IA underscores having knowledge of the root causes of conflicts and the ability to use this knowledge for working with internal actors in ways that are constructive for positively affecting conflicts.

Perhaps more than any other organisation in Europe, the Peaceworkers Project ([www.peaceworkers.org.uk](http://www.peaceworkers.org.uk)) has worked to establish transparent standards of professional competency to improve both the quality and quantity of civilian personnel working in the various fields of peacework. Since its inception, the Peaceworkers Project has trained nearly 600 individuals from 40 countries around the world to work on conflict. The purpose of their courses is both to train people in relevant practical skills that are considered essential for peacework and to prepare people for an assessment of their skills to determine the level of engagement in peacework for which they are ready.

To this end, the Peaceworkers Project has developed a grid of five levels of peacework to help build the capacities of peaceworkers and to identify the type of work available to participants at each level.





Diagram 6: PWUK's Levels of Peacework

(See: Peaceworkers UK 2006, p. 9)

	Who is in this category ?	What can they do?
<b>Level 1</b>	People with little or no relevant academic or work experience (although they may be highly experienced in an unrelated field).	Primarily opportunities in their own country, but also limited opportunities abroad as volunteers, short-term election observers, junior support staff etc.
<b>Level 2</b>	People with relevant academic qualifications but little or no relevant work experience. i.e. a Master's level qualification in a relevant field.	Volunteering and internship opportunities abroad, long term election observing, senior support staff positions, etc.
<b>Level 3</b>	People with relevant work experience in their own country but little or no field experience abroad: i.e. at least 2 years continuous work experience with a relevant field.	General staff positions, including generic monitoring roles and other junior field positions.
<b>Level 4</b>	People with relevant work experience in their own country plus limited but not necessarily relevant overseas field experience: i.e. minimum of 6 months overseas experience in addition to 2 years relevant work experience in their own country.	Field officer positions across the range of specialist areas, including advisors, trainers and consultants.
<b>Level 5</b>	People with considerable relevant field experience overseas: i.e. minimum of 2 years relevant overseas experience in a recognised position.	Field officer positions across the range of specialist areas, including advisors, trainers and consultants.

Gaining experience and training at each stage is crucial to develop the expertise needed for higher levels of field work. Therefore, the Peaceworkers Project develops specialised trainings for participants at each level. Level 1 deals primarily with an introduction to working in conflict with a simulation to help people reflect on their motivations for doing peacework. Level 2 trainings focus on core skills for working in conflict and working for peace in the midst of conflict. Some of the areas covered are gender awareness, cultural sensitivity, conflict management and teamwork. The aims of level 2 trainings are to prepare people for short term or

lower-responsibility projects abroad. Level 3 begins to prepare peaceworkers for crisis management missions through a two week course that covers basic preparations for working in conflict zones as well as safety and security aspects. Level 4 trainings are highly professional courses on various specialisations, including: human rights fieldwork; conflict transformation; disarmament, demobilisation and reintegration; supporting free and independent media; democratisation; civil society development; and mission management. Finally, level 5 deals specifically with advanced training courses for further specialisation, specifically regarding civilian response teams, advanced mediation skills and project management.





While Peaceworkers itself does not provide every training, it links with other training organisations which, together, cover a vast range of training needed to prepare people for a variety of projects. They have also developed a free online register that is open to the public to help individuals find positions in the field, relevant trainings, and various mechanisms to improve their capacities as peaceworkers.<sup>24</sup> Overall, the Peaceworkers Project has done the most consistent work in the field at developing benchmarks for quality in the field of peace training. Their systematic guide to training offers many reference points for dialogue concerning the creation of more universally accepted standards for peacework.

## The Peace Action, Training and Research Institute of Romania (PATRIR)

PATRIR has provided advanced specialised training for more than 900 participants from 47 countries at the International Peace and Development Training Center (IPDTC) in Cluj-Napoca, Romania. In addition, it has trained more than 3500 participants at training programmes in 26 countries world-wide.

PATRIR's trainings are central to its support for peacebuilding and conflict transformation. Designed specifically for practitioners and policy makers working in and on conflict, they are developed drawing upon best practices and lessons learned in the field in order to support individuals actively engaged in peacebuilding both in their own countries and internationally. Participants to PATRIR programmes have included: government officials; politicians and political leadership, diplomats; UN and other international governmental organisations' staff; NGO employees; community-based development workers; members of the military and combatants; youth; media workers; teachers; and business leaders. PATRIR's trainings concentrate on assisting these actors to enhance their own peacebuilding capacities—knowledge, personal qualities, and skills—and focus on broader topics such as organisational development, strategic planning, and institutional strengthening.

### A Space for Dialogue

Several times, parties in conflicts have come together to participate in PATRIR training programmes at their International Peace and Development Training Centre. Here, participants use the supportive framework of the trainings to deepen their skills and knowledge and to engage in dialogue to search for practical and viable ways of dealing with their conflicts. In the autumn of 2005, the official mediator for the conflict in Mindanao came to PATRIR with the presidential advisor for the peace process and a representative from the indigenous revolutionary movement, RPMM.

<sup>24</sup> The Peaceworkers Register can be accessed at [http://www.peaceworkers.org.uk/index.php?option=com\\_signup&task=register](http://www.peaceworkers.org.uk/index.php?option=com_signup&task=register)

Similar groups from Moldova-Transdnistria, Sudan and Kosovo have also participated in the institute's five-day programmes.

## PATRIR Training Programmes are developed along three principal lines:

1. *Upon Request:* These trainings are developed at the invitation of local and international organisations or governments and government ministries. In such cases, PATRIR works in close collaboration with inviting organisations to design programmes to meet their needs, context and objectives. PATRIR has developed such programmes in cooperation with groups like terre des hommes (tdh), Save the Children Norway, the Global Alliance for Ministries and Departments of Peace, national and local partners in conflict areas, human rights commissions and organisations facilitating mediation and peace processes. These programmes may be designed for the participants from the inviting organisation or communities they wish to reach in their countries, regions and in the international arena.
2. *Upon its own Initiative:* These trainings are designed by PATRIR staff and trainers based upon the Institute's engagement in peacebuilding processes, needs assessments, reviews of global trainings and on-the-ground practices. These programmes are open to participants from all around the world and five are offered annually at the IPDTC in Cluj-Napoca (see box):

### *PATRIR's Regular Advanced Specialized Training Programmes*

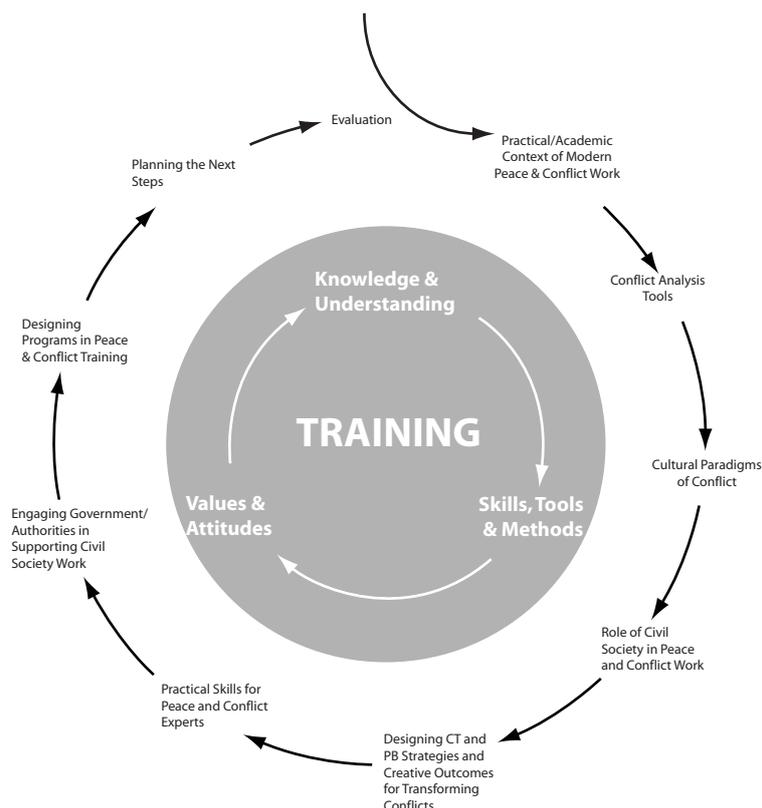
- Peacebuilding, Conflict Transformation and Post-War Recovery (PCTR)
- Peacebuilding and Development (PAD)
- Designing Peacebuilding Programs (DPP)
- Peacebuilding and Gender (PaG)
- Reconciliation and Healing after Violence

3. *In Support of Peacebuilding Processes* – Finally, PATRIR provides training programmes—when requested by the participants themselves—in support of peacebuilding and conflict transformation processes. These programmes are designed for key sectors and parties involved in the conflict, including: political and military leadership of conflict parties, civil society organisations, the media, businesses and chambers of commerce and youth. They may be designed for individual groups in conflict or for bringing two or more parties together. In these cases—in addition to training and capacity building—the programmes provide a space for encountering, mutual understanding, joint conflict analysis and cooperative problem solving. The following diagram represents a common training framework to support peace processes.





Diagram 7: PATRIR Training Framework to Support Peace Processes <sup>25</sup>



All trainings are characterised by integrative approaches and by helping people develop the methods for *doing peacebuilding in practice*. PATRIR's programmes address key practices for conflict transformation, focus on knowledge and values that underlie the field and train practical methods for preventing violence and engaging constructively and strategically in developing systemic solutions to particular conflicts.

In addition to PATRIR's training programmes, the Institute also hosts TRANSCEND Peace University (in cooperation with TRANSCEND)—the world's largest on-line peace and development studies programme ([www.transcend.org/tpu](http://www.transcend.org/tpu)). It provides adult professionals the opportunity to study in a dynamic learning environment with a community of participants from around the world. Many participants bring experience from working in various conflict contexts. Some of the professors are the world's leading scholars and practitioners in the field, including Johan Galtung—the Rector of Transcend Peace University. Like PATRIR's training programmes, Transcend Peace University provides a learning environment and support for practitioners as they search for more effective competencies to transform conflict.

25. This particular model was developed for a programme for training experts in peacebuilding and conflict transformation from Moldova-Transnistria (October, 2006).





## Austrian Study Centre for Peace and Conflict Resolution (ASPR)

As mentioned in Chapter 1, the Austrian Study Centre for Peace and Conflict Resolution was one of the first organisations in Europe to train civilians for different aspects of nonviolent intervention. Since 1982, they have trained over 1,500 participants from 105 countries.

ASPR aims at the establishment of peacebuilding capabilities that cover all stages of the prevention, management and settlement of violent conflicts. In their different trainings, ASPR deals with a broad spectrum of tasks required during the different stages of the conflict management cycle: e.g. advising; monitoring; fact-finding, investigation and inquiry; and capacity-building. They involve experts from various organisational, professional and cultural backgrounds and work to support local ownership of internal actors in conflict areas in cooperation with relevant international organisations, namely the United Nations, the OSCE and the Council of Europe.

### ASPR's Stages of Peace Training

- **Core Courses:** ASPR defines core courses as general training for mission involvement, regardless of the specific function and the specific mission participants will serve. Core courses concentrate on preparing peaceworkers for the general conditions in which they will have to act—e.g. acute conflict situations; absence of necessary infrastructure; prejudices and hostile perceptions; health and supply problems and dealing with traumatised people. To be able to cope with these problems, peaceworkers need knowledge of the causes and prevailing conditions of conflict and of the potential areas where positive transformation is possible. Such core courses also help participants actively address their own conflict behaviour and positions vis-à-vis different conflict parties.
- **Specialisation Courses:** With specialisation courses, ASPR prepares peaceworkers to fulfil a specific function in a conflict area, but not necessarily related to a specific mission.
- **Pre-Mission Training:** Pre-Mission Trainings aim at the preparation of civilian experts for a specific mission. Included in these trainings are the objectives of the mission, the organisation's special mandate and structure, strategies and logistics and also the relevant political, legal, social, cultural, economic and security situations in the area in which participants will intervene.
- **In-Mission Training** These on-site trainings offer additional mission-related preparation for peaceworkers, including details on mission specific tasks and the conditions under which they will be implemented.
- **Debriefing / Training Evaluation:** All preparation stages mentioned above should include elements of scientific review and evaluation that provide continuous feedback to training programmes to ensure consistent updating.

ASPR believes that the preparation and training for mission personnel should include the following stages:

ASPR conducts no less than three two-week core courses per year. In addition, they organise at least three specialisation courses that focus on functions such as: Empowerment for Political Participation; Human Rights Protection and Promotion; Humanitarian Assistance; Press and Public Information; Media Development; Disarmament, Demobilisation, Reintegration (DDR); Election Observation and Assistance; Child Protection; and Conflict Transformation. Especially for the purpose of preparing adults for nonviolent intervention, it is worthwhile to illustrate how the final course on conflict transformation is structured.

The specialisation course on conflict transformation serves two dimensions: (1) to stress the need for conflict sensitive action by training *technical experts* who are sent into conflict and post-conflict settings but without a mandate to directly intervene in a conflict situation; and (2) to contribute to the creation of a *pool of conflict transformation experts* whom non-governmental, governmental and inter-governmental organisations can rely on when recruiting personnel for missions in crisis affected areas and post conflict countries.

This course builds on ASPR's Core Course and consists of six building block modules that are divided into different subject areas that aim at increasing participants' and future field mission personnels' operational awareness and handling of:

### Specialisation Course on Conflict Transformation: Modules and Subjects

**Module 1:** Conflict analysis: nature and function of conflict; root causes of conflict; conflict mapping; from conflict analysis to conflict transformation.

**Module 2:** Third party intervention: challenges to ending violence; rationale of third party intervention; intervention strategies.

**Module 3:** Conflict transformation skills & techniques: overview of third party roles; presentations of theory of mediation and facilitation; application of theory in practice (simulation of mediation in large social conflicts).

**Module 4:** Peace process development: general dynamics of peace processes; creation of peace constituencies; interface of missions with local peacebuilders; dealing with spoilers; case study of a facilitated peacebuilding process.

**Module 5:** Post settlement issues: general dynamics of post settlement issues; development of post settlement politics; peace and conflict impact assessment ("Do no Harm"); linking conflict transformation with development; continued work with a case study of a facilitated peacebuilding process.

**Module 6:** Towards sustainable peace: from mediation to reconciliation—concepts and methodologies.



- A. the complexity and inter-relatedness of conflict issues;
- B. and the techniques and the impact of third party interventions related to conflict and peace.

The course is designed to be of practical use for conflict transformation workers in the field. It uses interactive and mutual learning and elicits participants' own experiences and provides basic skills training in order to enhance effective third party intervention in conflict. Optimally, the course will enhance participants' field work capacity for effectively transforming conflicts at the micro, meso and macro levels.

## Nonviolent Peaceforce (NP)

Nonviolent Peaceforce is an International NGO engaged in the creation of a large-scale international unarmed civilian peacekeeping force. In partnership with local groups, NP members apply proven nonviolent strategies to protect human rights, deter violence and help create space for local peacemakers to carry out their work. Launched in 1999 at the Hague Appeal for Peace, NP brings together 90 Member Organisations from around the world. Nonviolent Peaceforce is committed to nonpartisanship and is open to working with all actors in conflict.

NP currently has specifically trained, unarmed field team members (FTMs) in Sri Lanka, the Philippines and Guatemala. In addition, it is preparing deployments for Uganda and Colombia. To prepare their FTMs, NP provides both out of country core trainings and on-site specialised trainings. Though most FTMs serve 18 months, NP has also begun to train groups of reserves for short term missions. Before entering a core training, potential FTMs pass through an intensive four day assessment to determine if they have the basic capacities needed for fieldwork. Once individuals complete the assessment and the core training and are accepted to a position in the field, they receive ongoing formal and informal training throughout a 3 month supervision period.

Much of the curriculum for the three week core training is based on the *Opening Space for Democracy (OSD)* manual developed by Training for Change USA.<sup>26</sup> The manual covers experiences from a number of institutions doing third party nonviolent intervention (TPNI) such as Peace Brigades International, the Christian Peacemaker Team, and The Balkan Peace Team. It outlines a complete curriculum of interlocking modules and threads concerning the four basic skills of TPNI: accompaniment, monitoring and observing, nonviolent presence and interpositioning.

Though certain major themes run together throughout the training programme, the following is a weekly summary of the main elements of the training:

## Breakdown of NP Core Trainings

**Week one:** Here, the most important elements stressed are: understanding the organisation of the training; the mission of Nonviolent Peaceforce and creating a safe team "container" though team building and personal sharing that seeks to ensure personal security and effective systems of feedback and support. Basic communication skills receive focus as do issues of power and privilege with regards to global North—South dynamics and insider—outsider roles in conflict. The theory of TPNI is introduced along with teaching participants basic pro-active learning skills. Accompaniment receives specific focus and the week ends with a simulation and extended debrief to test participants in their knowledge of this first TPNI technique.

**Week two:** In week two, the training concentrates on issues of security, first aid and the personal skills—e.g. empathy and active listening—needed for engendering good team dynamics. Gender sensitivity, nonviolence and dealing with fear and trauma take precedence in this week, along with practical skills like report writing. The second TPNI skill—monitoring and observation—is assessed through another simulation and debrief at the end of the week. At this point, a mid-training evaluation is conducted.

