

Education for Peace
Integrative Curriculum Series
Volume 4

Education for Peace Reader



Edited by H.B. Danesh

**EDUCATION FOR PEACE
READER**

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Education for Peace
Integrative Curriculum Series

H.B. DANESH
SERIES EDITOR



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To the innocent victims of violence

Contents

INTRODUCTION

Educating for a Civilization of Peace	ix
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PART ONE: ABOUT EDUCATION FOR PEACE

Education for Peace: Towards a Civilization of Peace	3
Distinctive Aspects of Education for Peace	11

PART TWO: CONCEPTUAL FOUNDATIONS

Towards an Integrative Theory of Peace Education	17
Transforming Worldviews: The Case of Education for Peace in Bosnia-Herzegovina.....	37
Unity-Based Peace Education	55
Human Needs Theory, Conflict, and Peace: In Search of an Integrated Model	63
Conceptual Foundations of Education for Peace: A Summary	69

PART THREE: CURRICULUM AND METHODOLOGY

The Education for Peace Integrated Curriculum: Concepts, Contents, and Efficacy	81
Education for Peace in Bosnia and Herzegovina: A Chronological Case Study	97
Education for Peace: The Pedagogy of Civilization	131

PART FOUR: A CULTURE OF HEALING

Creating a Culture of Healing in Multi-Ethnic Communities: An Integrative Approach to the Prevention and Amelioration of Violence-Induced Conditions	159
All Children Are Our Children: Why the Neglect?	177
Unity-Building as Violence Prevention: A Call for a Fundamental Paradigm Shift	193
Education for Peace: Breaking the Cycle of Violence, An Ongoing Project in Bosnia-Herzegovina and Its Implications for Creating a Culture of Peace	207

PART FIVE: CONFLICT-FREE CONFLICT RESOLUTION

Has Conflict Resolution Grown Up? Towards a Developmental Model of Decision Making and Conflict Resolution	215
A Consultative Conflict-Resolution Model: Beyond Alternative Dispute-Resolution	229
Conflict-Free Conflict Resolution: Process and Methodology	243

PART SIX: EVALUATION

Education for Peace: An Evaluation of Four Schools in Bosnia and Herzegovina	269
Fostering Positive Psychological Outcomes in Post-Conflict Settings: Universal-Diverse Orientation and Intergroup Contact in Bosnia and Herzegovina	283
International Education for Peace Institute Public Report (2003–2005)	307

APPRECIATIONS	339
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ACKNOWLEDGEMENTS	343
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ABOUT THE AUTHORS	345
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Introduction

EDUCATING FOR A CIVILIZATION OF PEACE

In a world burdened and fascinated with conflict and violence, as well as resigned to their inevitability, we welcome your decision to join us in a systematic and in-depth study of the nature and dynamics of a civilization of peace. This task calls for both courage and insight. It takes much courage to be dedicated to a cause that is neither fully understood nor generally considered realistic; and it requires considerable insight to be able to see the brilliant rays of unity and peace beyond the dark clouds of conflict and violence. The contents of this book deal with three interrelated and crucial issues: peace, education, and civilization.

Peace is the most urgent and most ancient item on the agenda of humanity. Throughout history and in all societies peace has been and still is the primary quest of people. The question is why.

- Why do we humans continue to seek peace, while our whole history and experience is marked by alarmingly frequent episodes of conflict and violence?
- Why have we failed to create lasting universal peace despite our many individual and collective efforts?
- Why do the answers to these questions continue to elude and confuse us?

One fundamental answer to these questions, we believe, is with regard to the all-important issue of education.

Education, both formal and informal, has always been and will always be an essential aspect of human life. All individuals and communities of people are simultaneously students and teachers. The main questions about education are:

- What is the main purpose of education?
- Is it to train every new generation of children and youth to maintain the status quo?
- Is it primarily to train them to be economically and socially successful?
- Is it to educate our children and students to be the agents of change, and, if so, what kind of a change?

Peace and education are inseparable aspects of *civilization*. No civilization is truly progressive without education, and no education system is truly civilizing unless it is based on the universal principles of peace. In reviewing school textbooks and the theories upon which their contents are based, we find that these books are predominantly written from the perspective that conflict and violence are inevitable, even necessary, aspects of human individual and social life. Thus these texts inadvertently or deliberately promote a culture of violence and war (Firer, 2002). Consequently, every new generation of children and youth are taught by their parents/guardians, teachers, and community leaders the ways of “otherness,” conflict, and violence. Seldom do we encounter a systematic educational program that teaches children and youth the tripartite principles of peace:

- that humanity is one;
- that the oneness of humanity is expressed in diversity; and
- that a truly civilized society is united, diverse, equal, just, free, and peaceful.

The main question here is this: “Is it possible to educate all children of the world within the framework of these universal principles of peace, and, if so, how should we go about it?” The main focus of this book is to answer this fundamental question.

Our academic and professional interests and insights have their roots in our respective worldviews—our views about reality, human nature, the purpose of life, and the laws of human relationships. Worldviews develop in a subconscious and usually passive manner through the influences of education we receive, life experiences we have, environments we encounter, and personal qualities we possess. Every individual and group has a worldview, and it is through the framework and lens of our particular worldviews that we understand and interpret every phenomenon, including those pertaining to education, civilization, peace, and conflict. As researchers, educators, parents/guardians, leaders, and citizens, we are all functioning within the parameters of our respective worldviews. It is, therefore, essential that we be fully aware of the nature and impact of our worldviews on all aspects of our lives, including issues of conflict, peace, and education.

Researchers and their Worldviews

There is no doubt that research, conducted within the parameters of the scientific method, is the most valuable and surest avenue for understanding the causes of human violence and its prevention. However, because scientific research takes place within the parameters of the worldview of the researcher, it is essential that in consideration of any research modality and its outcome we consider the worldview within which that research is conducted and its data interpreted. Thomas Kuhn, in his groundbreaking book *The Structure of Scientific Revolution*, points to the relationship between the worldview of the researcher and the scientific conclusions reached within its parameters. He states that the development of science has alternating “normal” and “revolutionary” phases. The normal phase is the process of accumulation of more knowledge within the existing paradigm.

However, gradually as the prevailing worldview or “paradigm” (in Kuhn’s terminology) loses its capacity to explain all issues under consideration, a revolutionary phase in that discipline of science begins by the introduction of a totally new, and usually very different, paradigm. Kuhn asks, “What are scientific revolutions, and what is their function in scientific development?” and provides this concise and clear answer: “...scientific revolutions are...those non-cumulative developmental episodes in which an older paradigm is replaced in whole or in part by an incompatible new one” (Kuhn, 1962, p. 91).

Based on my four decades of experience and research as a psychiatrist, peace educator, and researcher; and as a person who has lived in three continents; who has had the privilege of traveling to some 80 countries; and who is closely familiar with the main cultures and religions of the world, I am convinced that we are now at the point of a fundamental paradigm shift with regard to our understanding of issues of human conflict, violence, and peace.

Broadly speaking, the prevailing theories consider violence as an inevitable, even necessary, aspect of human life in the context of conflicting interests, limited resources, and survival imperatives. However, these theories neither adequately explain the genesis of human violence nor offer satisfactory solutions for preventing its occurrence. The main reason for this inability, in my view, is that our understanding of the nature of both conflict and peace is clearly inadequate and probably erroneous. And the primary reason for this

misunderstanding is that we approach issues of peace and conflict through the lens of prevailing survival-based and identity-based worldviews. These perspectives either emphasize the view that the world is a dangerous arena of fight for survival and security, or promote the notion that life is an ongoing process of competition and power struggle in a quest for superiority and victory, usually both. These worldviews are conflict-based and violence-prone, and together account for most, if not all, existing paradigms that inform the prevailing theories and approaches to the issue of human violence. Clearly, a new worldview, a new paradigm, for understanding violence is required.

Based on my studies, experiences, and research, I am of the view that *human violence is the outcome of the violation of the primary law governing all life and relationships—unity*. Life takes place in the context of unity-based relationships, and when the law of unity is violated, conflict and violence ensue. Science is the process of the discovery of relationships between material elements (physical sciences), living organisms (life sciences), and humans (social sciences). The ever-present phenomenon of “relationship” is the outward expression of the law of unity. I propose that in order for us to understand the causes of human conflict and violence and how to prevent them, we need to study them within the framework of the “unity paradigm.”

The unity paradigm posits that *conflict is the absence of unity and that peace is the process of creating unity in the context of diversity*. In other words, conflict and violence are symptoms of disunity, and as long we focus on the symptoms, we will not succeed in correcting the underlying disorder that causes them. The unity paradigm provides a framework within which various theories of conflict—biological, psychological, social, structural, political, and moral—can be accounted for and the diverse expressions of our humanness understood.

Within the parameters of the unity-based worldview, not only is our understanding of issues of conflict and peace revolutionized and turned upside down, our understanding of education and civilization is also drastically altered. Education—formal and informal, direct and indirect, and conceptual and experiential—takes place at least at three levels: external, relational, and internal.

External learning refers to the lessons that the learner learns from his/her relationship with the environment and in observing the manifest behavior of people. At this level, quite frequently there is a disconnection between the expressed views and convictions of people and their actual behavior. Parents/guardians, teachers, and community personalities and leaders admonish children and youth to be truthful, compassionate, understanding, and fair. However, in practice, quite frequently these same adults act in a contrary manner. This discrepancy and disunity between words and deeds cause much confusion, disappointment, cynicism, and anger in the learners.

Relational learning is one of the most potent types of learning, as it takes place within the context of love. All human relationships are various expressions of the operation of human love. Authentic healthy love engenders feelings of joy, certitude, trust, confidence, courage, and creativity. These are all essential prerequisites for excellence in education. However, quite often, our learning environments—home, school, community, and the media—depict relationships that are burdened with sorrow, doubt, mistrust, insecurity, fear, stagnation, and conflict. These conditions, which are prevalent in many families, schools, and institutions, are indications that we have not yet fully apprehended the nature of the awesome powers of human love and its healthy, creative expression in all areas of our lives. Whenever and wherever authentic, universal love operates, unity in diversity—with peace as its finest fruit—is the outcome. Conversely, when love is either absent in human relationships or expressed in a limited prejudicial manner, it causes discontent, disunity, and rebellion and/or conformity. These are potent breeding grounds for conflict and violence.

Internal learning refers to the deep and ever-present psychological process used by every human individual to create harmony and balance among human tripartite powers of thinking,

feeling, and decision-making. These are the primary powers of the human psyche (soul) and comprise our cognitive (knowledge), emotive (love), and conative (will) capacities. The quality of inner peace and peace of mind that so often eludes us refers to a state of unity between our thoughts, feelings, and actions. How often we find ourselves conflicted because there is a disconnection between what we think, what we feel, and what we do. A truly effective system of education must create learning environments and opportunities in which these three forms of learning—external, relational, and internal—take place in the context of the operation of the law of unity.

Finally, we come to the issue of the relationship between civilization and unity, which together are required for creating the elusive civilization of peace—united and diverse, equal and just, prosperous and benevolent, scientifically progressive and spiritually enlightened, technologically advanced and environmentally healthy. Such a civilization could only become a reality when a peace-based educational curriculum forms the framework of all our educational concepts, policies, and practices. To summarize, the purpose of education is to nurture the unique human capacities of knowledge, love, and will. Through peace-based education, we learn to use our knowledge in pursuit of truth and enlightenment, our love to create unity and celebrate diversity, and our powers of will to create an ever-advancing civilization of peace.

It is the sincere hope of the authors of the articles, essays, and reports included in this to be continuously revised and expanded volume that you will have as a joyful, peaceful, and meaningful experience in studying its contents as we have had in sharing our findings and recounting our experiences with you. The readers will note certain discrepancies in the number of students, teachers, schools, etc. reported in various papers. This is due to the lack of availability of universally agreed upon statistics in post-war BiH, a situation that is now being gradually corrected.

H.B. Danesh
Editor

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Part One

ABOUT EDUCATION FOR PEACE

EDUCATION FOR PEACE TOWARDS A CIVILIZATION OF PEACE

H.B. Danesh

The children all over the world are in need of peace and security. On the occasion of the Summit devoted to the children, we recommend this program [EFP] to all the nations for consideration, as a model of society oriented towards peace, cooperation, and development.

—Government of Bosnia and Herzegovina
through its Mission to the United Nations in New York

Mission Statement

The mission of the International Education for Peace Institute (EFP-International)—a nonprofit research, training, community development, and service agency—is to contribute to the urgent global need for creation of a civilization of peace within the context of the consciousness of the oneness of humanity and the principle of unity in diversity. EFP-International programs engage students, teachers, parents/guardians, and community leaders in a process of study and application of the universal principles of peace to all aspects of their lives. The unique nature of the EFP approach is its focus on worldview transformation of the participants from disunity and conflict to unity and peace with the aim of creating a culture of peace, healing, and excellence in their families, schools, and communities.

Rationale

The greatest challenges before humanity at the start of the 21st century are conflict, violence, terrorism, and war along with their terrible consequences of poverty, disease, despair, environmental destruction, and poor leadership. These challenges are felt at all levels of human life—the family, school, community, society, and globally. While considerable resources have always been and continue to be spent to offset the costly ravages of conflict, violence, and war, as well as to pay for the high price of military defense and security measures, there are relatively few programs dedicated to a systematic, sustained plan of action to educate children and youth in the principles of peace. Consequently, every new generation repeats the mistakes of former generations, and conflict and violence become permanent facets of human societies.

Paradoxically, our greatest opportunity at this time in history is the fact that we have sufficient resources to create a civilization of peace—united and diverse, equal and just, prosperous and benevolent, scientifically progressive and spiritually enlightened, technologically advanced and environmentally healthy. Education is the most essential tool for achieving this historic opportunity.

Peace and education are inseparable aspects of civilization. No civilization is truly progressive without education, and no education system is truly civilizing unless it is based on the universal principles of peace. However, our schools have become increasingly conflicted and violent. School textbooks, and the theories upon which their contents are based, are predominantly written from the perspective of conflict and “otherness.” While we rightly expect schools to be safe and stress-free environments, in reality they are the

opposite—unsafe and stressful. Our schools, therefore, inadvertently promote a culture of conflict and violence, and their students do not learn the ways of peace.

To adequately respond to these monumental challenges and opportunities, we need to lay the foundations of a sustainable and universal civilization of peace by better understanding the nature and dynamics of peace at all levels of human experience—intrapersonal, interpersonal, intergroup, international, and global. For this purpose at least three synergistic and essential tasks must be pursued locally, nationally, and globally:

- **Peace-Based Education:** To educate every new generation of the world's children and youth—with the help of their parents/guardians and teachers—to become peacemakers;
- **Peace-Based Governance:** To create forums for the leaders of the world at local, regional, national, international, and global levels to study and implement the principles of peaceful governance in their respective communities and institutions; and
- **Peace-Based Conflict Resolution:** To offer training opportunities in the principles and skills of peace-based conflict prevention and conflict resolution for citizens and leaders at local, regional, national, international, and global levels.

The programs of the International Education for Peace Institute and its sister entities are designed to specifically address these three fundamental requisites of a civilization of peace.

History

The International Education for Peace Institute (EFP-International) began its work in June 2000 by launching a two-year pilot project of Education for Peace in three primary and three secondary schools in Bosnia and Herzegovina (BiH), with the participation of more than 400 teachers and school staff, 6,000 students and their parents/guardians.

The project had the support of education ministries, municipal leaders, and international authorities. The primary aim of the project was to create a *culture of peace*, a *culture of healing*, and a *culture of excellence* within and among the participating school communities representing the three main ethnic populations—Bosniak (Muslim), Croat (Catholic), and Serb (Orthodox Christian)—in the highly conflicted post-war Bosnia and Herzegovina.

The pilot program yielded significant positive results and gained the recognition and endorsement of all participating school communities, the BiH Ministry of Foreign Affairs, all thirteen BiH Ministries of Education and eight Pedagogical Institutes, as well as the International Community in BiH, including the Office of the High Representative (OHR) and the Organization for Security and Co-operation in Europe (OSCE). The BiH government subsequently invited EFP-International to create a strategy for introduction of its programs in all schools in the country.

By 2006, The EFP Program had been implemented in some 112 schools with approximately 80,000 students; 5,000 teachers, school staff, and administrators; and thousands of parents/guardians. Currently, a five-year plan (2007–2012) is underway with the aim of incorporating the EFP Curriculum into the BiH education reform process, thus involving all BiH primary and secondary schools with about 500,000 students and 50,000 teachers and school staff in the study of all subjects from grades 1 to 12 within the parameters of peace. *As this process evolves, the government and peoples of BiH will set a historic example by adopting the goal of educating all their children and youth, in every new generation, within the framework of the universal principles of peace, so that, as adults, they become peacemakers, both as citizens and leaders.*

Simultaneous with the comprehensive introduction of the Education for Peace (EFP) Program in BiH, EFP-International has also presented its integrative approach for peaceful

governance—Leadership for Peace (LFP)—and peaceful conflict resolution—Conflict-Free Conflict Resolution (CFCR)—to governmental and nongovernmental groups in countries in Africa, Asia, Europe, and North America.

In 2005, EFP-International, in partnership with the UNDP/SACI Program in Southern Africa, held a number of Executive Leadership Training workshops in Malawi. Plans are now in process for the introduction of these programs in a number of other countries.

EFP Programs have also been introduced into several other countries, including Bermuda, Canada, Cyprus, Malawi, Turkey, and the United States. Currently, frequent requests are being received to introduce EFP Programs to many more communities in Africa, the Americas, Asia, and Europe.

Curriculum

The EFP Integrative Curriculum is based on three premises: (1) unity, not conflict, is the main force in human relationships; (2) worldview is the main framework within which all human individual and group behaviour takes shape; and (3) peace is the main outcome of unity-based worldviews. In the EFP Curriculum, the concept of worldview is defined as the framework within which we understand the nature of reality, human nature, the purpose of life, and laws governing human relationships. The concept also includes issues of personal/group identity and narrative.

The Education for Peace Integrative Curriculum comprises the three major areas of focus necessary for the creation of a Civilization of Peace: peace-based education, peace-based leadership, and peace-based conflict resolution. The EFP Integrative Curriculum is a work-in-progress, incorporating new peace education research findings, as well as lessons learned from the implementation of the EFP Program in schools in several countries. Currently, the curriculum comprises eleven (11) volumes covering a wide range of peace-related issues. (See selected list of EFP publications below and the list of the 11 volumes of the EFP Curriculum at the end of the book.)

Programs

EFP-International develops and offers effective, context-specific, peace-based programs specifically designed to address the unique requirements of each participating community. Among these programs are:

Education for Peace (EFP): The main objective of this program is to create—with the help of teachers, staff, parents/guardians, and students—unique school communities characterized by a *culture of peace*, a *culture of healing*, and a *culture of excellence*.

A *culture of peace* refers to an environment characterized by mutual trust, unity in diversity, practice of the principles of human rights and democracy, as well as the ability to prevent violence and resolve all conflicts in a creative and peaceful manner.

A *culture of healing* refers to an environment that enables all members of the school community—students, parents/guardians, teachers, administrators, and support staff—to overcome the trauma they have suffered, individually and/or collectively as a result of their experience of conflict, violence, or war.

A *culture of excellence* is an environment in which pursuit of personal and group excellence and critical thinking in all domains of life—intellectual, emotional, social, moral, and spiritual—is actively pursued, encouraged, and realized.

These three cultures—peace, healing, and excellence—together comprise the foundations of a civilization of peace. Addressing each of these areas in a systematic manner is one of the unique elements of the EFP Program, and a reason why it is suitable for all

societies—those that have experienced the traumas of conflict, violence, and war and those that wish to prevent such trauma in their respective communities.

Leadership for Peace (LFP) is a program offered to national, municipal, and civic leaders—governmental agencies and department, community organizations, members of the media, religious organizations, etc. The art, science, and skills of leadership are all in a state of change. Leaders in various segments of human society find themselves greatly burdened by social, economic, and political problems, and interpersonal and intergroup conflicts, grievances, and rivalries that challenge their efforts to meet the responsibilities of leadership entrusted to them.

The task of leadership is further made difficult because existing models of leadership do not match the emerging challenges of the administration of human affairs. It is increasingly evident that new types of leadership are required if we are to equally match the skills of leadership and governance with the needs and demands of ever more informed and disaffected citizenry.

The Leadership for Peace (LFP) Program is developed in response to these realities and offers empirically based peace-oriented models for effecting leadership transformation at both individual and institutional levels. Enlightened, progressive, and effective leadership is only possible within a certain type of worldview and institutional culture that is capable of integrating manifold and seemingly conflicting demands of contemporary leadership.

LFP is designed to be especially suitable for the members of the public service, civic and business leaders, and the elected government representatives at local and national levels. LFP complements and reinforces the efforts of school communities that are engaged in the Education for Peace Program.

Youth Peacebuilders Network (YPN) is a component of the EFP Program. It is an emerging network of youth mobilized as leaders for their peers with the goal of creating violence-free, peaceful schools, neighborhoods, and communities. Trained in cutting-edge concepts of peacemaking, conflict transformation, and violence prevention, YPN participants lead their peers in exploring the fundamental ideas, worldviews, and actions that characterize a culture of peace.

YPN originated in a few schools in North America. The current plan is to systematically create YPN groups in many more communities, both in North America and around the world. Once formed, local and national YPN groups can be empowered to undertake a wide range of activities, including:

- Organizing and conducting peer workshops on the worldviews, attitudes, and skills of peacebuilding;
- Undertaking peace-building and conflict resolution projects within their communities and schools, and among schools in their respective communities;
- Undertaking peace-building activities within and among communities in regions near and far;
- Forming and training other YPN groups; and
- Communicating and presenting their Youth Peacebuilders Network activities to the members of a Global Youth Peacebuilders Network, which is now being considered.

Conflict-Free Conflict Resolution (CFCR) is an integrative approach to the prevention and resolution of conflict and violence, where the focus is on unity as both a method and an outcome. It is based on the principles of equality, justice, unity, and peace. The theory and models employed in CFCR encourage proactive, educative, and unity-centered conflict resolution in personal, interpersonal, institutional, community and regional contexts, involving both intractable and tractable conflicts.

CFCR is a dynamic process that attempts to encourage participants toward new thinking and understanding of conflict resolution, along with actions and efforts taken to resolve conflict. CFCR, LFP, EFP, and YPN share fundamental conceptual principles and implementation methodologies.

Most current conflict-resolution approaches ultimately result in the creation of new conflicts. Conflict-Free Conflict Resolution (CFCR) is a peace-based, non-adversarial, consultative process of decision-making that moves beyond traditional methods of conflict resolution by fixing unity as its goal.

CFCR provides the participants with new insights and tools that can facilitate peace-oriented decision-making processes and helps them to create a unified perspective on the issues they face. Conflict-Free Conflict Resolution synthesizes the principles of a peace-based worldview into a mature process of communication and decision-making aimed at developing new approaches to the administration of human affairs.

EFP-Family is a peace-based family development program. Its main objectives are:

- To offer learning experiences on how to create healthy marriages and families;
- To offer learning experiences on parenting in our highly demanding and fast-changing world;
- To explore how to create unified and harmonious family relationships;
- To understand how to move from a power-orientation to a love-orientation;
- To learn how to create unity-based families;
- To learn skills to practice gender equality in marriage and family;
- To learn how to prevent excessive conflict and violence in all its forms in family relationships;
- To learn to deal with everyday conflicts effectively and peacefully when they occur; and
- To learn how to make the family an abode of peace in which we can rear our children as peaceful and peace-creating individuals.

Partnerships

- Bosnia Herzegovina Government and Institutions, including:
 - BiH Ministry of Foreign Affairs
 - All (13) Ministries of Education
 - All Pedagogical Institutes (9, previously 8)
 - All Universities (6)
 - All Primary and Secondary schools (2007–2012)
- BiH Office of the High Representative (OHR)
- Canadian International Development Agency
- Columbia University Teachers College Research Group
- Government of Great Britain
- Government of Norway
- Grand Duchy of Luxembourg
- Japan International Cooperation Agency
- Japanese Embassy, Bosnia-Herzegovina
- Organization for Security and Cooperation in Europe (OSCE)
- Rotary Clubs of Zurich and Mostar
- Rotary World Peace Scholarship Program

- Swiss Agency for Development and Cooperation
- United Nations Development Program (UNDP)
- United States Institute for Peace (USIP)
- Various universities in North America, Europe, Australia, South America, and the Middle East (providing internship and research opportunities for their graduate and undergraduate students)
- Vectis Solutions for Development, Inc.
- Approximately 150 schools in Bermuda; Bosnia and Herzegovina; Boulder, Colorado; New York, NY; Vancouver, Canada; and Iqaluit, Canada; and many individuals and small businesses in BiH, Canada, and the United States.

Publications

Education for Peace Integrative Curriculum Series

- Danesh, H.B., and S. Clarke-Habibi. *Education for Peace Curriculum Manual: A Conceptual and Practical Guide*. Volume 1. Education for Peace Integrative Curriculum series. Vancouver: EFP Press, 2007.
- _____. *Education for Peace Student Manual: A Conceptual and Practical Guide*. Volume 2. Book 1. Education for Peace Integrative Curriculum series. Vancouver: EFP Press, 2007.
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- Danesh, H.B. *Peace Moves: An Exploration for Young People*. 2nd ed. Revised and expanded. Volume 3. Education for Peace Integrative Curriculum series. Victoria, BC: EFP Press, 2010.

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About EFP

The International Education for Peace Institute was founded in 2000 by Dr. H.B. Danesh, author of the Education for Peace Program and professor of peace education, conflict resolution, and psychiatry. The institute is a registered research, training, and community service under Canadian law. It is an independent, not-for-profit, association without religious or political affiliation. EFP-INTERNATIONAL draws upon the expertise of an international faculty specialized in the fields of curriculum development, peace education, conflict resolution, political science, sociology, religious studies, law, and psychology. The faculty works closely with local educators, pedagogues, counselors, psychologists, and administrators to develop and implement context-appropriate EFP Programs in their respective schools and institutions in various cultural contexts. A network of like-minded organizations: EFP–BALKANS (Sarajevo), EFP-INTERNATIONAL (Vancouver), EFP–CANADA (Vancouver), and EFP–AMERICA (Seattle) collaborate on research, training, community development, and consultancy work.

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DISTINCTIVE ASPECTS OF EDUCATION FOR PEACE

H.B. Danesh

Introduction

Education for Peace (EFP) is an innovative and integrative “whole school” program that creates violence-free and peaceful school environments conducive to meeting the emotional, social, and intellectual needs of diverse school populations. Through creating a peaceful school environment characterized by *unity in diversity*, EFP harnesses the freeing and healing properties of unity to meet the manifold needs of increasingly diverse populations in different cultural settings. EFP engages students, teachers, parents/guardians, and school staff in a cooperative effort to create a violence-free, peaceful school community. The emphasis on peace is based on the fact that peace and education are inseparable aspects of civilization. No civilization is truly progressive without education, and no education system is truly civilizing unless it is based on the universal principles of peace.

Peace Education and Education for Peace

Peace Education (PE) is a discipline that focuses on teaching students such concepts as human rights, freedom, democracy, and environmental protection, as well as informing them about the negative consequences of conflict and violence. This is currently the most common approach to inclusion of peace in school curricula.

Inaugurated in 2000, Education for Peace (EFP) focuses on helping students, teachers, staff, and parents/guardians to become peacemakers by developing inner, interpersonal, and intergroup peace. This goal is accomplished by emphasis on the acquisition of unity-based worldviews founded on universal principles of peace, which form the framework for teaching all subjects of study.

EFP Principles

Education for Peace (EFP) is based on universal principles of peace that affirm:

- Humanity is one;
- The oneness of humanity is expressed in diversity;
- The greatest opportunity before humanity is to safeguard its oneness and protect its diversity; and
- The greatest challenge before humanity is to accomplish this task through peaceful means, with a particular focus on educating every new generation of children and youth according to these principles.

EFP Objectives

The main objectives of the EFP Program is to create in the participating schools:

- A Culture of Peace—creating violence-free, bullying-free, harmonious, and peaceful environments throughout the school community;
- A Culture of Healing—creating an environment conducive to helping all

members of the school community to gradually recover from the negative effects of conflict and violence that they may have experienced in their lives; and

- A Culture of Excellence—creating an environment conducive to excellence in all aspects of the lives of members of the school community: academic, behavioral, ethical, and relational.

EFP Methodology

EFP engages all members of the school community—students, teachers, administrators, support staff, and parents/guardians (to the extent possible)—in the study and practice of EFP principles in classrooms, school environments, and within the families of the students. As such, EFP helps to create a situation in which every member of the school community is immersed in an environment of peace. Whenever EFP is introduced to a new school community, the basic EFP curriculum is adapted to the specific needs and realities of that community. This task is approached with the full participation and involvement of educators from the host community. EFP Programs are introduced in every new community at the invitation of the host community. The following diagram depicts the three primary areas of EFP Program focus—family, school, and community:

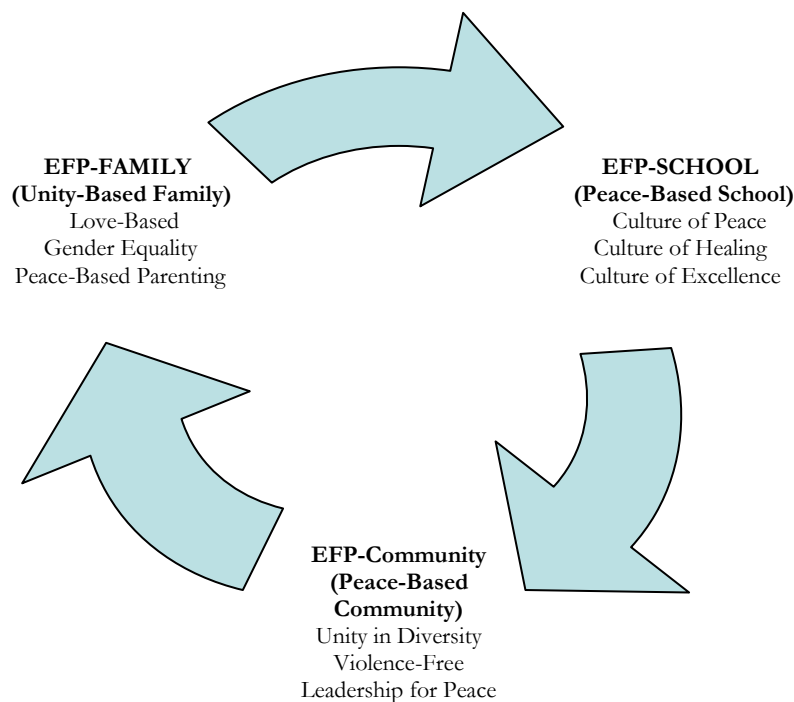


Fig. 1: The creative cycle of Education for Peace in the family, school, and community.

EFP Facts

- EFP-International (Canada) is a research, training, implementation, and consultancy agency registered under the laws of Canada as a not-for-profit, independent, peace-based community service organization without political, religious, or ethnic affiliation.
- EFP is one of the largest, sustained peace-based educational programs ever undertaken. It is currently in the process of introducing its programs to all 2,200+ primary and secondary schools in the post-war country of Bosnia and Herzegovina (BiH). Cumulatively, these schools have more than 1.5 million students and 110,000

teachers. The program started in 2000 in BiH, and its current third phase is scheduled to continue until 2012.

- EFP is acknowledged as one of the most comprehensive programs of its kind. The EFP curriculum, which is based on many years of research and implementation, currently comprises 11 volumes.
- EFP has proven to be effective in different contexts such as schools in the ethnically divided post-war Bosnia and Herzegovina, and schools in Canada and the United States with their diverse and often conflicted populations. Currently, EFP is in the process of being introduced into several other countries.
- EFP has been the subject of systematic research and evaluation by scholars and experts in the field, and their findings have been published in academic journals and by various granting agencies.
- EFP Programs are initially administered by the International Education for Peace Institute (EFP-International). However, as soon as the program is well established in a given community, a local EFP entity is established to administer and promote the program.

Part Two

CONCEPTUAL FOUNDATIONS

TOWARDS AN INTEGRATIVE THEORY OF PEACE EDUCATION*

H.B. Danesh

This paper proposes the Integrative Theory of Peace and briefly outlines the Education for Peace Curriculum (EFP) developed on the basis of this theory. ITP is based on the concept that peace is, at once, a psychological, social, political, ethical and spiritual state with its expressions in intrapersonal, interpersonal, intergroup, international, and global areas of human life. The theory holds that all human states of being, including peace are shaped by our worldview—our view of reality, human nature, purpose of life and human relationships. Four prerequisites for effective peace education—unity-based worldview, culture of healing, culture of peace and peace-oriented curriculum—are discussed. The paper supports the conceptual elements of the ITP by drawing from the existing body of research on peace education and the EFP experience in Bosnia and Herzegovina (BiH), where since year 2000 some 112 BiH schools with almost 80,000 students, along with their parents and teachers, have begun to systematically introduce the principles and practices of EFP into the curriculum and operation of their respective schools.

Introduction

Peace education is an elusive concept. Although peace has always been and continues to be the object of an unceasing quest in almost all communities and groups, the training of each new generation centers on divisive issues of in-group/out-group differentiations, intergroup conflict and ongoing preparation for defense and war against real and perceived enemies. The universal presence of conflict and war in human history has always necessitated that priority be given to education for conflict management and war preparation, and for the preservation of the larger community, every new generation has been prepared to be sacrificed at the altar of war. However, as a result of experiencing the world-devouring and technologically advanced wars of the last two centuries, and the parallel emergence of world-embracing concepts and perspectives on the fundamental oneness and interrelatedness of all humanity, in recent decades the concept of peace education has gained momentum and is gradually being accepted as an important and necessary dimension of truly democratic and progressive societies. Therefore, it is understandable that Vriens (1999) considers peace education an invention of modern times. Bar-Tal (1999) observes that although peace education has become increasingly common, such programmes differ considerably with respect to their conceptual and practical objectives and the emphasis they place on various components of the curriculum. Gavriel Salomon summarizes current peace education activities under four categories: peace education “mainly as a matter of changing mindset,” peace education “mainly as a matter of cultivating a set of skills,” peace education as “mainly a matter of promoting human rights (particularly in the Third World countries), and finally, peace education as a “matter of environmentalism, disarmament, and the promotion of a culture of peace” (Salomon, 2002, p. 4). Ian Harris identifies ten goals for effective peace education:

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culture of peace” (Salomon, 2002, p. 4). Ian Harris identifies ten goals for effective peace education:

...to appreciate the richness of the concept of *peace*; to address fears; to provide information about security systems; to understand violent behaviour; to develop intercultural understanding; to provide for a future orientation; to teach peace as a process; to promote a concept of peace accompanied by social justice; to stimulate a respect for life; and to end violence. (Harris, 2002, p. 20)

This diversity of approach indicates the presence of a widespread desire for peace, on the one hand, and the difficulty of reaching agreement on the nature of peace and manner of creating it, on the other. There is a clear need for a theoretical framework of peace that will bring together these divergent—yet interrelated—objectives and concepts and would provide the necessary framework for a comprehensive, effective peace education programme. The absence of a universally agreed upon approach to peace is not the only reason for the very high incidence of conflict and war in different societies. The other main reason is the nature of education we provide to our children and students. Education has enormous impact on the presence or absence of a proclivity to violence in every new generation. As John Dewey observes “[e]ducation is the fundamental method of social progress and reform” (Dewey, 1897, pp. 77–80). Given the importance of education, we need to review our current approaches and perspectives to not only our methods and contents of education but also the framework—conflict-oriented or peace-oriented—within which this education is provided.