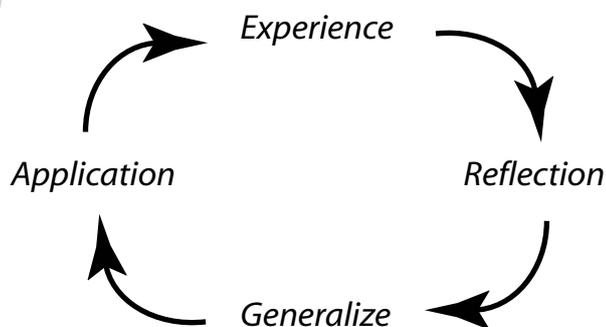
**Week three:** Week three introduces important theoretical skills, such as large scale conflict analysis, along with other very technical skills. In addition, focus is allotted for dealing with more issues of rank and culture along with mediation and negotiation. The final TPNI techniques of presence and interpositioning are trained through another simulation.

**Final days:** In the final days, a great deal of time is spent debriefing and analysing the relevance of the training to actual fieldwork. Participants evaluate the training and their own personal growth. Personal interviews are conducted with each participant by the trainers and a closing ceremony is facilitated to wrap up the three intensive weeks.

A basic assumption supporting NP's work is that everyone has the ability for ongoing and pro-active learning. Their core trainings, therefore, emphasise the need for dynamic and presence-oriented learning and subscribe to the principles of experiential learning.

26. Opening Space for Democracy manual is available at [www.trainingforchange.org](http://www.trainingforchange.org).





In this, participants are encouraged to first engage in exercises and then to reflect on their actions. Using very democratic-based dialogue in the debrief, participants are challenged to examine—or generalise—how their experiences are not isolated events, but connect to wider themes that have direct relevance for conflict work. Finally, participants apply their learning in future activities. Monitoring how the lessons are internalised or not can provide very concrete indicators for assessing self and team growth throughout the three week learning process.

In addition, NP recommends using spiral methodology for its trainings. Adults learn very effectively when subjects are introduced and then reintroduced at greater depths. In this way, lessons build upon one another and create a more holistic learning process. Therefore, certain learning threads—e.g. team-building, immediate conflict skills and personal awareness—come up throughout the core training. This repetition of topics, framed in different contexts, helps participants internalise learning, thus making it a part of them rather than just part of the training.

The OSD manual used by NP is perhaps the most exhaustive resource with regards to training peaceworkers in core skills for nonviolent intervention and provides a number of new additions to the field of peace training. First, it offers a very solid foundation that underlines both the theory and practice for the training programme. It provides a very democratic methodology that enables participants to bring forth their own implicit knowledge into the training. The OSD's strong emphasis on the team as key in providing security, support and continuous learning in difficult situations is crucial, especially when discussing issues of fear and anxiety. Training on such personal and communal levels challenges participants to learn collectively from their experiences and precipitates the formation of trust and support needed for actual fieldwork.

## Christian Peacemakers Teams

In addition to NP, the Christian Peacemaker Teams (CPT) trains peaceworkers to specifically work with their own missions. CPT was initiated by the Brethren, Quakers and Mennonites in 1984 and called Christians to devote the same discipline and self-sacrifice to nonviolent peacemaking that armies devote to war. Currently, they have 40 full-time members and 125 part-time reserve corps members working in five areas: the US—Mexican border; Colombia; Iraq; and Palestine (West Bank).

We include the Christian Peacemakers Teams in this section both because it is one of the more experienced actors in the field of third party nonviolent intervention and to add some diversity because they, unlike our other case studies, are specifically spiritually-rooted. One of the strengths of CPT is that they very clearly define the qualities and skills needed to do peacework within their organisation. While they promote many of the same skills as other resources and organisations, CPT is more specific when it comes to the needs for personal and group development while working in conflict zones. They stress things often overlooked, such as physical fitness and the need for fieldworkers to be intentionally active in their own intellectual and spiritual development while they work in the field.

In addition, CPT uses very in-depth processes for dealing with fear and violence. They encourage peaceworkers to have deep knowledge of the threats their work may encounter and an awareness of how both direct trauma will affect them and how secondary trauma works. Peaceworkers are given tools for breaking out of cycles of trauma, for supporting teammates and for healing. While other organisations deal with these issues, CPT seems to take many of these practices to the next level, especially coping with the psychological and emotional consequences for working in and on conflict.

CPT also underscore very transformative processes for dealing with kidnapping and torture, including seeing captors as human beings who are products of oppression themselves. In their training, they learn how to write action alerts if a team member is in danger and are taught how the legal system functions in the country they work in and what to do in case a team member is arrested.

Finally, CPT trains its peaceworkers in a myriad of miscellaneous skills, such as: leadership; facilitation; public speaking; deep listening; fundraising and campaigning; research; nonviolent disobedience; human rights reporting; and how to work with the media. The dynamic spectrum ranging from the ability to take care of one's physical and mental health in stressful environments, to de-escalating violence in the community, CPT trainings give ample attention to fieldworkers' everyday challenges. The systematic synthesis of deeper spiritual and emotional preparedness with the very practical skills necessary for peacework appears to hold important lessons for other organisations training participants for third party nonviolent intervention.





## Conclusion

These five case studies have many similarities and points of agreement. Given the depth and scope of the resources in this study, we have no intention of enumerating all the unique and genuine contributions to the field. Our objective here is to summarise key learnings from significant resources and organisations and to lay a strong foundation for what is to come in the next two chapters. By presenting the work that each of these five organisations does especially well, we hope that those who lack awareness of these efforts now have more information and that those who conduct peace trainings have a better opportunity to reflect on how their own programmes can be improved using the expertise of others.

Overall, most institutions recommend similar components of peace training processes, including: the establishment of commonly recognized theories; participation in 'virtual practice' in the form of exercises—e.g. role plays and simulations that resemble real life situations—and evaluation of the impact of actions taken. Ironically, the experiences of various organisations working in the field of peace training both clarifies and complicates the question of what knowledge, personal qualities and skills are recommended for peacework. Most prominent organisations and resources list very similar capacities necessary for successful nonviolent interventions

in conflict: how to map and analyse a conflict; knowledge of the cultural context and socio-political context of conflicts; ability to recognise root causes of conflict; commitment to nonviolence; ability to make the work sustainable by managing stress; working in teams; fundraising; etc. However, recognising that the field of peacebuilding and conflict transformation is highly contextually varied, it is still very difficult to list definitive universal skills needed for all peacework. It is much easier to know what capacities are needed for particular kinds of missions because specific organisational mandates require certain characteristics of peaceworkers.

Nevertheless, the majority of organisations stress that peaceworkers need to accurately examine the dynamics of conflicts they work in, the relevance and operational capacities of their own projects and the interaction between these two.

This requires training in deep personal and organisational awareness and adequate monitoring skills to ensure that interventions are actually meeting the needs of the field. The methodologies and pedagogies of peace trainings must adhere to the objectives and goals of the training itself in order to assure that peaceworkers are as prepared as possible to meet the many demands of the field.



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### Peacework and Peace Training: The Challenges

As with any other kind of training, peace training brings with it many questions that need answering in order to ensure quality. In this chapter, we present a number of challenges highlighted in our interviews with senior practitioners and in our survey of European organisations involved in peacework and in peace training. This list is by no means exhaustive; we selected those we feel are most important to address for the development of the field.

In chapter five we will both dissect the more intricate challenges concerning designing and delivering peace trainings and we will offer conclusions for both chapters four and five. For now, we begin by illustrating general challenges for peace training. They can be grouped into five different categories:

1. *Political challenges* relate to the relationship between training and how external parties engage in conflict settings. This includes their goals and agendas. Political challenges also include the relationship between states, international organisations, global and local civil society and their influence on training. In addition, we touch upon the political challenges inherent in the learning process itself;
2. *Challenges related to perception and culture* pertain to the way societal and cultural factors influence interveners' perception of conflict and the problem this poses to peace training;
3. *Ethical challenges* connect to the ethical and moral dilemmas that can stem from intervening (externally) in conflicts;
4. *Didactical challenges* are those challenges that emerge out of the direct educational endeavors of peace training. This includes the content, methodology, handling of group dynamics and reconciling needs of different actors;
5. The *effectiveness challenge* regards the impact of peace training on participants, the conflict environment and the practice of nonviolent intervention itself.

#### Political Challenges

Political challenges link very closely to the discussion from chapter two on the purpose of peace training: i.e. the purpose of peace training is to prepare individuals to have a positive impact on conflict. Different actors have disparate views on how to most effectively do this. Therefore, tension sometimes exists between traditional State-orientated peace processes—e.g. “first track” diplomacy—and those guided by the military on one hand and civilian-led processes that emerge from traditions such as active nonviolence and grassroots dialogue on the other. Both approaches struggle in their own ways to find

responses to contemporary problems of widespread violence and war. Many in the peace movement believe that civilian intervention in conflict is a viable alternative—or necessary compliment—to State-run processes: e.g. peacekeeping organisations like Peace Brigades International and the Nonviolent Peaceforce. Developments in the field operations of international governmental organisations like the United Nations and the OSCE have begun to raise the awareness of many State institutions regarding the importance of engaging local civil society and the role of international NGOs in peace processes. States and international organisations alike have also begun to recognise the importance of strengthening their own contributions to peacebuilding and enhancing their infrastructure and capacity to do this. This has led in recent years to the creation of the United Nations Peacebuilding Commission, the Mediation Support Unit of the Department of Political Affairs, and the joint UNDP-DPA program on enhancing national capacities for conflict resolution. Within several countries, there are also now campaigns for the creation of Departments or Ministries of Peace, with Nepal an example of one of the most recent governments to create this level of government infrastructure. In the last few years, forms of cooperation have even emerged between States and civil society actors—a very important case being the German Civilian Peace Service.<sup>27</sup>

In the field of training, this duality in approaches is less visible. Ideas and curricula that were originally developed for civil society actors have been adopted to train UN, OSCE, EU and state officials in peacekeeping and peacebuilding missions, and vice versa. As illustrated in chapter three, organisations like the Peaceworkers Project of International Alert, PATRIR and ASPR are in the forefront of those actors trying to find synthesis between once rival training ideologies in order to engender more accepted and effective ways of preparing people to work in and on conflict. While a certain rift continues to divide those who believe that either political, state orientated peace processes or grassroots community-based methods are most effective, both are needed to transform deeply entrenched conflicts. Therefore, it is encouraging to see that on the level of training, certain areas of synergy are being discovered.

Another political challenge arises for peace training in preparing people for complex, “multidimensional” missions—i.e. where military peacekeeping personnel work side by side with peaceworkers from international organisations, NGOs, local partners and other civil society groups. Such missions can produce a “dilemma of coordination” in which intervening agencies with different approaches, organisational cultures, philosophies of intervention and political goals need to find compatible ways of working together.

<sup>27</sup> For more information, visit the website of the German Civilian Peace Service at: [www.forumZFD.de](http://www.forumZFD.de)





On one side, a high level of coordination is imperative to both ensure the safety of those working on the ground and to have a positive impact on violent conflict; on the other side, too much amalgamation of techniques and roles risks limiting the diversity of approaches necessary for effecting constructive social change. The Folke Bernadotte Academy in Sweden provides one example of a training institution which has focused extensively on developing the capacity of actors on the ground – civil society, military, government, UN and international organisations – to cooperate and interact with each other through the use of extensive and very well-constructed role plays and simulations.

This dilemma of coordination is complicated further by the fact that in multidimensional operations, many NGOs operate in very insecure environments. Often times, civilians need the protection of military peacekeepers to do their work, while at the same time they may wish to mark their distance to demonstrate that unarmed nonviolent intervention is an alternative. In these cases, civilians take on additional risks, especially in acute and volatile situations of widespread societal violence. Another dilemma of collaboration takes place when military peacekeepers are required to take on typically “civilian” tasks—such as reconstruction and humanitarian aid delivery—for which they may not be well prepared.

Peace training must take into account this challenge. As the experiences of many of our case studies detail, training is an ideal moment to bring representatives of State institutions, military and civil society organisations together to see how each group can compliment the roles and expertise of each other. Trainings that involve professionals of various sectors should allow the needed space for participants to clarify differences in policies, instruments and organisational culture and to reflect on potential points of collaboration.

On a final note, no matter the differences that exist between the ideologies for peacework or the approaches for preparing people to transform conflict, the learning process of training is, in itself, a political challenge that connects all. Using critical pedagogy as a lens, the whole activity of learning can be seen as political in nature (see Schor 1993). All educators choose methods and content that represent certain political beliefs and paradigms. As critical pedagogue, Donaldo Macedo, states: “The exercise of freedom leads us to the need to make choices, and this need leads us to the impossibility of being neutral” (Macedo 1999, p. 86). This is particularly important for the case of training external peaceworkers to intervene in conflicts and cultures that are not their own. Therefore, the implicit political assumptions of any training pedagogy and curricula need to be reflected upon and analysed (see chapter five).

This can be done by asking questions such as:

- Which worldview(s) do the different components of the training espouse?
- Towards which objectives does this training create peaceworkers to fulfill?
- Which groups in society will be able to partake in this training or participate in peacework activities?
- Which values underlie all facets of the training: e.g. which idea of society is presented as preferable, etc?

### Challenges Related to Perceptions and Culture

This set of challenges relates to the first and third propositions presented in chapter two: i.e. peace training is an appropriate means for effectively preparing individuals to have a positive impact on conflict and peace training encompasses different methods of learning in order to more effectively prepare individuals to have a positive impact on conflict, respectively. If peace training is seen as a suitable way to transform conflicts, then it is critical to ask about the cultural assumptions and foundations of the approaches used. How are peaceworkers to be trained in order to be culturally sensitive to the area in which they intervene? How can we ensure that the way peaceworkers and trainers interpret the reality of a conflict is adequate for the purposes of their work? To what extent are trainers and training organisations able to map a conflict appropriately and thus develop their intervention strategies and offer appropriate training that meet the needs of the environment?

One way of reducing the complexities of reality is to describe it in mechanistic terms. Simply stated, mechanism proposes that the universe can be broken down into individual components that can then be analysed without regarding their connection to each other and to the whole (Capra 1996, pg. 6).<sup>28</sup> However, such fragmented analysis that does not interpret how all elements of a conflict relate to each other and to the deeper causes of conflict in the whole system too often leads to bad practice.

“New thinking” in the field of development, systemic approaches to handling global problems and innovations in the field of peacebuilding and conflict transformation have challenged the foundations of the mechanistic paradigm. From the perspective of these disciplines, purposeful social transformation can be achieved better by combining strategic thinking with the appreciation of systemic complexity, as well as participatory strategies, ongoing dialogue and openness and adaptation to feedback from the field.<sup>29</sup>

Nevertheless, many still tend to think predominantly in terms of action and reaction chains and linear achievable results. This holds true in part in the field of peace training. The toolbox metaphor—widely used in peace training—points in this direction. This view maintains that training should focus on endowing specific tools and skills in order to empower

<sup>28</sup> A typical example of this paradigm is contemporary Western medicine, which sees the body as a machine and tends to disregard how the physical, emotional, and spiritual states all influence each other.

<sup>29</sup> A good example of this thinking is represented by systemic approaches to conflict transformation (Wils et al., 2005).





peaceworkers to change the social reality in which they work. As we have explained, many skills are indeed necessary for effective peacework. However, developing tools to transform specific results of conflict remains within a perceptual framework which falls short of appreciating the complexity of dealing with violent conflicts. Furthermore, the purposes and implicit assumptions behind the use of any particular peacework “tool” are often not identified. This hinders the development of self-reflection among peaceworkers.<sup>30</sup>

Much of these perceptions that relate to dealing with conflict are rooted in the different cultural perceptions of reality: e.g. the predominance of the values of individualism and linear time conception among many Occidental cultures versus the importance of collectivism and the cyclical view of time in many Oriental cultures. It is clear that such differences have profound impacts on the way effectiveness is judged in peace trainings. Recently, during a training exercise for a major organisation involved in nonviolent intervention, a multicultural group was given an exercise to transform a group conflict. At the end of the exercise, a participant from North America felt accomplished because the group achieved a specific and desired output whereas a participant from Africa was not content because in making the decision—though it was considered appropriate—certain peoples’ viewpoints were not taken into consideration. This is just one example to point to the fact that peace training needs to be conscious of the benefits that different cultures bring and the importance of not evaluating participants’ performances using only one cultural perception.

More and more, trainers and resource people from around the world work together in various M.A. programmes in peace and conflict studies and major institutes and organisations around the world.

There exists vast networks of people working in peacebuilding and conflict transformation that connects the global South and North. Still, a sizeable amount of international trainers come from Western/Northern countries, or are trained in methods and approaches endemic to those areas of the world. This, in itself, need not be a problem. The challenge arises when trainers do not develop awareness and sensitivity for dealing with the assumptions they bring to the table. The crucial difference seems to be in whether trainings presents certain practices as “the right tools” or clarifies them as products of “Western” worldviews that have worked well in many conflict areas. If cultural perceptions are not checked and trainers or peaceworkers begin to impose their way of thinking on others, a political challenge surfaces in the form of “cultural imperialism.”

*“For me personally, it is challenging when international experts and trainers come to me as a trainer with local experience and tell me what I need to do. They carry an air of superiority—even though they do not say this because it is not politically correct—because they speak better English, or they are older, or they come from peaceful countries and therefore believe that everyone should adopt their way of being. These attitudes create a precarious power dynamic between fellow trainers and between trainers and participants. I feel that people are the experts of their own lives. If an illiterate woman in Sierra Leone sits down with a man with a PhD from the best university in the world, she is still the expert of her own life. In this case, it is absolutely essential that the international expert listen to what she is teaching him.”*

*-Gal Harmat, University of Tel Aviv*



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These are only some of the challenges related to perception and culture. However, while these two components can present difficulties, intercultural communication and analysing one’s own perceptions of the world can be two of the most transformative aspects of any international peace training. At their best, such trainings offer participants from various cultures the opportunity to reflect together and share their implicit perspectives and ideas that then enable innovative and integrative ways for building peace.

30. In the field of mediation this point has been particularly stressed by Bush and Folger (2005).





## Ethical Challenges

One classical issue from the medical tradition that has been applied in recent years to humanitarian aid in crisis zones is the imperative “First: Do No Harm” (Anderson 1999). Unfortunately, interveners cannot be sure in advance how much positive or negative effects will be caused by their actions. “Do no harm” compels peaceworkers to constantly rethink their work and evaluate its impact in order to minimize the negative and maximize the positive consequences of any intervention in conflict.

Can the same be true for peace training as for humanitarian aid in conflict zones? Training is usually considered to be mostly harmless. However, there are situations where teaching certain skills or methodologies can actually hamper the ability of actors to respond adequately to violent conflict. As we have hinted above, we see a possible risk in training formats built around a narrow ideas of “recipes” to “solve the problems” posed by conflicts—i.e. those based on mechanistic assumptions of linear social change that limit the openness and creativity of peaceworkers. This becomes especially dangerous when training is used as a tool for intervention in conflicts where external experts—often times from the global North and West—with little knowledge about the conflict at hand are flown in to give advice through a training program (usually for a high fee).

Unless great care is taken with appropriate methodology and commitment to follow-up, this kind of training can be very disempowering for participants. It reminds them that they do not have the ability to transform their own conflicts and must rely on externals who are willing to share their expertise but who—by leaving right after the training is over—are not interested in being in solidarity with them. Such trainings are often irrelevant for the individuals directly affected by conflict and a waste of precious resources. One important solution to this challenge is to encourage global “South-South” and “South-North” exchanges of knowledge and skills by inviting resource persons from conflict areas to train individuals in similar contexts in other countries.

Another ethical challenge appears when trainers prepare a group of people to take personal risks that they themselves are not willing to take. Trainers need a great deal of humility and transparency regarding the acceptable costs of intervention. In addition, organisations preparing peaceworkers must be clear about their mission objectives and roles they will ask interveners to take. This is particularly important with groups such as the Christian Peacemakers Teams (see chapter three), whose members are asked to commit to nonviolent third party intervention even in the face of considerable personal danger. The recent abduction and murder of Tom Fox, one of CPT’s Iraq field team members, is one of many tragic reminders that unarmed civilian peacekeeping carries with it potential life-threatening consequences.

## Didactical Challenges

Didactical challenges pertain to what transpires inside the training room (see more on this topic in chapter five). The first didactical challenge is to what extent have trainers developed a repertoire of practices, tools and activities to appropriately train peaceworkers for the roles they will fulfill? As we have discussed, peacework requires interdisciplinary knowledge and multiple skills. Peace training must respond to these needs. Luckily, the quantity of training manuals and exercises has increased rapidly in the last few years, of which some are available in many languages (see bibliography).

Another didactical challenge is how to create the space for practitioners to really reflect on their own practices. In our interviews with senior experts, we gained the impression that the professional community of peaceworkers is developing more methods for sharing knowledge, experiences and lessons learned that lead to more authentic self reflection and better practice.<sup>31</sup> As far as training is concerned, however, there are still few “training of trainers” endeavors that offer people the opportunity to develop as trainers within the disciplines of peacebuilding and conflict transformation.<sup>32</sup> Though more theoretical material on the topic is available (Lederach 1995; Bittl-Drempetic 1994, Euli 2004; see also Schmelzle 2006), reflection about such training practices remains an underdeveloped field.

Another significant didactical challenge is how to manage the different needs and interests of organisers, participants, trainers, and donors involved in training (see chapter five). By identifying differences of all involved in trainings, learning to live with contradictions and paradoxes and being committed to transforming them, all actors can proactively facilitate a process of transcending sources of tension to create a healthy learning environment. The very experience of training is about living with paradoxes. Especially the field of experiential learning can be summed up with two well known paradoxical injunctions: “Be spontaneous!” and “Question authority!”<sup>33</sup> That is: participants need to trust trainers when they are invited to enter a zone of discomfort to develop their knowledge, personal qualities and skills for working in and on conflict. At the same time, participants need to become aware of their own goals, needs and assumptions and to challenge trainers when necessary.

A more elusive challenge in the training room is the creation of beauty. We do not wish to expound on the meaning of beauty for peace training here; however, it is valuable to express the need for beauty in the training process.

31. The Peace and Collaborative Development website is one example. It is a professional networking site to encourage interaction between individuals and organisations worldwide involved in development, peace, conflict resolution and related fields. Members are encouraged to dialogue and share resources. <http://internationalpeaceandconflict.ning.com/>

32. In 2006, a pilot project to develop a curriculum for training trainers in nonviolent conflict transformation was completed by a European team coordinated by the German training organisation, Kurve Wustrow.

33. David Grant of Nonviolent Peaceforce has drawn our attention to this.





It is beauty that unites the observer and the observed at a deep level and paves the way for humans to know themselves while learning new capacities for peacework. Human relationships demonstrate beauty when people can empathise with one another and when they give each other the space to more fully realise their own potentials. Cultivating beauty in peace training, therefore, means giving participants the space to know themselves and each other (see chapter six).

### The Effectiveness Challenge: Training Impact and Evaluation

All of the preceding challenges merge in this final set of key challenges regarding the connection between training and practice—a connection that ultimately illustrates the effectiveness of training to positively transform conflicts. Assessing the efficacy of training leads to a very complex field of evaluation. This comprises understanding the “theory of change” of a particular action and how helpful the action was in achieving stated goals. In recent years the whole field of peacebuilding has made a conscious effort to improve practices of evaluation of projects and programmes (see Church / Rogers 2006).

Evaluation is the bridge that links peace practice, the needs of the field and training. Evaluation estimates the degree of efficiency and impact of interventions in conflict and analyses both intended and unintended consequences. Both internal evaluation—i.e. conducted by intervening organisations and teams themselves—and external evaluation—i.e. conducted by independent evaluators or evaluation teams—are practiced (Schmelzle 2006, p. 8). Today, evaluation elements are usually considered an integral part of the training project cycle (as shown in diagram 3 in chapter two).

Two levels of training impact can be distinguished: (1) direct impact on participants and (2) indirect impact on the conflict where participants intervene after training. As we mentioned in chapter two, the immediate impact perceived and reported by participants is usually evaluated during or at the end of the training event. This is an important space for participants to offer feedback concerning the perceived impact of the training on their knowledge, personal qualities and skills. However, an inherent challenge in such evaluations is that they tend to be affected by participants’ preliminary feelings rather than by real changes and thus may not give the best indicators.

### Indicators of Effective Training?

*“I don’t think trainers can ‘ensure’ anything. The best trainers can do is to prepare people well and hope that they will use what they have learned when they are on the ground. Of course we should ideally be monitoring the effectiveness of the training by coming up with ways to measure a person’s impact on the conflict and whether this was, or could be, improved by training. But that is extremely difficult if not impossible to do, since the impact of one person is so immeasurable as is the effect of a single training course on how a person then behaves.”*

*-Tim Wallis, The Peaceworkers Project*

Ouyporn Khuankaew has a slightly different perspective:

*“For me, if people come for a 5 days training, and they have conflicts outside—i.e. with their partners or family—then I want them to feel confident and committed to go home and transform them. Here, I am speaking about the personal level because so often we expect a field team member to be able to influence the conflict in the field, but that person many times may not even have the capacity to transform the conflict in his/her own home. By the fifth day of a five-day training, I look for two things: (1) that people realise when there is a conflict and they do not deny it; and (2) that after going through the training they realise when they are stuck and have the skills, courage and motivation to transform the conflict. Here at our centre in Thailand, our trainings have a spiritual base. For us, therefore, we have two indicators for those who are motivated to transform conflicts: (1) the wisdom of knowing how to transform the conflict (knowledge and skills); and (2) the compassion to do it.”*

To gain information about how training has influenced a participant’s practice is a long term process. We stated that delayed follow-up should be conducted by training organisations. One way of doing this is to be clear with participants and with organisations that send participants to trainings that they will be asked to evaluate the training and its impact on their work several months or even a year after the training is completed. After this time has elapsed, both participants and their employing organisations could fill out questionnaires to approximately monitor evidence of qualitative changes elicited by the training. This too is not devoid of challenges in that it is time consuming for all involved and part of it still asks participants to evaluate themselves.

Evaluating the impact of training on conflict itself causes even greater difficulties to surface. For these evaluations to be in any way telling, they need to be very complex and are usually quite expensive. On the community level though, research is available that shows how trainings can be quite influential for positively affecting situations of violence. In these cases, trainings can affect the transformation of conflicts if they are used strategically—i.e. if they are embedded in broader projects (CDR Associates / Berghof Center 1999, p. 28-29).





Regarding external interveners, almost no known research exists that links training to the quality of peaceworkers' actions in the field. This is a horizon that could be very enriching for the field.

As with the field of conflict transformation, the real experts on how effective peace training is are the internal actors in conflict who can discern immediately which parts of training are valuable for their particular situation and socio-cultural context. Therefore, many useful lessons for training can come from those trainings which are planned as a result of and in accordance with dialogue projects and local capacity building initiatives.

Most evaluation endeavours are donor driven. The agencies providing funds are usually very keen to understand how well their money was spent. Understandably but unfortunately, strong pressure from donors is imposed to detect immediate impacts and successes. This usually causes lack of attention (and of financial resources) for studies of the long-term qualitative impacts of trainings. Therefore, it is advisable for programmes that have training components to earmark specific funds in project budgets for various stages of evaluation to more authentically assess training's impact on the field of conflict. Another answer to this lies in building lasting partnerships between training providers, training implementing organisations and academic institutions. Such collaboration could guarantee more resources for in-depth evaluation.

In the medium term, a *culture of evaluation* should be built. One potential component of this could be that universities offering courses in peace studies and conflict transformation both gather expertise for conducting long-term evaluations and train their students in evaluation methodologies.

### Training as a Tool for Conflict Transformation in the Balkans

In the 1990s, training was widely used to spread new insights about conflict transformation and topics like mediation and nonviolence in the Balkans.

- During the war in the early 1990s, the Croatian NGO coalition *Anti-War Campaign* (ARK) started to organise trainings to spread the idea of nonviolent conflict transformation. More than a decade later, the Centre for Nonviolence in Osijek has become one of the leading training centres in the region.
- In the late 1990s, the NGO *Canadian Institute for Conflict Resolution* offered a series of trainings in conflict management and mediation in Bosnia-Herzegovina. As a result, in the area of Mostar, a mediation group was founded that helped settle issues regarding the refugee return in the Eastern *Republika Srpska*.
- One of the most long-standing training organisations in the post-Yugoslav countries is the *Centre for Nonviolent Action* in Sarajevo. Its founder, Nenad Vukosavljevic, developed training curricula that have been used by people from many sectors in the region after having attended training courses at Kurve Wustrow in Germany.



## Introduction

This chapter explores in greater depth the didactical challenges—i.e. those challenges that arise during the training event itself—introduced in chapter four. When dealt with well, these challenges present opportunities to enrich both the training process and the experiences of all involved. No single recipe for overcoming these didactical difficulties guarantees positive results; however, some common trends give hints on how to transform them. Following are some suggestions. In the final paragraph of this chapter, we will pull together the threads of chapters four and five and offer some reflections on the further development of peace training.

## The Boundaries of Peace Training?

Peace training does not create a professional out of anyone. Usually, participants need to possess particular prerequisites for enrolling in trainings—i.e. certain capacities that cannot simply be achieved from bouncing around from one training room to another. To really engender high-quality learning, the first requirement is *authentic motivation*. Training cannot “create” motivation in participants. It can inspire participants and help them clarify their reasons for doing peacework; however, training cannot offer a substitute for individual motivation.

Certain limits also surround the “base package” of predispositions that participants carry. As we have seen in chapter one, the combination of knowledge, personal qualities and skills shape the professional profile of peaceworkers. Though training can provide space for participants to develop all three, certain values and attitudes are required at the beginning of peace trainings. If nothing else, participants need to be able to treat others with respect and to be open to new ideas. At its best, training encourages personal transformation, but it does not offer a magic formula for instant change. Therefore, as a rule of thumb, the shorter the training, the more mature participants need to be in order to reach tangible results.

Finally, specific personal conditions can also affect the boundaries of training. If participants enter with deep trauma from personal experiences of violence, a training course for peaceworkers may not be the best place to deal with their pain; in fact, certain exercises and topics can even lead to re-traumatisation. This dimension must be taken into account particularly when training with individuals who live in severely conflicted regions.

## Meeting the Needs of Stakeholders in Peace Training

### *Conflicting Needs and the Training Event*

As we stated in chapter four, a tension between stakeholders involved in trainings often shapes the training practice itself. This conflict of needs and expectations between funders, organisers, trainers and participants—which may not necessarily be visible at first sight—can present both a significant challenge and an important opportunity for transformation.

*Organisations* and *donors* usually expect certain changes to occur within participants themselves, in their relationships with other actors in the conflict arena and possibly with the overall context in which they work. Individual transformations, in this sense, can be seen as renewed motivation, increased skills or a stronger knowledge base for their work. Regarding relationships, teambuilding, networking, increasing synergy with partners and managing micro-conflicts inside and outside their working groups often take precedence. Concerning the broader context of the intervention, trainings often attempt to positively alter the conflict setting or political processes by providing new information, avenues for dialogue and opportunities for developing necessary expertise with key actors.

*Individual participants* also have very diverse expectations from peace trainings: e.g. cutting-edge knowledge; chances for professional development and space to share experiences with colleagues doing similar work in other regions of the world. In addition, some participants use trainings as a retreat from their daily routines to reflect about their personal development and future work.

Finally, *trainers* come with their own set of needs. Those who are rather technical sometimes seek a space to present particular training approaches and methodologies. Others have a genuine desire to connect personally with participants and facilitate processes that are both empowering and that offer internal actors new ways of perceiving the conflict and working on it. Often times, trainers become a buffering zone between organisations and donors and participants. In this, they need to be flexible enough to meet the needs of the participants and disciplined enough to follow the mandate of organising institutions.

In the end, no matter the actor involved, having needs is only one part of the equation. Being aware of and managing these needs in a transformative way is one of the keys to successful peace training.

### *Managing Conflicts of Needs*

As stated, the trainer plays an important role in reconciling the needs and expectations of those involved in peace trainings. First, the trainer has the responsibility of clarifying the organiser’s



goals, desired contents and style of training, as well as their standards regarding the basic qualifications needed by participants for acceptance into the training.

During the training event, it is important for trainers to help participants to become aware of their own needs. At times, contradictions may arise. In such cases, participants and trainers have to re-negotiate their needs and expectations. One way is to ask the group: "Why are certain needs meaningful and how do these individual needs connect with the group as a whole and with the actual work that participants are being trained for?" It is not necessary to prioritise certain needs and expectations over the others but to help people see how their needs relate to their learning community and to the larger context. Sometimes participants discover that what they thought were essential needs are actually less relevant. Through facilitated dialogue and consensus decision making processes, levels of compromise and even transcendence—where all needs are met in creative manners—can be achieved. The way in which this synthesis is achieved constitutes an important learning experience for the participants in the training.

Konrad Tempel offers a comprehensive overview of various steps to take in order to clarify and meet participants' needs (see box):

## Clarifying Participants' Needs

1. "To meet the needs of the participants, the trainer team has the difficult task to empower the group to define the course as theirs.
2. Everyone should benefit from the richness of the group; therefore, the trainer team has (a) to discover the unique diversities and similarities of group members, to discuss the different levels of knowledge and understanding present in the group and to plan how to use these resources in advance, and (b) to be mindful about starting the training from a place of common understanding in the group. This requires time.
3. To meet the needs implies that the participants know their own needs. Therefore it is helpful to ask participants to clarify their needs before the training begins. One good method is Action Evaluation.<sup>34</sup> In this, you ask the group: (a) What are your goals for this training? (b) Why do you care about these goals and what are the values underlying them? (c) What are your sources of passion that fuel your work and what would you like to see in the world? and (d) How do you think your goals can actually happen and what can your contribution be to the process?
4. Ideally, participants will already be familiar with their field of work so that their questions and goals become more specific. When people need more experience though, I recommend having them complete an internship—as we do in our own courses—so that everyone can have at least one concrete experience connecting the training to the work they will do in the field.
5. Methods that touch the human experiences of participants need to be facilitated. Such methods develop participants' better understand of their own feelings and behaviours in difficult situations. This ends up being very meaningful in the preparation of individuals for future field work.
6. It is wise to develop a routine during trainings in which participants have the opportunity to express whether the team has met the needs of the group or not and what should be changed.
7. Lastly I would recommend trainings to be orientated around the Guiding Principles mentioned in the Training Guidelines of Nonviolent Peaceforce (2006) and in the recent Test Draft of the German Forum Civil Peace Service (2006).<sup>35</sup> If trainer teams shape the agenda and every activity making sure that some 'didactical essentials' are met, there is a high probability that the needs of participants will be fulfilled. In this respect, the training process should include elements that allow for: (a) growth in personal qualities of participants; (b) integration of experience, knowledge and skills of the participants; (c) active participatory learning; (d) flexibility; (e) the group as a place where learning occurs; (f) openness and transparency; (g) balance of cognitive, emotional and social learning; (h) controversial thinking and (i) positive feedback."