Prerequisites and components of effective peace education

Based on the insights emerging from peace education research and lessons learned from five years of implementation of the Education for Peace (EFP) Programme to thousands of students in 112 schools in Bosnia and Herzegovina four prerequisite conditions for effective peace education are identified. These prerequisites also constitute the main components of peace education. In other words, the requirements and components of effective peace education are identical and give peace education a self-regenerative and organic quality. Thus, peace is a requirement for effective peace education, and peace education creates higher states of peace.

In this paper each of the four prerequisites for effective peace education are described; the main principles of the Integrative Theory of Peace (ITP) are outlined; and a brief review of the EFP programme, formulated within the framework of ITP, is provided. The main components of EFP are discussed throughout the paper.

Prerequisite I: Truly effective peace education can only take place in the context of a unity-based worldview

Peace education and civilization are inseparable dimensions of human progress. Expressed differently, peace education is the only route to true civilization and true civilization is both peaceful and peace creating. However, in practice, nearly all segments of society ignore this fundamental fact and train every new generation of children and youth in accordance with conflict-based perspectives. The reason why peace education is “such a difficult task,” Ruth Firer (2002, p. 55) observes is “the continuous *war education* that youngsters and adults have been receiving since the beginning of mankind.” Firer’s observation is validated when we critically review the current underlying worldviews that shape and inform our pedagogical philosophies and practices and it becomes evident that most current approaches to education revolve around the issues of conflict, violence and war. This is equally true about education at home, in school, within the community, through the example of ethnic and national

heroes and leaders and through the mass media (television, Internet and the entertainment and recreation industry).

In the context of family, not infrequently, parents find themselves facing conflicts that they are often unable to resolve effectively and positively. Many parents also—intentionally or inadvertently—provide their children with the notion that the primary purpose of life is to ensure one's own survival, security and success in a dangerous, conflicted and violent world. Many teach their children that the most primal and powerful forces operating in life are those of competition and struggle. Children receive the same message from other influential sources of education in their homes, namely television, Internet and games.

In school, children once again are introduced to these conflict-based views through the actual experience of school life—with its culture of otherness, conflict, competition, aggression, bullying and violence—and through concepts provided by teachers and textbooks that further validate these conflict-oriented ideas and experiences. History textbooks, by and large, are the accounts of rivalries, conflicts, wars, conquests and defeats, with men as the main actors on the stage of social life. Many works of literature are renditions of the same processes in dramatic, emotionally charged and highly stirring manner. In biology classes, the emphasis is on survival and struggle that is observed at all levels of life. However, issues of coexistence, interdependence and cooperation—factors that are at the core of both formation and maintenance of life—are often given less attention and credence. In social studies, children are taught the dynamics of in-group and out-group and the notions of foreignness and otherness. Political science revolves around issues of power, competition, winning and losing and economic theories promote various concepts based on the notion of the survival of the fittest. We teach our children that the world is a jungle and that life is the process of survival in this jungle and that power is the essential tool to emerge victorious in this highly conflicted and violence-prone world. It is, therefore, not surprising that every new generation matures with much greater familiarity, certainty and comfort with the ways of conflict, competition and violence than those of harmony, cooperation and peace.

Truly effective peace education can only take place when the conflict-based worldviews, which inform most of our educational endeavours, are replaced with peace-based worldviews. Duffy (2000, p. 26), in a detailed review of peace education efforts aimed at creating a culture of peace in Northern Ireland, concludes that “it is difficult to be optimistic about the long-term possibilities of promoting change” in conditions of conflict in Northern Ireland unless a “dynamic model of education” is introduced that “will encourage young people in Northern Ireland to question the traditional sectarian values of their homes.” In his review of various approaches to peace education in Northern Ireland, Duffy observes that no satisfactory approach has been found, despite considerable effort and expenditure of human and financial resources.

This paper maintains that nothing short of a comprehensive, all-inclusive and sustained curriculum of education for peace could possibly alter the current attitudes and worldviews that contribute so greatly to conflict, violence and war afflicting human societies worldwide. In fact, it is my assertion that a comprehensive programme of peace education should constitute the foundation and provide the framework for all curricula in schools everywhere. The long, disturbing history of human conflict and education's role in promoting conflict-based worldviews demand a new approach to education delivered within the framework of peace principles.

In fact there are some positive and hopeful signs that a new consciousness regarding the need for a change in our approach to education is emerging. An example is the work of the United Nations Education, Scientific and Cultural Organization (UNESCO, 2005) that sees “education as the key means to spearhead the movement towards a culture of peace.” Another example of this awareness is reflected in the inclusion of the issue of education in

various attempts at peace between Israeli and Palestinian negotiators, who during their Oslo I (1993), Oslo II (1995), and Wye Plantation Agreements (1998) agreed to remove all hostile, inaccurate, untrue and misleading propaganda from their respective communities, including school curricula¹. In particular, the Palestinian Authority agreed to remove from their textbooks all prejudicial references against Israel. However, as Israeli (1999) has observed, the Palestinian Authority has not fulfilled this commitment, a fact that has contributed negatively to the Israeli–Palestinian relationships.

Currently, concerted efforts are underway by the authorities of the Government of Bosnia and Herzegovina and the International Community in that country to create a school curriculum that will educate students in the principles of interethnic harmony, collaboration and peace, rather than the opposite, as has been the case (Spaulding, 1998; Hays, 2002; OSCE-BiH, 2005). This attention to issues of education and peace is not surprising, because it is through education that our worldviews are profoundly influenced and shaped and it is through the framework of our worldviews that we become suspicious or trusting, conflicted or united, peaceful or violent. The concept of worldview, as is formulated in the ITP and the EFP curriculum, is described later.

Prerequisite II: Peace education can best take place in the context of a culture of peace.

In a review of fifty years of research on peace education, Vriens (1999, pp. 48–49) finds that peace education is a difficult task even in relatively more peaceful communities and concludes that although “studies of children’s conceptions of war and peace are very important for the realization of a balanced peace education strategy,” nevertheless, “[r]esearch cannot tell us what peace education should be.” Peace research has a better potential to tell us what should *not* be done, rather than what we need to do to create peace. However, common sense dictates that we cannot educate our children and youth about peace in an environment of conflict and violence. Therefore, in May 2000, when we started the implementation of the EFP programme in six primary and secondary schools in BiH, our primary objective was to attempt to create a culture of peace in and between these schools along the parameters outlined by UNESCO:

The culture of peace is based on the principles established in the Charter of the United Nations and on respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women as an integral approach to preventing violence and conflicts, and efforts aimed at the creation of conditions for peace and its consolidation. (A/Res/52/13, 15 Jan.1998, para. 2)

Following these objectives, we held consultation with the educators in these schools and learned that although significant number of courses and projects on such topics as human rights, democracy, tolerance and equality have been and were continuing to be offered in their respective schools, the overall level of satisfaction with the effectiveness of these programmes was low. Several reasons were identified for this dissatisfaction, among them the fact that:

¹ The Oslo Peace Agreement I (1993) is available online at: <http://www.globalpolicy.org/security/issues/israel-palestine/peaceindex.htm> (accessed 22 September 1999). The Oslo Peace Agreement II (1995) is available online at: <http://www.mideastweb.org/meosint.htm> (accessed 22 September 1999). The Wye River Memorandum full text (10/24/1998) is available online at: <http://www.arabicnews.com/ansub/Daily/Day/981024/1998102453.html> (accessed 16 November 2004).

- In each school only a small number, usually one or two classrooms, received training in one or another of these issues for a short period as an extra-curricular activity.
- At the psychological level, the participating students were not ready to deal with such issues as tolerance, democracy, and human rights. They needed careful preparation to tackle these potentially painful and bewildering issues. This applied not only to the students, but also to their parents and teachers at a deeper level because of the direct participation of most adults in the recent war, just five years earlier.
- At the social level, the necessary degree of trust and confidence has not been developed between members of the participating school communities, who came from other cities and regions of the country, generally viewed by each group as the home of “the enemy.” The necessary interface, communication, dialogue and joint activities—essential for removing the stereotypes, misconceptions and flawed information that many of the teachers, students and parents had about the “other” groups—had not yet taken place between members of participating school communities. In the absence of such close encounters, study of these issues can be perceived as being either unrealistic or not applicable to the realities of the life of these students. And finally,
- The fact that the subjects of human rights, tolerance, democracy, equality, freedom, et cetera, which the students were learning in these special classes were not yet present in the mindsets and practices of their respective communities.

The discrepancy between theory and practice always has a detrimental impact on students' learning processes as it places them in a state of conflict between what is said and what is done. It is for this reason that peace education needs to help the students to develop a worldview based on peace principles within a peace-based environment. As UNESCO states “[f]irst and foremost, a culture of peace implies a global effort to change how people think and act in order to promote peace” (UNESCO, 2005, p. 1).

The issue of the necessity of change of mindset and the behaviour emanating from it is not only a social and political necessity, but is also strongly needed in the religious thinking of people and their leaders. It is a fact that religions have always played and continue to play a cardinal role in the worldview and behaviour of their followers and not infrequently have been and continue to be the cause of conflict and war in human history. The following statement is of a particular importance with regards to the role of religion in the development of peace:

Religion should unite all hearts and cause wars and disputes to vanish from the face of the earth; it should give birth to spirituality, and bring light and life to every soul. If religion becomes a cause of dislike, hatred and division it would be better to be without it, and to withdraw from such a religion would be a truly religious act....Any religion which is not a cause of love and unity is no religion. ('Abdu'l-Bahá, 1961, p. 130)

However, the task of worldview transformation is very difficult, even under normal conditions. But, under conditions of conflict, violence and war a new and more fundamental challenge to the goal of changing “how people think” is encountered. Conflict and violence afflict and damage all aspect of human life. They destroy the physical habitat of people. They inflict physical and psychological injuries on people. They cause social dislocation, poverty and disease and weaken the moral and spiritual fabric of individual and community life. Conflict, violence and war negatively impact every aspect of life: environmental, medical, psychological, economic, social, moral and spiritual. These injuries make the task of creation of a culture of peace very difficult and point to yet another prerequisite condition for effective peace education—a *culture of healing*. Successful peace education can only take place

in a peace-oriented milieu—a *culture of peace*—which in turn requires the opportunity for the participants to heal their conflict-inflected injuries in the context of a healing environment.

Prerequisite III: Peace Education best takes place within the context of a Culture of Healing

One wide-ranging review of peace education activities and research concludes that “peace education is an extremely difficult task in war and post-war situations” primarily because of the tremendous need for children to overcome the catastrophic impact of war on all aspects of their lives and grieve their monumental losses” (Vriens, 1999, p. 46). Ervin Staub, reporting on his work in Rwanda, points to the importance of healing from trauma and states that “[w]ithout such healing, feeling vulnerable and seeing the world as dangerous, survivors of violence may feel that they need to defend themselves from threat and danger. As they engage in what they see as self-defense, they can become perpetrators” (2002, p. 83). Here, Staub is describing the relationship between culture of healing and culture of peace.

An important aspect of healing is the process of reconciliation, which has received considerable attention in recent years through the institution of Truth and Reconciliation Commissions in several different countries. Luc Huyse identifies three stages in the process of reconciliation: (1) replacing fear by non-violent coexistence; (2) creating conditions in which fear no longer rules and confidence and trust are being built; and (3) the involved community is moving towards “empathy” (2003, p. 19). He, furthermore, states “all steps in the process [of reconciliation] entail the reconciling of not only individuals, but also groups and communities as a whole” (2003, p. 22). These conclusions, drawn from the recent experiments with truth and reconciliation commissions in South Africa and elsewhere, point to the need for the creation of special environments required for the process of healing the wounds of conflict and violence. The notion of creating a culture of healing includes the realization that “healing is inevitably a lengthy and culturally-bound process” (Hamber, 2003, p. 78).

Cognizant of these challenges, we began the EFP Programme in BiH, first by focusing on those issues that could help students, their teachers and, indirectly, their parents, to gradually free themselves from the immediate psychosocial conditions that were keeping them in a continuous state of considerable fear and mistrust, on the one hand, and deep resentment and anger, on the other. We needed to create a safe and positive atmosphere of trust in and between the participating school communities, whose populations came from all three ethnic groups and who until recently have been at war with each other.

By the end of the first year of the implementation of EFP this objective was achieved at a very significant level through multiple modalities including: conceptual and cognitive instructions; creative and artistic presentations; meaningful, effective and sustained dialogue; complete transparency and openness; and full appreciation and profound respect for the rich and unique cultural heritage of all participants. Gradually, students and teachers began to discuss the impact of war on themselves and their families and communities in an environment characterized by mutual trust, optimism and a sense of empowerment and a culture of healing began to permeate these school communities.

Prerequisite IV: Peace education is most effective when it constitutes the framework for all educational activities

The first three prerequisite conditions for peace education—the need for a unity-based worldview, a culture of peace and a culture of healing—together, point to the need for a peace-based curriculum. The notion of peace-based curriculum demands a total reorientation and transformation of our approach to education with the ultimate aim of creating a civilization of peace, which is at once a political, social, ethical and spiritual state. Political and social dimensions of peace have historically received considerable attention, and in

recent decades, moral and ethical aspects of peace have also been incorporated in humanity's agenda, through national and international declarations of human rights and focus on issue of nonviolence.²

However, the spiritual aspect of peace has received considerably less attention, which is especially significant in the light of current political and social dialogue about the place of religion and spirituality in individual and collective life of humanity. This is so because, as it is evident in our world today and as the history so graphically demonstrates, the political, social, legal and ethical efforts of leaders and peoples combined cannot yield their ultimate desired result—peace. Peace, in its essence is a spiritual state with political, social and ethical expressions. The human spirit must be civilized before we can create a progressive material, social and political civilization. Peace must first take place in human consciousness—in our thoughts, sentiments and objectives—which are all shaped by the nature and focus of our education. To meet these requirements, the peace education curriculum needs to integrate and pay equal attention to all aspects of peace: its psychological roots; social, economic and political causes; moral and ethical dimensions; and transcendent spiritual foundations. Absent any of these factors, achievement of peace remains an aspiration rather than an established reality.

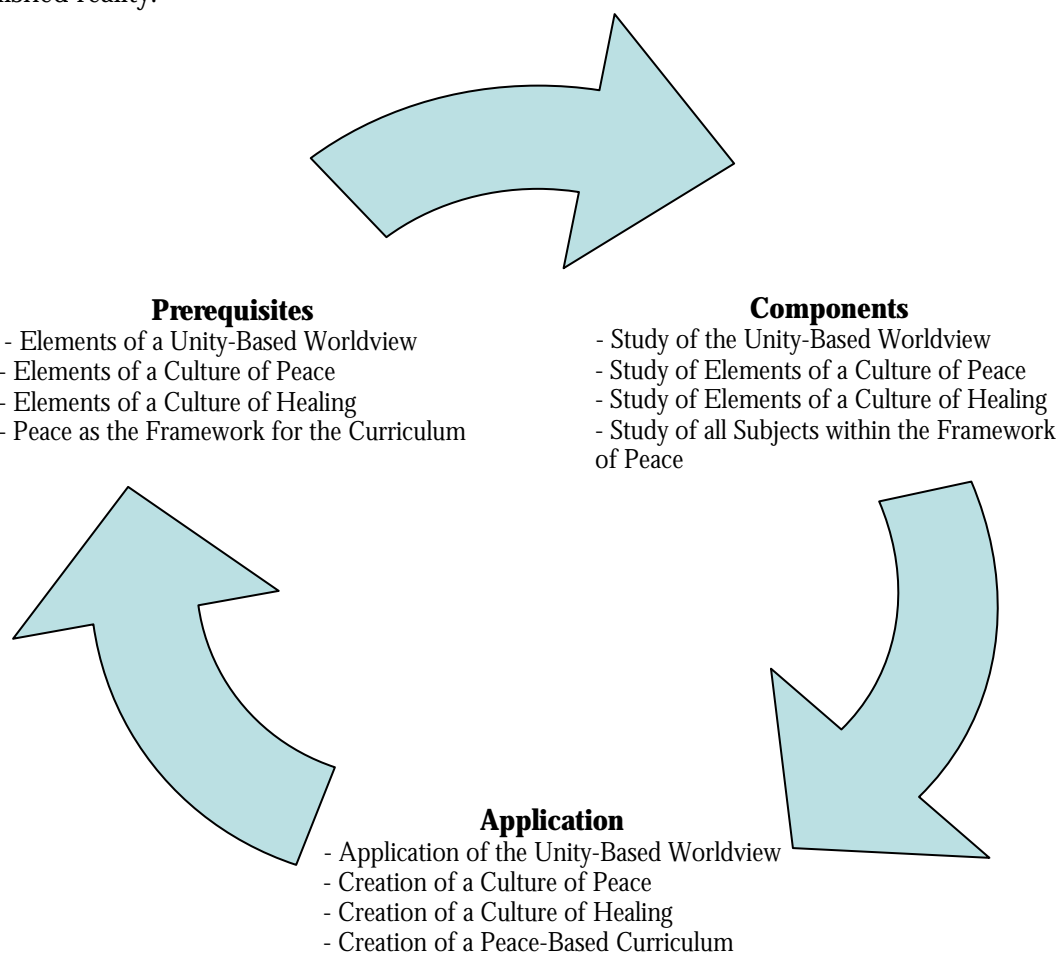


Diagram 1. Prerequisites and Components of an Effective Programme of Peace Education.

² Among the most notable of these declarations are: The Universal Declaration of Human Rights, UN, 1948; the Convention on the Elimination of All Forms of Discrimination against Women, UN, 1985; the UNESCO Manifesto 2000 for a Culture of Peace and Nonviolence (1999); and UN Declaration and Programme of Action on a Culture of Peace (Ref. A/RES/53/243).

Such a comprehensive, sustainable, restorative, transformative, inclusive and integrative programme of peace education requires a multifaceted and multi-level approach. This curriculum needs to be formulated within the framework of a peace-based worldview. It needs to take into consideration the developmental processes of human understanding and consciousness that shape the nature and quality of our responses to the challenges of life both at individual and collective levels. A comprehensive peace education must address the all-important issue of human relationships. At home, in school and within the community, children and youth are constantly learning about relationships, if not in a measured, thoughtful, systematic manner, then in a haphazard, careless and injurious manner. This curriculum must teach the children and youth, not only the causes of conflict, violence and war and the ways of preventing and resolving them, but also the dynamics of love, unity and peace at individual, interpersonal, intergroup and universal levels. In the words of Pierre Teilhard de Chardin:

Love alone is capable of uniting living beings in such a way as to complete and fulfil them, for it alone takes them and joins them by what is deepest in themselves. (1961, pp. 291–92)

The following diagram depicts the regenerative nature of the peace education model proposed in this paper. It shows that the prerequisites, components and the application of an effective peace education needs to have inherent qualities and focus that are in harmony with the principles, perspectives and practices of peace itself.

The Integrative Theory of Peace

The Integrative Theory of Peace (ITP) is based on the concept that peace is, at once, a psychological, social, political, ethical and spiritual state with expressions at intrapersonal, interpersonal, intergroup and international areas of human life. The theory holds that all human states of being, including peace, are the outcome of the main human cognitive (knowing), emotive (loving) and conative (choosing) capacities (Danesh, 1997; Huitt, 1999a & b), which together determine the nature of our worldview. Within the framework of a peace-based worldview, the fundamental elements of a culture of peace such as respect for human rights and freedom assume a unique character. ITP draws from the existing body of research on issues of psychosocial development and peace education, as well as a developmental approach to conflict resolution (Danesh & Danesh, 2002 a & b) and the lessons learned and observations made during five years of implementation of the Education for Peace Programme in 112 schools in Bosnia and Herzegovina.

The Integrative Theory of Peace consists of four subtheories:

- **Subtheory 1:** Peace is a psychosocial and political as well as a moral and spiritual condition;
- **Subtheory 2:** Peace is the main expression of a unity-based worldview;
- **Subtheory 3:** The unity-based worldview is the prerequisite for creating both a culture of peace and a culture of healing;
- **Subtheory 4:** A comprehensive, integrated, and lifelong education within the framework of peace is the most effective approach for a transformation from the conflict-based metacategories of survival-based and identity-based worldviews to the metacategory of unity-based worldview.

ITP posits that peace has its roots at once in the satisfaction of human need for survival, safety and security; in the human quest for freedom, justice and interconnectedness; and in the human search for meaning, purpose, and righteousness. Thus, peace is the ultimate

outcome of our transition from self-centred and anxiety-ridden insecurities of survival instincts and the quarrelsome, dichotomous tensions of the identity-formation processes to a universal and all-inclusive state of awareness of our fundamental oneness and connectedness with all humanity, in fact, with all life.

Worldview, Education, and Power

The foundation of every culture is its worldview, a concept that Moscovici (1993, pp. 160–70) calls “social representations,” and Hägglund describes as “cultural fabric,” stating that worldviews “constitute discursive complexes of norms, values, beliefs, and knowledge, adhered to various phenomena in human beings’ lives” (1999, pp. 190–207). Worldviews are usually expressed at a subconscious level (Zanna & Rempel, 1988; Guerra, N. G. et al., 1997; and Van Slyck et al., 1999), and there is ample evidence that most peoples of the world live with conflict-oriented worldviews, whether ethnically, religiously or environmentally based (Van Slyck et al., 1999). Worldviews are also at the core of some of the current peace-related concepts and approaches such as storytelling (Bar-Tal, 2000), “contact theory” (Pettigrew, 1998; Allport, 1954), collective narrative (Rouhana & Bar-Tal, 1998), and dialogue (Sonnenschein et al., 1998).

Worldview and Education

One of the main functions of education is its considerable contribution to the formulation of our worldview, which in turn provides the necessary framework for all our life processes—our thoughts, feelings, choices and actions. Worldview construction is an inherent aspect of the development of human consciousness and is therefore an inevitable and essential aspect of development of human individuals and societies alike. Every individual and every society has a worldview shaped by religious beliefs, philosophical concepts, political ideologies and particular life experiences and environmental characteristics. In all societies, the main vehicle for both transfer and formation of worldview is education, formal as well as informal. However, this process has frequently been manipulated and abused by leaders in all sectors of human society. History provides many examples of imposition of worldview on citizens and strangers alike in the name of a religion, an ideology, a scientific or pseudoscientific theory, a political persuasion, a popular philosophy or economic necessity.

To prevent such an abuse, much effort is expended by progressive elements in various communities to create opportunities for free investigation and adoption of worldviews on the part of children, youth and adults alike, preferably without any imposition or influence from others. This objective, however, is very difficult to achieve. From the earliest days of life we are engaged, usually not in a deliberate or systematic manner, in the formulation of our worldviews through our life experiences and lessons we learn from our parents, teachers and classmates as well as from accurate or inaccurate concepts and ideas we adopt from our exposure to various scientific theories and historical accounts, belief systems, ideologies and media presentations in our respective cultural milieu.

Worldview and Power

A significant and closely related element in the development of worldview is power. Central to the development of a worldview, in addition to the inevitable development and expansion of human consciousness, is the role of power in the formation of worldview, which is due to (1) the ubiquitous attraction to power in all human relationships in the earlier stages of development of both the individual and the society, and (2) power’s intimate relationship to issues of survival, security and identity formation. All these issues—survival, security, identity—have direct relationship with subjects of conflict, war and peace. Power gives the illusion of security and supremacy and consequently is both the most sought after and the most abused element in human interactions.

Power is sought to ensure safety and peace for oneself and one's group. However, because power at best provides limited peace based on the dichotomous concepts of otherness and contention, it is usually open to abuse and gives rise to new conflicts and wars. Thus, every occasion of limited peace—for oneself and one's group—is punctuated by periods of conflict and war with others, and a durable peace is a relatively rare occurrence in human history.

Power is also sought as the main vehicle for establishing one's individual and group identity, particularly in the earlier stages of the development of human individuals and societies. Under these conditions, the main expression of identity formation is in the form of power struggle in all departments of human life—physical, economical, social, political, intellectual, artistic and religious—which in turn give birth to conflicted rivalries and highly competitive and aggressive practices.

Three Metacategories of Worldview

The concept of worldview, as formulated in ITP, encompasses our view of (1) reality, (2) human nature, (3) the purpose of life, and (4) approach to all human relationships. Worldviews evolve in direct response to the development of human consciousness, which, in turn, is shaped by the aggregate of life experiences. As such, our worldviews are shaped by our individual life stories in the context of our collective cultural histories. Because all individuals and societies are subject to the universal laws of life—unity, development, creativity—we are able to find fundamental similarities and patterns in worldviews that cut across cultural, linguistic, religious and ideological boundaries. By taking into consideration the dynamics of development of individual and collective consciousness, we can identify three distinct metacategories of worldview that are to varying degrees present in all human individuals and societies. These worldviews reflect the particular characteristics of three distinct aspects and phases in the development of every individual and society, respectively designated as survival-based, identity-based and unity-based worldviews (Danesh, 2002c).

A. Survival-Based Worldview

The survival-based worldview is normal during infancy and childhood and corresponds to the agrarian and pre-industrial periods of societal development. This worldview can also develop under conditions of poverty, injustice, anarchy, physical threat and war at any time and in any cultural setting or age group. These circumstances can jeopardize the very survival of both individuals and groups and predispose them to seek power in their quest for security. However, the distribution of power and the nature of relationships during this phase are unequal and proclivity to use force and/or conformity to achieve one's objectives is strong. Under these conditions usually one person or a small number of individuals hold the reins of power and assume a position of authority. The remaining members of the group become appeasing conformists, withdrawn pessimists, or subversive activists. These dynamics apply to both small groups such as the family, school and the workplace and to large groups such as nations and religions. The use of power in the survival phase is in the form of "hierarchical power structure" with a considerable proclivity to conflict and violence because within this mindset the world is viewed as a dangerous place, operating on the principles of force and control, with the twin ultimate aims of survival and security for oneself and one's group. In the survival-based worldview authoritarian and dictatorial practices are common and deemed justified.

This worldview is not conducive to the creation of lasting peace in the context of "unity in diversity." It demands conformity, blind obedience and passive resignation. It systematically puts women, children, minorities, foreigners and others devoid of power and wealth in a condition of disadvantage, neglect or abuse. Thus the *peace* and *order* created by an authoritarian system are illusory, lasting only as long as the balance of power favours rulers

and the ruling class, enabling imposition of an arbitrary peace on their subjects. One recent example is the former USSR's state of enforced peace that has been replaced by sporadic devastating periods of conflict since the regime collapsed.

B. Identity-Based Worldview

The identity-based worldview corresponds to the gradual coming of age of both the individual and the society. Development of new ideas and practices, intensity of passions and attitudes and extremes of competition and rivalry characterize this phase. Identity development, though a lifelong process, attains its highest level of expression in adolescence and early adulthood in the individual and, correspondingly, for societies at the time of their emergence from authoritarian environments and attempts to create democracy. It is a phase in which physical, emotional and mental powers begin to blossom, bringing a new level of dynamism and extremism to the life of the individual and society alike (see Erikson, 1968; Hogg et al., 1995; and Rothman, 1997).

This phase typically corresponds with the period of scientific/technological advancement and democratization of the society usually within the framework of adversarial power structure. Extreme competition and power struggle are the main operating principles at this stage of development, and the political, economic and social processes are shaped by the concept of the survival of the fittest. The ultimate objective of individuals and groups operating within the framework of the identity-based worldview is to prevail and win—an objective that often adversely affects the manner in which such important issues as the rule of law, regard for human rights, and respect for democratic practices are approached.

It is important to note that all aspects of human culture such as science, religion, governance, technology, marriage, family and business practices are all subject to abuse and misuse within both the survival-based and identity-based worldviews. A cursory review of contemporary approaches to human and social relationships demonstrates the prevalence of these two worldviews, which are also reflected in the two main approaches to governance (authoritarian and adversarial democracy) and the two dominant economic philosophies (Marxist socialism and individualistic capitalism) that have dominated the world political and socioeconomic landscape for the past one and a half centuries. We are still using scientific knowledge, technological expertise, religious affiliation and ethical concepts in the limited, conflict-ridden and conflict-prone survival-based and identity-based worldviews. Consequently, both science and technology, and religion and morality, have been used for the good of humanity and also abused in the name of humanity. However, a new level of consciousness, characterized by a new worldview, is gradually emerging, pointing to the fact that humanity is entering a new phase in its progress toward the creation of a civilization of peace. *Humanity is now becoming aware of its fundamental oneness.*

C. Unity-Based Worldview

The unity-based worldview characterizes the age of maturity of humanity and is based on the fundamental issue of the consciousness of the oneness of humanity. Within the parameters of this worldview, society operates according to the principle of unity in diversity and holds as its ultimate objective the creation of a civilization of peace—equal, just, progressive, moral, diverse and united. The unity-based worldview entails the equal participation of women and men in the administration of human society. It rejects all forms of prejudice and segregation. It requires the application of universal ethical principles at all levels of government and leadership. It ensures that the basic human needs and rights—survival and security; justice, equality and freedom in all human associations; and the opportunity for a meaningful, generative life—are met within the framework of the rule of law and moral/ethical principles. A consultative, cooperative power structure characterizes the unity-based worldview and creates conditions in which the legitimate exercise of power

and facilitation of empowerment—both necessary for survival and identity formation—take place within the framework of unified, caring interpersonal and group relationships. The unity-based worldview is at the core of the EFP curriculum and is based on the all-important yet little-understood concept of unity.

The Unity Paradigm

Certain basic assumptions form the foundation of most existing theories with regard to the phenomenon of human conflict in its varied expressions—intrapersonal, interpersonal and intergroup. These assumptions basically focus on issues of survival, security, pleasure and individual and/or group identity. They consider interpersonal and intergroup power-struggle and intense competition as necessary, inevitable processes of life, and deem conflict the unavoidable outcome of this struggle. Dahrendorf (1958) states that “[conflict is] the great creative force of human history,” and Coser in his analysis of the results of social conflict concludes “that conflict often leads to change. It can stimulate innovation, for example, or, especially in war, increase centralization” (cited in Wehr, 2001). According to these theories, the best we could accomplish is to decrease the destructiveness of human conflict and to develop tools to resolve conflicts before they turn into aggression and violence. In this respect it is important to note that several concepts and approaches to conflict resolution such as “super-ordinate goals” (Deutsch, 1973; Worchel, 1986; Galtung and Jacobsen, 2000), cooperative conflict resolution (Deutsch, 1994; Johnson et al., 2000), principled negotiation (Fisher et al., 1991) and conflict transformation (Bush and Folger, 1995; Lederach, 1995), in fact are seeking to bring more cooperative, positive and caring dimensions to the current understanding of conflict and its resolution. Similar attempts at finding a new approach to the issue of conflict and unity are also being made within the education community. An excellent example is the range of articles in the recent issue of the *Journal of School Health* on the theme of “School Connectedness — Strengthening Health and Education Outcomes for Teenagers” (*Journal of School Health*, 2004). However, many of these concepts and strategies are still formulated according to the notion that conflict is an intrinsic and inevitable aspect of human reality and life.

The concept of *unity*, however proposes that unity—not conflict—has an independent reality and that once unity is established, conflicts are often prevented or easily resolved (Danesh and Danesh, 2002a, 2002b, 2004). This is similar to the process of creating a state of health, rather than trying to deal with the symptoms of disease. The unity paradigm provides a developmental framework within which various theories of conflict—biological, psychosocial, economic and political—can be accounted for and the diverse expressions of our humanness can be understood. Certain essential laws govern life and their violation makes the continuation of life problematic or even impossible. Among the most crucial laws of life is the law of unity, which refers to the fact of the oneness of humanity in its diverse expressions. Peace is achieved when both the oneness and the diversity of humanity are safeguarded and celebrated. As we begin the 21st century, it is clear that the process of unity is accelerating in all departments of human life.

Education for Peace Programme in Bosnia and Herzegovina

Context

In 2000, the state of education in the post-conflict BiH—a society with a long history of authoritarian practices and having just emerged from a devastating civil war—was paradoxical in terms of its challenges and opportunities. The challenges were many, among them the extreme levels of poverty, insecurity and psychological trauma and social dislocation. Many children, their teachers and parents had lost members of their families in the war and the majority of them lived in conditions of extreme poverty and had directly or

indirectly experienced the atrocities of the war. Thousands had been forced out of their homes and communities, and were now internal refugees. All these individuals were still living in the psychosocial conditions characterized by fear and mistrust, uncertainty about the future, and preconceived and deeply rooted negative notions about people outside of their ethnic groups.

Schools, which prior to the war were fully integrated without ethnic and racial discrimination, after the war had become segregated. Some of them became bastions of indoctrination of the younger generation within the framework of misguided ideologies based on ethnic, religious and racial prejudices and misconceptions that had fuelled the recent war. Also, a good number of BiH schools were partially or fully destroyed during the war and some of them were used as detention/torture centres. These conditions along with the extreme financial crises, provided a very poor and unhealthy educational environment for the teachers and students alike. Added to these conditions was the fact that the quality and standards of education had suffered greatly as a direct consequence of the war. Post war ethnic animosities were reflected in curricula and textbooks, which differ from region to region. Teachers were not trained in up-to-date teaching methods and fresh graduates were not equipped with the skills to tackle the educational challenges of a post-conflict society. In this unsatisfactory context approximately 25 (OSCE 2005) to over 60 (Prism Research, 2000) percent of the country's young people have expressed their desire to leave BiH.