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34. Action Evaluation has been developed by Jay Rothman and the ARIA Group. See: [www.ariagroup.com](http://www.ariagroup.com).

35. Neither of these documents are available to the public at the present moment. At some point in the near future, both will be published on NP's and the German Forum for Civil Peace Service's websites: [www.nonviolentpeaceforce.org](http://www.nonviolentpeaceforce.org) and <http://www.forumzfd.de/start.html>, respectively.





## Towards Better Adult Learning in Peace Training

Out of our research and drawing on the experience of respondents to the ARCA survey, a number of key lessons can be drawn concerning learning in peace training. In this section, we address the preconditions for effective learning in the training session, the methods used in training, the importance of involving the participants' experiences, as well as going deeper into biases and assumptions of both participants and trainers that play a role in training.

### Preconditions for Effective Learning

Most participants come into trainings with certain fears and their own personal limitations. Some of the most common fears are those of having their (perceived) weaknesses exposed and of being judged by other people. Gal Harmat points out that a reason why many people assimilate to standard "professional" behavioural patterns in training is because it gives people a common mask to hide behind. Thus, an important task for trainers is to help nurture a safe space where it is possible for participants to take risks and step out of their "comfort zone." Encouraging participants to overcome their defense mechanisms and reveal more of who they are is a delicate but important nuance of peace training. This should, however, not be confused with deep psychological work—e.g. psychotherapy. The aim of training is not to change deep-rooted personality structures, but to give participants the opportunity to reflect on how they see and interact in the world and to assist them as they move towards better practices by helping them become aware of their ways of being that can be positive or detrimental to their surroundings.

### People Go First

*"When training, I try to build a very strong group and a safe container where people can share. Usually, I make myself vulnerable first, which allows participants to gradually expose themselves more and more. The first day of the training is a time to become accustomed to new environments and new people. It's important for participants to connect with themselves and with each other. I use many games and questions for this, such as: What would you take to an isolated island if you could only take three things? What is your favourite book and why? What is your relationship with your siblings? By sharing such things in small groups and in plenary, and by setting aside time for activities like singing or other icebreakers, I encourage participants not to fall back on intellectualism at the beginning. For example, Palestinian-Israeli or Bosniak-Serb groups really want to talk about the conflict all the time, how they were affected by the conflict, and how much they hate the other side. I don't allow this talk until they connect as human beings and get to know each other as human beings, whether it be through dancing or drinking or eating or doing things together. When safe space is provided, it may still be very difficult to talk about the conflict, but at least it is not explosive."*

-Gal Harmat, University of Tel Aviv

### Participants' Experiences During Training

As we have seen, many trainers consider participants' sharing of their own experiences to be a crucial part of peace training. Three basic types of experience exist that can be used when working with experiential and facilitative learning methods: first, participants' *personal experiences* from their lives—e.g. experiences of relationships, conflicts, communication and decision making; second, participants' *professional experiences*; and third, participants' *"training experiences,"* or those gained during the actual training itself.

Building on personal experiences usually leads to better learning results and increased motivation for participants. Demetrio suggests that there are four main areas of human experiences from which adults learn the most from (Demetrio 1995):

- *amor* – the field of affection, human relationships, friendship and love;
- *mors* – the field of pain, (negative) conflict, loss and death;
- *ludus* – the field of arts, sports and play;
- *opus* – the field of professional experience and skills.

In many training programmes in peacebuilding, conflict transformation and nonviolence, the importance of all of these levels is known, but not always included in the curriculum. A basic goal of peace training is to help individuals transform their negative experiences of conflict (*mors*) into more healthy ones (*amor*). Training contributes to this by giving considerable space to the dimension of *ludus*, with activities such as role plays, simulations, creative exercises and the use of art.

It is good practice to find ways for participants to reflect on their own experiences in all four of these human levels during peace training programmes. One dimension of this is helping interveners use their personal experiences to connect with the experiences of those in conflict, as detailed by Ouyporn Khuankaew (see box):

### Connecting Personally with the Experiences of Conflict Insiders

*"Often times as outsiders in a conflict, it is very easy to judge those who are insiders. But, if we can connect to their own angers and fears, then we realise that we too have been through similar experiences. The important thing to remember is that any conflict field is bigger than one's own personal conflicts. But, if we base people in their own experiences in trainings, we help interveners to understand the complexities and contexts of conflict and to work from a place of wisdom. Then, they have the possibility to have an impact on conflict with compassion. This helps interveners be multi-partial. The more a person has wisdom and compassion about their own life experiences and their own conflicts, the greater the chance is that they will understand what is going on in the field and the greater the chance is that they will be able to influence a conflict from a real human level."*





## Elicitive Approaches to Peace Training

Working with the experiences of participants brings a new dimension to training which would be missed if the process consisted solely of lectures and the one-way transfer of knowledge from trainer to participants. Involving personal experience assumes that the core of the training content is not brought from the outside. Rather, the content is revealed through dialogue. This content can then be adapted to specific knowledge, cultures, customs, and capabilities of participants. It becomes something what they can name as their own. Using the terminology suggested by J. P. Lederach, there seems to be a growing tendency to prefer an elicitive approach rather than a prescriptive one (see Lederach 1995). Such training is seen to be more effective about fostering local capacities for conflict transformation; however, practitioners Hagen Bernt and Ruth Mischnick remain skeptical about the intention of many current training programmes to really do this (see box).

### Honoring Local Capacities

“The major lesson we have learned when training is to acknowledge the local capacity. Most trainers come in with a plan they want to conduct but forget about the local knowledge or capacity of those they work with. When things don’t function the way they foresee, they don’t understand. If the initiative isn’t there at the local level, trainers cannot promote plans just because they think they have something to offer. A lot of institutions say they are working in collaboration with the local capacity of those in conflict, but really they are not. Usually, training organisers put catchy phrases in the title of their programmes without actually following through on their words. It is not transparent who defines the paradigms, who directs the programmes and who defines the terms by which peace programmes and trainings are organised. Usually, this is done by those with money and power. In these cases, peacework becomes very close to the continuation of war by other means.”

The process of elicitive learning poses a challenge to trainers because it demands that they have strong facilitative skills.<sup>36</sup> Elicitive learning builds on the assumption that trainers are not necessarily better professionals or have deeper knowledge in a certain field than the participants themselves. In the case of elicitive learning, the most essential skills for trainers is to be able to ask the right questions at the right time and to skillfully guide dialogue in a way that helps participants reflect on their experiences and develop better practices for the future.

It should be noted that elicitive methods can sometimes meet with resistance if participants enter a training expecting trainers to have the “best recipe” for handling conflict.

### Cultural Challenges to Elicitive Training Methods

The expectation of participants for being told what to do is widely present, but in some countries and cultures it has specific significance. John Paul Lederach finds it a particularly interesting challenge in the Post-Soviet zone. In many of these countries, the model of education was historically very hierarchical in which teachers determined what was important to know and the task of students was to regurgitate the information they were given. People coming from such domination educational backgrounds sometimes do not trust trainers—and even tend to disrespect them—if they do not give participants directly what they know. In these cases, participants may very well resist the creation of a more participatory space. Then, during the training, a kind of “dance” takes place between trainer and trainees. The trainer needs to both respect and challenge these attitudes and be humble enough to know that such deeply ingrained educational patterns will not change overnight. Sometimes though, people who have been raised in such atmospheres appreciate the experience of different approaches and value the opportunity to share their own knowledge in a dialogical space.

### The Challenge of Appropriate Training Methods

The issue of elicitive versus prescriptive training is part of a more general question regarding appropriate methodologies for peace training. In continuation with proposition three from chapter two, the different dimensions of knowledge (“head”), personal qualities (“heart”) and skills (“hands”) call for dynamic methodologies. Stereotypes exist concerning the training capacities for which different methodologies are useful. Many view the training of professional peaceworkers to require trainers who are well equipped with knowledge to prescribe to participants, whereas elicitive methodologies are better suited for teambuilding and helping individuals grow to be mature peace-seekers. These polarising attitudes that box prescriptive methodologies in with “hard” expert trainings and elicitive training with “soft” emotional trainings need to be overcome. Diverse methodologies can be used in nearly every training scenario to prepare peaceworkers at every level to nonviolently intervene in conflict.

An essential part of peace training is not so much about receiving the most comprehensive overview of a certain subject from a senior trainer, but about peaceworkers actually gaining the necessary skills for their own practice. Thus, specific methods that involve participants “hands” are crucial.

36. Facilitative learning is an educational approach first developed by US psychologist Carl Rogers (Rogers / Freiberg 1994).





In this regard, Tim Wallis makes two recommendations:

*“(1) to make the training as practical and interactive as possible and keep away from too much theory and generalities; and (2) to use role-play and simulation to create as realistic as possible the type of environment peaceworkers will face so that they can practice dealing with those situations in those conditions.”*

Peace training methodologies must also address participants’ response to severe stress and trauma in order to discover their attitudes and behaviour in the face of crisis. This requires more than just memorising steps for dealing with trauma victims out of a lessons learned manual. Ouyporn Khuankaew describes her more holistic approach in this realm (see box):

### Dealing with Trauma

“When we work on Buddhist peacebuilding with the women of Burma, it is a three month course. Most are trauma survivors. You can feel the disconnection, the anger and the suffering in them. The first seven days, we help them become present by doing yoga twice a day, working in the garden together and chanting. Participants must be centred before going into anything that has to do with society, oppression or any theory. In yoga in the first week, I can see how the suffering has been made manifest in their bodies by the way they move. But, by the fifth week, they calm down and the practice shifts their energy. So much conflict resolution goes straight to the head and I think there should be a different approach.”

### Dealing with Biases and Assumptions in Peace Training

Our final section on enhancing better adult learning in peace training picks up where we left off in chapter four regarding the importance of the perceptions people bring into the training room. If people are not aware of the assumptions they hold, they can very quickly turn into biases and do damage, especially if a very deep learning space is created in which people expose intimate experiences from their lives. Therefore, a substantial precondition for being good trainers and participants in any peace training is to be aware of one’s own assumptions and to see how they influence one’s behaviour.

Some unnecessary biases can be avoided more easily. During trainings, for example, trainers need to be able to see how cultural, gender, class and group power dynamics sometimes create space for certain members to share while others may feel forced to remain silent. If a woman with a primary education does not speak very much at a training, it does not mean that she is ignorant (as some would assume especially if they come from cultures that place a great deal of emphasis on education). Many other factors may be at play. Perhaps she is from a culture where men normally control the public space or maybe the training is facilitated in a language other than her native tongue.

Many complexities lie behind each human being. When trainers expect participants to act in ways that fit their paradigm without consciously analysing the situation, a great deal of damage can be done.

Some assumptions, however, are not so easy to liberate oneself from. In fact, all concepts, theories, ideologies and practices stem from assumptions and biases. Even positive assumptions, like honoring the importance on being open to working with all actors in a conflict, is, in itself, a stance against more totalitarian and controlling structures. In the end, it is not about right and wrong and good and bad but being aware that all thoughts and actions are founded in biases towards certain aims that can (and will) be perceived by certain actors in conflict zones as contradictory to their agenda. Therefore, the goal in peace trainings is not to try to present theories or practices that are assumption free. That is impossible. What is important is that trainers and participants clarify the assumptions that underlie all of their work.

Unfortunately, there are quite a few negative experiences in peace trainings when biases and assumptions are obscure. Often, theories and practices that proved effective in one context are not adapted to other contexts because they are assumed to be universally valid. Nearly all components of peace trainings need to be adjusted in one way or another to match the context of the training or the conflict and to meet the needs of diverse groups. This ability to adapt tools to local conditions represents a very real paradigmatic challenge.

### Bridging the Gap between Training and the Field

How to bridge the gap between the training room and the conflict field represents a major challenge to peace training. This need to connect the two realities may seem to be a sine qua non of preparing individuals for peacework; however, often times training is quite removed from conflict realities and even from the actual work required of participants. Many different variables hamper possible synergy: time constraints; lack of financial resources for thorough research and preparation; insufficient mechanisms to monitor the constantly evolving dynamics of the field; etc. In the following sections, we present three potential avenues for overcoming this challenge.

#### *Where Does Knowledge about Requirements of the Field Come From?*

First, it is critical to work with reliable sources of information when trying to connect training to conflict arenas. There are different ways of providing participants with relevant and reliable knowledge and skills:





## Key Resources for Peace Trainings

- People who come from the specific conflict areas where participants will intervene who act as human resources. Such people can be former field team members, represent key stakeholders in the field, or have relevant life experience;
- Resources specific to the region where participants will intervene: different organisations' websites; books and journal articles written by local actors; critical editorials in local newspapers; and local art—poetry, theatre, paintings, etc. Such research, especially when done in conjunction with local partners in the conflict region, is a must of all short and long-term interventions.
- Experienced trainers: Ideally, trainers should have direct experience with the kind of work on which they train, or comparable personal and professional experiences.

If trainers' and organisers' knowledge about the conflict field is muddled, the probabilities are high of peaceworkers' perceptions being deluded and their frustration rising once they are in the field. Therefore, peace trainings need to contain comprehensive knowledge of the field and to include many different actors. Arno Truger explains:

*“There is the challenge to include the cooperation with as many real actors as possible, even the ‘nasty ones.’ Often times, I have seen nonviolent trainers who are used to dealing with only those who are like-minded. But, the reality of the field is you need to work with those who use violent means.”*

### Where and When is Training Provided and What is the Overall Design of the Training?

The timing and placement where trainings are provided deeply influence processes and carry powerful implicit messages. If trainings are geographically, socially and culturally separated from the place of intervention, the probability of losing connection with the field rises. The same applies to timing. The gap between training and the field grows if trainings are perceived as one-shot events, rather than on-going processes over longer periods of time that accompany peaceworkers as they develop. Therefore, a dynamic mix of ingredients is needed in the overall design of peace training. A part of training needs to be separated from daily life in order for the participants to focus on the learning process. But, participants also need to be immersed into the daily life of the field at certain moments in the training process in order for them to experience relevant cultural and social patterns and the reality of the people on the ground. Sometimes the small details are critical, especially those that interveners may not think about in advance—e.g. living in community and not having personal space; hearing music all the time that they do not care for; not having hot water for showers or any running water at all and eating food with spices to which they are not accustomed.

### Preparing for the Unpredictable

Even if peace trainings are well-funded, systematically designed using detailed research from the field and guided by experienced trainers, there are elements in training and in fieldwork that cannot be predicted. If working in and on conflict were as easy as sitting on an automobile assembly line turning the same screw all day long on identical car door models, recipe-driven training would be ideal. However, the ever-fluctuating nature of conflict will always present certain challenges to connecting training to the field.

To continue from chapter one, a way of overcoming difficulties regarding unpredictability is to help participants cultivate meta-skills for peacework. Skills such as self-awareness, creativity and flexibility (especially in strategic planning for interventions) form a foundation to specific skills and help peaceworkers to be responsive to ever-changing field conditions. The ability to acknowledge the local capacity is non-negotiable for any intervention as is the wisdom to identify what particular skills and decisions are needed as unexpected situations arise. Finally, the meta-skill of learning from one's own experiences helps ensure more conflict-sensitive peacework and the capacity for life-long learning and improving one's work and contribution to the field.

The phenomenon of unpredictability is yet another reason why “toolbox” methods—though important in certain cases—are not enough for peace training. Therefore, peace training needs to confront the creative tension of both helping peaceworkers develop concrete skills for specific situations and the more foundational capabilities that will allow them to maneuver through highly unpredictable situations, both in the training room and in the field.





## Conclusions: Towards a Training to Practice Continuum in Peace Training

Meeting the different needs of stakeholders involved in peace training, developing sound educational practices and bridging the divide between training and the field compose three key sets of challenges in designing and delivering peace training. A compelling way of ensuring the quality of training is to connect training with the actual practices of conflict transformation and nonviolent intervention that participants will undertake. As we have seen, participants need both a safe space for this preparation that allows them the opportunity to deeply explore themselves and the relevant concepts, tools and approaches that they will use.

A key component to accomplishing all of this is to build a complex training system designed to meet participants on many levels rather than just intellectual preparation. In many ways, this mirrors a shift similar to that from traditional “schooling” atmospheres to the life-long learning models indicative of non-formal and informal educational settings. A key competency underlying this more holistic educational approach is the ability of “learning to learn,” where learning runs parallel to practice.