These monumental challenges were tackled by a group of remarkably dedicated, courageous, and motivated teachers and school directors; insightful and progressive education leaders and Ministers; and reawakened and highly concerned parents coming, to a greater or lesser degree, from all three ethnic populations. In the course of the past five years, since the introduction of EFP program into over 100 BiH schools, we have been privileged to work with these individuals and their counterparts from both the Office of High Representative and, more recently, OSCE that have been and continue to be in the vanguard of education reform in BiH. The school system in BiH consists of primary (grades 1–8) and secondary (grades 9–12) schools. Secondary schools are organized in two categories: academic (gymnasium) and occupational. Almost all children have an opportunity to attend school.

It is in this context that the EFP Program has been accepted, without any modifications, by all stakeholders and has enjoyed their support and collaboration in its implementation. On a number of occasions we have asked the teachers, school principals, parents/guardians, government officials and also students, the reason for their positive reception of EFP. Almost universally, we have received similar answers that could best be encapsulated in this statement: "EFP transcends the boundaries of political ideologies, religious beliefs, ethnic affiliations, and peace slogans and puts forward universal truths about most important issues of life. Because of this it is easy to both accept it and trust it."

Introduction of the EFP Program into BiH Schools

The first introduction of EFP into BiH was in September 1999 in the course of an invitational intensive workshop on Conflict-Free Conflict Resolution (CFCR) (Danesh & Danesh 2002a, 2002b, and 2004). The Workshop participants were composed of journalists, BiH government officials, members of the international community, and members of the NGO community in BiH. The workshop started with a high level of tension, as it was taking place with a sizeable number of participants from the three main BiH ethnic groups (Bosniak, Croat, and Serb) who have been at war with each other only four years earlier. However, on the second day of the three-day workshop the participants themselves had personally experienced enough positive results to prompt the Minister of Education for the Federation of Bosnia and Herzegovina (the Bosniak and Croat Entity of BiH) to extend an invitation to the author to bring his programme to BiH schools. In a follow-up consultation,

an invitation from the Minister of Education of Republika Srpska (the Serb Entity of BiH) was also received.

On the basis of these formal invitations and a grant from the Government of Luxembourg in May 2000, the Education for Peace Programme was introduced as a pilot project into six primary and secondary schools in Bosnia and Herzegovina. These schools, located in Banja Luka, Sarajevo and Travnik represent all segments of this war-torn, conflicted country. EFP is one of the few education programmes that the authorities representing the three ethnic groups in BiH have accepted voluntarily and without any qualifications. Midway during the first year of its implementation, the education authorities concluded that EFP should be implemented in many more, if possible all, BiH schools. In response to this invitation, EFP-International,³ thus far, has been able to secure the necessary resources to implement the project in 112 schools. These schools together have some 80,000 students, 5,000 teachers and school staff and 130,000 parents/guardians. A long-term plan is now under consideration for the introduction of EFP to all primary and secondary schools in BiH with an estimated number of 700,000 students.

The EFP Program has full support of all 13 BiH Ministries of Education at both Entity and Cantonal levels and all 8 pedagogical Institutes. In May 2005, an EFP-BiH Advisory Commission, with appointed representatives from the 13 Ministries of Education and 8 Pedagogical Institutes (who are responsible for teacher training and curriculum development) representing all regions of BiH formally began its work with the twin mandates to:

1. Review and provide input to the government on the framework for formal integration of the EFP Curriculum into BiH education reform policy; and
2. Undertake the function of bringing the process into the phase of implementation.

This task is now being pursued with full collaboration between the Government of BiH, the OSCE BiH Mission, and the International Education for Peace Institute and its branch, the Education for Peace Institute of the Balkans.

EFP Curriculum

EFP Curriculum is designed to meet, within the parameters of ITP, the four conditions previously identified as being necessary for the successful implementation of any peace education: development of a unity-based worldview; creating a culture of peace; creating a culture of healing; and using peace education as the framework for all educational activities.

Development of a Unity-Based Worldview

EFP achieves this objective by ensuring that all learning processes and discourse—teacher-teacher, student-teacher, student-student, student-parent and teacher-parent—in the school community would take place within the framework of a unity-based worldview. Such a process requires that all members of the school community be helped to become fully conversant with the concept of worldview and its different expressions. The process also needs to create a safe milieu for the members of the school community to explore their own respective worldviews without any hindrance or pressure and to understand the singular role of the unity-based worldview in creating a culture of peace in and between their respective communities. This is an all-inclusive process and all participants, particularly teachers and students and, to the extent possible, their parents are focused on the impact of various worldviews on issues of peace and conflict and how as individuals we can review and modify

³ International Education for Peace Institute (EFP-International) is a research, training, implementation, and consulting agency registered as a not-for-profit association in Switzerland. The BiH project is offered jointly by EFP-International and its branch, the Education for Peace institute of the Balkans (EFP-Balkans), with its seat in Sarajevo, www.efpinternational.org

our own worldviews. It is through this process that education at home, in the school and within the community, becomes the primary medium for the formation of a unity-based worldview in children and adults alike. The developmental nature of worldview formation and transformation were discussed above.

Creating a Culture of Peace

The second objective of EFP is to help members of the participating school communities, together, to create a culture of peace in and between their schools. The first and the most crucial step towards achievement of this goal is to create an atmosphere of trust among all participants. EFP approaches this task through a number of strategies. It engages all participants in a deep and sustained reflection on their personal and group worldviews and their role in either creating conflict or peace. It engages students in every classroom and subject matter to examine the impact of application of the unity-based worldview on each subject. For example, how the history books would be different if they were to be written within the framework of a unity-based worldview rather than conflict-based worldviews, as they are written now? How geography or biology or literature, or religious studies textbooks would alter? How our approach to economics, political science, and sociology would change? In doing so, students and teachers alike, become painfully aware of the bias with which they study various arts and science. And this bias is always in favour of conflict. In school textbooks, everywhere, conflict rules supreme!

The third strategy to infuse a sense of trust into the school community is by creating opportunities for shared peace-oriented activities. This is done through the institution of *peace events* at local, regional and statewide levels. These peace events take place, at least, twice every academic year and involve all students, teachers, school staff, parents and the larger community. In the course of these events, students in every classroom, under the guidance of their teachers, make a number of presentations, usually using the medium of arts (music, dance, drama, film, paintings, poetry, etc.). The purpose of these presentations is to share with the school community and community-at-large the impact of a unity-based worldview on every aspect of human life. The themes most chosen are issues of family relationships, gender equality, unity in diversity, interethnic and inter-religious harmony, the environment and various approaches to governance, such as authoritarianism vs. democracy. In a very real sense, during these events, students become teachers of their parents and other adults in the audience. And because students from all grades (1–12) participate in this process, and because students in every classroom are engaged, the whole community of people becomes actively involved in these local peace events.

A representative number of students, teachers, and parents from each EFP-school then travel to another city, usually the city of the “former enemy” for participation in the regional and national peace events. Hundreds of individuals (students, teachers, parents/guardians, leaders, the media), from all parts of the country participate in this celebration of peace and share their profound hunger and desire by the students and many of their teachers and parents/guardians to re-establish normal and healthy relationships with their fellow citizens, to share in the joys and sorrows of life, and gradually begin to heal the wounds of war through the healing remedy of peace.⁴

Creating a Culture of Healing

The third objective of EFP is the creation of a culture of healing in and between the participating schools. During the first year of the implementation of the EFP Programme, while we were focused on the task of creating a culture of peace through worldview

⁴ In June 2004, The International Peace Event and the Youth for Peace Forum, brought about 1000 students, teachers, school administrators from 102 schools located in 60 different communities throughout BiH, representing all ethnic groups and segments of the society, in a day-long celebration of peace in Sarajevo.

transformation, it became evident that this process also helps to create the third prerequisite of effective peace education: creating a *culture of healing*.

The concept of culture of healing refers to the creation of environments in which in the psychosocial and moral/spiritual wounds and trauma sustained as a result of severe conflict, violence and war are gradually healed. In the course of the implementation of the EFP programme to BiH schools, we identified the following main characteristics of a culture of healing: *mutual trust* in and between the members of participating school communities; satisfaction of the tripartite *human needs* for security, identity and meaning; and *hope and optimism*—hope for a better future and optimism for the ability to overcome future conflicts without recourse to violence, as was the case for them in their immediate past.⁵

These conditions—mutual trust, meeting fundamental human needs and hope and optimism—are among the most important prerequisites for creating a culture of healing. These conditions are also the essential components of the state of *unity* required for the process of physical, psychological, social and spiritual healing. World Health Organization (WHO) defines health as a positive state of physical, emotional and social well-being.⁶ This definition covers physical, emotional and social aspects of health, however, it does not include the moral/spiritual dimension, which is also an important aspect of both individual and community health. Within the context of the culture of healing, this latter dimension of health is also included. The inclusion of spiritual dimension of health into the concept of culture of healing is particularly relevant to peace education, because, peace, like health, is at once a state of physical, emotional, social and spiritual wholeness and unity. Subjects as justice, equality and concern for others are moral/spiritual issues with significant social, political and economic expressions, all extremely important in alleviating the wounds of conflict and violence.

Using Peace Education as the Framework for all Educational Activities

This fourth aspect of the EFP Curriculum calls for a fundamental shift in our philosophy of education. Earlier in this paper I addressed the fact that, deliberately or inadvertently, most children around the world, including those in BiH, are educated within the framework of conflict-based worldviews. To address this highly consequential issue, the EFP Curriculum is designed within the parameters of the unity-based worldview. Among specific aspects of this orientation is the requirement for the active and sustained involvement of the whole school community—teachers, administrators, support staff and parents—in this peace-oriented education for their students and children. Further, EFP indirectly engages the wider society, chiefly through organization of Regional and National Peace Events and coverage by the media. Through these activities EFP aims to create a lively, positive and thoughtful discourse on peace, rather than the normal discussions of anger, resentment, blame and accusation that abundantly exist, particularly in post-conflict societies.

EFP's approach to peace education is comprehensive. It assists the participants to develop the necessary knowledge, capacity, courage, and skills to create violence-free and peaceful environments in their homes, schools and places of work and worship. EFP focuses on the education and empowerment of girls and women, as well as the training and guidance of boys and men on how to avoid abusing power and not resorting to aggression and violence, a behaviour that has been typically expected of men. The curriculum includes a major component on the principles and skills of leadership for peace with the aim of preparing the students, those young women and men who will be the future leaders of the

⁵ I have discussed the specific components of the EFP Curriculum, including the issue of culture of healing in my article "Education for Peace: The Pedagogy of Civilization" to appear in a book edited by Zvi Bekerman and Claire McGlynn.

⁶ Preamble to the Constitution of the World Health Organization (Official Records of the World Health Organization, no. 2, p. 100).

society, to become peacemakers. As a complementary programme, advanced Leadership for Peace (LFP) workshops are offered for the current leadership in each participating community.

The EFP curriculum for each participating community is designed with the help and full participation of its educators. The objective is to create a tailor-made curriculum based on the universal principles of peace in the context of the specific realities of each community. Children and youth of today need to develop identities that are at once unique and universal, so that they will see themselves as the agents of progress for their respective communities within the parameters of an increasingly global order.

In the course of its implementation, the EFP Programme ensures cultivation of local human resources, strengthens interethnic dialogue and collaboration and involves the participation of the entire school communities. The programme provides on-going training and professional development of all school staff, enhances the creativity of the learning process and through its activities reaches out to the community-at-large. The EFP curriculum is designed for both primary and secondary school from grades one to twelve.

During the past five years (2000–2005) the EFP programme has been introduced into 112 schools and there is ample empirical evidence that these schools have benefited from it in several ways. Both a *culture of peace* and a *culture of healing* have been established in and between these schools. The populations of these schools communities have begun to gradually shed their fears and mistrust of those belonging to other ethnic populations, have started to re-establish their bonds of friendship that they had before the recent war, and have visited each other's cities (not infrequently until now perceived as the "city of the enemy"). Mayors of the 60 communities in which the EFP schools are located have proclaimed a specific week as *Peace Week* in their respective communities and community leaders are regularly participating in the *peace events* that are organized twice a year (once ever semester) in and between all these schools. Most of the participants in peace events attest to the benefits of the EFP programme and an increasing number of schools are vying with each other to be included in the next groups of schools to receive the EFP Programme. Currently two longitudinal research projects—one by researchers from the School of Education of Columbia University (NY) and the other by the EFP faculty through a grant by the United States Institute for Peace—are being conducted to evaluate the outcome of the EFP Programme on a more systematic manner. The details of the implementation process of the EFP programme are the subject of another paper.

Conclusion

The Integrative Theory of Peace incorporates many of the currently held perspectives and approaches to peace education, while at the same time challenges some of the most widely held concepts with respect to the nature of peace itself. By viewing peace as a psychological, social, political and spiritual phenomenon, ITP calls for a comprehensive and integrated approach to the all-important issue of peace. Inclusion of the spiritual dimension of peace in the formulation of ITP and the curriculum of EFP, invites serious discourse among the peace academics and practitioners on this much-neglected issue. EFP has already demonstrated its effectiveness at the empirical level in the course of past five years of its implementation in 112 primary and secondary BiH schools. However, these empirical impressions need to be validated through longitudinal research projects, two of which are now midway in their implementation and their findings will be reported as the research data is analysed. Both ITP and EFP call for a fundamental rethinking of the current concepts on peace and conflict and the most prevalent approaches to peace education in post-conflict societies. These concepts hold that in order to create peace, we need to focus, first and foremost, on creation of unity in the context of diversity. This sounds simple and easy. However, in reality, it is one of the most challenging and difficult tasks. The focus of EFP is

not to show the participants how destructive entrenched conflicts and war are. The participants know this at first hand. Rather, EFP aims at helping the participants to create a healing and peaceful culture out of the ruins of conflict, violence and war. The skills taught are primarily about how to create peace within ourselves, between us and other individuals, in our families, in our places of work, in our communities and finally in the context of whole nations. The curriculum, also aims at teaching the participants how to resolve conflicts without creating new conflicts.

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TRANSFORMING WORLDVIEWS

THE CASE OF EDUCATION FOR PEACE IN BOSNIA-HERZEGOVINA*

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Current approaches to peace education tend to focus on specific issues or themes and leave many broader questions about the nature of peace and the means for its lasting establishment in human individual and collective life unanswered. Particularly in the contexts of injustice, violence and war, peace education programs that have the power to transform worldviews from a conflict-orientation to a peace-orientation are needed. Such a transformation requires an integrative view of peace as a psychosocial, political, moral and spiritual condition, and depends not merely upon reducing conflict but on actively creating unity. This paper reviews current trends in peace education and presents the case study of a unique primary and secondary school program called "Education for Peace" in Bosnia and Herzegovina, which has demonstrated transformative results among intrapersonal, interpersonal, inter-community and inter-institutional relations.

Introduction

All peoples, nations, cultures, classes and institutions are faced with the problems of conflict and violence. Despite the numerous efforts to prevent, manage and/or resolve such conflicts, their frequency and intensity in human life only seem to be increasing. Evidently, the methods we are using are not sufficient to stem the tide of conflict and create a sustainable culture of peace in the inner, interpersonal, inter-group, and international life of humanity. Perplexed by the pervasiveness of conflict in human affairs, many have resigned themselves to the belief that conflict represents an inherent aspect of our human nature and constitutes an inevitable feature of human life. Those undecided on the matter are left either to concede that all individuals and societies will continue to be marred by conflict, or to entertain the hope that transformation in the present character of human life is possible. Indeed, it would appear that only a transformation in the root character of human life can resolve the innumerable conflicts that afflict the world today. Though the pursuit of such a goal may seem perplexing, vague and idealistic to many, a unique and systematic effort in the field of peace education is yielding positive results. This paper focuses on the Education for Peace (EFP) program in Bosnia and Herzegovina which has demonstrated transformative effects on intrapersonal, interpersonal, inter-community and inter-institutional relations over the past three years.

Part I of this paper reviews current trends and limitations in the field of peace education. Part II focuses on the need for peace education programs to shift from conflict based to unity-based worldviews. Part III presents the philosophy, methodology and results of the EFP pilot program in Bosnia and Herzegovina. Part IV discusses the implications of this experiment for the further development of peace education theory and practice.

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I. Common Trends in Peace Education

In the field of education, numerous theories on and approaches to reducing conflict and creating a culture of peace are currently being experimented with (see Bar-Tal, 2002; Evans, 1999; Groff and Smoker, 1996; Harris, 1999; Johnson, 1998; Reardon, 2001; Salomon and Nevo, 2002). Peace education assumes that human beings are capable of learning the ways of peace. And yet, an examination of peace education discourse reveals that most theoretical frameworks and applied programs are based on the postulate that conflict constitutes an inherent, inevitable—perhaps even beneficial—dimension of human life. The first proposition that this paper presents for consideration is that this underlying conceptual contradiction may help explain why many peace education programs are having less impact on participants than hoped for (Blitz, n.d.; Maoz, 2000; Salomon, 2003; Tal-Or, Boninger and Gleicher, 2002).

Since the early decades of this century, “peace education” programs around the world have represented a spectrum of focal themes, including anti-nuclearism, international understanding, environmental responsibility, communication skills, non-violence, conflict resolution techniques, democracy, human rights awareness, tolerance of diversity, coexistence and gender equality, among others (Groff and Smoker, 1996; Harris, 1999; Johnson, 1998, Swee-Hin, 1997). Some have also addressed spiritual dimensions of inner harmony, or synthesized a number of the foregoing issues into programs on world citizenship. While academic discourse on the subject has increasingly recognized the need for a broader, more holistic approach to peace education (Parlevliet, n.d., Swee-Hin, 1997), a review of field-based projects reveals that the following three variations of peace education are most common:

1) “Peace Education” as Conflict Resolution Training

Peace education programs centered on conflict resolution typically focus on the social-behavioural symptoms of conflict, training individuals to resolve inter-personal disputes through techniques of negotiation and (peer) mediation. Learning to manage anger, “fight fair” and improve communicate through skills such as listening, turn-taking, identifying needs, and separating facts from emotions, constitute the main elements of these programs. Participants are also encouraged to take responsibility for their actions and to brainstorm together on compromises (Deutsch, 1993; Hakvoort, 1996; Harris, 1999).

In general, approaches of this type aim to “alter beliefs, attitudes, and behaviours...*from negative to positive attitudes toward conflict* as a basis for preventing violence” (Van Slyck, Stern and Elbedour, 1999, emphasis added). As one peer mediation coordinator put it: “Conflict is very natural and normal, but you can’t go through your entire life beating everybody up—you have to learn different ways to resolve conflict” (Jeffries, n.d.).

2) “Peace Education” as Democracy Education

Peace education programs centered on democracy education typically focus on the political processes associated with conflict, and postulate that with an increase in democratic participation the likelihood of societies resolving conflict through violence and war decreases. At the same time, “a democratic society needs *the commitment of citizens who accept the inevitability of conflict* as well as the necessity for tolerance” (U.S. Department of State, *The Culture of Democracy*, emphasis added). Thus programs of this kind attempt to foster a conflict-positive orientation in the community by training students to view conflict as a platform for creativity and growth.

Approaches of this type train participants in the skills of critical thinking, debate and coalition-building, and promote the values of freedom of speech, individuality, tolerance of diversity, compromise and conscientious objection. Their aim is to produce “responsible citizens” who will hold their governments accountable to the standards of peace, primarily

through adversarial processes. Activities are structured to have students “assume the role of the citizen that chooses, makes decisions, takes positions, argues positions and respects the opinions of others”²: skills that a multi-party democracy are based upon. Based on the assumption that democracy decreases the likelihood of violence and war, it is assumed that these are the same skills necessary for creating a culture of peace.

3) “Peace Education” as Human Rights Awareness Training

Peace education programs centered on human rights awareness-raising typically focus at the level of policies that humanity ought to adopt in order to move closer to a peaceful global community. The aim is to engender a commitment among participants to a vision of structural peace in which all individual members of the human race can exercise their personal freedoms and be legally protected from violence, oppression and indignity.

Approaches of this type familiarize participants with the international covenants and declarations of the United Nations system; train students to recognize violations of the Universal Declaration of Human Rights; and promote tolerance, solidarity, autonomy and self-affirmation at the individual and collective levels (Brabeck, 2001). Human rights education “faces continual elaboration, a significant theory-practice gap and frequent challenge as to its validity” (Swee-Hin, 1997). In one practitioner’s view: “Human rights education does not work in communities fraught with conflict unless it is part of a comprehensive approach.... In fact, such education can be counterproductive and lead to greater conflict if people become aware of rights which are not realized. In this respect, human rights education can increase the potential for conflict” (Parlevliet, n.d.). To prevent these outcomes, many such programs are now being combined with aspects of conflict resolution and democracy education schools of thought, along with training in non-violent action.

Discussion

Based on this brief review, it may be observed that the topical foci, pedagogical aims and resulting methodologies of these mainstream approaches to peace education differ considerably. As Swee-Hin (1997) notes, they “inevitably have their own dynamics and ‘autonomy’ in terms of theory and practice.” “Salomon (2002) has described how the challenges, goals, and methods of peace education differ substantially between areas characterized by intractable conflict, interethnic tension, or relative tranquility” (Nelson, 2000). As the prioritization of peace education gains international momentum, it must therefore be asked, what kind of *peace education* are we referring to? What is actually being delivered? And do the programs delivered succeed in engendering a culture of peace among participants? Advocates of the strains mentioned above might argue that ultimately their foci are inter-related, and indeed, as peace education moves from the margins to the mainstream, a blending of approaches is becoming more and more common. “Over time,” Swee-Hin observes, “there is increasing recognition and consensus-building on the value of sharing ideas and strategies, especially given the interconnectedness... (of) issues of violence, conflicts and peacelessness.” But does the pooling (in this case) of conflict resolution skills training, democracy education and human rights awareness ultimately create an effective conceptual and methodological basis upon which to transform the culture of participating communities from conflict and violence to unity and peace? Or are we merely gathering a “bag of virtues” (Kohlberg, 1984) without critically examining the philosophical coherency of such an exercise? Research has yet to conclude on these questions.

Salomon (2002) raises the problem and its consequences:

² Quoted from CIVITAS BiH, a program of democracy and human rights education in primary, secondary and tertiary schools of Bosnia and Herzegovina. http://www.civitas.ba/nastavni_planovi/index.php .

Imagine that medical practitioners would not distinguish between invasive surgery to remove malignant tumors and surgery to correct one's vision. Imagine also that while surgeries are practiced, no research and no evaluation of their differential effectiveness accompany them. The field would be considered neither very serious nor very trustworthy. Luckily enough, such a state of affairs does not describe the field of medicine, but it comes pretty close to describing the field of peace education. First, too many profoundly different kinds of activities taking place in an exceedingly wide array of contexts are all lumped under the same category label of "peace education" as if they belong together. Second, for whatever reason, the field's scholarship in the form of theorizing, research and program evaluation badly lags behind practice... In the absence of clarity of what peace education really is, or how its different varieties relate to each other, it is unclear how experience with one variant of peace education in one region can usefully inform programs in another region.

Salomon's criticism of the attempt to pool diverse activities under a single label of "peace education" is well-taken. The root of this issue, of course, is that our understanding of peace itself is still undergoing elaboration and refinement. It is now generally accepted that peace is more than the mere absence of war, but consensus on the broader, positive dynamics of peace as expressed in all the various aspects of human life is still lacking. Indeed, there are still many unanswered questions about the nature of peace and the means for its lasting establishment in human individual and collective life. The evident persistence of conflicts in all societies alone indicates that the human need to be convinced of peace at a deeper level remains.

Social-political approaches which have led the peace education movement since its anti-war origins have only gradually begun to integrate psychological dimensions of peace into their theoretical discourse, primarily because of increased international attention to peace-building in trauma-ridden post-war societies such as the former Yugoslavia. Academic credence has yet to be given to the moral and spiritual principles underlying both personal and structural peace, even though the greatest peace-builders of the last century—among them Martin Luther King Jr., Mahatma Gandhi, Maria Montessori and others—each recognized the fundamental importance of this dimension. In the words of King (1964):

"We shall not have the will, the courage, and the insight to deal with such matters [as the achievement of peace] unless in this field we are prepared to undergo a mental and spiritual re-evaluation... We will not build a peaceful world by following a negative path. It is not enough to say "We must not wage war." It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but on the positive affirmation of peace."

Indeed, as others have stated:

The primary challenge in dealing with issues of peace is to raise the context to the level of principle, as distinct from pure pragmatism. For, in essence, peace stems from an inner state supported by a spiritual or moral attitude, and it is chiefly in evoking this attitude that the possibility of enduring solutions can be found. (Universal House of Justice, 1985).

It appears that a general or integrated theory of peace is needed: one that can holistically account for the intrapersonal, inter-personal, inter-group and international dynamics of peace, as well as its main principles and pre-requisites. An essential component of this integrated theory must also be the recognition that a culture of peace can only result from an authentic process of transformation, both individual and collective. Speaking of this transformation as "critical empowerment", Swee-Hin states:

If peace education is not able or willing to try to move not just minds but also hearts and spirits into personal and social action for peacebuilding, it will remain emasculated, a largely

“academic” exercise even in the non-formal context... While the non-formal community sector is often seen as the “natural” site for critical empowerment, the formal education institutions should also challenge learners towards transformation.

Peace education thus needs to develop a comprehensive and integrative vision of itself. An integrative perspective on peace education would acknowledge that, above all, peace can only be attained through a process of transformation based on the recognition “that peace is a psychosocial and political, as well as a moral and spiritual condition, requiring a conscious effort, a universal outlook, and an integrated and unifying approach” (Danesh, 2004, p. 6). “An education that is transformative redirects and reenergizes those who pause to reflect on what their lives have been and take on new purposes and perspectives. The transformation begins when a person withdraws from the world of established goals to unlearn, reorient, and choose a fresh path” (McWhinney and Markos, 2003:16).

Fundamental to this task is the need to undertake critical re-examination of the basic postulates upon which peace education programs are based. In other words, we must ask ourselves, what is it that we are really teaching participants? As currently practiced, most programs of peace education adopt conflict as the normative basis for their theoretical frameworks and pedagogical methodologies. The essential message that participants receive is that they ought to accept conflict as inevitable and learn to maximize what benefits they can acquire from it. But if peace education is intended to result in a qualitative transformation in the perceptions, feelings, attitudes and behaviours of both individuals and societies, such that they voluntarily choose peace-based behaviours, goals and policies over conflict-based ones, then the adoption of conflict as the normative platform for such education represents a considerable conceptual contradiction.

New research is finding that so-called “direct” education for non-violence, “by introducing the idea of violence even when negating it, runs the risk of causing violence. This is especially so if violent acts are described or pictured.” “Indirect” education, by contrast, which uses “models for peaceful action without even mentioning violence” are said to “have a better chance at success” (Gellman, 2002). An important implication of these preliminary findings is that by focussing on positive applications of human potential, transformative learning is fostered; whereas by focusing on negative behaviours, the transformative process is hindered. It also affirms that a re-examination of the mainstream approaches to peace education may be warranted.

II. The Importance of Worldview

The assumption that conflict constitutes an inherent feature of the human reality represents a *conflict-oriented worldview*. Worldviews reflect the way an individual or group perceives reality, human nature, the purpose of human life and the laws governing human relationships (Danesh, 2004). For the most part, we are only partially conscious of the worldviews we hold. Nevertheless, worldview determines where we see ourselves going, what we understand to be the processes taking place around us, and what we believe our role in these processes can and should be.

Worldviews develop in the contexts of family, religion, culture, and school; and are additionally shaped by the political environment, the media and our life experiences. Discussed in their various aspects as “social representations” (Moscovici, 1993), “dispositions” (Brabeck, 2001) “cultural fabric” (Hägglund, 1999) and “collective narratives and beliefs” (Salomon, 2003), worldviews “are constructed, transmitted, confirmed, and reconstructed in social interactions, and they mediate social action.” In other words, worldviews influence everything we think, feel and do.

Most of the peoples of the world live with conflict-oriented worldviews (Van Slyck, Stern and Elbedour, 1999). Indeed, conflict-oriented worldviews are so firmly positioned as

the norm in our societies that they pass undetected even when interwoven into *peace education* lessons, let alone other issues, discussions and activities that occupy us on a daily basis. The result is a perpetuation of cultures of conflict in which people feel themselves to be conflicted, engage in conflicts at home and at work, prepare themselves and their children for future conflicts, and recount their past conflicts in cultural and historical narratives.

Peace educators are, by choice, reformers and sometimes even revolutionaries. Yet due to the widespread acceptance of conflict-based worldviews, most peace education efforts to date have not been radical enough in rejecting the notion that conflict is inevitable, and expanding their vision of peace to include all of its inter-related dimensions. If peace education is to be effective, it must address the issue of worldviews and, more importantly, aim to transform worldviews from a conflict-orientation to a peace-orientation. Worldview transformation, called “double-loop learning” by Bateson (1972, in McWhinney and Markos, 2003) involves a process of reflection within which one “question[s] the data and assumptions used to conduct one’s life, whether consciously or unconsciously, [in order] to adopt new constructions of reality, life goals, and moral obligations. Such questioning may produce broad changes in a person’s life, leading to quite different worldviews. However, frequently people and organizations make changes and adopt new learning without recognition of the process by which they have chosen new worldviews” (p. 18). The Education for Peace program that will be discussed in the following case study attempts to make that process of worldview examination and change a more conscious and deliberate activity; the aim being to replace conflict-based constructions of reality with unity-based perceptions and principles. A peace-oriented worldview is one that recognizes the truth that we, as human beings, are simultaneously psychological, social, political, ethical, and spiritual beings; that human nature is essentially developmental; and that the primary challenge of life is to increase our capacity to create unity-in-diversity within ourselves, our relationships and the world-at-large. This perspective is based on what Danesh and Danesh (2002a) call a “unity-centred paradigm.”

A developmental perspective demonstrates that worldviews “evolve in direct response to the development of human consciousness” (Danesh, 2004). “Development” in this context refers to the fact that all human beings pass through the dynamic phases of infancy, childhood, adolescence and adulthood. Likewise, humanity on a collective level evolves through similar stages in its historic, experimental journey towards collective maturity. Whereas conflict, insecurity and power-struggles mark earlier stages in the development of human beings and societies, maturity represents the acquired capacity to create unity in the context of diversity, to establish relationships based on truthfulness and respect, and to administer the affairs of human life in a spirit of service and in a manner that is just.

With the development of consciousness comes the development of more integrative and peace-oriented worldviews. This process “alters not only our selves but also the nature of all of our relationships” (Danesh and Danesh, 2002). A peace-oriented worldview challenges us to establish peace within ourselves, to engage peacefully with others, to prepare ourselves and our children for the creation and maintenance of peace in their professions and personal lives, and to recount the great strides towards peace and unity that our cultures and societies have been making.

Worldview transformation, from a focus on conflict to a focus on unity, is the essential foundation upon which a peaceful global civilization depends. Upon this foundation, a new vision and methodology for peace education was designed and piloted in Bosnia and Herzegovina. The following sections provide a case study of that experience.

III. Case Study

Context: Post-War Bosnia and Herzegovina

When we began the *Education for Peace* (EFP) program in six pilot schools in September 2000, Bosnia and Herzegovina (BiH) was still marked by much of the immediate destruction which the 1992-95 war had caused. Physical, economic and political reconstruction had pulled BiH out of the crisis condition of basic survival, but stability in each of these areas was still lacking and substantial investment of international resources continued. The general population, marred by the violence that had resulted from ethnic, religious and political conflicts, struggled through the challenges of post-war recovery and remained highly politicized over issues of refugees, returnees, and the search for war criminals. School-aged children and youth, in addition to the adult population, had fresh and full memories of the war, and little systematic attention was being given to healing the traumas they had sustained. On the surface, the rituals of daily life were renewed and the country was great strides away from the warfare that had consumed it less than a decade before. On the other hand, much of the country still lay in rubble; fear still seized people at the thought of travelling to “enemy” areas of the country; anger, based on ethnic generalizations, still polarized whole communities; and hopelessness still characterized most people’s feelings towards the future of BiH. Indeed, the war had caused a fundamental breakdown of trust in human nature, leaving entrenched conflict-based worldviews among the generality of the population.

It was in this context that the first seed of the Education for Peace program was planted. In September 1999, as part of the Royaumont Process³, a 3-day seminar on “Conflict-Free Conflict Resolution” (CFCR)⁴ was sponsored by the Government of Luxembourg for journalists from across the Balkans. Though four years since the signing of the Dayton Peace Agreements, considerable fear and anxiety characterized the multi-ethnic group that had come to participate. Indeed, on the first night of the seminar, the organizers were awakened by a number of distressed individuals who demanded that they be transferred immediately to another hotel so that they would not be forced to sleep under the same roof as their “enemies.” The seminar proceeded over the next several days, engaging this group in a learning process about the dynamics of conflict, power and violence, and the practical measures leading to transformation, consultative problem-solving and unity-building. By the end of the 3-day seminar, the participants were themselves transformed, displaying signs of friendship, ease and mutual trust. The results were so dramatic that they caught the attention of the Minister of Education for the Federation of Bosnia and Herzegovina (FBiH), who invited the trainer and the Ambassador of Luxembourg to meet with him. The Minister, a man who had himself been imprisoned in a war-camp during the 1992-1995 war, expressed considerable surprise at the effect which the CFRC approach had produced, and indicated that a program of this nature was desperately needed for the children and youth of BiH who had suffered the effects of the war and into whose hands would be given the precarious task of rebuilding the future of their country. The invitation was accepted, and a unique program of Education for Peace⁵ was designed.

³ The Royaumont Process was an initiative of the Stability Pact of Europe for the promotion of “stability and good neighbourliness in South East Europe (through application of) the principles of peace, stability, cooperation and democracy”.

⁴ Conflict-Free Conflict Resolution is a unique method of conflict resolution which is built upon the principles of a unity-oriented worldview. See Danesh and Danesh (2002)(a) and Danesh and Danesh (2002)(b).

⁵ The conceptual framework of EFP-International’s Education for Peace program was originated by Dr. H.B. Danesh, former president of Landegg International University, psychiatrist and conflict resolution specialist. The EFP program is administered by the International Education for Peace Institute (EFP-International) and its sister agency, the Education for Peace Institute of the Balkans (EFP-Balkans).