In conclusion to chapters four and five, we suggest to plan and conduct training activities within the conceptual framework of a *training-to-practice continuum*. Training is always as a kind of intervention, however indirect. Therefore, it is important to contextualise training activities within the whole field of civilian intervention in conflict, and to evaluate their effectiveness in the context of the ever-changing realities of conflict. At the most basic level, the challenge of devising an effective training-to-practice continuum resides in setting up appropriate channels of communication in order to connect experiences in the classroom with the social, political and cultural contexts in the field.

Thus, evaluating the impact of training on peaceworkers and their ability to make a constructive contribution to transforming conflicts becomes essential.

This training-to-practice continuum brings with it a number of relevant indicators for further improvement of both peace training and peacework:

- Clarify the purposes, explicit and implicit assumptions, and political agendas of stakeholders involved in peace trainings;
- Give ample time for participants to share their own experiences, resources and knowledge with which they will cross-fertilise the contents of the training.
- Design trainings to be as related to the conflict field as possible: e.g. hire trainers with relevant experience and expertise and use relevant information gathered from the field;
- Provide time between the training room with experiences in the field—e.g. field trips and internships—that give opportunities for on-site learning whenever possible;
- Train external interveners and local individuals together and allow space for them to exchange relevant experiences;
- Allow intentional time for dialogue, reflection and supervision during and after field experiences;
- Evaluate short and medium-term impacts of training on peaceworkers’ knowledge—personal qualities—skills, their ability to do their work more effectively and on their capacity to contribute positively to the transformation of conflict;
- Adjust training goals and instruments to the changing realities in the field. Training programmes done on a regular basis—e.g. when they are part of a larger intervention process—need to be revised and updated regularly.



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Ideally, training should represent only a fraction of the work of support and supervision of peaceworkers. Practitioners need a system of support when they are involved in a mission that helps them continually build their capacities as peaceworkers. It would be advantageous for the quality of peace work for deploying organisations to accompany their fieldworkers and help them reflect and grow from their experiences. This would also allow peaceworkers the space to better document their work which would, in turn, aid in making the information for peace training as updated and relevant as possible.





*“Let the beauty you love be what you do; there are hundreds of ways to kneel and kiss the ground.”  
-Jalaluddin Rumi*

## Introduction

More often than naught, violent conflict creates terribly inhumane conditions and produces systems of extreme brutality. However, there are those who persevere and remain committed to nonviolent social change in the face of threat and violence. Their strength represents some of the deepest beauty that the human spirit is capable of and it is from them that we can learn most about what it means to be peaceworkers.

While doing fieldwork in El Salvador, I met a man by the name of Lucio Carrillo. Before his fifth birthday, all eight of Lucio’s brothers and his mother were murdered by the Salvadoran death squads. The first thing he remembers is fleeing the violence with his father and hiding in the bushes around the volcano of San Vicente. After two weeks of running, Lucio’s father stepped on a landmine. He remembers with deep pain what it felt like to witness the only person he had left in the world disappear.

Lucio was soon captured by the death squads and taken to lawyers and government officials to be sold illegally to a family in North America who was unaware of the circumstances that orphaned him. Somewhere, the process fell through and Lucio was left to the care of various institutions around the country. He now works as a seamster in a marginalised neighbourhood in San Salvador and volunteers with an organisation committed to reuniting other children who were kidnapped during the civil war with their existing family members. He has a wife named Angelica and a beautiful daughter named Michelle. Despite the misery he experienced in his life, Lucio smiles. His is a witness of hope. His dream is a society of peace and justice where his daughter can thrive. My connection to Lucio is one of the primary inspirations for my own peacework.

Training people for nonviolent intervention in conflict is a process of matching peaceworkers’ skills with needs in the field; but, it is also much more than this. In the end, training peaceworkers for intervention in conflict is to prepare them for taking in the widest expression of humanity—from seeing extreme levels of brutality to accompanying those who radiate beauty as they resist violence and struggle for peaceful transformations in their societies.

In this final chapter we wish to illustrate some visions for peace training. By finding some level of common ground between the principles of interconnection, professionalism and vocation, we hope to propose visions for the field that are both reflective and integrative. The synthesis of all of these elements produces a certain art form for peace training that can give an indicator for possible paths for the future of peace training.

## On Interconnection

*“Each creature is but a patterned gradation of one great harmonious whole.”  
-Johann Wolfgang von Goethe*

Working in conflict and connecting with people like Lucio brings interveners into a very raw world of joy and pain. In this immersion, they touch a space where the greatest spectrum of emotions (and actions) of love and hatred intersect. It is a place where peaceworkers can find various points of interconnection where potentials exist for great internal and external growth and change.

In order to effect constructive social change, it is very helpful for peaceworkers to see the deep reality of interconnection not only present between actors engaged in conflicts but in all living systems in the world. How people view the world forms the foundation for and dictates their interactions with the world. To develop visions more appropriate for the transformation of conflicts, peaceworkers who normally think in mechanistic paradigms need to make the shift to operating out of worldviews more representative of the nature of life itself. Systemic approaches in the field of conflict transformation demonstrate that mechanism—which dominated Western civilizations for hundreds of years—is not the most helpful and sustaining framework for engaging with conflicts. Not only is mechanism outdated, but various scientific disciplines have proven it to be a deep misunderstanding of the nature of life and thus very pernicious to healthy human development.<sup>37</sup> Conflicts and life processes are never static, mechanical or linear procedures; nor are they autonomous or disconnected from many other ingredients; conflicts and life move in integrative manners. Therefore, training peaceworkers with more holistic worldviews, capable of seeing the interrelatedness of the various elements of which conflicts are composed, can more effectively prepare them for the realities they will face in the field.

A theory of life systems that offers a much more encompassing and embracing alternative to mechanism and which could provide a rich inspiration for peacebuilding is universal integralism (Wilber 2000, XI). This paradigm invites peaceworkers to view themselves as parts of a deep “pattern that connects” in which the universe is composed of interlinking wholes that are both composed of many parts and that are themselves parts of something greater (Wilber 2000, 40-79). Human beings are wholes that are made of many parts that are also wholes: organs, molecules, cells, atoms, etc. Humans are also wholes that are parts of greater wholes: families, communities, nations, civilizations, etc. Therefore, universal integralism describes life as an enormous interconnected network composed infinitely of whole/parts all the way up and all the way down. This living web offers peaceworkers a

37. This is largely detailed in Capra (1996) and Wilber (2000).





foundation in which they can view themselves as part of dynamic and constantly emerging realities.

When speaking about universal integralism, we speak of a process in which peaceworkers must learn to expand their own consciousness to better identify their place in the world and their role in conflicts. This expansion of consciousness is a movement from ego-centric perspectives to world-centric perspectives in which peaceworkers increase their comprehension of their inner world, their connection to the world, and the connections present in the world. Peaceworkers must be aware of how all the different levels of interconnection affect the ever-fluctuating conflict they are working in and on if they wish to plan strategic interventions. Peace trainings can be very effective when they help participants understand their experiences of interconnections within themselves, with other participants and with the world. Such training prepares them to better grasp the realities in which they are situated; this deeper understanding informs how they elicit commonalities between conflicting actors that then show how different levels of interconnection are at work.

In chapter one we saw that one of the most important skills of peacework is the ability to build webs across conflict zones that connect different actors. By comprehending their own inner worlds and how they connect to the outer world—especially with regards to cooperation in conflict arenas—peaceworkers can better envision how their actions affect these greater webs. The deeper their awareness is to the various levels of interconnection, the more they will be able to see who and where the potential strongholds for the web are and thus the more resilient the strands will be that they sew with their work. Some questions that can help peaceworkers clear up many predicaments concerning interconnection are:

- How do I connect personally and professionally with this conflict?
- Am I the right person to be doing this particular job?
- Who are the possible connectors in the conflict?
- What are the potential capacities for peace within the different groups that can stimulate transformation?
- How can peaceworkers collaborate with and help groups understand the dynamics between all actors' different, yet inter-related needs?
- Who can facilitate processes that bring those opposing groups together for dialogue bring about more sustainable relationships?

There is a temptation when training adults for nonviolent intervention in conflict to jump straight into the skills and capabilities needed for constructive social change. However, as we have delineated throughout this guide, it is imperative for peaceworkers to become aware of the way they perceive themselves and the world because it forms a base for everything that follows. The next section will illustrate possibilities for cultivating an expanded consciousness in ways that help personal transformations incite transformations on the societal level.

## On Reflection

For any healthy praxis of peacework, reflection is a key ingredient.<sup>38</sup> In fact, the word praxis entails the merging of reflection with action upon the world in order to transform it (Freire 1970, p. 36). Therefore, a pertinent question for peace training is: how do we train adults to be reflective in a way that helps them both internally expand their consciousness and be more effective in their external peacework.

We illustrated throughout this guide that certain competencies regarding knowledge are necessary to, at the minimum, avoid doing harm when nonviolently intervening in conflict. Together with this, however, one of the most important things to learn in peacework is the ability to empty out one's cognitive knowledge and perceptions in order to touch deeper nuances of one's intuition. This does not devalue the knowledge we have presented in preceding pages. However, sometimes the best peacework is the product of intuition and peaceworkers' ability to feel their way through a conflict (Lederach 2005, p. 69). Space should be provided in peace trainings to develop knowledge regarding the specifics of peacework *and* the ability to empty out this knowledge in order to cultivate intuition. In understanding and training for the interchange between both, integrative knowledge is developed.

## Competencies for Peacework

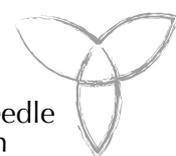
*"The major competencies that we would like people to take from our trainings when they go into zones of conflict are: (1) The ability to reflect on themselves and their own work: i.e. to look at the content they deal with, the process they use, and how they understand their own role, being, and attitudes; (2) To have the capacity to empty themselves to be present and in touch with those who are suffering; (3) To be able to put all the theories in a ball of paper and throw it away. Take Gandhi and Galtung and learn from them, but do not let them be your lens. This creates more problems than good; and (4) Be creative."*

*-Hagen Bernt and Ruth Mischnick*

Unlearning knowledge—especially the different worldviews and biases people are usually raised with to think as "normal"—may be one of the most difficult tasks for human beings. Yet, as our experts state, reflection that leads to a certain amount of "emptiness" is needed for peacework. One way for nurturing this emptiness is described by David Bohm as "proprio-ception," or authentic self-perception.

<sup>38</sup> John Paul Lederach details this need in his most recent publication, *Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit* (2007).





He describes proprio-ception as the ability to observe one's thought processes and how, without our awareness, they create our feelings, which then stimulates our actions. The importance of reflecting on and being mindful of our thought processes cannot be underscored enough, for as Bohm states: "We could say that practically all the problems of the human race are due to the fact that thought is not proprio-ceptive. Thought is constantly creating problems that way and then trying to solve them. But as it tries to solve them it makes it worse because it doesn't notice that it's creating them, and the more it thinks, the more problems it creates—because it's not proprio-ceptive of what it's doing" (Bohm 1995, p. 29).

Peace training needs to help participants develop greater self-awareness. One way for actually doing this is to guide peace workers in exercises to help them suspend their thoughts—or merely hold them in awareness without judging or succumbing to them. Bohm cites two reasons for doing this, namely: (1) by suspending thoughts, one is able to break out of the destructive cycle of unawareness and can fully realise how thoughts stimulate feelings and actions; and, (2) by suspending thoughts—especially while in dialogue with others—people open themselves up to enter into a common conscience with those around them, thus making manifest deeper levels of interconnection (Bohm 1995, p. 38). Another possibility lies in creating groups built on models such as Action Learning.

### Action Learning

One of the approaches rooted in reflected experience is Action Learning based on ideas developed by Reg Revans in the 1960s. Action learning programmes bring together groups of approximately seven people. Such groups meet at least once a month and either develop common themes that they wish to learn about or bring individual practices that they are developing. Every time the group meets, everyone has an opportunity to share information about how their practice or their theme is evolving. In following phases, the group helps each member deepen reflection and learning by proposing a variety of questions. Questions are the only means of interaction. A member who is receiving questions may respond, but it is not obligatory. No advice is allowed, no intellectualising discussion, just questions to help each member think through their practice. Each round of questions is concluded when the member who receives the questions summarises all of the reflections. This is just one of many methods to facilitate processes of reflection and develops community building at the same time. (See: Weinstein 2001)

John Paul Lederach explains that a compass needle functions by finding its north and that the north of peacebuilding is "best articulated as finding our way toward becoming and being local and global human communities characterised by respect, dignity, fairness, cooperation, and the nonviolent resolution of conflict" (Lederach 2005, p. 24). If this is the north for peacebuilding, then *the north of peace training is the cultivation of peaceworkers' ability to be proprio-ceptive*. If adults are trained to be proprio-ceptive, upon it can be built the necessary knowledge, personal qualities and skills for constructively transforming conflicts.

### On Professionalism

As we have pointed out, good intentions are not enough to sustain effective peacework. Though peacework is somewhat unique among occupations, strategic activities that aim at ending violence and promoting positive peace necessitate certain (often times high) levels of professionalism.

Summarising many of our experts from the field, the goal of professionalism is to ensure—as much as possible—that peaceworkers are prepared with relevant techniques that make it possible for them to responsibly meet the specific demands of the field. In order to do this effectively, peace training needs to move forward in establishing more transparent standards for the field. Trainings from most educational fields assess participants against common sets of agreed-upon principles to determine whether people are qualified for a given line of work. However, currently, very little standardisation exists in the field of peace training. Because assessments need to take into account the complex amalgamation of peaceworkers' knowledge, personal qualities, and skills, agreeing on such training standards is difficult. Peace training is somewhat novel in that it seeks to nurture all the levels (head-heart-hands) of what it means to be human and a professional. This does not mean, however, that peace training should be exempt from setting standards. Common approaches for assessment are needed that take into account the humanity of peaceworkers *and* their professional capabilities. As of right now, most training centres use their own standards for training and are usually quite hesitant to reveal their practices for preparing peaceworkers to meet those standards.

If actors in the field are unable to find certain standards that include and transcend the diversity of perspectives, common standards for peace training may remain a vision for the future. However, in order for peace training to receive more recognition (and funds) from mainstream societies, it is advisable for people in the field to not wait for all actors to ratify a "perfect" set of standards, but to put forth preliminary measurements for peace training that assess the necessary capabilities needed for as many relevant levels of peacework as possible and dialogue from there.

Though this guide contains no concrete recommendations on standards for peace training, we recommend some guiding points for the discussion. First, focus should be placed on core standards.





Certain knowledge, personal qualities, and skills form a foundation for all peacework. No matter the type of peacework, it is difficult for anyone to say that empathy or the ability to analyse conflict are not important. These core standards should be based on scientifically proven data, processes, theories, practices and experiences from the field.

Once such core standards are identified, peaceworkers can be better assessed on a general level through practice, such as: group work; role plays and simulations that present real-life scenarios for participants to pass through. Though practicing certain skills to fulfil general standards does not guarantee effectiveness in specific conflict contexts, it does prepare peaceworkers with a foundation that can then be adapted to reflect the diverse needs of the field. In this case, standards could refer not to uniform ways of providing training, but to the *capacities* peaceworkers need to acquire. This then leaves training organisations with the flexibility to use many different methods for assessing, just as long as clear standards exist concerning competencies achieved and the levels of those competencies.

Second, experts in the field of peace training should agree that they may not need to agree on all specific standards for peacework. Specific standards are necessary for all peacework, but they are often context and mission specific. Such standards need to be developed by those who know the focus of the intervention, the environment and culture where it will take place and what is concretely needed to meet the local needs. Establishing consensus on all the specific standards needed for both the competencies of peacework and ways to assess them at every level seems to be slightly unrealistic. However, this is not to discourage dialogue between trainers and training organisations about the subject.

In fact, an incredible opportunity exists here for needed dialogue, for developing mutual understanding and for learning from one another. This process could produce critical “guiding” points from which much of peacework could be based.

Third, standards need to be malleable. If conflict is an ever-changing phenomenon, developing definitive—especially specific—standards for all levels of peacework when training individuals may not be the most appropriate response to unpredictable environments. Just because certain standards work at one time, it does not mean they will be appropriate for assessing peaceworkers in the future. Therefore, space for growth must be left when developing standards.

Finally, experience, creativity, humility, learning from the field and openness are needed when creating standards. As with reflection, intuition needs to play a role when assessing peaceworkers. We must realise that few standards are non-negotiable. As stated, each human being is incredibly complex. Assessors must be careful not to become too attached to one standard or another because it is in the interconnection of many personal qualities, skills and knowledge components that peaceworkers demonstrate their capacity to help end violence and promote positive peace. Peace training and peacework are constantly evolving fields. While commonly-agreed upon standards will play an enormous role in helping advance peace training—especially in the eyes of the public—openness is needed to envision how standards must change as conflict contexts and peacework change.

In the end, professionalism in peace training is more than just standards; it is about preparing human beings to connect with other human beings who

are immersed in violent conflict in ways that positively transform incompatibilities and find creative forms of transformation. To do this, Hagen Bernt suggests that peaceworkers ask themselves on a daily basis: “Do I still have in mind those who are most concerned about what I am doing?”