Strategy: A Unique Model of Education for Peace

This new model of Education for Peace aims to effect lasting transformation in the worldviews and character of individuals, groups and societies such that they come to understand and consistently embody the universal principles and practices of peace. The EFP curriculum is formulated within the framework of a peace-oriented worldview: a positive, transformative vision (O’Sullivan, 1999) distinguished by the recognition of the oneness of humanity and the earth, the fundamental importance of unity-in-diversity, the application of standards of justice and equality, and the practice of unified non-adversarial decision-making and conflict resolution. This program rests on the view that peace represents an inherent longing and capacity within all human beings, and that it is the need and ultimate destiny of humanity to express this capacity for peace in all dimensions of life: within oneself, in one’s relationships, in relations between groups, and in the organization and administration of society.

EFP can be applied to many contexts: families, schools, businesses, NGOs, media and government. When applied to the context of schools, Education for Peace attempts to set in motion the exploration and application of peace in all aspects of the life of the school and its surrounding community. The process involves integration of principles of peace, by teachers, into the daily lessons of every subject area and for students of all grades. Peace and its prerequisites thus become the transversal themes (Brabeck, 2001) or pan-curricular framework through which all subjects are studied, as well as the “hidden curriculum” (Bartal, 2002) or management philosophy by which the school aims to administer itself. Through this in-depth, systematic, and sustained education of children, youth and adults in the principles of peace, the necessary foundation and structure for a lasting peace within and between various groups and communities is laid. Each generation of new leaders and citizens thereby gains the necessary insights and skills to decrease the occurrence and intensity of conflict, and to dedicate their talents and energies to the creation of a vibrant culture of peace.

Process: Introduction of EFP to Primary and Secondary Schools

With the support of the FBiH Minister of Education, the Republika Srpska Minister of Education, two relevant cantonal Ministers, the U.N. Office of the High Representative which at that time coordinated the re-structuring of BiH’s educational system, and a grant from the Government of Luxembourg, the Education for Peace program in Bosnia and Herzegovina began. The program was piloted over two years (July 2000 – June 2002) in three primary and three secondary schools: two schools in each of the cities of Sarajevo, Banja Luka, and Travnik / Nova Bila. These cities represent the three main ethnic groups of Bosnia and Herzegovina—Bosniak (Muslim), Croat (Catholic), and Serb (Orthodox). Coordinating all aspects of pilot implementation was a staff of twenty-four individuals, including eighteen Bosnian teachers from the participating schools and six EFP specialists⁶ from Landegg International University, Switzerland. During the pilot phase, the EFP project reached almost 400 teachers, school administrators and staff, 6000 students, 10,000 of their parents and family members, as well as the general public through media coverage of project events. From the elite and materially advantaged, to refugees and displaced persons, this whole community approach highlighted a basic EFP concept that a culture of peace can exclude no one.

The main activities of the program included training of teachers and school staff; introduction of the EFP concepts to students in every classroom; use of the arts for student

⁶ This original team included Sara Clarke, Naghmeh Sobhani, Fulya Vekiloglu, Jenni Menon, Louis Venters and Melissa Smith-Venters.

exploration of the dynamics of peace, and promotion of interaction between the participating school communities through holding inter-community “peace events.”

a) Training and Support of Teachers and Staff

In preparation for the start of the school year, the 24-member implementation team attended an eight-day intensive training seminar in July 2000 at Landegg International University in the fundamentals of Education for Peace. Themes addressed in the trainings included:

- Biological, psychological, social, moral and spiritual aspects of human development, and the role of teachers and parents/guardians in rearing peace-oriented young people;
- The nature and dynamics of unity in the context of diversity;
- The dynamics of violence in the family, school environment, and society, and how to deal with these dynamics;
- The impact of the home environment, media, and society on the peaceful development of children;
- The transformation of worldview and behaviour from a conflict-orientation to a peace-orientation;
- Universal principles of human rights and responsibilities, including gender equality as a prerequisite for peace, and application of these principles in daily life;
- Principles, practices and ethics of democracy and leadership for peace, including the practice of “Conflict-Free Conflict Resolution” (CFCR) and non-adversarial decision-making;
- The psychological needs of traumatized children and adults, and the dynamics of the process of healing.

These themes are addressed more fully in Danesh (2004) and are currently being prepared as a 10-unit curriculum manual for teachers and students (see Danesh and Clarke-Habibi, forthcoming). Similar intensive trainings were held twice a year for all teachers, administrators and support staff of the participating schools. Throughout the training process, participants asked many questions which, in turn, formed the basis of seminar themes and group discussions, such as on the lesson planning process and to monitor implementation of the EFP program in the classroom. Drawing on their own creativity and expertise, teachers assisted their students to connect each lesson topic to the theme of building a peaceful society in Bosnia and Herzegovina and in the world-at-large.⁷

Incorporation of these components in the training process meant that the EFP program was able to respond directly to the needs in the BiH school system for systematic and diversified teacher training, with emphasis on active learning and competencies; special programs for school directors, administrative and support staff; and training on ways to integrate modern communication and information technologies into the learning process.

b) Integration of Peace Principles into Every Subject, Every Day

Teachers were then given the task to integrate the principles of peace into the themes and activities of their subject areas throughout the school year. This process required that they first re-examine for themselves standard curriculum topics and activities in the light of the EFP principles. While initially difficult for many due to the newness of the approach and methodological constraints of the national curriculum, a body of specially tailored peace

⁷ The “understanding-oriented” approach has been adapted by EFP staff from the “Backwards Design” approach created by Wiggins and McTighe (1998).

education materials, designed by teachers themselves and uniquely suited for application within BiH schools gradually began to take shape. For example, standard pieces of literature were used to discuss the dynamics of human nature, unity, the concept of worldview, and the use of power. The principle of unity was frequently explored in physics, chemistry, biology, and ecology classes:

Through the subject of biology, the pupils have realized that unity is the product of diverse things coming together and that one thing can't function without another one. In fact, nature can't function without all the elements that create the natural life.

—Teacher of Biology, 3rd Primary School, Iliđža

To aid teachers with the implementation process, EFP training sessions also focused on pedagogical tools which could facilitate the integration of peace principles into every lesson topic. These tools included:

- a) a new “understanding-oriented” approach to lesson design⁸ which builds backwards from the outcome intended for learners, and provides an effective way to meet both EFP and standard curriculum learning goals;
- b) creative learning methodologies for use within and outside the classroom in order to maximize students’ understanding of the peace principles; and
- c) the design of authentic assessment activities by which to measure students’ mastery of EFP concepts along with standard curriculum components.

Each week, and sometimes daily, the EFP team members met with teachers to consult on the lesson planning process and to monitor implementation of the EFP program in the classroom. Drawing on their own creativity and expertise, teachers assisted their students to connect each lesson topic to the theme of building a peaceful society in Bosnia and Herzegovina and in the world-at-large.

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c) Cultivation of Student Creativity

As the students mastered the concepts through active participation, discussion, and classroom consultation, they were then encouraged to express their understanding in varied ways, for example, through the arts, in scientific experiments, oral presentations, and essays.

The arts in particular became a powerful medium through which students consolidated their academic learning and communicated their messages of peace to the wider community. These presentations incorporated a wide range of artistic media such as drama, music, puppet shows, mime, and dance. In addition, classes in each subject area prepared non-performance presentations through visual arts, posters, panel displays, poetry, literature compositions, recorded music, videos, and other media. Students and teachers reported that what they valued most about these presentations was the increased sense of collaboration that resulted between students and teachers generally, as well as the opportunity for students to undergo independent investigation of critical issues affecting their lives and their futures. Students especially appreciated the opportunity to use their talents and capacities more fully.

⁸ The “understanding-oriented” approach has been adapted by EFP staff from the “Backwards Design” approach created by Wiggins and McTighe (1998).

The EFP Project has brought changes to our school, our community and our families. The walls of our school are full of students' artworks, pictures, poetry, posters, essays and drawings. The collaboration between parents and the school has become better, and the teachers and their parents from Travnik have visited our school.

—Parent and Support Staff, Nova Bila Primary School

d) Involvement of the Community-at-Large

“Regional Peace Events,” each lasting several days to a week, were held at intervals throughout the year, giving students the opportunity to demonstrate for the public their reflections on the principles and processes of peace. These events were followed by moving “National Peace Events” (in Banja Luka in February and in Travnik in May), during which delegations of students, their parents or guardians, teachers, and school administrators from each region came together to share their best presentations on peace. These events allowed participants from all six schools to express their enthusiasm for the process of peace building and to establish bonds of trust and cooperation. They also created a basis for program staff to evaluate the progress being made both by students and teachers toward the ultimate objectives of the EFP Project.

These occasions made a profound impression on all present. As one teacher remarked following a Regional Peace Event:

Few words are needed to describe this experience, because we all saw it. People were together, mixed with each other—guests, parents, students from Travnik and Nova Bila—there were no differences made between people, it was very good.

—Grade 1 Teacher, Nova Bila Primary School

The National Peace Events were especially moving for all participants. One parent who attended the event in Banja Luka remarked:

The fact that the children from all parts of Bosnia and Herzegovina, who belong to different ethnic groups and represent different cultures willingly gave effort and spent their free time together with the teachers to prepare presentations in the interest of unity says a lot. The children's expressions and applause say to us all, that life together is not only possible but necessary.

—Parent, 3rd Primary School, Ilidža

The final event of the year was a “Youth for Peace” conference, held in June 2001 at the United Nations Headquarters in Sarajevo. The conference provided student representatives from the six schools with an opportunity to systematically consult together on a common vision for the future of their country, and to present this vision to representatives of the leadership of their society.

OUTCOME: TRANSFORMATION ON ALL FRONTS

Our experience with Education for Peace in BiH was that once teachers and students were equipped with an understanding of the principles and pre-requisites of peace, along with certain pedagogical tools, then not only did their approach to teaching and learning systematically change, but more importantly, their perceptions of self, others, and the world around them transformed dramatically. Indeed, a unique process of authentic reconciliation and community-level healing began.

This wholesale transformative effect was gradually felt at the intra-personal, interpersonal, and inter-institutional levels. A full treatment of this case study will be presented in future, but a few examples will be shared here in brief for illustration.

a) Enhancement of Teaching and Learning Practices

When the EFP pilot program first began, personal teaching styles were very rigid; pedagogical techniques were typically didactic and directive; and many teachers attended EFP trainings only due to the nominal financial incentive they received for participation. Over the course of the year, however, genuine enthusiasm for the program increased. Teaching styles began to change, becoming less authoritarian, and showing evidence of greater creativity among both teachers and students. Teachers who were initially skeptical about the relationship between their subject area and peace principles discovered points of connection that enhanced even their own understanding.

The EFP Project has helped us look at our syllabus in a different way, from a different perspective, giving us a chance to enrich it with issues not dealt with so thoroughly before. Although it hasn't always been easy, especially at the beginning, I think that we have become more confident in applying the principles of peace.

—English Teacher, Mixed Secondary School Travnik

I've been teaching this lesson (in physics) for the past 25 years, and never thought about it in terms of the principle of unity-in-diversity. It makes sense, and my students also find it much easier to understand now.

—Physics Teacher, Mixed Secondary School Travnik

The pupils in our school are coming from different parts of BiH, especially the eastern part, Srebrenica. I found that this project has made a big step in our pupils because they are giving the best of themselves...

—Pedagogue, 3rd Primary School, Ilidža.

We never used to be allowed to do creative projects in our classes. Now all our teachers want us to be creative!

—Grade 10 Student, Second Gymnasium, Sarajevo

Some teachers also spoke about changing their manner of interacting with students, placing greater emphasis on encouragement and consultation. As the project progressed, both teachers and students demonstrated increased skills in a number of areas including: methods of decision-making, listening to and considering the ideas of others; moderating the tendency to dominate; encouraging the less talkative; helping to care for the unity of the group; and appreciating differences.

b) Transformation of Inter-Community Relationships

One of the most dramatic evidences of transformation was in the character of intercommunity relationships. When EFP was first introduced, the communities of Banja Luka, Sarajevo and Travnik / Nova Bila had been characterized by isolation, mutual suspicion, ethnic stereotyping and even hatred. Teachers and students of each community held rigid identities defined by ethnicity, language, religion and geographic locality during the war, and many maintained sceptical and even hostile attitudes towards members of the other communities. Each doubted the sincerity of the others, and team members were regularly asked to provide assurances that their opposite communities were in fact participating at all.

As the project progressed, these rigid “friend/enemy” dichotomies dissolved dramatically and participants began to see themselves and relate to others through the perspective of unity rather than division. Teachers voluntarily arranged curricular and extracurricular exchanges between regions that had had little or no contact since the war; students started to build friendships among their peers in the other ethnic communities, voluntarily exchanging phone numbers and email addresses with other students that they met during Peace Events and asking the EFP staff to arrange for longer inter-community visits. Some students even made their own plans to visit new friends in formerly hostile communities, and a significant few even started inter-ethnic and inter-community dating.

EFP has had a strengthening effect on communication and friendships among people in BiH. It is my belief that if EFP is enabled to continue, BiH children will be able to travel to any part of this country and meet the people there as “friends.”

—Director, Ivo Andric Primary School, Banja Luka

We have noticed that there is more friendship between students here after the Peace Week. While preparing presentations we learned to love each other, and that we can love people from all different ethnic groups, and that both men and women should respect and love each other.

—Grade 8 Student, Nova Bila Primary School

Also, for the first time since the war began, the mayors of each of these cities visited one another several times – on the occasions of the EFP Peace Events – and jointly declared the month of February 2001 as the “Peace Month.”

Since the war, cities have gradually re-established contact with one another for administrative and commercial purposes, but your program is the only thing making the relationships between people normal again. It is our only hope.

—Deputy Mayor, Sarajevo

Such was the enthusiasm by the local communities for the EFP program that after the first year of implementation when our program funding ended, five of the six pilot schools voluntarily continued their participation; the exception being due to a change of the chief administrator and not to any change in the favourable disposition of the staff and students towards the EFP program, many of whom expressed regret at not being able to continue.

c) Initiation of a Culture of Healing

What gradually became apparent was that a “culture of healing” (Danesh, 2004), in addition to a culture of peace, had begun to emerge. Many teachers, parents and students expressed a regained sense of inner peace, hope, and even improved family relations. As one Serb secondary school teacher and assistant principal put it, “Because of EFP, I am not only a new teacher, but also a new mother and a new woman.”

We learned many new things: new approaches to conflicts, how to create our lives, how to realize our relationships with other people, and how to learn to make our own decisions. But the most important thing that we learned is to be at peace with ourselves and teach other people to be peaceful. Our society doesn't have many projects like this, and it was a great opportunity to take part in it.

—Grade 11 Student, Banja Luka Gymnasium

Adults in the school community began to share stories, even in public settings, about positive qualities of other ethnic groups. In one case, a Bosniak teacher spontaneously thanked the Croat community during an EFP training seminar, for the risks that they had taken to save his dying sister's life when she had been caught behind the “enemy” line. The director of the Croat school responded by saying their two communities had each done many good things for each other during the war and that these stories should be collected and published in a book. This and similar occurrences demonstrated the beginnings of a collective healing process, and the early signs of individual recovery from the traumas of the war.

d) Escalation of Political Will for Program Expansion

When the possibility of a community-wide program of Education for Peace was first proposed to different levels of BiH society and the international community that was present there, it was a common sentiment that BiH was somehow a “hopeless case”, and that a

program such as EFP, however much needed, would not be accepted by the generality of BiH society because too many obstacles remained in the attitudes of the people. The common perception was that only a few individuals, already “peacemakers”, would willingly participate, but that it would be very difficult to animate a significant portion of the population.

Within the first six months of implementation, however, schools and authorities formed a favourable opinion of the EFP program which, as they described themselves, was noticeably “different.” Teachers, students, and school administrators, as well as the mayors, Ministers of Education, international education authorities and ultimately the BiH Ministry of Foreign Affairs, began to request that the EFP program be introduced into all the schools in the country. Political and community will for Education for Peace ripened.

The EFP program has had a distinctly transformative effect on the students, their parents and the teachers themselves. Indeed, the level of satisfaction with this program seems to be considerable. Aware as we are of the painful legacy with which our country still struggles, the results of this program are most welcome... We therefore fully support the initiative to consider introducing Education for Peace to all primary and secondary schools across this country.

—Deputy Minister of Foreign Affairs, Bosnia and Herzegovina

During the second year of pilot implementation, the EFP program received signed endorsement by all 13 BiH Ministries of Education (at the entity and cantonal levels) for expansion of the program to all 300 secondary schools and 1200 primary schools in a twophase implementation plan. At the same time, it gained the support and assistance of all eight Pedagogical Institutes that provide the in-service training and support for BiH’s 50,000 professional teachers. If accomplished in its totality, the program would thereby reach approximately 600,000 students, their teachers and family members.

As of September 2003, EFP has begun the first phase of this new strategy in 100 secondary schools, employing the expertise of teachers involved in the first project to train and mentor the second generation of EFP teachers. This has been made possible through a generous four-year grant by the Swiss Agency for Cooperation and Development, and a supplementary grant by the Canadian International Development Agency.

e) Creation of Local-International Bonds

Finally, though not the primary focus of the EFP program, the relationships that were formed between the local communities and the international EFP team members played a significant role in the positive spirit and momentum of the program as it unfolded. Prior to the initiation of EFP, schools in BiH had been the object of many international projects aimed at physical and social reconstruction. While grateful, on the one hand, for the post-war assistance offered by various governments and NGOs, a certain degree of distrust and resentment was expressed by citizens of BiH who felt stigmatized by the war, and belittled by the processes of political reconstruction that were shepherded by the international community after the Dayton Agreements. Furthermore, nationalistic sentiments were still prominent among certain segments of the population, and this distribution of political orientation was reflected as well in the school communities themselves. It was not surprising, therefore, that when the EFP pilot program began, the international members of the implementation team received suspicious and sometimes hostile reactions from segments of the pilot schools.

The team members responded by immersing themselves totally in the local culture of the BiH people. They met for hours with teachers and students in the schools each day; drank coffee with their BiH team mates and student contacts in local cafés; learned and used to the best of their ability the local languages; invited one another to visit each other’s homes and families; ate, shopped and discussed “life’s ups and downs” together; and participated in

non-EFP aspects of the school community life. This spirit of interaction was also reflected in the efforts of the team members to genuinely seek the advice and input of school directors and staff at each turn in the implementation process. While simple efforts on the one hand, they were received by our local counterparts as important indicators of our sincere love for BiH, its peoples and cultures, and a deep and long-term commitment of service to the betterment of the country's future. It helped establish mutual bonds of friendship and trust; led to the acceptance of the EFP team members by the BiH community as "part of our people", and gave the spirit of a "locally-owned" program to the EFP project. Indeed, it crystallized that first point of unity, around which ever-wider expressions of unity could take shape.

IV. Implications

Medium-term impacts of the Education for Peace program in Bosnia and Herzegovina include initiation of educational dialogue and curriculum dissemination among all teachers in the country; the development of a new and relevant model of integrative peace education that can be applied to all subjects and disciplines; and eventually, the design of a new curriculum for primary, secondary and teacher education in Bosnia and Herzegovina.

More importantly, the value of this experiment in Education for Peace is that it demonstrates that the possibility for community-level transformation is no longer a matter of conjecture. This transformation was achieved because EFP reached beyond teaching about human rights policy, adversarial democratic systems, non-violence strategies and conflict resolution techniques, and entered into discussion of more fundamental, underlying questions of human nature, the nature and purpose of individual and collective development, and the universal scientific, ethical, moral, and spiritual principles that form the bedrock of all life, order, and growth. It brought participants to examine reflectively and personally on the nature of their own worldviews, and assisted them to align their inner and outer lives more closely to the realities of peace. Education for Peace in Bosnia and Herzegovina helped participants rediscover the potential for peace in themselves and their fellows.

Transformation in our expectation of human potential is so elemental to our overall relationship with the world around us, that it can infuse a change into our perceptions, attitudes and behaviours in general. A peace education approach which focuses on the transformation of worldviews treats conflict at the level of underlying causes rather than at the level of manifest symptoms. It is a lengthy process, primarily because worldview change requires a heightened motivation to alter one's mode of operation in life. However when made, its impact is more deeply rooted, longer lasting and all-encompassing.

In sum, the Education for Peace pilot project in Bosnia and Herzegovina revealed that a radical shift in the conceptualization of peace and peace education is valuable, and that a systematic approach to large-scale social transformation and healing can be adopted and effectively implemented. Key to this process are a number of factors, including:

New knowledge: Familiarization with a conceptual framework that is capable of reordering knowledge and experience within a unity-centered paradigm;

Self-reflection: Critical examination of one's attitudes about one's self, others and the world, and including a willingness to keep, modify or discard accepted attitudes according to their value in relation to the standards of unity and peace;

New experience: Verification of the reality of the principles of peace by putting them into practice and witnessing their effect.

As observed by the Senior Education Advisor for the Office of the High Representative in Bosnia and Herzegovina:

This invaluable project was conceived in such a way that the soul-searching process of reflection which the participants undergo as the project unfolds—be they pupils, teachers, parents, administrators, ordinary school workers—results, as we have ascertained ourselves, in a heightened holistic awareness of the war period and its tragic consequences, and indeed triggers the desire amongst them to become authentic peace-makers, and precisely provides them with the necessary tools to achieve this goal.

The results of the Education for Peace program in Bosnia and Herzegovina foreshadow what can be done in education around the world.

V. Conclusion

In our view, EFP had the impact it did because it aimed not at a set of activities or exercises, but at personal and collective worldview transformation - that is, at a transformation in the way the individuals and school communities conceived of self, human potential, and the purpose and dynamics of human collective life. The pedagogical tools we introduced to teachers were effective in creating a culture of peace and a culture of healing to the degree that they assisted the process of transforming the worldviews of participants from a conflict-orientation to a peace-orientation. A final, personal anecdote will serve to illustrate this point:

During a Regional Peace Week in Sarajevo, I had the opportunity to interact with some of the secondary school teachers following a Saturday morning full of peace presentations by students. Mingling in the teachers' lounge, I was approached by the democracy education teacher, a man in his 30s and someone who spoke English fluently. I was surprised by his serious demeanor since this teacher was the renowned "joker" among the staff. In fact, from the beginning of the Education for Peace program, he had done little but make fun of it and had regularly disrupted training sessions with back-talk, hyperactivity, and jibes such as "Peace, man!" He had attended many internationally-sponsored workshops in democracy and human rights education, and thought that our Education for Peace program was "flaky" and "utopian." Nonetheless, he was a respected teacher, a favourite among the students, and carried a certain degree of influence. On this particular morning, he had attended the Peace Event only because his class was making a presentation. I asked him about his impressions of the day and he said the following:

Today has been a very strange day for me. This morning, before coming here, I had another appointment. I was at the cemetery with men from the company of soldiers I had served with during the war. Every year, on this day, we meet at the cemetery to remember those who had died with us. I hate this day: Suddenly I remember everything that happened, and it's like I am wounded again. ...So, I was in this mood when I came to be with my class. When I watched all the presentations the students made I was really impressed. It "wounded" me too, in my heart. They were so positive, hopeful. These students were in the same war as me, and yet they can see the people of BiH together. Today, for the first time, I know what Education for Peace is.

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UNITY-BASED PEACE EDUCATION*

H.B. Danesh

Introduction

The conceptual dilemma of peace education is most consequential. Many theories of peace use conflict as their point of departure and the cessation of violence (negative peace) as their dominant objective. This focus on conflict as an inherent and, therefore, an unavoidable and even necessary aspect of human life has had far-reaching consequences, the most important of which regards the orientation of the discipline of peace studies and the effectiveness of peace education programs. By placing “conflict” at the core of theories of peace and “conflict management” as their ultimate objective, the discipline of peace studies has abandoned its primary *raison d’être*—to study the nature of peace and the dynamics of peace building. Most theories of peace do not place adequate emphasis on the process of peace building and the development of the inherent capacities of individuals, institutions, communities, civil society, and governments, both to prevent violence and to create harmonious relationships. Furthermore, the current conceptual formulations of peace studies and peace education pay little or no attention to the all-important task of building a civilization of peace—peaceful and just, united and diverse, prosperous and benevolent, technologically advanced and environmentally healthy, intellectually rich and morally sound.

A careful review of current thought on the causes of conflict and violence shows that certain basic assumptions form the foundation of most existing theories with regard to the phenomenon of human conflict in all its varied expressions—intrapersonal, interpersonal, and intergroup. These assumptions basically focus on issues of survival, security, pleasure, and individual and/or group identity; consider interpersonal/intergroup power-struggle and intense competition as necessary and inevitable life processes; and deem conflict the unavoidable outcome of this struggle (Dahrendorf 1958, Coser cited in Wehr 2001). According to these theories, the best we could accomplish is to decrease the destructiveness of human conflict and develop tools to resolve conflicts before they turn into aggression and violence. Within this overriding prominence accorded to “conflict” in most peace-related theories and action, there have been notable efforts on the part of various researchers and practitioners to offset the unavoidable negative consequences of conflict. Among these are several concepts and approaches to conflict resolution such as “super-ordinate goals” (Deutsch 1973; Galtung and Jacobsen 2000, Worchel 1986), cooperative conflict resolution (Deutsch 1994; Johnson, Johnson, and Tjosvold 2000), principled negotiation (Fisher, Ury, and Patton 1991), conflict transformation (Lederach 1995; Bush and Folger 1995) and stable peace (Boulding 1997, 1998, 1991; Galtung 1996).

During the course of the past decade, a new and challenging perspective on peace and conflict has been proposed, defining unity as the main law governing all human relationships and conflict as the absence of unity. Based on these concepts, an Integrative Theory of Peace has been offered and a comprehensive Unity-Based Peace Education program—Education for Peace—has been formulated and successfully implemented in over 100 schools, involving some 80,000 students and thousands of teachers and parents/guardians in Bosnia

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and Herzegovina (BiH) (Danesh 1986, 2002, 2006; Danesh and Danesh 2002a, 2002b, 2004; Clarke-Habibi 2005).

The Integrative Theory of Peace

The Integrative Theory of Peace (ITP) is based on the concept that peace is, at once, a psychological, social, political, ethical, and spiritual state with expressions at intrapersonal, interpersonal, intergroup, international, and global areas of human life.

ITP holds that all human states of being, including peace, are the outcome of the main human cognitive (knowing), emotive (loving), and conative (choosing) capacities, which together determine the nature of our worldview. ITP draws from the existing body of research on issues of psychosocial development and peace education, developmental approach to conflict resolution, and the lessons learned and observations made during seven years of implementation of the Education for Peace Program (EFP) in 112 schools in Bosnia and Herzegovina (BiH). ITP consists of four subtheories:

- Peace is a psychosocial and political as well as moral and spiritual condition;
- Peace is the main expression of a unity-based worldview;
- A unity-based worldview is the prerequisite for creating both a culture of peace and culture of healing;
- A comprehensive, integrated, and lifelong education is the most effective approach for development of a unity-based worldview.

Additionally, ITP posits that peace has its roots at once in the

- satisfaction of human needs for survival, safety and security;
- human quest for freedom, justice, and interconnectedness; and
- human search for meaning, purpose, and righteousness.

The theory further holds that peace is the finest fruit of the human individual and social maturation process. It is the ultimate outcome of our transition from self-centered and anxiety-ridden insecurities of survival instincts and the quarrelsome, dichotomous tensions of identity-formation processes to a universal and all-inclusive state of awareness of our fundamental oneness and connectedness with all humanity and, in fact, with all life.

Three concepts, described below, form the foundations of ITP: Unity, Worldview, and Human Individual and Collective Development.

I. The Concept of Unity

The concept of unity states that unity—and not conflict—is the central governing law of life and that once unity is established, conflicts are often prevented or easily resolved. Unity is defined as:

...a conscious and purposeful condition of convergence of two or more unique entities in a state of harmony, integration, and cooperation to create a new evolving entity(s), usually, of a same or a higher level of integration and complexity. The animating force of unity is love, which is expressed variably in different conditions of existence. (Danesh & Danesh 2002a)

This definition states that unity in all its expressions—psychological, social, and moral—is a deliberate phenomenon and not a chance occurrence devoid of intention, purpose, and informed operation. We have the option to create unity and conditions conducive to life or to do the opposite. As soon as the law of unity is violated, conflict with all its destructive

properties shapes our intrapersonal, interpersonal, and social processes and relationships. In brief, *conflict is the absence of unity and disunity—the source and cause of conflict.*

II. The Concept of Worldview

Worldview has been variably defined, often within three different frameworks: mechanistic, organismic, and contextualistic.

- The mechanistic worldview sees both the individual and the world, as well as the dynamics of their respective development and change, within a mechanical and machine-like framework;
- The organismic worldview sees the world as a living organism in a constant state of change, adaptation, and modification;
- The contextualistic worldview considers all human behaviour to have meaning and to be open to comprehension within a specific social–historical context. (Miller 1999)

In the ITP and EFP literature, the concept of worldview refers to our view of reality, human nature, the purpose of life, and the character and quality of human relationships. The all-important issues of personal and group narrative and identity formation that play a significant role with respect to both conflict and peace are important aspects of this formulation of worldview (Bar-Tal 1999 & 2000; Salomon 2002 & 2006; others). Our worldviews are formed by our respective life experiences, education, and unique individual endowments and creativity. Of these three foci of influence on worldview development, the role of education is especially significant because, in the final analysis, education has a profound impact on how we both respond to and shape our life experiences. Every society determines the focus, philosophy, and scope of education it provides for its children and youth at home, in the school, and through community resources, particularly those of religion, culture, and history. It is within the framework of our worldviews that we understand ourselves, explain events, and interpret the words and deeds of others. Our worldviews also influence our philosophical perspectives and scientific formulations and paradigms.

Three metacategories of worldview—survival-based, identity-based, and unity-based—are identified within the parameters of psychosocial developmental stages roughly corresponding to those of childhood, adolescence, and adulthood. Both survival-based and identity-based worldviews revolve around the issue of power—dominance and power-struggle, respectively—and are highly prone to conflict and violence. The main characteristics of these three metacategories of worldview are summarized in Table 1 for ease of access.

III. The Concept of Individual and Collective Development

The subject of human development has been the focal point of many researchers and theorists, among them Freud (1940), Piaget (1960), Erikson (1968), Flavell (1999), Bandura (1977) and many others. These theories are primarily concerned with the development of the individual and, secondarily, address the dynamics of development of social entities and focus on biological as well as environmental and experiential dimensions of human development.

The environmental and experiential aspects of development refer to the monumental human capacity for learning, thinking, and self-awareness—in brief, human consciousness. Human development takes place on the axis of consciousness, which shapes both our worldview and the manner in which we engage in the task of influencing and changing our environments. Thus, over time, we develop a greater understanding of ourselves, of other human beings, of nature, and of reality in all its varied expressions. This new understanding,

in turn, modifies our behaviour toward self, others, and the environment, and helps us to continuously refine the nature of all our relationships. The normal direction of the development of worldview is toward ever-higher levels of integration and unity. The two main engines of human development are science, which discovers fundamental laws that govern all natural phenomena, and religion that enunciates and elucidates spiritual laws that inform us of the purpose and direction of human life.

<i>Survival-Based Worldview</i>	<i>Identity-Based Worldview</i>	<i>Unity-Based Worldview</i>
<ul style="list-style-type: none"> • Normal during childhood. • Corresponds to the agrarian and pre-industrial periods of societal development. • Develops under conditions of poverty, injustice, anarchy, physical threat, and war. • Life processes are viewed as being dangerous. • Dichotomous views of human nature as either bad (weak) or good (strong) and human beings are viewed as good or evil. • The main purpose of life is survival. • All relationships take place in the context of domination and submission—proclivity to use force and/or conformity. • Conflict and violence are inevitable. • Authoritarianism is the main mode of leadership and governance. 	<ul style="list-style-type: none"> • Normal during adolescence. • Corresponds to the gradual coming of age of both the individual and the society. • Is particularly prevalent during emergence from authoritarian and/or revolutionary circumstances and rapid social change. • Life is viewed as an arena of the “survival of the fittest”. • Individualistic view of human nature with focus on individualism and group-identities—ethnicity, nationality, race, religion, etc. • The main purpose of life is to “have” and to “win”, which corresponds with the notion of human nature as greedy and selfish. • All relationships operate within the parameters of extremes of competition and rivalry. • Conflict is viewed as inherent in human nature and necessary for progress. • Adversarial Democracy is the main mode of leadership and governance. 	<ul style="list-style-type: none"> • Normal during adulthood. • Corresponds with the phase of maturity of humanity based on the consciousness of the oneness of humanity. • Is the next stage in human individual and collective development. • Life is seen as the process of unity-building. • Views human nature to be potentially noble, creative and integrative, and highly responsive to the forces of nature and nurture. • Views the main purpose of human life as the creation of a civilization of peace—equal, just, liberal, moral, diverse, and united. • All relationships operate within the parameters of the law of unity in the context of diversity. • Conflict is viewed as the absence of unity. • An integrated unity-based democracy is seen to be emerging as the main mode of leadership and governance (Danesh 2002, 2006).

Table 1. Characteristics of the three metacategories of worldview.

Development of human consciousness has integrative and creative qualities and its beneficial outcomes affect all involved—the individual, the society, and the environment. In this creative cycle, the development of the individual contributes to the advancement of the society, which, in turn, facilitates the process of individual development. It is here that the true power of the individual resides and the capacity of society to empower its members is expressed.

Education for Peace

Based on the main concepts of the ITP, in the course of the past decade (1997-2007) several Unity-Based Peace programs have been developed, including Conflict-Free Conflict Resolution (CFCR) (Danesh & Danesh 2002a, 2002b, 2004) and Education for Peace (EFP) (Clarke-Habibi 2005; Danesh 2006; Danesh & Clarke-Habibi 2007). In September 1999, a

CFCR workshop was held in Sarajevo, Bosnia and Herzegovina (BiH). Among the participants were BiH government officials, members of the international community in that country, and many journalists. The BiH participants were members of the three main ethnic populations of the country who had been engaged in the bitter and calamitous civil war of 1992–1995. Because of the positive outcome of the workshop, an invitation was extended by the government and international officials to the International Education for Peace Institute to bring their EFP Program to the BiH schools.

The EFP Program is a comprehensive and integrative program of peace education for primary and secondary schools. The program was initially piloted in six (three primary and three secondary) schools in BiH and later was extended to a total of 112 schools in that country. These schools together have some 80,000 students, 5,000 teachers and thousands of parents from the three main ethnic BiH populations—Bosniak (Muslim), Croat (Catholic), and Serb (Orthodox Christian)—who were engaged in the calamitous civil war of 1992–1995. These school communities are located in 65 villages, towns, and cities across the country.

Four conditions are identified by ITP for a successful program of peace education: a unity-based worldview, a culture of peace, a culture of healing, and a peace-based curriculum for all educational activities. Based on these conditions, the EFP Program focuses on four main tasks: (a) to assist all members of the school community to reflect on their own worldviews and to gradually try to develop a peace-based worldview; (b) to assist all participants to embark on the creation of a culture of peace in and between their school communities; (c) to create a culture of healing with the capacity to help its members to gradually, but effectively, recover from the damages of protracted conflict affecting themselves, their families, and community members; and (d) to learn how to successfully prevent new conflicts and resolve them in a peaceful manner, without resorting to violence, once they have occurred.

The process of worldview transformation from conflict-orientation to peace-orientation is the framework within which all prerequisites of EFP are met and its main objectives are achieved. In this context, the *culture of peace* refers to an environment in which the principles of equality, justice, individual and group safety and security, and freedom in the context of ethical, lawful, and democratic practices are the norm. The *culture of healing* is characterized by the principles of truth and truthfulness, trust and trustworthiness, empathy and cooperation, fairness and fair mindedness, forgiveness and reconciliation at interpersonal and intergroup levels. In the course of the application of the EFP Program in BiH schools, it was demonstrated that once a culture of peace and a culture of healing in and between the participating schools is created, a third beneficial outcome—a *culture of excellence*—emerges. The culture of excellence refers to an environment that encourages and facilitates high levels of accomplishment by all members of the school community in academic, artistic, behavioural, ethical, and skills aspects of their respective learning endeavors.

The EFP Integrative Curriculum is designed to be both *universal* and *specific*. The universality of the curriculum refers to the universal principles of peace—the common heritage of humanity, the diverse expression of this common heritage, and the absolute necessity to create a unified and peaceful world within this framework of oneness and diversity without resorting to conflict and violence. While the principles of peace education are universal, their implementation is context-specific. For each distinct society, the EFP-International faculty, in close collaboration with the educators and experts from that community, designs a specific version of the EFP Curriculum with due consideration of the unique characteristics, needs, and challenges of that community.

The EFP Integrative Curriculum is designed in a flexible format, allowing it to evolve and be modified in light of new research findings and insights gained in the course of implementation of the EFP Curriculum and other peace education programs in schools

around the world. The EFP Curriculum consists of ten interrelated but independent books that together, comprise a comprehensive and integrative peace education curriculum. The Curriculum is formulated to provide a framework within which all subjects—literature, history, math, biology, sociology, and music, etc.—are explored. Teachers trained in the EFP Program become familiar with the principles of peace and learn how to integrate these principles into their daily lessons and activities with students through the use of EFP’s “Understanding-Oriented” approach. Through exploration of the broad principles and concepts of peace, students develop the ability to contextualize information and data in each of their subject areas, and to connect learning in one area with relevant issues in other fields.

The EFP Curriculum is interdisciplinary in its approach and draws from various fields of study as they apply to the issue of peace at intrapersonal, interpersonal, intergroup, and international levels. The Curriculum is based on the latest research and literature on peace education, as well as insights drawn from the fields of psychology, education methodology, political science, sociology, law, religious studies, history, conflict resolution, the arts, and other peace-related fields.

Conclusion

Unity-Based Peace Education is an emerging new approach to the field of peace studies with regard to both its conceptual and practical dimensions. The Integrative Theory of Peace, which considers unity as the main law of life and the central force for creation of peace, rejects the primacy of the role of conflict in this field. ITP holds that conflict is the absence of unity and both conflict resolution and peace creation are only possible in the context of a unity-based worldview. One outstanding example of unity-based peace education is the Education for Peace Program, which has been successfully applied to many schools with thousands of students in the highly divided post-conflict societies of Bosnia and Herzegovina and is now being gradually introduced into schools in other parts of the world.

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HUMAN NEEDS THEORY, CONFLICT AND PEACE IN SEARCH OF AN INTEGRATED MODEL*

H.B. Danesh

Although the concepts of human needs, conflict, and peace are interrelated and affect all aspects of human life, academics and practitioners have usually addressed them in a rather fragmented manner. Human needs theories propose that all humans have certain basic universal needs and that when these need are not met conflict is likely to occur. Abraham Maslow proposed a hierarchy of needs beginning with the need for food, water, and shelter followed by the need for safety and security, then belonging or love, self-esteem and, finally, personal fulfillment and self-actualization. Later in his life Maslow (1973) proposed self-transcendence as a need above self-actualization in the hierarchy of needs.

John Burton (1990) also identifies a set of needs, which he considers to be universal in their occurrence but with no hierarchical significance. His list of needs includes distributive justice, safety and security, belongingness, self-esteem, personal fulfillment, identity, cultural security, and freedom. While Maslow and Burton emphasize human biological, psychological, and social needs, Marshall Rosenberg introduces a new set of needs that could best be categorized as psycho-spiritual in nature, among them the need for “love integrity,” “celebration and mourning,” and “spiritual communion.” Likewise, Max-Neef and his colleagues added their own uniquely understood human needs, including the need for “creation,” and “leisure and idleness.” (For a comparative review of these theories, see Kok 2007.) Simon Hertnon (2005) proposes the Theory of Universal Human Needs based on just two needs: survival and betterment. Under survival needs he identifies physical and mental well-being, respect from others, and self-esteem (all required for happiness) and a safe and healthy environment, logical reproductive practices, appreciation of life and doing good things (all required for contentment). There are still many other formulations of human needs. As is clear from this brief review, the concept of human needs is an evolving concept in the search for a more universal, integrated framework. Such a framework will be addressed later in this article.

Human needs theorists distinguish between human needs and interests, and argue that human conflicts emerge when people’s efforts to meet their fundamental needs are frustrated. It is further argued that conflict and even violence are inevitable because human needs are non-negotiable, while human interests are open to negotiation and compromise. The line of demarcation between needs and interests, however, is not very clear and itself subject to dispute.

While human needs theory is accepted as a valid and useful model for understanding some of the fundamental aspects of human behavior, there are nevertheless significant questions that remain to be answered. How can we define human needs? Are human needs universal or cultural in nature? Is there indeed a hierarchy of needs, making some needs more important than others? How can we distinguish between human needs and human interests? Is the nature of conflicts emerging from unmet needs essentially different from those caused

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by differing sets of interests? These questions concerning needs, interests, and conflict require a better understanding of the nature of human conflicts and their genesis. In this regard it should be noted that there is a general agreement among most scholars and practitioners that issues of security, identity, and recognition play fundamental roles in the creation of severe and intractable conflicts.

Early elements of conflict theory can be found in the writings of Machiavelli and Thomas Hobbes. Current generally held views on the nature and role of conflict in human life, although varied, are fundamentally based on the notion that conflict is an inherent aspect of human nature and, as such, is not only inevitable but even necessary. For example, Galtung and Jacobsen (2002) comment that “conflict, incompatible goals, are as human as life itself; the only conflict-free humans are dead humans” and that “war and violence are like slavery, colonialism, and patriarchy; however, they come and they go.” Others consider conflict useful for identity development, social change, creativity, and enlivening human relationships.

The four basic assumptions of modern conflict theory are competition, structural inequality, revolution, and war. Competition takes place in the context of the scarce resources required for satisfaction of both needs and interests. Structural inequality refers to the inevitable unequal distribution of power, which often results in conflict between social classes, giving birth to revolutions. War likewise has its genesis in the same dynamics of competition, limited resources, and unequal distribution of power (see New World Encyclopedia). These notions, along with the idea that conflict is an inherent aspect of human nature, are problematic. They justify human conflict and violence as natural expressions of the concept of the *survival of the fittest* that informs the biological theory of evolution. Likewise, the idea of social Darwinism (as applied to economic, political, and social practices) is invoked to justify extremes of wealth and poverty, cut-throat political competition, and competitive, aloof social relationships. These are fertile grounds for ongoing, intractable conflicts, which by their very presence make satisfaction of the basic human needs of all involved extremely difficult or impossible and render the human eternal quest for peace utopian and unrealistic.

Although peace has always been the central objective of many religions, poets, mystics, philosophers, writers, and ordinary people, there is neither an agreed upon definition of peace nor consensus on how to achieve it. In fact, there is not even a definitive agreement that peace is necessarily always desirable. Views on the nature and types of peace include Emmanuel Kant’s notion of perpetual peace; Johan Galtung’s concept of negative peace (absence of war) and positive peace (presence of harmony); Salomon and Nero’s classification of micro-level peace (harmony between individuals) and macro-level peace (absence of war, armed conflict, and violence at the level of the collective); Ben-Porath’s “holistic” and “narrow” (conflict resolution-based) categories of peace; and the “democratic peace theory” based on the notion that democracies do not go to war with one another. Some current scholars hold the view that the “democratic peace theory” is a new version of Kant’s concept of peace put forward in his 1795 essay *Perpetual Peace* (see Barash and Webel, 2008). This range of views about peace clearly indicates the need for a more systematic, comprehensive, integrated approach to the concept of peace, its definition, forms of expression, prerequisites for its creation, and its relationship with conflict and human needs. The remainder of this article outlines the main elements of an integrated formulation of issues of conflict, peace, and human needs. This formulation is based on currently accepted views on human needs, conflict, and peace and on my own observations and research in the decade-long course of the implementation of the Education for Peace Program involving some 100,000 children and youth along with their teachers and parents, as well as community leaders, in several countries in Europe, North America, and Africa. These populations included individuals from war-ravaged, poverty-stricken, authoritarian societies as well as

from prosperous, democratic countries.

Danesh and Danesh (2002) put forward the notion that unity, not conflict, is the primary law operating in all human conditions and that conflict is simply absence of unity. They further argued that both conflict resolution and peace creation are specific processes of unity building. They defined unity as a conscious and purposeful condition of convergence of two or more unique entities in a state of harmony, integration, and cooperation to create a new evolving entity or entities, usually of a same or higher nature.

Later, I formulated the Integrative Theory of Peace (ITP), which holds that our understanding of human needs, as well as conflict and peace, are shaped by our respective worldviews—our view of reality, human nature, purpose of life, and human relationships (Danesh 2006). The Integrative Theory of Peace asserts that

- Peace is a psychosocial and political as well as moral and spiritual condition requiring a conscious approach, a universal outlook, and an integrated, unifying strategy;
- Peace is the expression of a unity-based worldview;
- The unity-based worldview is the prerequisite for creating both a culture of peace and a peace-based approach to conflict resolution;
- Only a dynamic, progressive, conscious, and all-inclusive state of peace resulting from a unity-based worldview is capable of meeting the fundamental tripartite human needs—survival, association, and transcendence—which shape all human endeavors and life processes at both individual and collective levels.

Of these needs, survival is the most immediate, association the most compelling, and transcendence the most consequential. Not surprisingly, much of human knowledge, effort, and attention has always been and still is focused primarily on our survival needs. Most scientific theories give primacy to survival in their explanation of various human activities and behavior. They explain that much of the biological tendencies and psychosocial preoccupation of individuals and groups is limited to concerns for their personal and/or group survival. Within the developmental paradigm of ITP, a reasonable level of preoccupation with survival needs is both understandable and necessary. However, the fact that this focus in the modern world has now reached unhealthy proportions—expressed in the extreme self-centered individualism and/or collective coercion in many societies—merits serious attention and modification.

Association needs refer to issues of human relationships such as equality, freedom, and justice. Different societies address these needs with varying degrees of success, and much remains to be done with respect to these needs in every society. In fact, the major contemporary schools of thought view most, if not all, human needs within the context of both survival and association needs. They concentrate on the twin issues of economic conditions and modes of governance with a focus on safety, security, and economic development, on the one hand, and democracy, freedom, human rights, and personal success and happiness on the other. These programs, although valuable, basically either ignore the third category of human needs—the need for transcendent purpose and meaning—or relegate such needs to a subsection of the second category. Even with respect to human association needs, little if any effort is made to understand and develop the main sources of all human relationships and associations—unity, with its animating force, love. Such programs neither consider the dynamics of human love in all its grandeur, depth, and creativity, nor consider the powerful and creative force of unity as a worthy subject of scientific inquiry and experimentation. Even in their emphasis on such lofty issues as equality, justice, and freedom, they underline the existing divisions, dichotomies, and conflicts and do not approach them from a truly universal perspective in the context of the principle of unity in diversity. Consequently, the supraordinate human need for

transcendence and spirituality receives little, if any, attention from parents, teachers, and the community at large. Even when issues of religion and morality are included in the education of each new generation, unfortunately, in most cases these concepts are taught within the parameters of survival- and identity-based worldviews revolving around concepts of otherness, conflict, and the superiority of one group over others (Danesh 2006).

This brief review of the integrative formulation of human needs, conflict, and peace, based on the Integrative Theory of Peace (ITP), outlined above becomes clearer when the role of worldview regarding these issues is further delineated. The following table depicts the link between worldview, human needs, human rights, conflict, and peace.

Worldview	Human Needs	Human Rights	State of Conflict	State of Peace
Survival-Based Worldview	Survival Needs (Food, Shelter, Health Care, etc.) <i>First-Order Needs</i>	Right to Security and Sustenance	Fear-Based & Power-Based Conflict <i>Suppressed Conflict</i>	Force-Based Peace <i>Authoritarian Oppression</i>
Identity-Based Worldview	Association Needs (Justice, Equality, Freedom, etc.) <i>Second-Order Needs</i>	Right to Equality, Personal Freedom, and Happiness	Competition- Based Conflict <i>Survival of the Fittest</i>	Conflict-Based Peace <i>Adversarial Democracy</i>
Unity-Based Worldview	Spiritual Needs (Transcendent Meaning/Purpose) <i>Third-Order Needs</i>	Right to Truth, Justice, and Freedom of Spiritual Conviction	Unity in Diversity <i>All-Centered Relationships</i>	Unity-Based Peace <i>Consultative Democracy</i>

Table1. Correlation of concepts of worldview, human needs, human rights, conflict, and peace.

From this summary review it is evident that our understanding of the relationship between human needs, conflict and peace is evolving and calls for further research and deliberation.

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CONCEPTUAL FOUNDATIONS OF EDUCATION FOR PEACE

A SUMMARY*

H.B. Danesh

If we wish to remove an effect, its cause has to be eliminated. To establish peace in the world, the methods of education must be changed so that future generations are imbued with a spirit of unity and concord and warned against estrangement.

—A. A. Furutan, *Story of My Heart*

In their conceptual formulations, the disciplines of peace studies and peace education tend to be founded on the inevitability and primacy of the role of conflict in human affairs. The Education for Peace program, in contrast, is based on the concept that unity is the main operating law in human relationships and that conflict is simply the absence of unity. As such, peace education is the process of engaging the participants in understanding the nature of peace and its prerequisites, on the one hand, and development of unity-based worldviews and practices, on the other. This presentation is based on the published and unpublished work and research of the author on the formulation, implementation, and research of the Education for Peace program in more than a hundred schools in Bosnia and Herzegovina, Canada, and the United States.

Introduction

There is now a widely accepted understanding that peace education is most successful and lasting when it leads to peaceful behavior at both individual and societal levels. This fundamental change is only possible when a transformation from conflict-orientation to peace-orientation is effected with regard to individual and collective identities and narratives of the populations involved (Bar-Tal, 2002; Harris, 2004; Salomon, 2006). This transformation, in turn, leads to various modes of interpersonal and group relationships that are conducive to healing the physical, psychological, social, and moral wounds resulting from the impact of prolonged conflict and experiences of violence (Avruch & Vejarano, 2001; Berwin, 2003; Hamber, 2003).

Based on these and other important insights, I have put forward (Danesh, 2006) the Integrative Theory of Peace (ITP) and formulated the Education for Peace Integrative Curriculum founded on its main principles.

Integrative Theory of Peace consists of four subtheories:

- Peace is a psychosocial and political as well as moral and spiritual condition;
- Peace is the main expression of a unity-based worldview;
- Comprehensive, integrated, lifelong education is the most effective approach for developing a unity-based worldview;
- A unity-based worldview is the prerequisite for creating both a culture of peace and a culture of healing.

* This summary is based on a presentation made by H.B. Danesh at the International Education for Peace Conference held in Vancouver, Canada, in 2007. The talk draws from several already published papers (listed in the references below) as well as from some new data pertaining to the Education for Peace Program.

The EFP Integrative Curriculum is based on three premises:

- Unity, not conflict, is the main force in human relationships;
- Worldview is the main framework within which all human individual and group behavior takes shape; and
- Peace is the main outcome of a unity-based worldview.

In the EFP Curriculum, *the concept of worldview* is defined as the framework within which we understand the nature of reality, human nature, the purpose of life, and laws governing human relationships. The concept also includes issues of personal and group identity and narrative. (The topic of “worldview” will be discussed more fully later.)

It is the premise of the Integrative Theory of Peace that basic human rights should reflect fundamental human needs. ITP posits that human needs are developmental in their process and biological, psychosocial, as well as spiritual in their nature. Within this framework, three basic categories of needs are identified: survival, association, and supraordinate (spiritual) needs. Of these needs, survival is the most immediate, association the most compelling, and spiritual the most consequential. Survival needs include issues of safety, security, and basic financial, health, shelter, food, and education requirements. Association needs refer to issues of human relationships such as equality, freedom, and happiness. Supraordinate needs are about issues of purpose, meaning, and spiritual convictions.

In September 2000, the main elements of the EFP Curriculum were incorporated in a comprehensive two-year pilot program of Education for Peace in three primary and three secondary schools, one of each, in three different Bosnia and Herzegovina cities—Banja Luka, Sarajevo, and Travnik. The pilot project involved some 6,000 students, 400 teachers and 10,000 parents/guardians from Bosniak (Muslim), Croat (Catholic), and Serb (Orthodox Christian) backgrounds who represent the three main ethnic populations of BiH that engaged in the devastating 1992–1995 civil war. With the successful completion of the project, the program was introduced to an additional 106 schools with a total of 80,000 students, 5,000 teachers and school staff, and tens of thousands of parents/guardians. The project now, at the behest of the Government of BiH and the International Community in that country, is being gradually introduced to all BiH schools, involving 0.5 million students and some 60,000 educators.

The EFP Integrative Curriculum is a work-in-progress, incorporating new peace education research findings, as well as lessons learned from the implementation of the EFP Program in schools in several countries. Currently, the curriculum comprises eleven (11) volumes covering a wide range of peace-related issues.

Here I will briefly review the conceptual foundations of the EFP Integrative Curriculum. My colleagues will describe the process of its introduction into classrooms and school communities and provide an overview of the impact of the program on these school communities.

Conceptual Foundations

The foundation of every culture is based on its worldview and understanding of the nature of civilization and the manner in which this understanding is translated into reality and transmitted to the next generation. However, civilization and peace are not synonymous. In fact, most civilizations—past and present—are conflict-based and have many concepts and practices that legitimize violence in different forms and expressions. In the EFP Program, the concept of a civilization of peace is incorporated in both the framework and the content of the curriculum. At the core of this concept is the idea that peace must constitute a

framework within which all aspects of life—educational, political, social, economic, etc.—are undertaken. Of these, the most consequential is the manner in which every successive generation of children and youth receive their education about the nature, principles, and practices of peace. The Education for Peace (EFP) Integrative Curriculum is developed on the foundations of three fundamental concepts—unity, worldview, and individual/collective development.

The Concept of Unity

The EFP Curriculum is based on the premise that “unity” rather than “conflict” is the primary force in both creating and shaping human life at all levels—biological, psychological, social, moral, and spiritual:

Unity is a conscious and purposeful condition of convergence of two or more unique entities in a state of harmony, integration, and cooperation to create a new evolving entity(s), usually, of a same or a higher level of integration and complexity. The animating force of unity is love, which is expressed variably in different conditions of existence. (Danesh & Danesh, 2002a)

This definition states that unity is a condition that takes place, first and foremost, in our consciousness. The definition points out that in its psychological, social, and moral expressions unity is a deliberate, purposeful phenomenon. We have the option to create unity, and when we do so, we create conditions that are conducive to life. In other words, *Unity is Life, and Life is Unity*. This formula depicts the generative character of unity. Unity both creates and maintains life. Therefore, we should not be surprised that in the absence of a conscious, deliberate effort to create unity, disunity and conflict result, and life is endangered. This definition also states that *conflict is absence of unity, and disunity is the source and cause of conflict* (Danesh & Danesh, 2002a; Danesh, 2006).

The Concept of Worldview

Worldview has been variably defined, often within three different frameworks: mechanistic, organismic, and contextualistic:

- The mechanistic worldview sees both the individual and the world, as well as the dynamics of their respective development and change, within a mechanical machine-like framework;
- The organismic worldview sees the world as a living organism in a constant state of change, adaptation, and modification;
- The contextualistic worldview considers all human behavior to have meaning and to be open to comprehension within a specific social–historical context. (Miller, 1999)

In the EFP Curriculum the concept of worldview refers to the framework through which we understand reality, human nature, the purpose of life, and the laws of relationships. Our thoughts, feelings, and actions are shaped by our individual and collective worldviews, which reflect the nature and the process of development of our consciousness. We develop our worldviews based on our unique responses to a wide range of issues, including where and into what type of family we are born, the kind of education we receive, the environmental influences we encounter, and the particular life experiences we may have. However, this very diverse, individualized process takes place within the inviolable laws of development and change that apply to *all* individuals and societies. As such, worldviews are formed on the basis of our personal life stories and collective histories in the context of prevailing influences of religion, science, ideologies, and environmental conditions.

Three categories of worldview

Within this dynamic context of individuality and universality, in the EFP Curriculum, three metacategories of worldview are identified—Survival-Based (authoritarian), Identity-Based (adversarial), and Unity-Based (integrative) (Danesh, 2002, 2006, 2007). The most common, all-pervasive worldview in human history thus far has been and still is the ***survival-based worldview***, which directly relates to the insecurities of life at both the individual and collective levels. From the very beginning of life, issues of survival and security—hunger, disease, natural threats and actual or imagined malevolent forces—are the most dominant and immediate challenges of life. To deal with these challenges, our natural tendency is to seek power and to defend ourselves in the face of perceived dangers. However, as history amply demonstrates, these practices are counter-effective and often result in creating conditions of mistrust, conflict, and violence that further increase the level of insecurity.

Characteristics of the Survival-Based Worldview

- Normal during childhood;
- Corresponds with agrarian and pre-industrial periods of societal development;
- Develops in conditions of poverty, injustice, anarchy, and war;
- Reality and life processes are viewed as being dangerous;
- Dichotomous views: good/evil, citizens/foreigners, us/them;
- The main purpose of life is survival;
- Power-based relationships, domination/submission;
- Conflict and violence are inevitable;
- Authoritarian, use of force, prevalence of conformity.

As we gradually mature, both individually and as communities of people, a new mindset, correspondent with the age of adolescence, begins to shape our thoughts, feelings and actions. The central theme of this mindset—***the identity-based worldview***—is the process of formation of individual and group identity. Among the main characteristics of this worldview are frequent episodes of volatile conflicts, power-struggle, and competition (Simmel, 1956). Those who hold such worldviews often have adversarial relationships in the context of the notion of the “survival of the fittest” in all areas of their individual and group life—familial, political, economic, social, academic, religious, and professional. The adolescent worldview revolves around our awareness of ourselves in relationship to both other people and our own hopes and aspirations. This mindset promotes self-centeredness, individualism, and adversarial group identities with the objective being to get ahead of others and to win.

Characteristics of the Identity-Based Worldview

- Normal during adolescence;
- Corresponds with coming of age of the individual and the society;
- Characterized by individualism and group identities: ethnicity, nationality, race, religion, etc.;
- Views human nature as selfish and greedy;
- The main purpose life is to “have” and to “win”;
- Relationships: “survival of the fittest,” extreme competition/rivalry;
- Conflict viewed as inherent in human nature/necessary for progress; Adversarial Democracy is the main mode of leadership and governance.

Although these two worldviews are most prevalent in the contemporary world and are strongly defended by those who hold them, nevertheless, they are proving incapable of meeting the needs of humanity. In fact, these worldviews clearly do more harm than good to humanity and are the fountainhead of most conflict, aggression, violence, poverty, and injustice afflicting the masses of humanity across all societies. Within this context a new worldview—the **unity-based worldview**—is gradually emerging in all areas of human life.

Unity-Based Worldview

The Unity-Based (Integrative) Worldview considers unity rather than conflict to be the primary law operating in human life and relationships. It perceives conflict to be simply a symptom of the absence of unity. It points out that various theories of conflict—biological, psychological, and social—could be accounted for and the diverse expressions of our humanness could be understood within an integrative developmental framework. Elsewhere, I have described the main characteristics of the unity-based worldview (Danesh, 2006). Here, it suffices to point out that within the framework of the unity-based worldview the legitimate concerns of both survival-based and identity-based worldviews, such as individual and group security, identity validation, and mutual respect and opportunity are met. Furthermore, such fundamental objectives as equality, justice, and freedom from prejudice and oppression can best be accomplished within the operation of the unity-based worldview.

Characteristics of the Unity-Based Worldview

- Normal during adulthood;
- Age of maturity: the consciousness of the oneness of humanity;
- Reality is good. Evil is the absence of good;
- Human nature responsive to the environment and education;
- The purpose of life is to “become,” to “create,” and to “transform”;
- Relationships: unity in diversity;
- The main purpose of human life: to create a civilization of peace;
- Equal participation of women in the governance of society is essential;
- Rejects all forms of prejudice and segregation;
- Various types of nonadversarial, unity-based democracy emerging as the main modes of leadership and governance.

Worldview Transformation

Formation of worldview is a process that usually takes place at a subconscious, automatic level through our life experiences and education at home, in schools, and within our respective cultures. Thus, in every generation the majority adopts the worldview of the previous generation, and only a small percentage of individuals consciously attempt to adopt a different worldview.

Worldviews have experiential, scientific, and metaphysical elements, and are usually defended by those who hold them on the strength of one or more of these elements. Worldviews are self-validating explanations of reality and, as such, are quite resistant to change. In fact, worldviews are usually changed under only two conditions—catastrophic crises and/or universal groundbreaking insights. The former—catastrophic crises such as the First and Second World Wars—are the most common causes of worldview change. However, in the absence of truly new insights this type of worldview alteration does not result in a fundamental, lasting transformation of the prevailing worldviews. Good examples of worldview change in response to these catastrophic episodes are the establishment of the United Nations (UN) and the European Union (EU), both of which emerged, to a significant degree, in response to the two World Wars. The fundamental principle that

informs these two institutions—the UN and EU—is that unity is preferable to discord in the administration of international affairs. However, in practice we frequently observe the presence of authoritarian, adversarial, competitive worldviews along with cooperative worldviews in operation within and between their member nations.

The second cause of worldview transformation, groundbreaking universal insights, is more difficult and less frequent, but dramatically more lasting and influential. By groundbreaking universal insights I mean those unique episodes in human history in which a new worldview paradigm is introduced, the existing modes of thinking are challenged, and a new phase in the development of human consciousness is inaugurated. Among prominent examples of such worldview transformations are the appearance of world religions such as Judaism, Hinduism, Buddhism, Christianity, Islam, and more recently, the Bahá'í Faith. Another example of worldview transformation is the emergence of new powerful ideas, closely related to the universal teachings of religion and/or new scientific discoveries. Among these are such ideas as democracy, abolition of slavery, gender equality, and universal principles of human rights, all of which have profound impact on our worldviews.

However, because the most challenging aspect of worldview is its considerable resistance to change, it is not surprising that both science and religion are easy prey to deeply rooted established worldviews. Thus we observe the prevalence of authoritarian, adversarial, and even hostile perspectives and practices in many religions. And we observe that human scientific discoveries are often put at the service of ignoble, irrational, and destructive objectives. Likewise, the noble progressive ideas of anti-slavery, equality, and human rights still are subject to highly conflicted, competing interpretations and practices. Despite the universal rejection of the *idea* of slavery, the practice continues in many parts of the world. We observe that the all-important principle of gender equality is still rejected by many, and those who accept it practice it in the context of highly competitive, conflicted ideologies. And we see that the discourse on human rights has degenerated to the level of “petty rights” in the context of serious violations of “fundamental rights.”

Worldview transformation, although very difficult, can be both accelerated and facilitated, once we consider the nature and dynamics of human individual and collective development and the monumental role that education plays in this process.

The Concept of Individual and Collective Development

The main contemporary theories of human development are based on research and conceptual formulations put forward by Freud (1940), Piaget (1960), Erikson (1968), Flavell (1999), and Bandura (1973, 1977, 1986), among others. These theories are primarily concerned with the development of the individual and, secondarily, address the dynamics of development of social entities such as the family, community, nation, and humanity as a whole. All these theories, at least in their modern formulations, recognize the reciprocal nature of the impact of both biological forces and environmental/experiential/learning processes on the development of the individual. These theories also recognize, to varying degrees, the active role that the individual plays in his or her own development, especially with regard to the ongoing changes in the cognitive abilities, personality qualities, and behavioral characteristics of the developing individual.

In the context of the EFP Curriculum, an integrative concept of development is proposed. It holds that human development takes place on the axis of consciousness and matures in response to our ever-increasing understanding about the nature of self and others in the context of life. Consciousness shapes both our worldview and the manner in which we engage in the task of creating a civilization based on this worldview. Human consciousness integrates cognitive, emotive, and experiential forms of learning and is responsive to the forces of both nature and nurture. Development of consciousness and worldview is an evolving process with certain distinct stages. These stages have their genesis in the biological,

cognitive, emotional, and spiritual dimensions of human nature and roughly involve the distinctive phases of infancy, childhood, adolescence, and adulthood. Each of these stages, in turn, can be divided into more specific substages.

Development of consciousness and worldview takes place in every aspect of human understanding and behavior. Thus, over time, we develop a greater understanding of ourselves, other human beings, the natural environment, and the conceptual realms of science and religion. These understandings, in turn, modify our behavior toward ourselves, others, and the environment, and help us continuously refine the nature of all our relationships.

The direction of development of worldview is toward ever-higher levels of integration and unity, beginning from a state of primary, undifferentiated unity, expressed in the form of dependency and symbiosis (as between infant and mother); extending to the next phase of differentiation and identity consciousness (as observed during adolescence); and progressing to a stage of enlightened, all-encompassing unity (true expression of maturity).

The two main engines of human development are science, which discovers fundamental laws that govern all natural phenomena; and religion, which enunciates and elucidates spiritual laws that inform us as to the purpose, meaning, and direction of human life.

Thus, the integrative theory of development takes into consideration scientific as well as moral, ethical, and spiritual aspects of human development. The integrative theory of development considers creation of ever-higher levels of unity within the context of diversity to be the main purpose and outcome of true development. Therefore, it follows that a civilization of peace could only evolve and endure when every new generation is educated within the parameters of a unity-based worldview.

Development of human consciousness has an integrative and creative quality, and its beneficial outcome affects all involved—the individual, the society, and the environment. In this creative cycle, the development of the individual contributes to the advancement of the society that, in turn, facilitates the process of individual development. It is here that the true power of the individual resides and that the capacity of the society to empower its members is expressed.

Based on these concepts, in the course of the past decade (1997–2007), four unity-based peace programs have been developed and implemented:

- Conflict-Free Conflict Resolution [CFCR] (Danesh & Danesh 2002a, 2002b, 2004);
- Education for Peace [EFP] (Clarke-Habibi 2005; Danesh 2006);
- Youth Peacebuilders Network [YPN] (Roshan Danesh with K. Lowe, Y. Pywes, J. Mitton, 2004, 2007); and
- Leadership for Peace [LFP] (Danesh & Danesh 2007).

The main objectives and accomplishments of the EFP Program are:

- To create a culture of peace within and between the participating school communities;
- To create a culture of peace and healing within and between the participating school communities;
- To create a culture of excellence (academic and behavioral) in the participating schools.
- Finally, four prerequisites conditions for an effective peace education program are identified:
- Truly effective peace education can only take place in the context of a unity-based worldview.

- Peace education can best take place in the context of a culture of peace.
- Peace Education best takes place within the context of a culture of healing. Peace education is most effective when it constitutes the framework for all educational activities.

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Part Three

CURRICULUM AND METHODOLOGY

THE EDUCATION FOR PEACE INTEGRATIVE CURRICULUM CONCEPTS, CONTENTS, AND EFFICACY*

H.B. Danesh

This article presents the conceptual foundations of the Education for Peace (EFP) integrative curriculum, reviews its contents, and briefly describes its impact on students, teachers, staff and parents/guardians in Bosnia and Herzegovina. The curriculum was developed in 2000, first employed in six pilot schools and then implemented in 112 primary and secondary schools in Bosnia and Herzegovina as well as in a few schools in North America, thus far involving thousands of educators and tens of thousands of students. The curriculum is being published in nine volumes covering core aspects of peace education. This article reviews the curriculum's comprehensive and inclusive pedagogical approaches and unique conceptual formulation, which defines conflict as the absence of unity and unity as the main prerequisite for peace. The curriculum integrates insights from a wide range of disciplines on peace and education, including education, peace studies, conflict resolution, political science, law, religion, sociology, psychology and history. Within this integrative approach, each volume addresses one or more aspects of peace and peace education, drawing from the latest developments in the field and from lessons learned in the implementation of the EFP program. The final part of the article includes several first-hand statements attesting the efficacy of the EFP program.

If we wish to remove an effect, its cause has to be eliminated. To establish peace in the world, the methods of education must be changed so that future generations are imbued with a spirit of unity and concord and warned against estrangement.

—A. Furutan, *Story of My Heart*

Introduction

There is now a widely accepted understanding that peace education is most successful and lasting when it leads to peaceful behaviour at both individual and social levels. This fundamental change is only possible when a transformation from conflict-orientation to peace-orientation is effected with regard to individual and collective identities and narratives of the populations involved (Bar-Tal, 2002; Harris, 2004; Salomon, 2006). This transformation, in turn, leads to various modes of interpersonal and group relationships that are conducive to healing the physical, psychological, social, and moral wounds resulting from the impact of prolonged conflict and experiences of violence (Avruch & Vejarano, 2001; Berwin, 2003; Hamber, 2003).

Based on these and other important insights, I put forward (Danesh, 2006) the Integrative Theory of Peace (ITP) and formulated the Education for Peace Integrative Curriculum based on its main principles. ITP consists of four subtheories:

- Peace is a psychosocial and political as well as moral and spiritual condition;
- Peace is the main expression of a unity-based worldview;
- A comprehensive, integrated, and lifelong education is the most effective approach for development of a unity-based worldview;

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- A unity-based worldview is the prerequisite for creating both a culture of peace and culture of healing.