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An honest answer will help peaceworkers realise if their work is actually centred on those who it is supposed to assist and will determine if their actions are supporting or hurting internal actors in conflict. Professionalism means external actors are accountable to those who are entrenched in conflict. Through just collaboration, both sets of actors find keys to best ameliorate the negative aspects of conflict and to usher in creative emerging realities of peace.

## On Vocation

Developing necessary skills to meet the needs of the field is sound practice. However, practitioners must be careful not to pull the stick too far in the opposite direction. As we have pointed out, focusing too much only on cultivating specific skills to meet needs is a form of professionalism that carries the danger of pushing peacework into mechanism. If experts in post-war economic recovery, human rights and political reform give specific advice on a conflict regarding only their field without having the ability to see how all the elements of a conflict intertwine, it may often lead to analysis that produces damaging practices.<sup>39</sup> Without awareness of the wider context, this type of intervention can quickly complicate hitherto complex situations and reinforce divisions already present, or add new problems to existing ones.

Most recognise that peacework cannot be built solely upon a toolbox of many skills. While working in incredibly intense and traumatic environments, skills do not sustain one's labour. Instead, by combining skills work with nurturing self and group awareness during the learning process and by building on reflective, experiential learning methods, peace trainings can help participants touch their inspirations for doing peacework.

## More than Techniques...

*"Transforming conflicts is more than just a technique or a skill, it is spiritual work. A person who is trained to deal with conflict is doing spiritual work because whatever we do in the field is also about us: i.e. how we deal with our own fear; how we deal with our own conflicts; how we apply wisdom and compassion. Violent conflict is suffering. If we do not have the wisdom or the compassion to transform our own suffering, we have few ways of influencing anything in the field. Therefore, it is crucial to see the interconnectedness between our own personal conflicts and the conflicts we work in and on."*  
-Ouyporn Khuankaew, *International Women's Partnership for Peace and Justice*

Peaceworkers' inspiration for doing peacework is their vocation. If skills address the "how" of peacework, vocation is the "why." Vocation, in this sense, does not need to have a spiritual connotation.

It simply signifies the call from within that drives peaceworkers to do what they do. It is the essence and the foundation of one's work.

Therefore, a vital question for peace training is how to equip peaceworkers with the ability to harness this inner voice upon which all of their work will be based. The answer is very simple and yet very complex—by creating safe spaces for deep reflection in which participants feel comfortable looking within themselves and sharing what they find with a supportive community. This expression may take various forms depending on the cultural context: dialogue; dance; song; painting or other creative arts; etc. Such space is never dull. Sharing of experiences of working in and on conflict brings forth moving insights of joy and pain—all of which touch upon what it means to be human. Though it may be like stepping into a raging sea, it is crucial for participants and trainers alike to journey into this space. Lederach elaborates further on this element of training:

*...education and training are incomplete in any of the fields related to social change if they do not build early and continually the space to explore the meaning of things, the horizons toward which to journey, and the nature of the journey itself. This quest is one that must take seriously the process of listening to the deeper inner voice, a spiritual and deeply human exploration that should not be relegated to occasional conversations among friends or, worse, to the couches of therapy when professional life crises energy. This is the heart, the art and soul of who we are in the world and it cannot be disconnected from what we do in the world (Lederach 2005, p. 175-6).*

Two essential ways exist for such deep human exploration in peace trainings: one is to pose the perennial questions of peacework and of life itself: "Who are we? What are we doing? Where are we going? What is our purpose?" (Lederach 2005, p. 176). The second way of fostering such vocation is to follow the advice from our experts in the field and to allow participants the opportunity to cross-fertilise the content of peace trainings with examples from their own lives and realities (Anderson / Olson 2003, p. 79). Trainings that are sensitive to and include the personal experiences of participants have a far greater chance at encouraging deeper learning and bringing about deeper conscientisation.

Concrete outputs and high expectations from participants and from trainers can create a rushed atmosphere where as much content as possible is crammed into short time increments. However, it is recommended that space be created for process-orientated dialogue that focuses on participants having the chance to share meaning.<sup>40</sup> Sometimes the most powerful sessions of training programmes are the unplanned moments when participants simply have the space to empathise with one another and to dialogue in order to name their work and the world.

39. Martina Fischer ed. highlights how this fragmented analysis caused damaging practices in Bosnia-Herzegovina in her recent book, *Ten Years after Dayton: Peacebuilding and Civil Society in Bosnia-Herzegovina* (2007).

40. David Bohm states that the very nature of dialogue is to share meaning (Bohm 1995, p. 22).





*“The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself.”*  
–Paulo Freire (1970, p. 78-9)

Peaceworkers toil in extremely strenuous conditions and are often misunderstood by their societies. Creating a forum for people to connect with their own vocation and that of each other through deep listening and dialogue can facilitate incredibly healing and empowering experiences. The ability to be present to the voice that “stirs inside calling out to be heard, calling out to be followed” forms the core of what it means to be a peaceworker (Lederach 2005, p. 175-176). The knowledge and the skills necessary for peacework are of vital importance, but they are extremities. It is the vocation, that when stirred, stirs the rest.





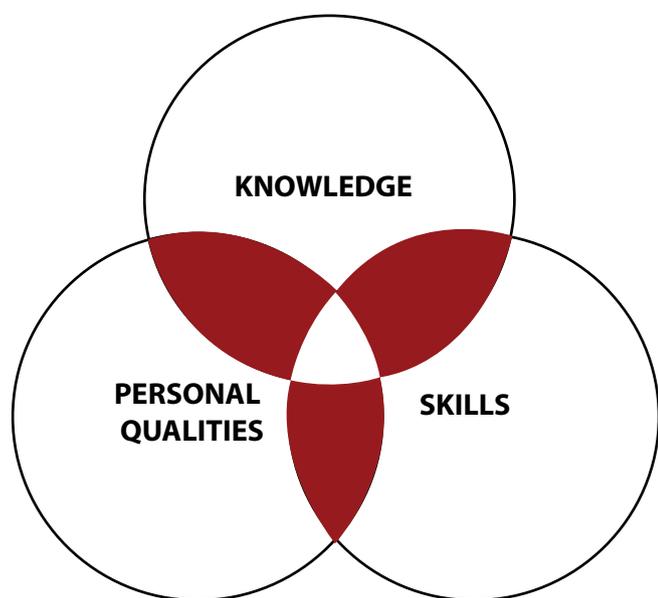
## Integration: The Art of Peace Training

Throughout this chapter, we have presented various principles, values, and practices for peace training. We identified the importance of professionalism and for the need of reflection on interconnection and vocation. All of these elements are essential for the task of preparing adults for peacework and nonviolent intervention in conflict; they are all pieces of a puzzle that needs to find some form of synthesis. Peace training moves from a field to an art form when certain creative combinations are found between all of these characteristics.

We would like to propose that *the art of peace training comes about when the appropriate knowledge, personal qualities and skills are woven together in holistic approaches that then better prepare adults for transforming complex and capricious conflicts and equip participants with the capacities for effecting real social change.*

In this sense, holistic means *emphasizing the importance of the whole and the interdependence of its parts.* Reflecting on the diagram from chapter one, if all the different competencies for peacework are merged together into one whole, seven potential areas appear on which peace training can focus.

Diagram 8: The Area of Pursuit for Peace Trainings



These areas are as follows:

- [K]nowledge;
- [P]ersonal Qualities;
- [S]kills;
- K and P;
- K and S;
- P and S;
- and finally K, P, and S.

We put forward this final combination of knowledge, personal qualities and skills as the area of pursuit of peace training. By finding a creative blend between all three, chances are greater that processes will be transformative for participants and very well may send participants forth to more effectively transform conflicts they work in and on. Therefore, when organisations prepare peace trainings, we recommend that awareness be placed not only on the competencies they will focus, but also the diverse ways they will link all three—knowledge, personal qualities and skills—together.

*“If people only work with their heart they do not understand the complexities of conflict situation; those who work only with their guts get into trouble; those who work only with their minds can become detached. A combination is necessary between all three elements. This combination is made manifest by linking all the struggles and power structures in a conflict arena, so participants of peace trainings can connect with themselves and see how they fit into a conflict.”*

*—Gal Harmat, University of Tel Aviv*

This is nothing revolutionary. Most people in this field agree that some level of synthesis is necessary between knowledge, personal qualities and skills. However, many interpretations exist for how to best arrive at the area of pursuit. No one “best” way exists. However, from our experts from the field, our research and our own experiences, one method for landing in that zone of transformative learning is:

1. Identify knowledge that is both general for peacework and mission specific and facilitate the learning process using critical and creative pedagogy in a way that participants’ own life experiences are welcomed to enhance the learning process;
2. Cultivate personal qualities that are both general for peacework and mission specific by building on reflection regarding the vocation of peaceworkers and on the manifestations of interconnection that inspire them.
3. Hone skills that are both general to peacework and mission specific by assessing peaceworkers along as commonly-agreed upon standards using experiential learning that makes participants learn by doing.
4. Develop as many creative and diverse methods of bringing together all three of these competencies as possible and share them with colleagues to enhance the curriculum and practices of peace training on a global scale.





Finally, when any given process of peace training is completed, if peaceworkers really want to be, as Gandhi said, “the change they wish to see in the world,” all competencies must be used to support the local capacity of internal actors immersed in conflict. The combination of all of this produces an art for peace training that holds vast possibilities for better preparing peaceworkers who are able to manifest the world they wish to see with their very presence and who effectively engage in the dynamics in conflicts in ways that lead to their peaceful transformation.

### Final Reflections

Both peacework and art have the goal of knowing and then making known deep beauty. At its best, peacework takes on a certain creative artistic expression that engenders unprecedented realities of harmony between people with perceived incompatibilities in their ways of being. This ever-changing dialectic between art and peace has fascinated authors from various academic disciplines for years (see for example: Thich Naht Hahn 1992; Dunn 2003; Weil 2003). Though thoughts concerning this union are inspiring, the many forms of violence that continue to tear the world apart show that a great deal of work can still be done regarding the artistic implementation of peacework.

By being centred in their own vocation and by using practical skills for transforming conflicts, peaceworkers have the potential at being harbingers of realities of interconnection where conflict is used as a door to deeper levels of understanding and coexistence. If conflict zones are the place where the widest expression of humanity is made manifest, peace training has the unique role of preparing peaceworkers with the capacity to envision more peaceful futures in places of extreme inequality and to equip them with the capabilities of making those visions real.

In this chapter, we put forth universal integralism as a possible paradigm on which to build peace training in order to better understanding how interconnection and constructive social change are linked. Peace training cultivates peaceworkers with the capabilities to effect constructive social change by developing the knowledge, personal qualities and skills relevant for any given level of work to end violence and build sustainable peace. Synthesizing these different elements of peace training in a way that stimulates the development of peaceworkers capable of meeting these objectives is an art form.

The gains achieved by the masses who struggled courageously throughout history prove that the nonviolent presence of peaceworkers is one of the most transformative forces for societies suffering under the repressive fist of violent conflict. Grounding oneself in peaceful potentials and radiating a profound sense of joy and love—while giving shape to these virtues through concrete skills—can help those who have forgotten what peace looks like to remember.

As the people of Guinea Bissau said during their own liberation struggle: *no fist is big enough to hide the sky*. Sparking this memory assists people entrenched in conflict to touch many alternatives to violence and to think about how they too can be midwives for more peaceful tomorrows. This is incredibly difficult work though. Therefore, the indispensable preparations peaceworkers need to stand against overwhelming tides of hatred and to promote realities not yet witnessed cannot be underscored enough.

This booklet is only a small addition to the ongoing dialogue about peace training. A great deal more is needed. But, peace training is constantly evolving and improving. Though no final word can be issued on this subject, we hope that this book raises awareness to the importance of peace training and helps readers to realise the great need in the world today for peaceworkers capable of unveiling peaceful possibilities not yet experienced in their societies. To step forward into the hurricanes of violence and announce that which has not yet been witnessed requires holistic preparation with appropriate levels of professionalism, the use of time-tested skills and for peaceworkers to be profoundly in touch with their own vocation.

Heeding one's vocation means introducing innovative practices and systems for transforming conflict in ways that come from, yet transcend, what people can relate to and thus integrate into their lives. Peace training can help foster these voices and then provide the space for transforming them into a practical praxis for inspiring constructive social change. It is in the artistic blend of knowledge, personal qualities and skills that promote peace where peaceworkers will discover the creativity to break out of cycles of violent conflicts and to elicit relationships and societies based in love and the respect for the dignity of all.





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### **Additional resources in the Internet**

- ARCA Webportal: [www.peacetraining.org](http://www.peacetraining.org)
- ARIA Group: [www.ariagroup.com](http://www.ariagroup.com)
- Conflict Sensitivity: [www.conflictsensitivity.org](http://www.conflictsensitivity.org)
- Christian Peacemakers Team: [www.cpt.org](http://www.cpt.org)
- Forum Ziviler Friedensdienst (Forum for Civil Peace Service) <http://www.forumzfd.de/start.html>.
- International Peace Research Association: <http://soc.kuleuven.be/pol/ipra/index.html>
- Nonviolent Peaceforce: [www.nonviolentpeaceforce.org](http://www.nonviolentpeaceforce.org)
- Peace and Collaborative Development: <http://internationalpeaceandconflict.ning.com>.
- Peace Brigades International Training Material for Colombia Mission: [www.pbicolombia.net](http://www.pbicolombia.net)
- Search for Common Ground: <http://www.sfcg.org/>.
- Swiss Peace: [www.swisspeace.org](http://www.swisspeace.org).
- UK Department of International Development (DFID) [www.dfid.gov.uk](http://www.dfid.gov.uk).
- West Africa Network of Peacebuilding (WANEP): [www.wanep.org](http://www.wanep.org).
- World Health Organisation: [www.who.org](http://www.who.org)





**Accompaniment:** A technique of third party nonviolent intervention whereby peaceworkers agree with those who are threatened to remain physically beside them as nonviolent bodyguards (Lahey and Hunter 2004).

**Actors:** Individuals, groups and institutions who: a. contribute to conflict; b. and/or are affected by conflict (in a positive or negative manner); c. and/or are engaged in dealing with conflict (FEWER / International Alert / Saferworld 2004).

**Aggression:** This is the expression of vital energy manifested in human beings since their infancy: an essential for life which at first is neutral. It is expressed in struggle, in force, in creativity, in non-violence, altruism, etc. Aggressiveness must be “educated”. Without education, this energy will be expressed by negative behaviour, destructive to others. Aggressiveness should be distinguished from violence (UNESCO).

**Assessment:** Collecting and evaluating evidence to establish the level of an individual’s performance against an agreed-upon and transparent set of criteria or standards.

**Capacities:** Actors’ potential to affect the conflict context, positively or negatively. Potential can be defined in terms of resources, access, social networks and constituencies, other support and alliances, etc. (FEWER / International Alert / Saferworld 2004).

**Challenge:** In the context of peace training, challenges are seen as obstacles that inhibit the genuine formation of peaceworkers to end violence and contribute to positive peace at any level in any given conflict situation.

**Civil Society** A domain parallel to, but separate from, the state and the market, in which citizens freely group together according to their own interests. It can include for example non-governmental organisations (NGOs), community-based organisations, religious bodies, professional associations, trade unions, student groups, cultural societies, etc. (FEWER / International Alert / Saferworld 2004). The strength of civil society is generally considered critical in providing protection and institutional hedges for individuals and groups against potential authoritarianism or intrusive government (Miller 2004).

**Civilian Peace Service (CPS):** This term originated in Germany in the early 1990s, and was meant to describe an alternative to military service that would be made available to young conscripts. Rather than being trained in the arts of war and being deployed in the army, those choosing the CPS would be trained in the arts of peacemaking and would be deployed as “peace experts” with NGOs or governmental bodies. The link between the CPS and conscription was dropped at an early stage in Germany, but remains in other countries such as Austria.

Most European countries now use the term “civil” in preference to “civilian” to denote a scheme which is not only non-military but also non-state (i.e. involving “civil society”), although they may be wholly, or at least partially, state-funded. There are many differences amongst the CPS schemes currently operating in Europe, but in general, they describe “a (national) scheme for recruiting, training and deploying civilians for a range of peace-related tasks in conflict situations (Wallis / Junge 2001).

**Civilian Personnel:** Civilian personnel are, generally speaking, any personnel who are not military. Use of the term implies a mixed environment in which both military and civilians are, or could be, working, such as on a UN or other international mission... (Wallis / Junge 2002).

**Code of Conduct:** A set of rules outlined by any given organisation to guide the behaviour and decisions of their members or personnel deployed to work in conflict areas (IISD 1999). <http://www.iisd.org/digest/glossary.html>

**Conflict:** Conflict can be very simply defined as “the pursuit of incompatible goals by different groups” (Miall et al 1999). Conflict between groups is normally called “social conflict”, and when related to political issues, it is called “political conflict”. Conflict may or may not be violent. It is “violent conflict” that poses a threat to society. Conflict itself may be quite healthy when waged nonviolently through political processes, as there can be no social change without conflict of some kind (Wallis / Junge 2001).