The EFP Integrative Curriculum is based on three premises: (1) unity, not conflict, is the main force in human relationships; (2) worldview is the main framework within which all human individual and group behaviour takes shape; and (3) peace is the main outcome of a unity-based worldview. In the EFP Curriculum, the concept of worldview is defined as the framework within which we understand the nature of reality, human nature, the purpose of life, and laws governing human relationships. The concept also includes issues of personal and group identity and narrative.

In September 2000, the main elements of the EFP Curriculum were incorporated in a comprehensive two-year pilot programme of Education for Peace in three primary and three secondary schools in three different Bosnia and Herzegovina cities—Banja Luka, Sarajevo, and Travnik. The pilot project involved some 6,000 students, 400 teachers and 10,000 parents/guardians from Bosniak (Muslim), Croat (Catholic), and Serb (Orthodox Christianity) backgrounds who represented the three main ethnic populations of BiH that were engaged in an extremely devastating 1992–1995 civil war. With the successful completion of the project, the programme was introduced to an additional 106 schools with a total of 80,000 students, 5,000 teachers and school staff, and tens of thousands of parents/guardians. The project now, at the behest of the Government of BiH and the International Community in that country, is being gradually introduced to all 2,200+ BiH schools, involving 1.5 million students and 110,000 educators.

The EFP Integrative Curriculum is a work-in-progress, incorporating new peace education research findings, as well as lessons learned from the implementation of the EFP Program in schools in several countries. Currently, the curriculum comprises eleven volumes covering a wide range of peace-related issues (Appendix 1). This paper will review the conceptual foundations of the EFP Integrative Curriculum, briefly describe the process of its introduction into classrooms and school communities, and provide an overview of the impact of the programme on these school communities.

Conceptual foundations

The foundation of every culture is based on its worldview and understanding of the nature of civilisation and the manner in which this understanding is translated into reality and transmitted to the next generation. However, civilisation and peace are not synonymous. In fact, most civilizations—past and present—are conflict-based and have many concepts and practices that legitimise violence in different forms and expressions. In the EFP Program, the concept of a civilisation of peace is incorporated in both the framework and contents of the curriculum. At the core of this concept is the idea that peace must constitute a framework within which all aspects of life—educational, political, social, economic, etc.—are undertaken. Of these, the most consequential is the manner in which every succeeding generation of children and youth receive their education about the nature, principles, and practices of peace. The Education for Peace (EFP) Curriculum is developed on the foundations of three fundamental concepts—unity, worldview, and individual and collective development.

A. The Concept of Unity

The EFP Curriculum is based on the premise that ‘unity’ rather than ‘conflict’ is the primary force in both creating and shaping human life at all levels—biological, psychological, social, moral, and spiritual. At the biological level, unity is a purposeful process encoded in the genetic properties of the organism. Examples of biological unity are the dynamics of procreation, the harmonious operations of body organs, the synergetic functioning of

chemical and hormonal processes of living organisms, and the fully interconnected web of life in the world of nature. These processes are programmed, predetermined, and essential for both formation and maintenance of life. Any serious disruption in these processes results in decay and death. Thus, *life is unity*.

In the human species the operation of the law of unity has biological as well as psychological, social, moral, and spiritual dimensions. These forms of unity are purposeful, conscious processes and are expressed in extremely diverse ways, disarming in both their simplicity and complexity. Unity is, at once, easy and difficult, accessible and beyond reach, one and many, and many and one. The co-presence of these seemingly opposite attributes is due to the fact that unity and diversity are the two sides of the same condition. Unity is both a state of oneness (one in many) and diversity (many in one). The concept of ‘one in many’ points to the fact that at the core of our humanness we are all the same and, as such, we are in reality one. The concept of ‘many in one’ refers to the process of bringing many people with different views, characteristics, needs, and aspirations together and creating conditions in which they could pursue their legitimate objectives within a united and just framework. These two definitions combined—‘one in many and many in one’—encompass the most important aspects of the concept of unity. They also reflect the observed reality that whenever and wherever people are able to create conditions of unity in diversity, they are able to create life-engendering, peaceful environments. These and other aspects of unity are incorporated in the following definition:

Unity is a conscious and purposeful condition of convergence of two or more unique entities in a state of harmony, integration, and cooperation to create a new evolving entity or entities, usually, of a same or a higher nature. (Danesh & Danesh, 2002a p. 67)

The animating force of unity is love, which is expressed variably in different conditions of existence.

This definition states that unity is both a temporal and spiritual condition which takes place, first and foremost, in our consciousness. The definition also points out that unity in its psychological, social, and moral expressions is a deliberate, purposeful phenomenon. We have the option to create unity, and when we do so, we create conditions that are conducive to life. In other words, *unity is life*. The formula *Unity is Life and Life is Unity* depicts the generative character of unity. Unity both creates and maintains life. Therefore, we should not be surprised that in the absence of a conscious, deliberate effort to create unity, disunity and conflict are the results, and life is endangered. This definition also states that *conflict is absence of unity, and disunity is the source and cause of conflict* (Danesh & Danesh, 2002a; Danesh, 2006).

B. The Concept of Worldview

Worldview has been variably defined, often within three different frameworks: mechanistic, organismic, and contextualistic.

- The mechanistic worldview sees both the individual and the world, as well as the dynamics of their respective development and change, within a mechanical and machine-like framework;
- The organismic worldview sees the world as a living organism in a constant state of change, adaptation, and modification;
- The contextualistic worldview considers all human behaviour to have meaning and to be open to comprehension within a specific social–historical context. (Miller, 1999)

In the EFP Curriculum the concept of worldview refers to the framework through which we understand reality, human nature, the purpose of life, and the laws of relationships.

Our thoughts, feelings, and actions are shaped by our individual and collective worldviews, which reflect the nature and the process of development of our consciousness. We develop our worldviews based on our unique responses to a wide range of issues, including where and in what type of family we are born, the kind of education we receive, the environmental influences we encounter, and the particular life experiences we may have. However, this very diverse and individualised process takes place within the inviolable laws of development and change, which apply to all individuals and societies. As such, worldviews are formed on the basis of our personal life stories and collective histories in the context of prevailing influences of religion, science, ideologies, and environmental conditions.

Three Categories of Worldview

Within this dynamic context of individuality and universality, in the EFP Curriculum, three metacategories of worldview are identified—Survival-Based (authoritarian), Identity-Based (adversarial), and Unity-Based (integrative) (Danesh, 2002, 2006, 2007). The most common and all-pervasive worldview in human history, thus far, has been and still is the *survival-based worldview*, which is directly related to the insecurities of life, at both the individual and collective levels. From the very beginning of life, issues of survival and security—hunger, disease, natural threats, and actual or imagined malevolent forces—are the most dominant and immediate challenges of life. In order to deal with these challenges our natural tendency is to seek power and to defend ourselves in the face of perceived dangers. However, as history amply demonstrates, these practices are counter-effective and often result in creating conditions of mistrust, conflict, and violence that further increase the level of insecurity.

As we gradually mature, both individually and as communities of people, a new mindset, correspondent with the age of adolescence, begins to shape our thoughts, feelings, and actions. The central theme of this mindset—*the identity-based worldview*—is the process of formation of individual and group identity. Among the main characteristics of this worldview are frequent episodes of volatile conflicts, power-struggle, and competition (Simmel, 1956). Those who hold such worldviews often have adversarial relationships in the context of the notion of the ‘survival of the fittest’ in all areas of their individual and group life—familial, political, economic, social, academic, religious, and professional. The adolescent worldview revolves around our awareness of ourselves in relationship to both other people and our own hopes and aspirations. This mindset promotes self-centredness, individualism, and adversarial group identities with the objective being to get ahead of others and to win.

Although these two worldviews are most prevalent in the contemporary world and are strongly defended by those who hold them, nevertheless, they are proving incapable of meeting the needs of humanity. In fact, these worldviews are clearly doing more harm than good to humanity and are the fountainhead of most of the conflict, aggression, violence, poverty, and injustice that afflicts the masses of humanity and all societies. It is in this context that a new worldview—the *unity-based worldview*—is now gradually emerging in all areas of human life.

Unity-Based Worldview

The Unity-Based (Integrative) Worldview considers ‘unity’ and not ‘conflict’ to be the primary law operating in human life and relationships. It perceives conflict to be simply a symptom of the absence of unity. It points out that various theories of conflict—biological, psychological, and social—could be accounted for and the diverse expressions of our humanness could be understood within an integrative developmental framework. Elsewhere, I have described the main characteristics of the unity-based worldview (Danesh, 2006). Here, it suffices to point out that within the framework of the unity-based worldview the legitimate concerns of both survival- and identity-based worldviews, such as individual and group

security, identity validation, and mutual respect and opportunity are met. Furthermore, such fundamental objectives as equality, justice, and freedom from prejudice and oppression could best be accomplished within the operation of the unity-based worldview.

Worldview Transformation

Formation of worldview is a process that usually takes place at a subconscious, automatic level through our life experiences and education at home, in schools, and within our respective cultures. Thus, in every generation the majority adopts the worldview of the previous generation, and only a small percentage of individuals consciously attempt to adopt a different worldview.

Worldviews have experiential, scientific, and metaphysical elements and are usually defended by those who hold them on the strength of one or more of these elements. Worldviews are self-validating explanations of reality and, as such, are quite resistant to change. In fact, worldviews are usually changed under only two conditions—catastrophic crises and/or universal groundbreaking insights. The former—catastrophic crises such as the First and Second World Wars—are the most common causes of worldview change. However, this type of worldview alteration does not result in a fundamental and lasting transformation of the prevailing worldviews in the absence of truly new insights. Good examples of worldview change in response to these catastrophic episodes are the establishment of the United Nations (UN) and the European Union (EU), both of which emerged primarily in response to the two World Wars. The fundamental principle that informs these two institutions—the UN and EU—is that unity is preferable to discord in the administration of international affairs. However, in practice we frequently observe the presence of authoritarian, adversarial, competitive, as well as cooperative worldviews in operation among their member nations.

The second cause of worldview transformation—groundbreaking universal insights—is more difficult and less frequent, but dramatically more lasting and influential. By groundbreaking universal insights I mean those unique episodes in human history in which a new worldview paradigm is introduced, the existing modes of thinking are challenged, and a new phase in the development of human consciousness is inaugurated. Among prominent examples of such worldview transformations are the appearance of world religions such as Judaism, Hinduism, Buddhism, Christianity, Islam, and more recently, the Bahá'í Faith. Another example of worldview transformation is the emergence of new powerful ideas, closely related to the universal teachings of religion and/or new scientific discoveries. Among these are such ideas as democracy, abolition of slavery, gender equality, and universal principles of human rights, all of which have profound impact on our worldviews.

However, because the most challenging aspect of worldview is its considerable resistance to change, it is not surprising that both science and religion are easy prey to the established and deeply rooted worldviews. Thus we observe the prevalence of a considerable degree of authoritarian, adversarial, and even hostile perspectives and practices in many religions. And we observe that the finest fruits of human scientific discoveries are put at the service of ignoble, irrational, and destructive objectives. Likewise, the noble and progressive ideas of anti-slavery, equality, and human rights, have been and still are subject to highly conflicted and competitive interpretations and practices. We watch with dismay that despite the universal rejection of the idea of slavery, it is still practiced in many parts of the world; we observe that the all-important issue of gender inequality is still rejected by many, and those who have embraced it are practicing it in the context of highly competitive and conflicted ideologies; we see that the discourse on human rights has degenerated to the level of 'petty rights' in the context of serious violations of 'fundamental rights'.

Worldview transformation, although very difficult, can be both accelerated and facilitated, once we take into consideration the nature and dynamics of human individual and collective development and the monumental role that education plays in this process.

C. The Concept of Individual and Collective Development

The main contemporary theories of human development are based on research and conceptual formulations put forward by Freud (1940), Piaget (1960), Erikson (1968), Flavell (1999), and Bandura (1973, 1977, 1986), among others. These theories are primarily concerned with the development of the individual and, secondarily, address the dynamics of development of social entities such as the family, community, nation, and humanity as a whole. All these theories, at least in their modern formulations, recognise the reciprocal nature of the impact of both biological forces and environmental/experiential/learning processes on the development of the individual. These theories also recognise, to varying degrees, the active role that the individual plays in his or her own development, especially with regard to the ongoing changes in the cognitive abilities, personality qualities, and behavioural characteristics of the developing individual.

In the context of the EFP Curriculum, an integrative concept of development is proposed. It holds that human development takes place on the axis of consciousness and matures in response to our ever-increasing understanding about the nature of self and others in the context of life. Consciousness shapes both our worldview and the manner in which we engage in the task of creating a civilisation based on this worldview. Human consciousness integrates cognitive, emotive, and experiential forms of learning and is responsive to the forces of both nature and nurture. Development of consciousness and worldview is an evolving process with certain distinct stages. These stages have their genesis in the biological, cognitive, emotional, and spiritual dimensions of human nature and roughly involve the distinctive phases of infancy, childhood, adolescence, and adulthood. Each of these stages, in turn, can be divided into more specific sub-stages.

Development of consciousness and worldview takes place in every aspect of human understanding and behaviour. Thus, over time, we develop a greater understanding of ourselves, other human beings, the natural environment, and the conceptual realms of science and religion. These understandings, in turn, modify our behaviour toward ourselves, others, and the environment, and help us to continuously refine the nature of all our relationships. The direction of development of worldview is toward ever-higher levels of integration and unity, beginning from a state of primary and undifferentiated unity, expressed in the form of dependency and symbiosis (as between infant and mother); extending to the next phase of differentiation and identity consciousness (as observed during adolescence); and progressing to a stage of enlightened, all-encompassing unity (true expression of maturity). The two main engines of human development are science, which discovers fundamental laws that govern all natural phenomena, and religion, which enunciates and elucidates spiritual laws that inform us of the purpose, meaning, and direction of human life.

Thus, the integrative theory of development takes into consideration scientific as well as moral, ethical, and spiritual aspects of human development. The integrative theory of development considers creation of ever-higher levels of unity within the context of diversity to be the main purpose and outcome of true development. Therefore, it follows that a civilisation of peace could only evolve and endure when every new generation is educated within the parameters of a unity-based worldview.

In the course of implementing the EFP Curriculum, some questions about the nature and dynamics of individual and collective development were frequently asked:

- How long can we expect the adolescent period of human collective development to last?

- Some individuals never reach maturity; is it the same with societies?
- Does maturity require us to reduce the existing gap between poverty and wealth?
- Is the present chaos we see in the world, including the increase in violent responses to conflict, a necessary steppingstone to maturity?
- To what degree are individuals actually responsible for peace or conflict in the world?
- How much do our survival instincts override our learned social behaviour? Can we free ourselves from the controlling domination of our instincts?
- Does collective development guarantee individual development and vice versa?
- How can we prevent deviant phenomena in the adolescent stage of human development?

These and other similar questions all refer to the fact that human development takes place on the axis of consciousness. Human consciousness refers to our capacity to consciously and deliberately pursue knowledge, to discover and understand the laws underlying all facets of human life, and to develop ever-higher modes of conduct and behaviour based on insights gained from life experiences, new knowledge, and past history.

Development and change are inevitable aspects of life that are directly influenced by the element of choice in all human affairs. Thus, as individuals or societies we can, for a while, deliberately resist the natural process of change and function for an undue period according to a child-like or adolescent worldview. In doing so, we act counter to the imperatives of change and growth and in the process suffer the consequences of this resistance. When the growth process is thwarted, high levels of confusion, anger, and resentment, mixed with feelings of hopelessness and helplessness, develop; this situation, in turn, creates aggression and violence, dramatically increasing the occurrence of destructive forms of behaviour on the part of individuals, institutions, and society alike.

It is theorised that with the concomitant processes of the evolution of human consciousness and the maturation and enlightenment of worldview, the very nature of human society will be altered and the principles of equality, lawfulness, equity, and justice will become established norms and practices. The fundamental challenge before humanity today is to address the underlying cause of its manifold problems such as poverty, injustice, violence, social and environmental degradation, and inadequate or corrupt leadership. These are symptoms of a fundamental affliction—disunity—which saps human energies, distorts standards of morality, misuses scientific principles and technological developments, misunderstands and misapplies noble teachings of religion, and abuses the reservoir of human power and love essential for the creation of an all-inclusive civilisation of peace.

Development of human consciousness has an integrative, creative quality, and its beneficial outcome affects all involved—the individual, the society, and the environment. In this creative cycle, the development of the individual contributes to the advancement of the society, which in turn facilitates the process of individual development. It is here that the true power of the individual resides and the capacity of the society to empower its members is expressed.

Curriculum Approach

In due consideration of the concepts of unity, worldview, and individual and collective human development, the EFP Curriculum is designed to be integrative (principle of unity), context-appropriate (principle of worldview), and age-specific (principle of ongoing development). The EFP Curriculum addresses the most important aspects of learning—critical thinking, emotional insight, and creative experience. These three learning processes incorporate the most important elements of some of the main learning theories such as reinforcement theory (Laird, 1985; Burns, 1995), Cognitive-Gestalt approaches that

emphasise the importance of experience, meaning, problem-solving, the development of insight (Burns, 1995, p. 112), Holistic Learning and Sensory Stimulation theories (Laird, 1985), Experiential and Action Learning theories (McGill & Beaty, 1995), and Facilitation Theory or the humanist approach as proposed by Carl Rogers (1993) and others.

Critical Thinking

Critical thinking is an essential aspect of the learning process. In the absence of critical thinking, no true learning can take place. The main objective of learning, as distinct from information gathering, is to discern and discover the truth of the subject under study. Critical thinking is at the core of the process of scientific inquiry and research, and is the main antidote to conformity, superstition, and prejudice. This is the instrument for objectivity and freedom of conscience and one of the most effective ways of clarifying misunderstandings, removing doubts, and establishing trust—the essential prerequisites for peace-based relationships.

There is a reciprocal relationship between critical thinking and worldview transformation. Knowledge of the nature and types of worldview stimulates a considerable degree of self-analysis and critical evaluation of generally accepted social and group narratives. It encourages revisiting both our personal and group identities and questions some of our hitherto most cherished and inviolable assumptions and beliefs. These matters are all addressed in the EFP Curriculum.

Emotional Insight

Worldview awareness and transformation is an unsettling process with respect to not only our thoughts but also our feelings and intentions. In our work with thousands of students, teachers, and parents/guardians, we have observed different responses when they become aware of the concept of worldview, its types, and its amenability to change. In some, this awareness engenders feelings of hope, optimism, and empathy, particularly with respect to unity-based worldviews, as they are conducive to harmonious and peaceful relationships. In others, this awareness creates conditions of internal conflict and feelings of disorientation, confusion, and even hostility. This is particularly true when individuals and groups become aware that their respective worldviews and sense of self-identity, and group narratives are not, in fact, of the 'noble and ideal' nature that they had uncritically assumed them to be. People respond to this awareness in different ways. Some become thoughtful and searching; others react with aggression and even violence; and a large number employ a range of responses that reflect their perplexity and confusion (Danesh, 2007). Regardless of how individuals and groups respond, awareness of worldviews creates a profound degree of emotional alertness and, in many people, leads to a much higher insight into both their thought contents and corresponding emotional processes.

In the context of the EFP experience, the most consequential *emotional insight* we have observed has been with respect to the process of healing and recovery from the adverse consequences of long-term conflict and violence. EFP creates a community-wide culture of healing in which not only new ideas and worldviews are studied but also novel ways of creating peaceful interpersonal and intergroup relationships are attempted (Danesh, 2008). It is this combination of worldview transformation and healthy relationship formation that paves the way for creative experiences and constructive actions.

Creative Experience and Constructive Action

Another fundamental aspect of learning is experience, in general, and creative, constructive, and meaningful experience and action, in particular. New knowledge and understanding combined with emotional investment and sensitivity are necessary but not sufficient requisites of transformative learning. True learning takes place when ideas are translated into

actions and when feelings of inspiration, enthusiasm, and hope reach their realisation in meaningful and constructive activities. When learners see their new knowledge and positive sentiments applied to constructive experiences and plans of action, they become motivated to learn even more and to put their new learning into personal and community development programmes.

Creative experiences are major components of the EFP Curriculum. Every participating school, once every semester, organises a school-wide peace event, involving all students, teachers, and school staff and open to the community at large. During these peace events, students employ the medium of the arts—music, dance, drama, painting, poetry, visual arts, film, etc.—to convey their newly acquired intellectual and emotional insights. In doing so, students in each classroom assume the role of teachers for the adults and students from other schools and have the opportunity to see the impact of their new learning on both themselves and others. This exercise demands deep learning and commitment on the part of students and provides them with a totally engaging process of learning, where all faculties of the participants are called into action—intellectually they are stretched, emotionally vitalized, socially engaged, artistically invigorated, and spiritually enriched.

Building Peaceful Communities

The combination of critical thinking, emotional enrichment, and creative action form a framework in which students, with the help of their teachers and frequently their parents or guardians, begin to study and apply the principles of peace to their personal, interpersonal, familial, and community lives. While the EFP Program's main objectives are to create a culture of peace, with a concomitant culture of healing and culture of excellence in the participating school communities, the programme does not claim that it creates totally conflict-free environments. Conflict is a ubiquitous phenomenon in the contemporary world across cultures and societies. As such, the goal of creating a *conflict-free society* is not a realistic goal, especially at this juncture in the development of human societies. However, creating a *violence-free society* is not only a desirable but also an essential task of every progressive civilised society.

The EFP experience in BiH is a case in point. One of the main causes of conflict in BiH society is the differing renditions of history, in general, and of the recent war, in particular, by its three main ethnic populations. From the very start, we were wisely advised by BiH educators that if EFP indeed wanted to create a culture of peace and culture of healing within and between the participating schools, it should first focus on changing the mindset and worldview of students, teachers, administrators and parents/guardians according to the principles of peace, before engaging them in the review of the historical, political, religious, and cultural specificities of BiH. To paraphrase many of the BiH educators:

We know all about our history, politics, religions and culture. We do not need others to tell us about these things. We know them better than the foreigners who come here. What we need is to learn how to develop a new mindset, so that we can understand our history and culture in a different way. All the so-called peace education programs that the international experts and organizations have brought to BiH since the recent war, insist on focusing on what happened in the war, who was the victim, who did wrong to whom, etc., etc. These approaches, instead of helping us, opened the wounds and further divided us. And those who opened these wounds of war either did not know how to close the wounds they opened or did not stay long enough to help to heal the wounds. We do not want to have such experiences again! (A summary of comments by many BiH educators expressed to the author during 2000–2002 EFP training sessions and in the course personal communications with them.)

For this reason and in consideration of pedagogical principles described earlier, the EFP Curriculum begins with the study of the fundamental concepts of *unity in diversity*, *worldview*, *human nature*, and dynamics of *human development*. These concepts assist the participants to look at themselves, each other, and their mutual history from the perspective of peace rather than conflict and enmity, which characterise the existing curricula of BiH schools.

Curriculum Contents

Peace is an all-encompassing state of being that affects all aspects of human individual and group life. Such conditions as inner, interpersonal, intergroup, institutional, international, and global peace are different expressions of this state. All types of peace have biological, psychological, social, political, moral, and spiritual dimensions, which are totally interconnected and interdependent. Because the human individual is ultimately the primary actor in the arena of life and because no task could be accomplished unless human individuals focus their thoughts, sentiments, and actions on the object of their quest, it therefore follows that peace could only be accomplished when peace is the principal goal and peacefulness the primary attribute of all involved. In other words, in order to create peace, the participants must possess inner peace and be active and creative promoters of peace in their interpersonal relationships. They need to consider the peace of their own selves, families, and groups as inseparable from the peace of other individuals, families, and groups and, by that matter, inseparable from the peace of all humanity. They must see peace as a common quest of humanity and the moral obligation of all individuals and groups. It is this need for a comprehensive approach to peace that makes its true realisation so difficult and its nonrealisation so tragic.

The EFP Integrative Curriculum is designed on the premise that the over-riding prerequisite for peace is the consciousness of the oneness of humanity within the operation of a unity-based worldview. Not until we realise that we are all members of one family of humanity and that our welfare or ill-health is inseparable, will we become fully committed to and effectively involved in the cause of peace. It is in this context that the other generally identified prerequisites of peace such as respect for human rights, the presence of democratic governance and the rule of law, environments conducive to healing from the impact of conflict and violence, and skills for violence-free conflict resolution and peace-keeping become realistically achievable.

In the EFP Curriculum, peace is not presented as one of many subjects of study. Rather, the curriculum provides a framework within which *all* subjects are studied according to the principles of peace. Students, with the help of teachers and other adults, are engaged in the study of such subjects as physics and history, biology and literature, sociology and chemistry, psychology and mathematics, sports and arts, geography and economics, and political science and religion with principles and practices of peace (rather than conflict) in mind (Danesh 2006). This process calls for a critical self-evaluation by all educators—parents/guardians, teachers, school officials, etc.—regarding their own respective worldviews and their impact on their pedagogical practices.

Within this integrative and comprehensive framework, a systematic program of instruction is devised that begins with exploration of the fundamental laws of life—unity, growth, and creativity; the concept of worldview; issues of identity and group narrative; and the concept of conflict as absence of unity. Children from the very beginning of their lives have intimate and frequent exposure to conflict in the context of their families, schools, communities and through the media of television, the Internet, and games. Within this context they develop worldviews with conflict as their foundational theme and with violence as an expected outcome of struggle in the battlefield of life. The nature and dynamics of violence and the strategies for its prevention, and the need to create environments conducive to healing of individuals and communities from violence-induced disorders comprise two

more components of the EFP Curriculum. Added to these are specially designed materials for children and youth, a manual for Conflict-Free Conflict Resolution (Danesh & Danesh 2002a, 2002b, 2004), an essay on the unity-based family, and a teaching guide for teachers.

At present, the EFP Integrative Curriculum comprises eleven volumes, with the Education for Peace Manual offering the main concepts, methodology, and components of the EFP Program in ten units prepared for use by teachers in their classrooms. Each of the other ten volumes provides in-depth study of one or more of the issues presented in the Manual. A summary description of these volumes is provided in Appendix 1. These volumes reflect the latest developments in the the field of peace education and related disciplines and draw from the extensive lessons learned and observations made in the course of seven years of implementation of the EFP Program in many schools with tens of thousands of students. This voluminous body of research, observation, and empirical data provides ample support for the EFP's conceptualization of peace as the end result of a process of creating unity, rather than the efforts to offset the negative consequences of conflict. This original approach to peace education has proven to be particularly effective in the post-conflict school communities of multi-ethnic Bosnia and Herzegovina. There is also emerging evidence that the EFP Program is equally beneficial in both prevention and amelioration of conflict in schools in North America, where it is now beginning to be introduced.

Impact Analysis

There is a considerable gap between educational theory and practice (Neuman & Bekerman, 2001). The discipline of peace education is no exception, and there remains a considerable gap between the expressed objectives of various peace education theories and their actual accomplishments. The situation is further complicated by the fact that most 'peace education' programmes are not subject to rigorous research and evaluation. In consideration of these facts, from the very beginning of the introduction of the EFP Program evaluation procedures and research programmes were put into place. Among these measures were frequent first-person reports by a random selection of students, teachers, and parents/guardians; observations by school administrators; occasional reviews by the staff of the Pedagogical Institutes; ongoing observations by the faculty of EFP-International; external evaluations by peace education experts; as well as three systematic longitudinal research projects.

Based on these evaluations, observations, and preliminary research findings, there is considerable empirical evidence that the EFP Program has already amply demonstrated the effectiveness of its unique approach. The EFP-BiH Program has had three distinct, but interrelated results. It has helped to create simultaneously in the schools a *culture of peace*, a *culture of healing*, and a *culture of excellence*. These accomplishments are positively confirmed by school officials, parents/guardians, teachers, and students alike. To convey the nature and quality of the impact of the EFP Program, excerpts from evaluation reviews and several representative statements on the part of school directors, teachers, students, parents/guardians, and officials are provided here.

In May 2002, the BiH Government addressed an open letter to the Special Session of the United Nations General Assembly on Children (8–10 May 2002), about the pilot EFP Program in BiH, stating that 'the results of this program have been very positive,' and that

the children all over the world are in need of peace and security. On the occasion of the Summit devoted to the children, we recommend this program [EFP] to all the nations for consideration, as a model of society oriented towards peace, cooperation, and development.

In their evaluation of the EFP Program, the BiH Mission of Organization for Security and Co-operation in Europe (OSCE)—mandated by the International Community to assist and oversee the process of education reform in BiH—states:

The Education for Peace Program, which has been developed from the outset with the full involvement of educators and parents throughout Bosnia and Herzegovina, has proven its effectiveness as a model for peace education....Its pilot program, which began in September 2000, yielded such significant results that half-way through the first year it gained the recognition and endorsement of the Ministry of Foreign Affairs, all thirteen Ministries of Education, all eight Pedagogical Institutes, the Mission of Bosnia and Herzegovina to the United Nations, the Office of the High Representative (OHR), and, soon thereafter, my own Mission [OSCE] as well. The Government of Bosnia and Herzegovina, through its educational authorities, then requested that this program be extended throughout the country....

EFP engages young people in an in-depth examination of the universal principles of peace in every subject of study and teaches them to apply these principles in their daily lives and in society at large. Drawing on modern, interactive teaching tools, which it trains participating teachers to use in their classrooms, EFP assists young people to develop critical thinking skills and modes of thought in order to encourage and enable them to help create a badly needed culture of peace and inter-ethnic understanding in Bosnia and Herzegovina. EFP thereby contributes significantly to the overall reform of education in Bosnia and Herzegovina... (Davidson, 2006)

In a comprehensive external evaluation of the EFP Program by two peace education experts commissioned by the Swiss Development and Cooperation Agency—the main financial sponsor for the introduction of the EFP Program into 100 BiH schools—the following conclusions were reached:

There seems to be little doubt that the project has had great impact on many of the participants, both on teachers, support staff, administrators and students involved. The most important impact seems to have been on the personal level, the meeting of people across nationalities and languages. The evaluation team heard several touching stories from teachers about their own experiences and the experiences of parents and children gained especially during the pilot phase of the project....

It may be concluded from the evaluators' observations and comments that the programme is generally well received by Bosnian pupils, teachers and authorities. Psychological elements such as 'bringing people together in an atmosphere of trust' as well as a number of didactical innovations are recognised by the evaluators. EFP has achieved positive impact not only among teachers and students but has had effects on the families of participants as well....

The following are a few representative comments from among several hundred teachers, students, and parents/guardians participating in one of the research projects on the EFP Program in BiH. These reports are from students, teachers, and parents of four primary schools representing the three main ethnic BiH populations—Bosnia, Croat, Serb.

Support Staff

I have been working in this school for eight years. There have never been more changes seen in the pupils and the staff as this past year, since the project 'Education for Peace' was implemented. The relation of the pupils toward each other is completely different, especially toward us, the support staff. The greatest changes in the school happen during certain events. The school is cleaned, the performance is prepared, and the assignments are written—all in the sign of peace and freedom. That is how it should be....

Student

The most important thing that happened to me is that I made new friends in other schools. I can contact them whenever I want to. This project helped me to learn a lot about EFP. Children in the whole world need peace. All people do. Since I began to participate in this project, I became a better person. I think this is a unique project as it teaches us how to create non-violent surroundings in our homes, schools, and the whole country....

Parent

First I would like to say that I am glad that EFP has chosen the school of my children. I am glad that my children have a chance to be educated in a civilised way, and that they learn to resolve their and their friends' conflicts in a diplomatic manner. But most important thing is that finally children's voices can be heard through the Students Council.... As a parent, I notice a quiet and peaceful atmosphere among the children on the way from home to the school. My children are very communicative and relaxed.... Everything they learn in the school, they implement in their lives (at home, with their friends, and outside). This all means that your project had a positive impact on them. Peace is essential for everything. Thank you.

Member of EFP Student Club

I would be the happiest person if Education for Peace started before 1992 and that it was first recognised by those who were carrying guns that year. Many parents, children, godfathers, friends and acquaintances would have changed their opinions and would have walked alive today. Since March 2005, Education for Peace is present in our schools. This education has positive impact on us, primary school students, and it guides us to a nice and free future. We are just children eager for a nice life, eager for new insights and for associating with any type of nationality and religion. Since March, my heart is ruled by tolerance for all religions, races, and nationalities. We are all someone's children whose parents want peace that you are teaching us about....

Principal

The implementation of the EFP Project has contributed to the democratisation of educational and upbringing process in our school. Talking to teachers, one can conclude that most of them have accepted the way of incorporation of the EFP Program contents into the syllabi prescribed by the curriculums. The peace events have special impact on all participants, where pupils' creativity in preparation of the presentations becomes prominent....The most important issue from the beginning of the EFP Project implementation is that there is no skepticism among the teachers, pupils and parents in relation to the implementation of the EFP Program goals and the creation of the culture of peace. On the contrary, there is large interest for participation in the Project and a wish to implement the Project in the future.

Student

The biggest change that has happened is that there are no more walls between my city and the city where Bosniaks are the majority. Instead of saying 'them,' we became 'we'. I felt that way through the games. We can socialise now and play as much as we like. No matter whether you're called Mirko or Željko, it's the same. It's important that he can hear me, that he can approach me, that we can spend time together. They have the same games like the Serb children, and they eat the same lunch. Now, I really don't know what the differences between us are.

Member of Education for Peace Student Club

There are many changes in the school. We used to have separated groups of girls and boys: the girls would talk about fashion and music, and the boys about sports. But, since EFP came to our school, we started to act as one classroom. We were making panels; we created and learned lines of our presentations, dances and songs. I want to say that the Education for Peace has united us.

Teacher

The most important detail I would mention is that during teaching lessons we constantly infuse the idea of peace through various principles. Although some objectives of the class, e.g., developing positive thinking, worldview, or developing positive attitudes toward what is different etc., have been included in regular teaching, now we present these tasks to the pupils as peace principles, which had not been the case thus far. The pupils increasingly participate in free activities with a lot of creativity and their own ideas, all aiming at their better preparation for the Peace Events. A cooperative spirit is developed in them, which contributes to the pupils mutually exchanging their ideas and complementing on them. In this way, the pupils train themselves for independent and creative work. For the purpose of more animation of the whole society, I believe that better cooperation with the media should be established through the TV broadcasts of peace events and the organisation of radio and TV programmes in which parents, pupils and teachers could participate.

These evaluations, observations, and statements are encouraging and point to the usefulness and effectiveness of the EFP Program. However, it is still too early to discern whether these results are lasting and sustainable. It is hoped that with the proposed plans to expand the program to all 2,200+ BiH schools, over the next five years, there will be ample opportunity to observe at first hand the effects of the programme in the course of some 12 years, incrementally applied to tens of thousands of students by their EFP-trained teachers. This major expansion of the programme has received the approval of all stakeholders. Presently (2007), the main obstacle in realisation of this project is lack of financial resources.

Conclusion

The Education for Peace Program (EFP), thus far implemented for seven years (2000–2007) by EFP-International and its affiliate, EFP-Balkans, is one of the longest, largest, and most comprehensive programs of peace education ever undertaken. EFP has been introduced in 112 primary and secondary BiH schools with some 80,000 students and 5,000 teachers and school staff. The EFP Curriculum introduced into these schools is based on the Integrative Theory of Peace Education and is unique in several respects. It is formulated on the principle that unity-building (not conflict-management) is the most effective approach to peace education, and that this goal could best be accomplished by helping the students to develop a unity-based worldview rather than conflict-based mindsets that are prevalent in schools everywhere. The curriculum takes into account the developmental nature of the concepts of unity and worldview, and demonstrates that peace is the ultimate outcome of the maturation processes on both individual and group levels.

The EFP Curriculum is comprehensive in its orientation. It focuses on the biological, psychological, social, political, ethical, and spiritual aspects of peace and assists the participants to concentrate simultaneously on developing understanding and skills in creating intrapersonal, interpersonal, and intergroup peace. The EFP Curriculum aims to create environments conducive to healing from the destructive impact of conflict and violence on its members. There is now considerable evidence that the curriculum has demonstrated its capacity and effectiveness for creating a culture of peace, a culture of healing, and a culture of excellence in the participating school communities. The ten-volume EFP Integrative Curriculum is now being gradually published in both print and electronic formats and made available to educators and other interested parties. This is an opportune time to experiment with the introduction of the EFP Program into schools in other societies, evaluate its effectiveness beyond the boundaries of BiH, and further develop its conceptual foundations, curriculum contents, and pedagogical approaches based on the lessons learned from its wider implementation.

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THE EDUCATION FOR PEACE PROGRAM IN BOSNIA AND HERZEGOVINA

A CHRONOLOGICAL CASE STUDY*

H.B. Danesh

This chapter is a detailed chronological case study of the pilot phase of the ongoing Education for Peace Program begun in 2000 in Bosnia and Herzegovina (BiH). Education for Peace (EFP) is a unity-based comprehensive and integrated peace education program designed for primary- and secondary-level students as well as their teachers, parents/guardians, and community leaders. The program engages entire school communities in a comprehensive program aimed at achieving a sustained state of significant intrapersonal, interpersonal, and intergroup harmony and peace. The process of transformation from conflict-based to peace-based worldviews forms the core focus of the EFP Integrative Curriculum and involves a thorough consideration and study of such consequential issues as personal and group narrative and identity, dynamics of creating intergroup trust and justice, as well as empathy and forgiveness, all of which are among the main prerequisites of sustainable peace. In addition, the curriculum involves the participants in a systematic in-depth study of such important peace-related issues as democracy, interethnic understanding, human rights, gender equality, and other related topics, all within the framework of a unity-based worldview. The ultimate tripartite goals of the EFP Program are to establish a culture of peace, a culture of healing, and a culture of excellence within and among the participating school communities. Two longitudinal research projects on the EFP-BiH Program are currently underway. As well, a thorough internal evaluation and an external expert evaluation have been performed. These evaluations confirm the positive and transformative impact of the program. The chapter briefly discusses these findings, provides sample segments of the curriculum, and a preliminary comparative review of the EFP program and the Education for Mutual Understanding (EMU) implemented in Northern Ireland schools.

Introduction

This chapter is a chronological case study report on the pilot phase of the Education for Peace Program, which in the past seven years (2000–2007) has been implemented in 112 primary and secondary schools in Bosnia and Herzegovina (BiH). The chapter is written in a narrative format and covers the context, conceptual framework, program description, program outcome, and evaluation and research process of the project. Three interrelated peace education challenges—conceptual, methodological, and evaluation—are reviewed in light of empirical and research findings emerging from the implementation in BiH of the Education for Peace (EFP) Program involving some 80,000 students, 5,000 teachers, and tens of thousands of parents/guardians.

History

In September 1999, a three-day workshop on Conflict-Free Conflict Resolution (CFCR) was held in Sarajevo, Bosnia and Herzegovina. CFCR is based on the concept of unity as the primary law of life and the main operating principle in human relationships. It defines

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conflict as the absence of unity and conflict resolution as the process of creating unity. This understanding of the concept of conflict is diametrically opposite to many current theories that consider conflict to be inherent in human nature and the primary operating force in human relationships (Freud 1940, Schelling 1960, Einstein and Freud 1991, Dougherty & Pfaltzgraff 1981, Horowitz 1985, Mack 1990, Muldoon 1996).¹ CFCR, as a unity-based conflict resolution discipline, endeavors to prevent and resolve conflicts through a process of creating ever larger and more inclusive circles of unity. This objective is accomplished by engaging the participants in a process of searching for points of unity among them by focusing on their respective worldviews and these worldviews' influence on their thoughts, feeling, actions, and relationships (Danesh & Danesh 2002a, 2002b, 2004).

Some fifty individuals, comprising journalists, BiH government employees, staff of the international community agencies, and other interested citizens, participated in the workshop.² These individuals together proportionally represented the three main ethnic populations of BiH—Bosniaks (Muslim), Croats (Catholic), and Serbs (Orthodox Christian)—as well as different strata of the society. In 1999, the scars of 1992–95 civil war were still quite fresh on the landscape of the country, in the social conditions of the society, and in the internal ravages of the psyches of the citizens. From the moment of arriving at the dilapidated Sarajevo airport and driving to the town, one would encounter ruined and bullet-riddled buildings beside numerous small and large makeshift and established cemeteries housing tens of thousands of victims of the war. On meeting people, one was immediately aware of the fatigue of violence on a population drained of hope, joy, and vitality and filled with fear, anger, and suspicion. The very friendly, hospitable, and educated citizens of this unique and beautiful city were exerting their utmost to recover from the carnage of war and normalize their highly abnormal life circumstances.

The workshop took place in the context of a society wherein over the course of a few tragic years, 700,000 of its 4,427,000 citizens were killed, went missing, were displaced, or died of unknown causes. In addition, a significant number of Bosnians became refugees in many different countries (Foco 2001). Among the victims of the war were thousands of boys and men who were summarily executed in genocidal atrocities, and untold number of girls and women who were raped, violated, and abused in horrendous ways, not infrequently by those who were neighbors, friends, and relatives belonging to another ethnic group. And these atrocities took place in a society in which, in recent decades, interethnic marriages were common and people's religious or ethnic identity was seldom a source of tension and disharmony.

The workshop began in an atmosphere of tension and polite distance, and some participants asked that they be lodged in a different hotel separated from members of other ethnic populations—"their former enemies." However, by the end of the first full day of the CFCR workshop, a clearly positive change had occurred and a process of genuine, positive communication had started. In fact the transformation among the BiH participants was as such that on the second day of the workshop an invitation was extended to the author by the Minister of Education of Bosnia and Herzegovina to bring the Education for Peace (EFP) Program to the BiH schools as a pilot project.³

¹ Galtung and Jacobsen comment, "Conflict, incompatible goals, are as human as life itself; the only conflict-free humans are dead humans" and that "war and violence are like slavery, colonialism, and patriarchy; however, they come and they go" (2000, vii). Likewise, Muldoon states, "Conflict is the spice that seasons our most intimate relationships" and "it is woven into the fundamental fabric of nature" (Muldoon 1996, 9).

² This workshop was sponsored by the Government of the Duchy of Luxembourg as a part of their contribution to the successful implementation of the Dayton Accord. The workshop was conducted by H.B. Danesh and Roshan Danesh, the co-authors of the Conflict-Free Conflict Resolution concept and approach.

³ The Minister of Education of Bosnia and Herzegovina Federation in 1999 was Dr. Fahrudin Rizvanbegović, himself a former prisoner of a concentration camp during the Civil War. Present at the meeting were also the Deputy Minister of Education of BiH Federation, Ambassador Ronald Mayer, and Claude Kieffer, a senior

The Education for Peace Program in BiH

Overview

The Education for Peace (EFP) Project in BiH began in May 2000 as a community development program of the International Education for Peace Institute (EFP-International), Switzerland.⁴ The EFP-BiH project started after receiving a formal invitation from the BiH Foreign Ministry and Ministries of Education in both BiH Entities—Bosnia and Herzegovina Federation (BiHF) and Republika Srpska (RS)—with a one-year grant from the Government of Luxembourg. The initial objective of the EFP Project in BiH was to contribute to the goal of creating a culture of peace in a few BiH schools by addressing what is perhaps the most critical long-term task facing this country: the training of present and future generations of children and youth to become peacemakers. In its pilot phase (May 2000–June 2002) the Project operated in six schools. Located in three different cities, representing the three main ethnic groups, including an equal number of primary and secondary schools, serving populations that range from the elite and materially advantaged to a majority of internally displaced persons, these six schools together comprised much of the diversity of Bosnian society. A brief profile of the participating schools is provided below:

Name of the School	Location of the School	Level of the School	Number of Students	Ethnic Composition	Comments
Second Gymnasium	Sarajevo BiH Capital city	High School (9–12) (I)	About 1,000	Mixed Primarily Bosniak	Highly regarded (IB) (III)
Third Primary School	Ilidza Close to Sarajevo	Primary School (1–8)	1,100+	Primarily Bosniak	About 90% IDP (IV) Very poor
Mixed Secondary School	Travnik (Ottoman BiH Capital)	High School (technical & academic)	About 800	Almost exclusively Bosniak	Divided school facility (V)
Nova Bila Primary School	Nova Bila A segment of Travnik	Primary School (1–8)	About 500	Almost exclusively Croat	Recipient of grants from EU
Banja Luka Gymnasium	Banja Luka Republika Srpska (RS)	High School (10–13) (II)	1,000+	Almost exclusively Serb	Highly regarded in RS
Ivo Andric Primary School	Banja Luka Republika Srpska (RS)	Primary School (1–9)	1,100+	Almost exclusively Serb	Highly regarded in RS

Table 1. Profile of EFP-BiH Pilot Schools.

Notes to Table 1:

- (I) School grades in the Federation of BiH are as follows: Primary School grades 1–8 and High School grades 1–4
- (II) School Grades in Republika Srpska are as follows: Primary School grades 1–9 and High School grades 1–4 (10–13)
- (III) Has International Baccalaureate program, and there are many students from abroad in this school; has many students who have lived abroad during the war but who have now returned to BiH.
- (IV) Internally Displaced Persons

member of the Department of Education of the Office of the High Representative, the highest international authority in BiH.

⁴ During the past decade, EFP and one or another of other related programs—Youth Peacebuilders Network (YPN), Leadership for Peace (LFP), and Conflict-Free Conflict Resolution (CFCR)—developed by the author and several colleagues, have been used in schools, with government officials, and various organizations in Canada, the United States, Malawi, and Hungary.

- (V) The building of this school is divided in half, one housing this school (Bosniak) and the other a Croat (Catholic) school. School grounds are separated by wire fencing, and there is no contact between the two groups despite their proximity.

In each city, the implementation and coordination of the Project was effected by a Regional Team composed of outstanding teachers from the participating schools, along with two Regional Coordinators drawn from the EFP-International staff who were not from BiH. This choice was deliberately made in order to have (in addition to the representatives of the three BiH ethnic populations) individuals who were totally dissociated from the interethnic tensions present among those from BiH. The Project sought to contribute to the advancement of a culture of peace in Bosnia and Herzegovina by focusing on three main areas:

- Fostering interethnic understanding;
- Training in the knowledge and skills of peaceful conflict resolution and creating violence-free environments; and
- Assisting in trauma relief and recovery through creation of a culture of healing within and among the participating schools.

The EFP Program directly involves the entire school community—teachers and staff, students, and parents/guardians—and indirectly engages the wider society, chiefly through holding local, regional, and national peace events as well as coverage by the media. During the pilot phase of the Project, activities fell into three broad categories: staff training and curriculum development; introduction of the EFP concepts in the classroom; and promotion of meaningful interaction and communication among the participating schools. The process of staff training and curriculum development—specially designed for BiH—began in July 2000 when eighteen Bosnian teachers from the six pilot schools came to Switzerland for eight days of training. During the school year, two intensive training seminars of two days each were conducted in each city for all of the teachers, administrators, and support staff of the six schools. The focus of the training seminars was to introduce the key EFP concepts and to help the staff of the schools to begin the process of implementing these concepts in their classrooms and in the overall school environment. The training of staff continued throughout the school year, and the Regional Teams provided support, encouragement, and advice as teachers began to include the EFP concepts in their lesson plans and to introduce those concepts to their students.

The main emphasis in the EFP Program is that study of various concepts of peace—including such issues as unity in diversity, interethnic harmony, shared community beliefs (Bar-Tal 2000), conflict prevention and peaceful conflict resolution, and dealing with trauma—should not be new or additional subjects in the school curriculum or be treated as extracurricular activities. Rather, the EFP philosophy is that these themes must be woven into the whole fabric of the school environment and that they become a *framework* for the study of every subject in every classroom throughout the year. Thus an integral part of the training for teachers in the six schools involved extensive consultation on how to introduce the concepts of EFP into the existing curriculum. During the year, the Regional Teams met with teachers regularly and frequently to assist in the lesson planning process, and the teams monitored EFP implementation in the classroom.

The fruit of the teachers' work was evident when students had the opportunity to share their understanding of the EFP concepts with their communities. In February and April, 2001, a regional "Peace Week" was held in each city, during which students made creative presentations based on what they had been learning in every classroom. Each Peace Week was followed by a "National Peace Event," which involved a smaller number of student

presentations chosen from each of the schools, along with delegations of parents/guardians, teachers, and school administrators. These moving celebrations of peace, held in February in Banja Luka and in May in Travnik in, were important opportunities for participants from all six schools to share their enthusiasm for the process of peace-learning and peace-building, and to establish bonds of trust and cooperation. The final event of the year was a conference entitled “Youth for Peace,” held in June at the United Nations headquarters in Sarajevo. The conference provided student representatives from the six schools with a venue to begin developing a common vision for the future of their country. Similar activities were repeated during the second year.

From the outset, the Project enjoyed the full support of the Office of the High Representative (the highest office in BiH created by the International Community, following the recent war in that country) and of federal and municipal authorities and educational officials in Bosnia and Herzegovina. In addition, the media in all three cities reported on the Project throughout its duration, and as a result the EFP concepts began to be introduced into the wider society.

Project Description

Context

The armed conflict in Bosnia and Herzegovina came to an end in 1995, following the signing of the Dayton Accord. By May 2000, when the EFP Program started, basic security had been established largely through international efforts, economic life was resuming, refugees were beginning to return to their homes, state institutions were developing, and relations with neighbouring republics were normalizing. However, the animosities among the three BiH ethnic groups were far from being resolved, and the underlying prejudice, hatred, and mistrust among the groups remained widespread and continued to erupt in acts of violence against each other and even against parties not directly involved in these conflicts. Adding to this problem was the fact that thousands of people who were displaced during these conflicts, upon their return often found their homes either destroyed or occupied. The situation in Bosnia and Herzegovina was therefore marked by continuing tension, underlying fear mixed with both hope and despair, as well as economic and political instability that rendered the situation even more explosive.

During the EFP pilot phase (2000–2002), and to some degree even now (2007), questions remain about the long-term future of Bosnia and Herzegovina. Extreme nationalism, interethnic tensions, and simmering discontent and suspicion were at very high levels at the start of 21st millennium. The economic situation was desperate, corruption was widespread, and the relative extremes of wealth and poverty, resulting from unscrupulous economic practices during the war years, added to the people’s discontent and mistrust. Feelings of maltreatment and injustice were particularly high among the citizens, and the state institutions were too weak and ineffectual to address these manifold challenges. In other words, establishing a culture of peace in BiH was perceived by many as an unrealistic and unattainable goal.

Added to these daily life challenges were the unattended scars of the war on children and adults alike, a condition that was being increasingly expressed in severe psychological and medical disorders such as depression, addiction, delinquency, suicide, aggression, apathy, and a host of other symptoms all indicative of a state of “resigned uncertainty” with regard to their past, present, and future. No effective healing process from the traumatic experiences of the war and the ongoing unabated conflict was evident, and the social environment was not conducive to recovery from these violence-induced conditions (Hodgetts et al. 2003, Thulesius & Hakansson 1999, Sinanović 1995).

The Effects on Young People

It is difficult to fully understand the condition of BiH children and youth—those who were born during or since the war and those who experienced the war as small children. Many of these children had lost one or more family members. Thousands had witnessed unspeakable atrocities against their family members. Almost all of them lived in economically, psychologically, and socially stress-laden environments, and observed with bewilderment the destruction wrought upon their homes, schools, and communities. In 2000, some 62% of the youth stated their hope and resolve to leave BiH, circumstances permitting (Prism Research 2000). Likewise, a UNDP-sponsored Human Development Report (Zaimovic 2000) on the state of Bosnian youth reports that the two main reasons for the desire of the youth to leave BiH are the inadequate education and the very difficult financial circumstances of their families. Given these realities and the particular dynamics of identification with various populations of the former Yugoslavia, many young persons, particularly Serbs and Croats, have very tenuous attachment to BiH. The net effect is that overwhelming numbers of Bosnian young people, even though they generally want to be close to their friends and families, do not see enough of a future for themselves in their own country to be willing to stay and rebuild it.

Education: Key to Long-Term Peace

One critical element of the peace-building process—and one that can potentially contribute more than any other to the long-term peace and stability of the country—is education. Real and lasting social transformation depends on educating every new generation on how to build a unified, multiethnic society. However, educational reform is seldom free from the political and ideological orientation of the society. The nature of education in every community is strongly influenced by the worldviews of the population, in general, and the leaders, in particular. Thus in a world characterized by profound political, religious, ethnic, racial, and other forms of separation and conflict, it is not surprising that most school curricula around the world are conflict-oriented (Firer 2002). Not unexpectedly then, we found that the curricula of all BiH Ministries of Education were fundamentally and openly conflict-oriented.⁵

One example helps to dramatically demonstrate the nature of the presence of conflict in school textbooks. During our initial work to choose the six pilot-phase schools, we traveled to the city of Travnik for consultation with the Minister of Education of the Canton and a visit to the nominated schools. During that day, a senior representative of the Department of Education of the Office of High Representative was visiting the same schools in order to follow-up on the directives earlier given to these schools by OHR to excise the culturally offending and prejudicial comments from their textbooks. Because of practical and financial reasons, it had been agreed that the school authorities could comply with this directive by covering those sentences with a marking pen. To his surprise and disbelief, the OHR official discovered that colored highlighting markers had been used, thus attracting the attention of readers instead of obscuring the offensive comments.

The complicated political landscape structure created by the Dayton Accord consists of two entities, ten federated cantons, one republic, and one district, each with its own education system. In this system, education is solely the province of the entities, and in 2000,

⁵ At present there are 13 Ministries of Education in Bosnia and Herzegovina. There are two Entities in BiH: Republika Srpska (RS) and BiH Federation. RS Ministry of Education directs education policy and curriculum reform throughout the entity in a centralized approach. In the BiH Federation, there are 10 cantons, each of which has their own Ministry of Education, loosely coordinated at the Federation level. In addition there is District of Brcko, which since the end of the war has been given a certain degree of autonomy in its education reform activities. The work of all these Ministries of Education is coordinated by the Federal Ministry of Education, Science, Culture and Sports. For more information about the process of education reform in BiH, see: <http://www.oscebih.org/education/role.asp?d=2>

when the EFP Program was being introduced in a few schools, the struggling state institutions had limited resources and power to establish standards, develop policy coordination, and initiate meaningful curriculum reform. The situation, however, has improved considerably since then, and now the process of education reform in BiH is well underway with the EFP Program regarded as an important and integral aspect of the process (OSCE-BiH 2007).⁶

EFP Response to Identified Needs

On the basis of these historical, political, economic, and social conditions, it was apparent that a program of peace education was required to address the following daunting needs:

- Develop interethnic understanding;
- Help the children and youth develop a positive sense of identity both as citizens of BiH and the world;
- Foster within individuals and institutions a consciousness of the universal principles of human rights, as well as the individual and societal responsibility to apply those principles;
- Develop an understanding of the causes of violence and the skills necessary to create violence-free environments;
- Meet the psychological needs of traumatized children and adults;
- Deepen understanding of the principles, practices, and ethics of democracy; and above all
- Help students to develop the necessary knowledge, attitudes, motivation, and skills to become “peacemakers.”

To meet these objectives, a specially designed Education for Peace (EFP) Program was developed, based on extensive consultations with a number of primary and secondary school teachers, pedagogues, school directors, and Ministers of Education and their officials.

EFP Concepts and Objectives

Conceptual Framework

Peace education is a highly complex and, in certain ways controversial, evolving field (Salomon 2002, 2006). As Daniel Bar-Tal points out, peace has an “elusive” nature (Bar-Tal 1999), and despite many concerted efforts by various individuals and communities in different parts of the world (Cairns 1994, Salomon 2002, Galtung & Jacobson 2000), the prospects of establishing sustained universal peace do not seem very promising. It is in this context that the EFP Program was developed. The EFP conceptual framework was formulated in response to two parallel processes: (1) The alarming increase in the level of conflict and violence at all strata of human society and in all parts of the world, despite considerable research and effort in recent decades for conflict/violence prevention; (2) A five-year experience and experimentation by the author of the project and his colleagues at Landegg International University (Switzerland)⁷ and the International Education for Peace Institute to develop a unity-based rather than conflict-based approach to peace education

⁶ See, for example, news release by Ambassador Douglas Davidson, Head of OSCE Mission to BiH, in the Feb. 22, 2007, on the proposed law for establishment of a “*State-Level Education Agency to Ensure Proper Educational Standards*,” <http://www.oscebih.org/public/default.asp?d=6&article=show&id=1998>

⁷ Landegg International University, a small private university in Switzerland, was closed in 2003 due to lack of financial resources.

and related issues such as human rights, democracy, and ethnic diversity. The study brought together some 60–90 students [12–15 years of age] every year from more than 30 different countries for this purpose. During these years, an understanding of the dynamics of the Education for Peace Program gradually developed, taking into consideration the biological, psychological, social, moral, and spiritual needs of youth during these sensitive times of their lives on the one hand, and the need for crucial changes in society on the other.

Any comprehensive program of peace education must address the issues of worldview, human nature, the dynamics of the development of human societies, the constructs of human relationships, the nature and dynamics of human conflict, and the way in which conflict is transformed into violence, as well as the impact of authoritarian and democratic paradigms on the development and prevention of conflict and violence. Therefore, when EFP-International was invited to develop a program of Education for Peace for introduction into schools of Bosnia and Herzegovina, it designed the EFP-BiH curriculum based on the existing body of peace education literature, cumulative insight and experience gained by the EFP Summer Project, and the input provided by the BiH educators.

One of the unique approaches of the EFP Project regarding peace education pertains to the practice of conflict resolution. While the main contemporary methods of conflict resolution may effect partial or complete resolution of existing conflicts, they do little to foster a culture wherein creation of peace is the primary objective and occurrence of conflict is an aberration. EFP endeavours to create learning environments in which training is a process that simultaneously facilitates the building of intrapersonal, interpersonal, and intergroup unity; prevention of new conflicts; and peaceful resolution of existing conflicts. In the absence of this proactive focus on building unity, the prospects for a successful transition to a peaceful community and society are greatly diminished. One component of the EFP Project, therefore, is training in the principles and skills of Conflict-Free Conflict Resolution (CFCR) with its emphasis on unity-building as a conflict-resolution strategy (Danesh & Danesh 2002a, 2002b, 2004). Currently, the curriculum comprises ten volumes covering a wide range of peace-related issues. Table 2 provides a schema of principles, prerequisites, dimensions, and types of peace as addressed in the EFP curriculum.

Principle of Peace	Prerequisite of Peace	Dimension of Peace	Type of Peace
Humanity is one.	Unity (in the context of diversity)	Moral/Spiritual	Inner Peace
Humanity's oneness is expressed in diversity.	Justice (individual, institutional, societal)	Psychological/ Social	Interpersonal Peace
The greatest challenge before humanity is to safeguard its oneness and nurture its diversity.	Equality (gender, race, religion, ethnicity)	Political/ Economic	Intergroup Peace
Human oneness and diversity could only be preserved in the context of unity and without recourse to violence.	Universality (all-centeredness rather than self-centeredness)	Environmental	International/ Global Peace

Table 2. Principles, prerequisites, and aspects of peace.

Main EFP Objectives

The overall objective of the Education for Peace (EFP) pilot project in Bosnia and Herzegovina (BiH) was to assist the younger generation and their teachers and parents/guardians to become peacemakers through the processes of creating a culture of peace within and among the participating school communities. As the project developed and was gradually introduced to 112 primary and secondary schools in BiH in the course of six years (2000–2006), the main goals of the program were further refined and expanded. Currently, the objectives of the EFP Program are identified under three categories of establishing a culture of peace, a culture of healing, and a culture of excellence within and among the participating school communities (Danesh 2002; Clarke-Habibi 2006; Danesh 2006, 2007, 2008; Danesh & Clarke-Habibi 2007). These objectives are pursued through an integrated combination of concepts, attitudes, skills, and activities all aimed at creating ever wider and deeper levels of unity in intrapersonal, interpersonal, and intergroup life processes of all participants. These issues become clearer as the case study proceeds.

Training and Implementation

EFP-BiH was designed in such a manner that all aspects of the introduction of the EFP principles to each classroom would be done by the teachers themselves and that all school-wide activities and initiatives to create cultures of peace, healing, and excellence would be carried out by the school staff. This necessitated the training of all school employees—teachers, administrators, support staff—in the EFP principles and skills. Three specific training programs were offered in each school:

- **Advanced EFP Training:** About 15% of teachers, including one or more members of the school administration in each school received an intensive, on-the-job, two-year program of training in the principles and methodologies of Education for Peace through multiple modalities, including training workshops, independent study, classroom observations and demonstrations, as well as ongoing mentorship by the senior faculty of EFP-International and the EFP-BiH onsite faculty.
- **Basic EFP Training:** All teachers, administrators and support staff of each participating school received at the start of each semester and at the end of the academic year, a two-day intensive training in the EFP principles and methodologies, for a total of six training sessions in the course of two years. These training sessions were conducted by the senior faculty, the onsite faculty, and those BiH educators receiving advanced EFP training.
- **EFP-Mentorship:** Ongoing mentorship was offered to the teachers by the EFP-BiH faculty, who, in turn, received guidance and assistance from the senior faculty of EFP-International.

Extensive materials for the training of the on-site faculty were prepared. The package included reading materials on the history of the Balkans and psychological, social, political and economic after-effects of the 1992–1995 civil war. During the training of the on-site faculty, lectures were given by specialists in political science, history, psychology, psychiatry, human rights, law, the International Tribunal, curriculum development, and events planning. Throughout the year, additional support by Senior Faculty was provided with particular regard to the development of curriculum resources, the development of organizational structures and procedures, and the formal evaluation project activities.

A Project Director, with background in psychology and conflict resolution (MA), five other individuals with similar qualifications in political science, gender studies, community development, and the arts, along with eighteen BiH educators, together comprised the BiH Onsite Faculty. All these individuals received intensive training in the principles and

methodologies of the EFP Program and continued their studies in this regard. The onsite faculty, in addition to their responsibilities for holding periodic EFP-Training workshops and ongoing mentorship of teachers in all participating schools, also assisted the school officials, staff, and students in their preparations for holding the extremely important local, regional, and statewide “Peace Events” at least twice a year in each school and periodically at the national level. Diagram (1) depicts various components of the EFP-BiH Program.

First Year Activities and Results

The project achieved and in fact exceeded all its stated goals. Halfway through its first year of the two-year of the pilot project, EFP received invitations from the senior agencies of both the Government of BiH and the International Community in that country to implement EFP in as many as possible, and preferably all, BiH schools. At the time of the writing of this chapter (2007), EFP is being implemented in 112 schools. Here, a brief description is provided of the main activities to achieve the above tripartite objectives of the program.

Context-Appropriate Peace-Based Curriculum

A context-appropriate peace-based (unity-based) curriculum, universal in orientation and specific in application, was developed with the primary aim of teaching students about principles and practices necessary for creating societies that are peaceful, just, democratic, and respectful of the human rights of all citizens. All these (and other issues typically included in standard peace education programs) are studied in the EFP Curriculum with due consideration of the principles, prerequisites, dimensions, and types of peace. These concepts are all addressed extensively in the EFP Curriculum, as outlined in Table 3.

Initially, the curriculum comprised a Training Manual; presentations on the nature and dynamics of conflict and violence; peaceful approaches to conflict resolution and violence prevention; strategies for creating violence-free schools, ultimately leading to the creation of culture of peace within the school community; and instructions on the principles of the “culture of healing” and how to create it both in the classroom and the school as a whole (Danesh 2008). In the course of the past seven years, the EFP Training Materials have evolved into an 11-volume Education for Peace Integrated Curriculum Series.⁸ To equip teachers with the skills to create integrative peace-based lesson plans, they were introduced to the specially designed “understanding-oriented” approach. This approach focuses on the translation of broad, connective principles, prerequisites, dimensions and types of peace into specific lesson topics with the overall aim of transmitting to students an enduring understanding of peace across all areas of study and activity. The traditional lesson-design approach in the BiH school system aims at transmitting a great amount of highly specific information to students in a way that is not conducive to student involvement in creative learning processes or the recognition of larger connective patterns and principles between and across disciplines.

All teachers in the participating schools were engaged in the task of preparing lesson units that creatively integrate the principles and dynamics of peace into the student learning process in all subjects of study. During the first year, teachers developed some 50 lesson plans, and several of these plans were later selected for introduction into all EFP schools in BiH. To provide a glimpse of the contents of the EFP Curriculum, two examples are offered in Appendices I and II. Appendix I provides two of the 26 pages of the first unit of the first volume of the EFP Student Manual. Appendix II provides three pages of unit two of the same manual. The EFP Curriculum Manual for Students has nine units. Each unit is approximately 25–30 pages long.

⁸ For more information about the Education for Peace Integrated Curriculum, see www.efpinternational.org

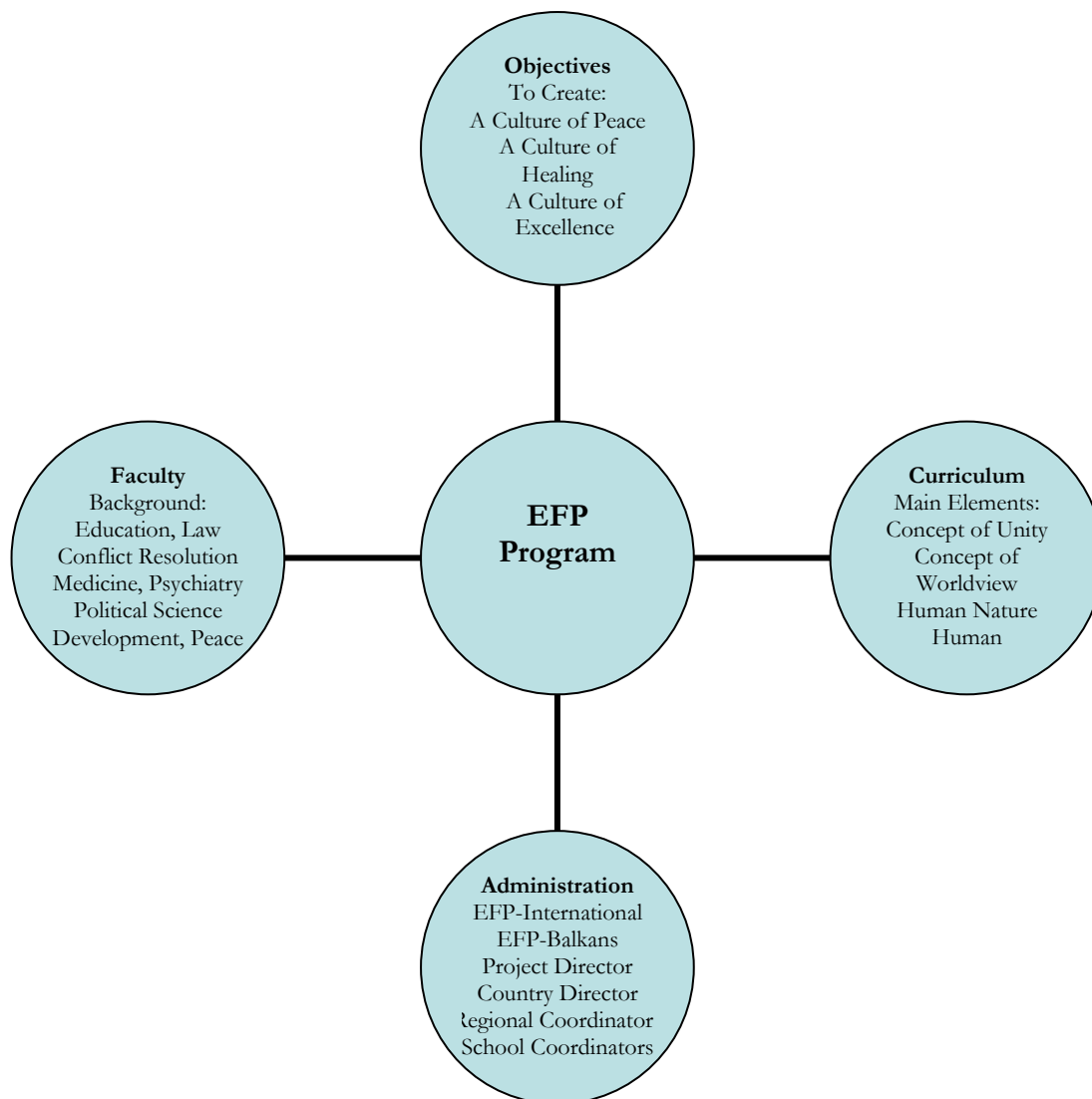


Table 3. Components of the EFP-BiH Program.

Teacher Training

The First Teacher Training was conducted for a period of eight days for eighteen teachers as the future EFP trainers. During this initial training some fundamental questions arose pertaining to their experience with issues of conflict and violence in the context of both recent and early history of Bosnia and Herzegovina. As the following examples show, these questions contain both universal and specific themes related to the fundamental issues of conflict, violence, and peace:

- What could have been done to prevent the conflict in BiH once it started?
- Why did people with such a background and such a history, who had lived together, had intermarried, and had created a thriving civilization allow themselves to do what they did?
- How can we account for such brutality and barbarism as occurred in BiH, committed by a people so educated and sophisticated?
- How do you resolve interpersonal conflicts?