**Conciliation:** Conciliation involves efforts by a third party to improve the relationship between two or more disputants. It may be done as a part of mediation, or independently. Generally, the third party will work with the disputants to correct misunderstandings, reduce fear and distrust and generally improve communication between the parties in conflict. Sometimes this alone will result in dispute settlement; at other times, it paves the way for a later mediation process (Conflict Research Consortium 1998).

**Conflict Management:** This term refers to the long-term management of intractable conflicts and the people involved in them so that they do not escalate out of control and become violent (Conflict Research Consortium 1998).

**Conflict Prevention:** The more accurate term is “prevention of violent conflict”, since it is generally agreed that it is the violence rather than conflict as such that one is seeking to prevent. Most prevention work is needed at an early “pre-crisis” stage, when it is easiest to deal constructively with a conflict situation. But prevention is also relevant throughout a conflict, as a means of averting further escalation. Even in the “post-crisis” phase of a conflict, prevention work is needed to avoid a recurrence of





the violence. Unfortunately, the EU emphasis is on “short-term activities to reduce manifest tensions and/or to prevent the outbreak or recurrence of violent conflict” (Conflict Prevention Network, 1999), while the UN emphasis is on “long-term activities aimed at addressing the structural sources of conflict in order to build a solid foundation for peace” (Brahimi, 2000) (Wallis / Junge 2002).

**Conflict Resolution:** The EU uses this term to describe “activities undertaken over the short term to end violent conflict” (CPN, 1999). Academics tend to use the term in the more narrow sense of ending conflict in a manner *satisfactory to all the parties concerned*, as opposed to ending the conflict through some sort of stalemate or imposed solution from outside (Miall et al, 1999). “Conflict resolution” can also refer to the *results* of this process, as in the “resolution” of the conflict. However, it is more usefully used to describe the process of working *towards* this result, without implying that such a result will be achieved or is even possible (see “conflict transformation”). Conflict resolution is also used increasingly as a generic term to cover all sorts of conflict-handling activities, but it would be much more helpful if each term in this field is reserved for one clearly defined “strand” of activity rather than being used as yet another vague term for the whole field (Wallis / Junge 2002).

**Conflict Sensitivity:** the capacity of an organisation to: (1) Understand the (conflict) context in which it operates; (2) Understand the interaction between its operations and the (conflict) context; and (3) Act upon the understanding of this interaction in order to avoid negative impacts and maximise positive impacts on the (conflict) context (The Resource Pack 2004).

**Conflict Transformation:** Positive changes in all, any, or some combination of the following matters regarding a conflict: the general context of the situation; the behaviour and attitudes of contending parties, the issues/positions/or needs at stake; the processes governing the situation, or the violent cultural attributes and structures affecting any of the aforementioned. Attempts at transformation aim to generate opportunities for conflict transformation and ultimately more equitable environments, particularly where a given conflict is considered intractable or where it has encountered a seemingly insurmountable impasse. Conflict transformation requires that the parties involved alter their previous strategies of handling the conflict in order to foster new approaches aimed at ameliorating the situation. Used by some authors in preference to “conflict resolution” in order to emphasise the fact that conflicts are rarely “resolved” as such, but merely “transformed” from being waged through violence to being waged through peaceful political processes (Miall et al, 1999). Others use the term to describe a particular approach to conflict work that takes a more long-term view and focuses on processes and relationships rather than on halting the violence or reaching agreements as such (International Alert 1998) (Wallis / Junge 2002).

**Context:** The operating environment, which ranges from the micro to the macro level (e.g. community, district / province, region(s), country, neighbouring countries)...(C)ontext means a geographic or social environment where conflict exists and is comprised of actors, causes, profile and dynamics (Resource Pack 2004).

**Crisis Management:** Crisis management is used in a variety of senses, but generally refers to those peace-related activities which take place during a “crisis” period...“(C)risis” more usually refers to a particularly volatile and unstable phase of a conflict when immediate and decisive action is required if further escalation is to be avoided. Activities taking place during this period are distinguished from “conflict prevention” activities, which in general take place *prior* to a situation of “crisis”, and from “post-conflict reconstruction” activities, which take place *after* the crisis has subsided (Wallis / Junge 2002).

**Culture of Peace:** a culture based “in the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men”. The term “culture of peace” was inspired by the initiative *Cultura de Paz* which was launched in Peru in 1986 and by the Seville Declaration on Violence, of the same year (A/RES/52/13) (UNESCO).

**De-escalation:** An identifiable lessening (in quantity or severity) of violent exchanges among parties. De-escalation often follows intense exchanges among military or paramilitary forces and is initiated through the facilitation of a third party. Conflicts can simultaneously de-escalate in one sense and escalate in another. The ultimate intent of de-escalation is to limit extremely destructive exchanges and create space for more intensive efforts to resolve or manage the conflict. In some cases, however, de-escalation may be pursued merely to buy time to regroup one’s forces in order to launch more extensive efforts (Miller 2004).

**Dialogue:** Dialogue is a process for sharing and learning about another group’s beliefs, feelings, interests, and/or needs in a non-adversarial, open way, usually with the help of a third party facilitator. Unlike mediation, in which the goal is usually reaching a resolution or settlement of a dispute, the goal of dialogue is usually simply improving interpersonal understanding and trust (Conflict Research Consortium).

**Empowerment:** the process by which people take control and act in order to overcome obstacles. It is an important element of development. In particular, empowerment refers to the collective action by the oppressed and deprived to overcome the obstacles of structural inequality, which have previously put them in a disadvantaged position (UNICEF).





**Escalation:** An increase in quantity, intensity, or scope of violent exchanges among parties. Commonly referred to as a “downward spiral”, escalation typically occurs in cycles of attack or counter-attack. A strategy of escalation is typically adopted based on one of two conditions: First, while losses are expected for all the parties engaged in a conflict, the party pursuing escalation projects that their losses will be tolerably less than the losses of others. Second, a party commits to previously stated intentions, regardless of any risks associated with escalation. While the latter can suggest inflexibility, commitment in such cases is considered important in generating credibility. The expectation is that eventually an opponent will be coerced through fear of continued escalation. In either case, such a strategy can become double-edged, especially if pursued by multiple parties (Miller 2004).

**Facilitation:** Facilitation is done by a third party who assists in running consensus-building meetings. The facilitator typically helps the parties set ground rules and agendas, enforces both, and helps the participants keep on track and working toward their mutual goals. While similar to a mediator, a facilitator usually plays a less active role in the deliberations, and often does not see “resolution” as a goal of his or her work, as mediators usually do (Conflict Research Consortium).

**Handling Conflict:** This term is used...as the overall generic term to describe the whole field of working *on* conflict, as opposed to merely working *in* conflict. This is distinguished from the field of “humanitarian relief”, which does not involve dealing with the conflict as such but only with meeting the human needs of those caught up in the conflict. It is nonetheless an exceedingly broad field, covering many areas of work taking place at different stages of a conflict as well as at different levels of society and on different aspects of the conflict (Wallis / Junge 2002).

**Basic Human Needs:** Human needs are things that all humans need for normal growth and development. First identified by psychologist Abraham Maslow, human needs go beyond the obvious physical needs of food and shelter to include psychological needs such as security, love, a sense of identity, self-esteem and the ability to achieve one’s goals. Some conflict theorists—referred to as “human needs theorists” argue that the most difficult and intense conflicts, such as racial and ethnic conflicts, are caused by the denial of one or both groups’ fundamental human needs: the need for identity, security and/or recognition. In order to resolve such conflicts, ways must be found to provide these needs for all individuals and groups without compromise—as human needs “are not for trading.” (Conflict Research Consortium)

**Human Rights** The universal, equitable, and indispensable claims of civil and political liberties which are legally recognised internationally for individuals and collectivities as enshrined by the United Nations General Assembly in the Universal Declaration of Human Rights (UDHR) on 10 December 1948. The rights of individuals can be divided into those in defense from nation-states and claims on nation-states. Those in defense from nation-states are those generally associated with traditional Western conceptions of rights in the Greco-Roman tradition and include freedom of movement, thought, religion, opinion, and expression; freedom of peaceful assembly and association; equal access before the law to legal institutions, public services, and cultural life; freedom from slavery, torture, inhumane treatment, political persecution, and arbitrary interference in personal life. Claims on the nation-state include social and economic rights, including choice of employment, quality work conditions, unemployment safety nets, equal pay for equal work, adequate standard of living, social security, free education through designated stages, protection of private and intellectual production and one’s good name. The United Nations has since 1948 passed additional resolutions on collective rights for self-determination and development. Several state systems have incorporated aspects of the UDHR into their constitutions, providing legal provisions in their respective justice systems (Miller 2004).

**Human Security:** A concept that challenges the precepts of military security. Instead, democracy, human rights, sustainable development, social equity and the elimination of poverty are seen as essential elements of security (**Conflict Research Consortium**).

**Identity:** Identity refers to the way people see themselves—the groups they feel a part of and the significant aspects of themselves that they use to describe themselves to others. Some theorists distinguish between collective identity, social identity and personal identity. However, all relate in one way or another to a description of who one is and how one fits into her social groups and society over all (Conflict Research Consortium).

**Internal Actors:** refers to the people of all society levels and sectors who are from and/or live in an area affected by violent conflict.

**Interpositioning:** the physical placement of peacekeepers between groups engaged in violent conflict to reduce the violence (Lakey and Hunter 2004).

**Intervention:** the collaborative involvement of external actors using nonviolent means that give internal actors more capacity to transform their own conflicts in constructive ways.





**Mediation:** a formalised process in which an outside party works with disputants to assist them in reaching a satisfactory negotiated agreement (Schmid, 2000). There are different types of, and approaches to, mediation. But there are basic principles to which they would all adhere for it to be defined as “mediation.” Mediation is normally distinguished from “arbitration”, which involves a third party *imposing* a binding settlement on the parties rather than assisting them to reach their own agreement. However, some cultural approaches rather blur this distinction, and the EU, confusingly, refers to arbitration as one of the “mechanisms” of mediation (CPN 1999; Wallis / Junge 2002).

**Monitoring (conflict sensitive):** Conflict-sensitive monitoring incorporates an understanding of conflict actors, profile, causes and dynamics into traditional monitoring processes and activities, with the intention of better understanding the context and the intervention, as well as the interaction between the two. Conflict-sensitive monitoring is used to inform adjustments and changes to project or programmed activities so that the intervention has the optimum impact on conflict dynamics (FEWER / International Alert / Saferworld 2004).

**Multi-partiality:** The term impartiality has been used in the past to be equivalent of *neutrality* and *nonpartial*, but multi-partial brings a constructive positive approach of reaching out to all people in a conflict. Impartiality says what you are not. Multipartiality says what you are. Multi-partiality is not just about preferring one party, but being open to all parties in a conflict with the goal bringing constructive and peaceful transformation of a conflict.

**Negative peace:** a state requiring a set of social structures that provide security and protection from acts of direct physical violence committed by individuals, groups or nations. The emphasis is...on control of violence. The main strategy is dissociation, whereby conflicting parties are separated...In general, policies based on the idea of negative peace do not deal with the causes of violence, only its manifestations. Therefore, these policies are thought to be insufficient to assure lasting conditions of peace. Indeed, by suppressing the release of tensions resulting from social conflict, negative peace efforts may actually lead to future violence of greater magnitude (Woolman, 1985, p.8).

**Negotiation:** Communication, usually governed by pre-established procedures, between representatives of parties involved in a conflict or dispute. A technique in both the management and resolution of conflict, negotiation is conducted on various grounds: to identify common interests and develop unilateral or multilateral initiatives in pursuit of objectives; to de-escalate a conflict situation; or to formulate mutually satisfactory solutions towards resolution of a given conflict(s) (Miller 2004).

**Non-governmental Organisations (NGO's):** The term “non-governmental organisations” (NGOs) refers to international, national and local organisations that are not associated with any government (Conflict Research Consortium).

**Nonviolence:** A holistic belief in and practice of abstaining from violent thoughts, acts and words. It may be a creed or spirituality, or simply a system of morality and ethics. Whatever the inspiration behind it, the goal of nonviolence is to bring an end to violence and injustice and constructively create more peaceful ways of being. This may include degrees of the rejection of mental and psychological harm and/or physical damage to the environment, one's self, and others. In many instances, nonviolence focuses on deconstructing the notion of enemy images and emphasises the peaceful transformation of those one shares a conflict with.

**Nonviolent action:** Nonviolent action constitutes a vast array of political, economic, social and psychological methods that can be categorised into three main classes: protest and persuasion; non-cooperation and intervention. Nonviolent action involves two fundamental forms of activities: omission and commission. It operates on the precept that all political symbiotic relationships require varying degrees of obedience, co-operation or acquiescence, which are manifested through identifiable sources. The supply of these sources is not guaranteed, and it can be purposefully withdrawn. As a result, shifts can occur in the power relations among the parties involved in the conflict. Nonviolent action is also termed nonviolent struggle, nonviolent resistance, direct action, civil resistance and political defiance. In the past, scholars sometimes differentiated between “principled” and “practical” non-violence. This is a false dichotomy no longer in use, as ample historical evidence shows that nonviolent direct action is principled as well as practical (Miller 2004).

**Nonviolent Intervention:** Intervention from outside actors—in this case peace workers—that is partial to all actors in a conflict and that strives to positively influence the conflict by any given set of actions such as: accompanying and supporting local actors in their own work to transform their own conflict; working with different actors to create favourable conditions for achieving the peace-related goals of those actors; actions taken to uphold internationally accepted values and laws that protect the basic needs of all internal actors to a conflict; and efforts to engender peace processes or support dynamics or outcomes of peace processes already under way (FEWER / International Alert / Saferworld 2004). The success of such intervention can be aided by effective training of peace workers in their capacity for peace building, peace making, peace keeping and conflict transformation.

**Outside Party (External Actor):** An outside party is someone who intervenes in a conflict situation in which they are not directly involved. More usually called “third party”, the term “outside” party is used in preference since many conflicts already involve more than two parties. An outside party may intervene directly in support of one or more of the parties.





But in most conflict situations, outside parties can only play a useful role to the extent that they are *neutral* in relation to the outcome of the conflict, *impartial* in their treatment of the parties involved and *nonpartisan* in terms of their involvement in the conflict. (Wallis / Junge 2002)

**Peacebuilding:** In Johan Galtung's original conception, "peace-building" was the third pillar of peace activities aimed at addressing the *causes* of conflict (Galtung 1969). Boutros Boutros-Ghali linked peacebuilding to the "post-conflict reconstruction" phase by defining it as "those activities undertaken on the far side of conflict to reassemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war" (Brahimi 2000). Those activities can, and do, take place at *any* stage of a conflict, however, and not only in a "post-conflict" phase. The EU's use of this term is therefore closer to Galtung's, when it defines peace building as "those activities undertaken over the medium and longer-term to address 'root causes of violent conflict' in a targeted manner" (i.e. regardless of when these activities take place) (CPN 1999; Wallis / Junge 2002).

**Peacekeeping:** Though peacekeeping entails multi-functional actors such as UN, regional military units and police forces, we narrow the definition of peacekeeping to the maintenance of public security, civil services and cease-fire agreements in war and conflict zones by civilian forces. Peacekeeping involves coordinated efforts to ensure stability and relative normalcy in the aftermath of extremely volatile and chaotic situations. The extended goal of peacekeeping is to create conditions conducive to establishing lasting political settlements, relationships between conflicting actors and infrastructures focused on more sustainable level of peace.

**Peacework:** any conscious (strategic) activity that aims at reducing or ending direct violence, structural violence or cultural violence and that promotes positive peace on any of these planes and between conflicting actors at any social level.

**Peace education:** is currently considered to be both a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life. Peace education confronts indirectly the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives. Peace education also seeks to transform the present human condition by, as noted educator Betty Reardon states, "changing social structures and patterns of thought that have created it." Peace education is taught in many different settings, from nursery school to college and beyond. Community groups teach peace education to adults and to children (Harris 2003).

**Peace Making:** Peacemaking is a term with a wide variety of meanings. Galtung tried to define it in terms of those activities attempting to address conflict *attitudes* (Galtung 1969). In UN parlance, the term is most often associated with the activities described in Article 33 of the UN Charter (negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or other peaceful means. (ICG 2001).

More recently, it has begun to be used as a synonym for "peace enforcement", to describe military operations designed to force the parties to accept a cease fire (Schmid 2000; Wallis / Junge 2002). Peacemaking is the term often used to refer to negotiating the resolution of a conflict between people, groups, or nations. It goes beyond peacekeeping to actually deal with the issues in dispute, but falls short of peacebuilding, which aims toward reconciliation and healing between ordinary people, not just the formal resolution which is written on paper.

**Peace Training:** the preparation of individuals for peacework who can professionally and practically intervene in conflicts in order to promote their constructive transformation. Peace Training operates on many levels, namely: the *individual level*, regarding the personal development and mindfulness of peaceworkers—i.e. knowledge, attitudes and behavioural competencies conducive to transforming conflicts; the *social level*, regarding the skills and strategies needed to build structures for sustainable peace and to concretely influence societies towards more peaceful co-existence among conflicting actors; and the *professional level*, concerning the development of working methods based in awareness of conflict contexts, lessons learned from past experiences and tools necessary for transforming complex and unpredictable conflict realities.

**Positive Peace:** "a pattern of cooperation and integration between major human groups.... [It] is about people interacting in cooperative ways; it is about social organisations of diverse peoples who willingly choose to cooperate for the benefit of all humankind; it calls for a system in which there are no winners and losers—all are winners; it is a state so highly valued that institutions are built around it to protect and promote it" (O'Kane, 1991-92). It also "involves the search for positive conditions which can resolve the underlying causes of conflict that produce violence" (Woolman, 1985, p.8).

**Post-Conflict Reconstruction:** This is "an umbrella term covering the range of activities that need to be undertaken in the aftermath of a conflict" (Schmid 2000). As with the term "conflict prevention", "post-conflict" is a misnomer because the conflict is not "over" when a peace agreement or settlement of some kind has been reached. It is merely in a new phase, more accurately described as a "post-crisis" phase, in which the danger of a recurrence is very real and the implementation of peace agreements may represent a considerable challenge (Wallis / Jung 2002).





**Presence:** a technique of third party nonviolent intervention whereby peaceworkers enter a situation of open conflict and—through public actions and visible, risky acts of service—influence the dynamics of the conflict itself. Presence is about directly influencing the field of the conflict by offering a different behavior (Lakey and Hunter 2004).

**Reconciliation:** The EU defines reconciliation as “an associative peace strategy that brings together former conflict parties into a forgiving dialogue and may serve as the basis for a new phase of mutual tolerance or cooperation” (CPN 1999). As such, it is used here to describe one “strand” of dialogue enabling work that includes “community relations” work and a range of other activities that help people deal with the past, heal wounds, forgive, accept and move on.

**Root Causes of Conflict:** Boutros-Ghali described these as “economic despair, social injustice and political oppression” (Brahimi 2000). The EU defines them as “imbalance of political, socio-economic or cultural opportunities among different identity groups, lack of democratic legitimacy and effectiveness of governance, absence of effective mechanisms for the peaceful conciliation of group interests and the lack of a vibrant civil society” (European Council conclusions 1998). The Development Assistance Committee of the OECD defined them in terms of three factors: *Structural sources* include problems in managing transition and rapid change, widening socio-economic disparities, competition over natural resources and political exploitation of cultural and other differences. *Capacity to deal with conflict constructively* includes issues of legitimate government and good governance, pluralism and participation, formal and informal channels for conflict management and both positive and negative international engagement. *Security risks* include the legacy of violence, arms proliferation and irregular fighters and uncontrolled police and military forces (DAC 1997; Wallis / Junge 2002).

**Structural violence:** Embedded social and political hierarchies—enacted most often by nation-states and their institutions—that impose conditions which place people at high risk for negative consequences, such as unemployment, malnutrition, mental illness, suicide, crime, disease and ill health. The sources of structural violence may be difficult to identify, but its results are normally visible. During the twelve years that Mohandas K. Gandhi spent in South Africa after 1902, he came to see the impact that structural forms of violence could have on society: hunger, poverty, the oppression of women, the privilege of the few and the powerlessness of the many. Observing a pathological violence ingrained in societal structures—a structural exploitation more than intentional harm inflicted upon innocent victims by evil people—would fuel Gandhi’s campaigns and underlie his insistence on the technique of non-violent resistance. For Gandhi, what he saw in South Africa highlighted the depths of institutionalised violence and convinced him of the need for a

procedure that could undermine such violence from within. The concept of structural violence also hints at transactional relationships with other types of violence, such as domestic violence, sexual exploitation of children and drug trafficking. Such silent types of violence have a mutual effect on one another and often a disproportionate impact on marginalized populations ( Miller, 2004).

**Stakeholders:** Stakeholders are people who will be affected by a conflict or the resolution of that conflict. It includes current disputants, and also people who are not currently involved in the conflict but might become involved because they are likely to be affected by the conflict or its outcome sometime in the future (Conflict Research Consortium 1998).

**Third Party Intervention:** The term “third party” usually refers to a person who gets involved in a dispute in an effort to help the disputing parties resolve the problem. This third party can be an outside actor, or he or she may be a person already involved in the conflict (an insider) who takes on the role of a mediator to help work out a mutually-acceptable resolution (Conflict Research Consortium 1998).

**Violence:** the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation (World Health Organisation 2003).

**Violent Conflict:** The EU defines violent conflict as “a situation where parties go beyond seeking to attain their goals peacefully and try to dominate or destroy the opposing groups ability to pursue its own interests” (CPN 1999). There are various ways of categorising violent conflict, from small-scale feuds and gang warfare up to inter-state and world wars (PIOOM 2001). Once the level of violence in any conflict reaches a certain undefinable threshold, it fuels further violence creating a “vicious circle” which more or less describes what is defined here as a crisis. Violent conflict is much easier to *prevent* before this threshold has been reached than to *contain* once this threshold has been crossed (Wallis / Junge 2002).





Associations and Resources for Conflict Management Skills (ARCA) was established to directly contribute to improving the quality, content and methodology of peace education and training in conflict transformation across Europe through the gathering of best practices, exchange of methods, development of resource and the establishment of a European-wide network of peace educators and data-base of peace education resources.

Involving 13 partner organisations from 11 countries—including many of Europe's leading training and education centres in peace education and conflict transformation—the project strives to improve sharing of experiences, tools and methodologies and to positively influence institutions, centres of adult learning, formal and non-formal educational bodies, project partners, teachers and professors, ministries of education, national parliaments, EU parliament and organisations/institutions working with formal and non-formal peace education. Core concepts which are promoted include: conflict transformation by peaceful means; peace education; skills, tools and knowledge for handling conflicts with creativity, nonviolence and empathy; promoting and developing proven methods and approaches for conflict transformation from the inter- and intra-personal to the inter- and intra-community, culture and state levels; overcoming enemy images, dehumanisation and stereotyping; empowering individuals and communities to deal with conflicts constructively; nonviolent communication and engagement and management of conflicts; and civil peace interventions.

Following is a description of and contact information for all 13 ARCA partners:

### **Peace Action Training and Research Institute of Romania (PATRIR)**

The Peace Action, Training and Research Institute of Romania (PATRIR) is an independent, non-governmental and non-profit organization, active in Romania and internationally since March 2001. The main purpose of PATRIR is to promote peacebuilding, and constructive conflict transformation, and at the same time the prevention of all forms of violence -direct, structural, and cultural- in Romania, and internationally. As the first peace institute in the history of Romania, it has been involved in the development of resources for conflict transformation by peaceful means in Romania and, by invitation, through the peacebuilding processes in which it has taken part in Europe, Latin America, Africa and Asia. Since 2001, PATRIR has become one of the leading international centers for adult training in the field of peacebuilding and conflict transformation, post-war rebuilding, reconciliation and resolution.  
[www.patrir.ro](http://www.patrir.ro)

### **Norwegian Peace Association (NPA)**

The Norwegian Peace Association is Norway's oldest peace organization. It was founded in 1885 by MP Wollert Konow. Among its first members were renowned authors Bjørnstjerne Bjørnson and Arne Garborg. The organisation played a major role in the peaceful devolvement of the Union with Sweden in 1905, along with its Swedish sister organisation. Today it is an Independent NGO with a roster of about 350 volunteers and no permanent staff. The NPA works for lasting world peace based on economic and social justice, freedom and personal responsibility, and for the development of a culture of peace where conflicts within and between countries are managed constructively and nonviolently. The NPA takes an active role in influencing Norwegian opinion and policy-makers by lobbying with partners for peace-friendly policies on the national and international arena. Some of the focal points in this activity are the cause and prevention of violent conflict, alternative solutions to war and, global disarmament. The organization consists of individuals with both academic expertise and international experience working with conflict transformation, peace education and training. The focus is mainly on non-formal education to create a higher awareness and better understanding of peace and security issues, and on emphasizing the root causes of violent conflicts and war. The NPA is a member organisation of the Nonviolent Peaceforce and a partner in the ARCA and ALPICOM projects. For more information see: [www.fredslaget.no](http://www.fredslaget.no)

### **Mouvement pour une Alternative Non-violente (MAN)**

The "Mouvement pour une Alternative Non-violente" (MAN) was founded in 1974 and has as aims the promotion of theoretical reflection on nonviolence as well concrete nonviolent action from the local to the international level. MAN brings together nonviolent activists in France in 19 local groups. The MAN groups work on a variety of topics, such as Civil Peace Intervention ("ICP" in French), social conflicts in France, peace education, nuclear weapons, the armament economy, etc. The groups' initiatives and actions are coordinated by the national office, based in Paris. Besides the support to local groups, the MAN national office also coordinates the French "Comité ICP" for the promotion of Nonviolent Third Party Intervention both to a wider public and to political institutions. The "Comité ICP" includes among its members organisations that send volunteers on international civilian peacekeeping and peacebuilding missions. MAN/Comité ICP is the French member organisation Nonviolent Peaceforce (NP) and actively participating in the European Network for Civil Peace Services (EN.CPS).  
<http://nonviolence.fr/>





### **Austrian Study Center for Peace and Conflict Resolution (ASPR)**

The ASPR was founded in September 1982 as an independent, non-profit and non-partisan organisation. It aims to contribute to the promotion of peace and peaceful conflict transformation and to the dissemination of practical ideas for peace. In this sense, the ASPR was the founder of the European University Centre for Peace Studies (EPU) and established a European Peace Museum in Schlaining Castle in the year 2001. In order to facilitate its activities, the ASPR set up a unique infrastructure including the Peace Library in a former synagogue, a Conference Centre in Schlaining Castle, the Hotel Burg Schlaining, and Haus International, which is a student hostel. For these and other efforts the ASPR was awarded UN "Peace Messenger" status in 1987, and in 1995 the ASPR and the EPU were awarded the UNESCO "Prize for Peace Education", and in 2002 the UNESCO UniTwin Award.  
<http://www.aspr.ac.at/aspr.htm>

### **Nonviolent Peaceforce (NP)**

Nonviolent Peaceforce is an unarmed peacekeeping force composed of paid trained civilians from all around the world. In partnership with local groups, NP members apply non-violent strategies to protect human rights, deter violence and help local peacemakers in their work. NP vision is to create a large-scale nonviolent peaceforce through the development of projects and additional models for deployment, public education, training and advocacy. Launched in 1999 at the Hague Appeal for Peace and born at the convening event in Surajkund, India in 2002, NP is a federation of 90 Member Organisations from around the world.  
[www.nonviolentpeaceforce.org](http://www.nonviolentpeaceforce.org)

### **BOCS Foundation**

BOCS Foundation has been working on the Hungarian speaking areas (Hungary, and minorities in Romania, Serbia, Ukraine, Slovakia) since 1975 (registered in 1994). Its work is aimed at global education (first of all peace and environmental education), international development cooperation (help schooling of poor village girls in India since 1977), rights of future generations and conscientious objectors (some of us were in prison in the communist period of Hungary), sexual and reproductive health and rights, freedom of religions.  
<http://bocs.hu/index.php?lg=en>

### **Centro Studi Difesa Civile (CSDC)**

CDSC (Civilian Defence Research Centre) is an Italian think-tank funded in 1988 to promote nonviolent and constructive conflict resolution in our societies. It has since contributed to the development of social research on peace and security issues in Italy in different forms. CSDC's mission is the promotion of constructive conflict management to overcome intra and inter-state tensions. CSDC's working method is inspired by Gandhi's principle that a seed is equivalent to a tree. Principal aims of CSDC are: to promote unarmed civilian defence (or nonviolent popular defence); to analyse the transition from armed to unarmed defence; to promote research on nonviolent conflict management; to develop historical research on examples of unarmed resistance; and to strengthen co-operation at the national and international level amongst civil society organisations and NGOs. [www.pacedifesa.org](http://www.pacedifesa.org)

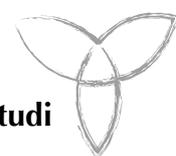
### **Federation for Social Defence (Bund für Soziale Verteidigung - BSV)**

BSV is an independent non-governmental organisation based in Germany. It was founded in 1989 to develop concepts and projects of non-violence defense and peacebuilding. The federation unites people and organisations of different ideological, religious and political convictions and affiliations who consider non-violence the only answer to the threats and dangers human kind faces. BSV works in three areas: nonviolent intervention; protest and lobby work to replace armed forces by nonviolent means; and training and education for a culture of nonviolence in Germany and Europe.  
[www.soziale-verteidigung.de](http://www.soziale-verteidigung.de)

### **Partners for Democratic Change Slovakia (PDCS)**

PDCS stands for Partners for Democratic Change Slovakia. PDCS is independent non-governmental non-profit organization. PDCS provides professional education and consultation-advisory services and issues publications. PDCS is part of a network of similar institutions in 13 countries Partners for Democratic Change International. The mission of PDCS is to help develop and promote culture of democracy, expand democratic approaches and mechanisms for dialogue and conflict prevention. We fulfil PDCS mission by working with non-profit organizations, public administration institutions and cross-sector partnerships in development programs and by arranging cultured dialogue among various interest groups. <http://www.pdcs.sk/en/index.php>





### **Institute for Applied Cultural Research (IFAK)**

The Institute for Applied Cultural Research (IFAK) is a cultural association active since 1988. It was created by cultural and social scientists with the aim to connect science and cultural praxis, to develop political ideas in projects with groups from different fields of the society and to support the development of intercultural competencies.  
[www.ifak-goettingen.de](http://www.ifak-goettingen.de)

### **Peaceworkers UK (PWUK)**

PeaceworkersUK (PWUK) is part of the Peacebuilding Issues Programme of International Alert (IA). Previously an independent NGO, PWUK became part of IA in 2006. PWUK focuses on raising standards in the field of conflict prevention, crisis management and peacebuilding through an integrated programme of research, training, assessment and recruitment. Peaceworkers UK works with voluntary organisations, government departments, inter-governmental organisations (IGOs) and other bodies to promote the appropriate use of civilians in the prevention, management and resolution of violent conflict and the alleviation of suffering caused by violent conflict. They provide education and training programmes to enhance the skills of civilians working in regions affected by conflict. Finally, PWUK conducts research into the use of civilian personnel for the prevention, management, and resolution of conflict. The results of this research are disseminated to an array of parliamentarians, NGOs, government departments, academics and other relevant bodies.  
[peaceworkers@international-alert.org](mailto:peaceworkers@international-alert.org)

### **Nova - Center for Social Innovation (NOVA)**

Nova - Center for Social Innovation, promotes social innovation with popular participation and intercultural dialogue to help to generate alternative socioeconomic models to globalization, a culture of peace based on civil alternatives of defense and a more sustainable and participatory society. It collaborates with organizations and institutions interested in starting projects that promote social innovation and provide participative tools and services that allow citizens to become actively involved in these processes, including dialogue between cultures wherever possible. [www.nova.cat](http://www.nova.cat)

### **University of Florence - Dipartimento di studi sociali (UNIFI)**

It has been established in 1988 as an autonomous research body within the University of Florence, Faculty of Educational Sciences. The Department works in an interdisciplinary way, since it is made by sociologists, anthropologists, psychologists, historians. Main areas of activity: Since the academic year 2001-2002 the Department organises (together with the DISPO – Department of Political Sciences) the BA course “Operazioni di pace, gestione e mediazione dei conflitti” (Peace operations, conflict resolution and mediation). This is one of the two BA Courses established in Italy in the field of Peace and Conflict Transformation studies. Thus, the Department offers unique expertise in Italy in the fields of conflict resolution and transformation as well as mediation. A particular attention is devoted to the topic of Peace Education and training in Conflict Transformation, both at school level and at the level of vocational training / adult education. In the year 2006, the Department started a 1-year Master Programme on Mediation in societal and intercultural conflicts.  
<http://www.wnt.unifi.it/studi-soc/>





## Notes



For additional copies please contact the Peace Action Training and Research Institute in Romania (PATRIR) at: [info@patrir.ro](mailto:info@patrir.ro).  
The publication is also available online through:  
[www.peacetraining.org](http://www.peacetraining.org)

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*“The major lesson we have learned when training is to acknowledge the local capacity. Most trainers come in with a plan they want to conduct but forget about the local knowledge or capacity of those they work with. When things don’t function the way they foresee, they don’t understand. ”*

*Hagen Bernt and Ruth Mischnick*

This report looks at what is being done to train people for peacework in practice and what can be done to improve the quality and content of that training. Its importance can not be overemphasised and I hope that governments, donors, practitioners, trainers and those working in peacebuilding alike will find much that can be learned from its pages and will contribute themselves to continuing this work further. To translate words and aspirations into policy and practice, we need to learn and recognise the deep knowledge, skills and personal capacities which can help us to build peace. We have given tremendous wealth and investment to war. The result has often been immense devastation and destruction. What the world needs now is the courage, the audacity and the leadership to work for peace and to recognise that war and violence are no longer acceptable answers. They are definitely not the only ones.

If we want peace, we must be willing to prepare for peace. This preparation involves training; it involves capacity building; and it involves extensive skills, knowledge, tools and personal attributes. To those who have authored this report, to those who, over decades, have pioneered the field of peace training and peacework and to those who now read this report in order to take this work further, a deep thanks and the deepest encouragement should be given.

Kai Frithjof Brand Jacobsen  
Director PATRIR