- What are the best ways to solve conflicts, internally and on the group level?
- How can we avoid the same mistakes? How can we be sure that it won't happen again?
- How do you explain and distinguish between those decisions that are made deliberately and those that are imposed?
- What happens to the children and women who have not been aggressors, but who have been victimized (through beating, rape, etc.)?
- How do the persons who have done terrible things undertake the process of regaining their integrity? Can they change?
- Most puzzling of all, how could such atrocities be committed by religious people and in the name of religion?

This initial training was followed by three two-day training sessions in three different cities involving all 400 teachers, administrators, and support staff of the six participating schools.

Themes presented in the plenary lectures were the same in each region, allowing for the specific and unique questions and needs of participants in each region. During the workshop periods, the participants were divided into groups according to their areas of responsibility within the school community: administration, support staff, primary school teachers, and secondary school teachers. The groups used the workshop time to discuss the applicability of the EFP principles to the context of their own schools, and to begin the process of envisioning the means by which these concepts would be integrated into their classroom lessons.

In addition to the workshop periods, participants were given many opportunities to raise questions and issues for further discussion. It was observed that in each region several common themes recurred. These included:

- The role of the international community in the events leading to, and during, the war;
- The role of political and religious leaders in the development of conflict and peace;
- Confusion over the capacity of well-educated, ethnically integrated, and peaceful people to commit violent atrocities;
- The role of economics in the development of conflict and violence;
- The necessity of meeting the needs of psychologically traumatized children, and the difficulty of teaching peace and unity to children who have suffered from the effects of the war;
- The role of women in both discouraging and encouraging conflict and violence;
- The requirements for the rehabilitation and unification of entire communities with populations comprising both the aggressors and the victims.

These training seminars were highly successful. While unique in their particular character, concerns, and responses to the EFP training, a common pattern could be discerned from each of the participating cities in respect to the EFP concepts and objectives. After being introduced in the first lectures to the foundational concepts of the EFP curriculum, the participants gradually began to bring their concerns, fears, and doubts to the surface of the discussion. These responses signaled to the facilitators that the process of examining the prevailing patterns of thinking—worldviews—and discussing the considerable traumas of the war had begun on the part of the participants. Through thorough, sensitive in-depth discussion of each of these issues, and through the open sharing of additional thoughts and questions, the training participants began to truly engage in the EFP process. By the end of the second day of training, there were marked signs of change in the

participants' attitude—not only had the level of their commitment to the EFP Project increased dramatically, their understanding of the prerequisites and dynamics of building unity-oriented communities had also been strengthened. The challenge was how to maintain and further advance this positive response.

A second round of training seminars for all 400 participants was conducted several months later. As in the first round of training, each of the three seminars brought together the staff of the primary and secondary schools in Banja Luka, Sarajevo, and Travnik, respectively. To ensure that the content of the seminars would meet the needs of the participants, the on-site faculty asked the staff members in each school to submit in advance any questions or themes that they would like to be addressed; these were then forwarded to the senior EFP faculty. The following themes predominated in all three regions:

- How to equip children with the skills to create interethnic harmony and to resolve conflicts peacefully;
- How to build violence-free environments in schools, families, and the community at large;
- How to help traumatized children to become peacemakers and how to address the issue of death and dying with these children;
- The meaning of unity in diversity;
- The impact of media on children.

The feedback from administrators, teachers, and support staff in each region during the training confirmed the necessity of extending the project for at least another year in these six schools—especially with regard to the major aim of addressing the psychological needs of post-war trauma recovery for teachers, students, and, to the extent possible, parents/guardians. An atmosphere of trust, which had developed over the initial year, was clearly apparent at all three training seminars, indicating that it would be timely to fully introduce the trauma-recovery component of the project during the next school year.

These developments notwithstanding, at the end of the first year there were still some teachers and staff in all schools who were not enthusiastic about the project and were not participating actively. However, the constructive tone set by the majority of the participants in these training programs nullified negative influences on the part of these individuals. Also, during the pilot year the resurgence of extreme nationalistic sentiments among the Serb and Croat segments of Bosnian society created considerable fear and apprehension in the Bosniak segment. These fears found expression in the initial set of questions raised during the second training seminar, during which it was apparent that there was a continued concern as to whether or not EFP can be effective in cultivating authentic interethnic harmony in BiH. The threat of re-emergent ethnic conflict seemed to lead participants to doubt whether the advances achieved in the EFP Project could withstand the political forces attempting to manipulate the consciousness of the nation. Teachers and staff seemed to be seeking reassurances that the other (ethnic) communities were indeed fully engaged in the EFP process.

Introductory Lectures to All Students

Throughout the first semester, the on-site faculty in each region organized class-by-class visits in all six schools. These interactive lectures were designed to introduce the main EFP concepts and activities to students. The schools allocated a minimum of one entire class period for these introductory lectures. The content and format of these lectures were designed in consultation with all parties involved. Through this close consultation with teachers, the presentation of each lecture was adapted to the needs of each school and student age group, which ranged from ages 7 to 19.

A brief introduction to the basic EFP principles was handed out to each of the students. Students were encouraged to take this brief document home to share with their parents/guardians. At later meetings held with parents and guardians, many of them brought their copy of this introduction in hand. Students in all cities responded to the lectures with interest, with thoughtful and thought-provoking questions, insightful discussion, and enthusiasm for the year's schedule of events. Many requested more opportunities to discuss the issues introduced. An estimated 6,000 students attended these lectures.

Lesson Plan Workshops with Teachers

Lesson plan workshops were held with all teachers in all schools during the first and second semesters. In addition to developing curriculum materials, these workshops aimed to assist teachers with implementation of the EFP concepts into their daily lessons and to simultaneously deepen their knowledge of the concepts introduced during the previous training sessions. Teachers responded well to the practical approach of these workshops. The samples created by teachers reflected a focus on the concept of unity in diversity and little focus on other concepts, suggesting that students' classroom learning also likely was placing a focus on this one concept at this point in the project.

Implementation of EFP in Classrooms by Teachers

Throughout the school year teachers integrated the EFP concepts into the framework and content of their standard curriculum lessons on a daily basis. The on-site faculty supported classroom implementation through formal as well as spontaneous consultation with teachers both in groups and individually, and also through periodic classroom visits. Following the initial training seminar, the on-site faculty in all regions observed that teachers had to a varying degree begun to integrate various EFP concepts into their classrooms.

By the end of the academic year, the on-site faculty observed that the vast majority of teachers in all schools had in some way been involved in the implementation of the project. Direct discussion with students about EFP concepts continued and began to focus on new topics such as gender equality and its role in the peace process, the peaceful and violent uses of science and technology, and theories of human nature and peace. That standard curriculum topics and activities were increasingly being re-examined in light of EFP was evident by the number and nature of peace-oriented presentations—dance, drama, paintings, displays, lectures, and essays—during the Regional and National Peace Events.

Presentation and Dialogue on Peace Moves

At the end of the first semester the translated version of the book *Peace Moves* (Danesh 2004) was presented to all secondary and upper-level primary students. *Peace Moves* is a fictional account of the search for peace by ten young individuals coming from all parts of the world and segments of human society. In their search the students, with the help of teachers, parents/guardians, and mentors gradually move away from their pessimism, fear, and hopelessness to the realization that peace may be possible, and eventually deciding that peace, its presence or absence, depends on them as the future leaders of human society. *Peace Moves* is a challenging yet hope-engendering story, usually engaging the readers in an intimately personal manner. Different persons identify with different characters in *Peace Moves* and in the process become deeply involved with the quest that takes place in the story. Not infrequently, the readers embark on a journey of transformation, usually moving from the belief that peace is a utopian and unrealistic objective, to the certainty that peace is inevitable and very much dependent on their own worldview and approach to life.

The presentations of *Peace Moves* were received extremely well by the students and engaged them in the exploration of the principles of peace, not merely as an intellectual pursuit but also as a process of self-exploration, self-knowledge, and transformation. In fact,

many students and their teachers viewed the introduction of *Peace Moves* as the turning point in their acceptance of EFP.

Student Presentations and Peace Events

Student presentations were designed as part of a learning process by which they could reflect and demonstrate their understanding of peace. These concepts, which were integrated by teachers into their subject areas, were based on the themes presented in the *EFP Training Manual* and the *Peace Moves* document. As part of a yearlong process, students of each homeroom class were expected to prepare one or more presentations each semester to be shared with their peers, parents/guardians, officials, media, and community representatives at the regional and national Peace Events. In facilitating the production of these presentations, teachers were encouraged to further take advantage of the creativity and talents of their students through the use of the arts. Thus, the arts became a powerful medium through which students consolidated their academic learning—via the lens of peace—and communicated their messages to the wider community. The on-site faculty met with teachers to systematically review the content and the quality of the performances.

At the initiative of the Education for Peace Project, the mayors of Sarajevo, Banja Luka, and Travnik officially proclaimed February as Peace Month. The initial program of activities was planned to occur over three weeklong periods, one following after another in the three communities, throughout the month of February, 2001. During this month, a series of community events were hosted by each of the six participating schools in which all students, with the assistance of their teachers, gave artistic performances and shared visual displays demonstrating the nature and degree of their learning about the principles of peace in relation to their subjects of study. Members of government, media, parents/guardians, and the wider community observed the performances and activities. The activities of the month culminated in the first statewide “National Peace Event,” hosted in Banja Luka on 24 February 2001.

The Regional Peace Week was a major step towards evaluating the efficacy of the EFP Program in terms of its effect on the level of understanding of teachers and students. The evaluation process involved a preview of all presentations, extensive consultation with teachers and students, and eventual presentations at the peace event. Presentations mainly focused on the topics of the first teacher-training seminar, including: the concept of unity, the developmental nature of human civilization, the formulation and maturation of worldview, various types of governance, and the prerequisites of peace such as unity in diversity, justice, and equality. Demonstration of these concepts in presentations in a wide range of areas such as leadership and decision-making in the family, school community, and political realm were clear evidence of students’ creativity and the depth of their understanding of the principles of peace.

During the Peace Month, each of the six participating schools held open houses, at which students made special presentations. According to the Directors of these schools, many parents/guardians, and members of the larger community—a total of about 12,000 individuals—visited the schools and observed the work of the students and their teachers during these events. The dimension of community service as a medium for promotion of responsible citizenship was introduced to the EFP Program during the regional peace week in Travnik. The aim of these activities was to allow students the opportunity of putting their understanding of peace into action through sharing peace presentations at such places as hospitals, kindergartens, nursing homes, and other schools. These presentations were done jointly by students from different ethnic groups.

Prior to the first National Peace Event held in Banja Luka in February, several consultation meetings were held between the EFP Faculty, school directors, teachers, some BiH Government and International Community officials, and a representative number of

parents/guardians. The purpose of these meetings was to alleviate the fears and address the concerns of school communities in Sarajevo and Travnik about going to Banja Luka, a city considered by many of them as the “city of the enemy” and a place that, by far, the majority of them had not visited since the start of the war in 1992. As the first step, a few preliminary visits to Banja Luka were made by volunteer groups of teachers, students, and their parents/guardians. These visits alleviated the fears considerably, because both the hosts and the guests did their utmost to relate to one another within the parameters of the principles of peace they had been studying in their schools.

The process of selecting students’ presentations for the First National Peace Event required extensive consultation among all parties in order to maintain and enhance the spirit of learning and sharing in the school communities that had been created through the introduction of the EFP Program. Therefore, a variety of student presentations (both performances and displays) from each Regional Peace Week were brought together for the first National Peace Event. Selection of presentations occurred in part through feedback in each school given by panels of judges that comprised members of the school and extended community.

On Saturday, 24 February 2001, some 300 students, teachers and parents/guardians from each of the six participating schools, and an additional 150 individuals comprising the officials and the general public, attended the First National Peace Event held at Banski Dvor, located in the center of the city of Banja Luka. Present at this event were the senior municipal, entity, and national BiH government, senior representatives of all major international agencies—UN, OHR, UNICEF, SFOR, etc.—as well as directors and vice-directors of all six schools. The media was present in full force. Following statements of endorsement of the EFP Project by these officials, the students from the three regions shared 16 presentations during a three-hour program, which clearly demonstrated the readiness of the younger generation of BiH to devote themselves to the cause of interethnic harmony and the task of creating a civilization of peace.

The majority of presentations focused on the concept of unity in diversity and inter-ethnic understanding; peaceful resolution of conflicts; gender equality; universal participation in the decision-making process; and the transformation of worldview towards creating peaceful and democratic societies. Some of these presentations appeared as subject demonstrations. For example, one German linguistics class presentation showed the perpetuation of gender inequality through the use of stereotypes in language. Another, a primary school presentation, showed the situation of children during wartime and their role as peacemakers. This presentation was among the most effective and touched the hearts of all present. Approximately 70 visual presentations displayed on the walls of Banski Dvor Hall were viewed by 450 visitors during the day. Following the event, all participants, including students, teachers, parents/guardians, and officials, came together to socialize. Bringing together community members of three ethnic groups during the event was observed as a significant step towards helping participants heal, to a certain extent, the wounds of the war and build a new vision for the future of their community. The second National Peace Event was even more dramatic, because it took place at a time when interethnic tensions in BiH were extremely high due to number of recent ethnically based violent activities and riots.

The third countrywide peace event was quite different from the previous two events. It was designed to have participants practice democratic processes and was designated as the “Youth for Peace” Conference. The event brought together student delegates from the six schools for a day-long consultation with the aim of together devising and reaching consensus among all 160 student representatives for conceptual and practical strategies for creating a culture of peace in BiH. Students from the 5th to the 13th grade were involved. Along with the student delegates, a delegation of 40 teachers, parents/ guardians, and administrators were also present mainly as observers and resource persons to the consultative process.

The student delegates were divided among 12 consultative groups comprising approximately 14 students each from the three ethnic groups. Each group was given the task to consult and agree upon five recommendations on how to create a culture of peace in one of the following realms: education, religion, governance, family, media, or youth. During the first two-hour group consultations, each group elected two students to represent them and to present the results of their deliberations. Following this first session, the 24 elected individuals representing all 12 groups began the second round of consultation, during which time they reviewed all recommendations made by each of the consultation groups and, based on these suggested points, agreed upon unified views and proposals that would represent the collective views of the student delegation. The remaining students observed this process and contributed questions and comments. The students were reminded that they are putting into action through this process the fundamental principles of a democratic process and that this is a model that can be applied to creating peaceful communities founded on the fundamental principles of human rights.

As part of the final formal portion of the program, the two representatives from each of the 12 consultative groups elected three students, each representing one of the three ethnic communities of BiH, to present these final recommendations before an audience of invited guests, government and international officials, and media representatives. The process was a phenomenal success and enthusiastically well received by the BiH and international authorities present.

Staff Development

Development of Consultative Practices within On-Site Faculty

An important component of the training of the on-site faculty involved training in the concepts and skills of Conflict-Free Conflict Resolution (CFCR) and consultative decision-making (Danesh and Danesh, 2002a, 2002b, 2004). Following a review of the essential components and techniques of CFCR and the essential issues that can be identified within the dynamics of human communication in resolving conflicts peacefully, three consultative groups were created according to the three participating regions. Throughout the eight-day seminar, specially trained coordinators facilitated these group consultations within the CFCR framework of a unity-based group decision-making process that has as its ultimate objective finding just solutions that are based on truth and which build unity based on the principles of interpersonal and social justice. This consultative process was then applied throughout the year in the functioning of the regional teams, including weekly meetings and daily interactions, during the course of the implementation of the project. This method was used in making, implementing, and evaluating all team decisions at the regional and interregional levels.

CFCR Workshops with Students and Teachers

During the month of May (almost at the end of the first academic year of the program implementation), each regional team went through a CFCR training-of-trainers workshop. The objective was to provide all team members with the skills and knowledge required to train students on how to consult within the unity-based framework of CFCR. Each class was given the task of electing a representative student to be part of a core consultative group from among the six participating schools. In each school, the EFP team conducted a CFCR training workshop with these consultative student groups. Following this initial training in the CFCR consultation model, the student representatives from Banja Luka, Travnik, and Sarajevo came together and, in consultation circles, engaged in a collective process of reflection on how to create conflict-free environments at the individual, family, school, and community levels as an essential step towards building a peaceful and united BiH.

Staff and School Community Consultations

In the process of making the strategic plan towards building peaceful and united school communities, in every phase of the implementation of the EFP Project each regional team systematically consulted with the administration and the entire school staff and requested regular, frequent feedback on the recommended plans of action. With the intent to involve the participants in the practices of the democratic framework, it was essential to create awareness of the necessity to have universal, equal participation of all members of the school community, regardless of their employment rank, educational background, or ethnic status. The regional teams organized staff meetings whenever an issue needed to be consulted upon and decided. For instance, following the violent outbursts in Banja Luka and other parts of BiH in May 2001, during a staff consultation meeting regarding the upcoming final peace event in Sarajevo, a number of concerns and recommendations were raised with regard to the configuration of the final EFP event. Based on the feedback and suggestions of the two Sarajevo school communities, the initial decision to host a large peace festival was changed to a “Youth for Peace” conference, described above. Following these in-school consultations, the idea of a conference with student representatives from each class was presented to the directors of the schools from the other two regions. Based on the unanimous vote of approval of the six participating schools, plans were finalized and implemented.

Meeting the Needs of Traumatized Children and Adults

The current schools of psychology propose a limited number of approaches to trauma relief. The most commonly used methodology—Post-Traumatic Stress Disorder (PTSD) approach—is individual-based and trauma-focused in approach, usually involving one or a few individuals at a time. The objective here is to help the individuals to recount their traumatic experience in order to understand its nature, to express their feelings about the experience, to rediscover and strengthen their own capacities to deal with the trauma’s after-effects on them, and to take the necessary actions to do whatever possible to correct the wrong that has been done to them. Not infrequently this approach creates a certain degree of relief in the traumatized individuals. However, this approach also usually creates an increased sense of conflict between the “victim” and the “aggressors,” the “others.” While such methods are somewhat effective in helping traumatized individuals experience a sense of relief, their relevance to large numbers of people in a society where both the victim and the aggressor have to continue to live together is questionable. Likewise, the generally acclaimed Truth and Reconciliation Commissions (TRC) approach used in South Africa and elsewhere could not be employed in a multiethnic, multireligious context in which one or more of the involved populations do not sanction the practice of open confession followed by forgiveness, which is a crucial component of TRC.

In consideration of these facts, the EFP Program developed the concept of the *Culture of Healing*, an approach for recovery from traumatic violence-induced conditions, specifically designed for large populations under conditions similar to what we encountered in BiH. At the core of this approach are several issues:

1) Creation of an atmosphere of trust and hope among all participants.

Mutual trust is required so that both the aggressors and the victims (who because of the realities of their society need to continue to live together) would establish a new kind of relationship not based on the animosities of the past, but rather on their desire to create a new and harmonious future. By creating this trust, the level of hopefulness on the part of the victims that similar violent experiences will not be repeated in the future increases, and, concomitantly, their ability to gradually deal with the psychosocial trauma of the experience increases. An example of this can be observed in the following account shared by one of the

members of the EFP on-site faculty from BiH who spent three months in a Serb concentration camp:

While in the concentration camp, I experienced some of the most terrible things of the war. I should have been full of anger for what was done to me and I was, but when we were finally released, the only thing most of the others could think of was to have revenge. For me though, I knew that I had to live with these people [Serbs] if I wanted Bosnia to have a future, and so I told myself I couldn't make myself do that [take revenge]; even if I was angry I couldn't do that. Some people even were upset with me that I felt this way. But I knew that it wasn't all Serbs who had done these things, and therefore, I didn't blame the whole people and feel anger towards them. I think this is why I wasn't left with traumas like so many people.

2) Empowerment for self-healing through education for unity building.

Once an atmosphere of trust, hope, and unity is created, the participants are then gradually assisted to understand, at least at the intellectual level, the root causes of intergroup violence and aggressive behavior on the one hand, and the nature and dynamics of victimization, loss, and grieving, on the other. During the first year of EFP these processes gradually and naturally came to the surface, as demonstrated most potently in the second round of trainings that took place in Banja Luka and Travnik during the month of March, described in the following brief account

The day before the training seminar in Travnik, a parent in the Nova Bila school community died, leaving behind three orphaned children. The entire staff attended the woman's funeral on the day of the training. With the loss weighing heavily on the minds of the participants, the EFP Project Director began the training with a discussion on the purpose of life, the dynamics of death and loss, the processes of post-loss healing. These discussions touched the participants deeply. One Bosniak secondary-school teacher spontaneously recounted before the whole group how, in the midst of the war, his sister, who had been caught behind the Croat line and had fallen very ill, had received assistance from a number of Croats who had risked their lives to transport her all the way up to Zagreb where she could receive adequate medical attention. This teacher then turned to face the participants from the Croat primary school, and said "I never got a chance to say thank you for taking care of her, so I would like to say it now." This moving account was then followed by comments from the director of the Croat primary school who said there are many such stories of the two communities in that region helping one another despite the fact that they were at war and that these stories need to be collected and published.

During the Banja Luka trainings in March, a marked contrast in the overall attitude of the participants was observed, in comparison with the suspicion and antagonism that had characterized the initial training in September. When the floor was opened for participants to raise questions that they wanted to address throughout the two training days, immediate focus was on such issues as the causes of violence in society, the effects of violence in the family, and the role of teachers and parents/guardians in the creation of healthy gender models for children.

These two foundational conditions—creation of trust and hope; and trauma recovery through training in the principle of unity as the main prerequisite for healing—were created during the first year of EFP. The third phase of trauma recovery was introduced to these school populations in the course of the second year of the pilot project. During this period, specially designed and carefully orchestrated group discussions were held. These initial attempts at helping the participants to recover from the impact of war and violence on them eventually evolved into EFP's unique and integrated approach: The Culture of Healing (Danesh 2008).

Evaluation, Comparison, and Research

From the beginning of the project, a comprehensive program of internal evaluation was put in place. Later, two longitudinal research projects were initiated in 2004, respectively conducted by a team of researchers from Columbia University and by an EFP-International research team (through a grant from the United States Institute for Peace). Here, the evaluation process is briefly described. The detailed results of the research projects are the subject of future reports.

Internal Evaluation

At the outset of the project a plan of internal evaluation was established that included brief interviews by the on-site faculty with randomly selected students, staff, and parents/guardians in each school three, six, and nine months after the start of the program. The purpose of these interviews was to collect feedback about aspects of the project to date, including participants' general impressions, their understanding of the goals of the project, the effect of EFP on the teaching process in the school, the effect of the events of the project on the wider community, and what participants had learned during the project. The first set of interviews was quite revealing. While in each school there were about 30% of teachers and support staff who were quite positive about the program, there were equal numbers who were equally negative, and the remaining 40% had assumed a wait-and-see attitude, neither fully committed to nor actively rejecting the program.

However, there were certain particular characteristics and attitudes discernable in each ethnic population. The staff of the two schools in the Sarajevo region with primarily Bosniak populations, who rightly perceived themselves as the main victims of the war, showed either complete acceptance of and support for the program or else approached EFP as something that was needed by the *other* two ethnic groups. As the "victims," they did not see any need to receive peace education themselves. The attitude of this group dramatically changed for the better when they attended the first countrywide peace event in Banja Luka and saw the manner in which all students had embraced the program and the transformations that had taken place in the staff of the schools in the other two cities.

The two schools in Banja Luka were also divided among the three groups as outlined above. Those who supported the program were passionate about it and supported it in the face of considerable pressure and even threat from the more nationalistic and militant members of their communities. Those who were against the program were equally passionate in their antagonism. Many of them have been, either directly or indirectly, involved in the atrocities of the war in which the Serb army played a very active role. However, a sizeable number of participants, similar to those from Sarajevo, were bewildered and questioning themselves, their leaders, and their communities. For the Banja Luka participants likewise, the turning point was the Banja Luka Peace Event, which helped them to rediscover some of their sense of dignity and humanity lost in the course of the war in which they were the dominant aggressors against other two groups.

In the case of the Travnik schools, we noticed a considerable departure from the attitudes and responses of the schools in other two cities. The school populations in Sarajevo and Banja Luka were primarily mono-ethnic; in Travnik we had two schools: one almost exclusively Bosniak and the other similarly all Croat. In both Sarajevo and, particularly, Banja Luka, the staff of the two schools receiving their EFP training together were primarily from the same ethnic background and, therefore, their concerns and objectives were rather similar. However, in Travnik those receiving EFP training together, were either almost exclusively Bosniak or Croat. This mixed ethnic configuration changed the character of the training sessions. At first, participants were tense and polite, later searching but cautious, then joyously surprised, as they began to rediscover their past harmonious relationships. This process resulted in the development of significant levels of intergroup harmony and healing

between these schools and their respective larger communities at a faster rate than in the other participating school communities in Banja Luka and Sarajevo.

When the project obtained a major grant from the Swiss Agency for Development and Cooperation (SDC) to design and implement a multimedia version of the EFP Program for 100 new schools, a more comprehensive evaluation program was employed. The following is a summary of the results of this evaluation shared with the BiH authorities and SDC:

EFP-WORLD is a pilot guided e-Learning program for reconciliation, social development and conflict-prevention. Using a “blended learning” model of computer-based and person-to-person training strategies, the EFP-WORLD project aims to empower local communities to build a more peaceful future through increased local knowledge on how to prevent conflicts, strengthen interethnic understanding and cooperation, and apply the principles of gender equality, human rights, and social justice within sustainable community-building processes.

The first phase of this project, funded by the Swiss Agency for Development and Cooperation (SDC), involved the creation of a multimedia computer-based version of the Education for Peace (EFP) curriculum and its implementation in 100 secondary schools throughout Bosnia-Herzegovina (BiH), involving over 80,000 students, 5,000 teachers and school staff, and by extension the families and community at large.

The resources produced during this project have included:

- The 400-page *EFP-WORLD Curriculum Resource Book for Teachers* in English and the three official Bosnian languages (2,500 copies distributed among participating schools by the end of 2006);
- The *EFP-WORLD e-Learning Program* composed of 10 interactive, multimedia training modules, suitable for both online and CD-ROM use (distributed to all 5,000 teachers in the participating 100 schools);
- The *Peace Moves: Journeys to Peace* animated, interactive educational movie (distributed on CD-ROM to all 5,000 teachers in the 100 participating schools);
- The EFP e-Learning Web portal (www.efpinternational.org/elearning) where teachers and students can access all EFP-World course materials and media productions, interact with EFP trainers, complete user surveys and evaluation questionnaires, and participate in monitored discussion groups with other users;
- A substantive number of evaluation questionnaires and data collected from among participants pertaining to the efficacy of the EFP- *WORLD* program.

The major activities have involved:

- *Creating a comprehensive peace education curriculum* developed by EFP and its expert consultants.
- *Training 200 Local EFP-Trainers* from all regions of Bosnia and Herzegovina, who have further trained their 5,000 teacher and staff colleagues of participating schools in various aspects of the EFP curriculum, methodology, and computer-based dimensions of the program.
- *Organizing Community-Wide Peace Events* on a local and regional basis each year, providing students with the opportunity to share creative projects reflecting their understanding of the peace principles with the larger community.
- *Promoting Community Service Projects* such as volunteer work at orphanages, homes for the aged, and hospitals, as well as through EFP Student Clubs that have been established in each school.
- *Initiating a Policy Integration Strategy* to ensure the long-term sustainability of EFP by strengthening relationships with the Ministries of Education, by training the 150

education Inspectors of the country's Pedagogical Institutes in the framework of EFP, and by establishing a Policy Advisory Commission to consult on the terms of such policy for recommendation to the BiH Council of Ministers.

Conclusions

All aspects of the internal evaluation of the program indicated that the EFP–WORLD program has had a very positive impact on social reconciliation among the populations of those school communities—students, parents/guardians, teachers, staff, etc.—who participated in it. This affirmative conclusion is based on the persistent and almost universal positive feedback from educators, students, parents/guardians, Ministries of Education, the Pedagogical Institutes, OSCE, and other governmental and international agencies. On the basis of this evaluation, the following conclusions from the four-year implementation of the EFP are reached:

- A profound desire and aptitude for peace exists among the people of BiH, and it is possible to rally political will in support of peace.
- In the BiH context, a “blended-learning” model—combining computer-based training resources with face-to-face training and mentoring—proved most effective.
- The logistical challenges of a countrywide program of this sort are considerable but not impossible to undertake.
- It is clearly evident to observers that the participating students, teachers and families began rebuilding the ties of friendship and cooperation with other ethnic communities and regions, overcoming the barriers of disunity, hatred, and tension which threaten the future of peace in that country.
- With 230 certified EFP trainers across BiH now, and with the agreement of all of the country's educational authorities on the importance of integrating Education for Peace into educational policy, the ground is set for the long-term sustainability of the program, as attested by Safet Halilović, BiH Minister of Civil Affairs:

Through integrating the EFP program in the school system, every generation of young people, the future builders of society, will be trained through the help of their teachers to be scientists, economists, historians, writers, artists, poets, etc. who will dedicate their talents to building a society founded on the principles of peace, unity in diversity, democracy, inter-ethnic understanding, equality, human rights and the rule of law. In the face of the challenges that still acutely remain in BiH, we are convinced that educating for a culture of peace is an area of priority that is essential for the future well-being, stability, peace and social development of this country.

Similar conclusions have also been reached by the OSCE, which has the mandate from the international community to facilitate and oversee the process of education reform in BiH:

The Education for Peace Program...has proven its effectiveness as a model for peace education....EFP engages young people in an in-depth examination of the universal principles of peace in every subject of study and teaches them to apply these principles in their daily lives and in society at large. Drawing on modern, interactive teaching tools, which it trains participating teachers to use in their classrooms, EFP assists young people to develop critical thinking skills and modes of thought in order to encourage and enable them to help create a badly needed culture of peace and inter-ethnic understanding in Bosnia and Herzegovina. EFP thereby contributes significantly to the overall reform of education in Bosnia and Herzegovina. (EFP Final Evaluation Report to SDC, 2006)

External Evaluation

A formal comprehensive external evaluation was performed by a two-person team of experts commissioned by the Swiss Agency for Development and Cooperation midway through their four-year grant (2002–2006). Below are excerpts from this evaluation:

Observations by the evaluation team

It must be looked at as an achievement that all of the 13 Ministers of Education had agreed to participate in this EFP programme as well as the Directors of the 8 pedagogical institutes and one hundred directors of secondary schools. The Ministers, Deputy Ministers, Directors of Pedagogical Institutes and Directors of secondary schools, met by the evaluation team, talked positively about the programme, though few of them had attended any project seminars....The teachers interviewed mentioned first of all the opportunity to be trained by the EFP program through a new educational framework which offers new didactical possibilities: more interaction between students and teachers, an open forum for discussion between students and teachers, and the relief for students of not having a heavy memory load with drill exercises. They considered it as important to have a new learning environment and another learning experience due to EFP-lessons. To be a “peacemaker” was declared as an important learning target by many teachers. Almost all students interviewed referred to the impact of EFP in positive terms. Some students mentioned that EFP had been used as a common topic to discuss with their parents....

The most important part of the project seems to be that it has brought people together across nationalities and languages; it has provided a place to meet. Several persons said that in the education sector there was no other project like this. It has provided and continues to provide physical spaces and opportunities for people to meet, share their experiences and build up friendships. The project seems to have had—and still continues to have—a healing effect on a war-torn nation. One of the teachers said: “The biggest impact was on the psychological level. People got an opportunity to express their emotions. We need this type of therapy. It had to do with the atmosphere created....”

There seems to be little doubt that the project has had great impact on many of the participants, both on teachers, support staff, administrators and students involved. The most important impact seems to have been on the personal level, the meeting of people across nationalities and languages. The evaluation team heard several touching stories from teachers about their own experiences and the experiences of parents and children gained especially during the pilot phase of the project.

Conclusions by SDC

It may be concluded from the evaluators’ observations and comments that the programme is generally well received by Bosnian pupils, teachers and authorities. Psychological elements such as ‘bringing people together in an atmosphere of trust’ as well as a number of didactical innovations are recognised by the evaluators. EFP has achieved positive impact not only among teachers and students but has had effects on the families of participants as well. However, while the value of EFP modules and the e-learning component—from a point of view of learning contents and didactics—has been well established, programme effects on the behaviour of students, teachers and communities at large can be assessed only at a later date and will present certain methodological challenges. (SDC 2006)

EFP and EMU: A Comparative Review

Finally, it is instructive to compare EFP with a program with similar objectives as well as scope and duration of application. For this purpose, the Education for Mutual Understanding (EMU), which has been implemented in all schools in Northern Ireland since

1989 is an appropriate choice. Appendix III compares these two programs along several pertinent and important parameters and offers a few preliminary evaluative comments.

Summary

A detailed case study is presented of the first year of the Education for Peace Program, piloted and later introduced to many schools in post-war Bosnia and Herzegovina from 2000 to 2007 and continuing. The main elements of the pilot phase have been used ever since and are now being introduced in schools in other settings, such as North America, with similar success. The EFP Program, while based on the existing body of research and experience in the field of peace education and other related disciplines (psychology, education, sociology, political science, conflict resolution, community development, and peace studies), has many unique and challenging dimensions. EFP is founded on the concept that unity—not conflict—is the primary law of human relationships and that the process of unity-building rather than conflict resolution and management should be at the core of all peace education activities. Starting from the point of unity and recognizing that the current education practices in many, if not all, parts of the world are based on the primacy of the role of conflict, the EFP Program aims at changing the status quo by focusing on the all-important issue of transformation from conflict-based to unity-based worldviews. Towards these objectives, the EFP Program aims at simultaneously creating a culture of peace, a culture of healing, and a culture of excellence in the participating schools. The program is all-inclusive and requires involvement of all school students, teachers, staff, and to the extent possible, parents/guardians and the larger community. EFP is also all-encompassing in the sense that all teachers are trained in the principles of EFP and invited to make conscious effort to teach every subject—from history to political science and from biology to literature—within the parameters of peace rather than conflict, as now reflected in many textbooks. The EFP Curriculum is universal in its principles and specific in the manner in which it is implemented in each unique setting. The EFP Program has had considerable success thus far and has the promise of offering a new successful approach to this extremely challenging and urgent matter. As such, the EFP Program merits serious consideration on the part of all those who aspire to create a sustainable civilization of peace

Appendix I

The Law of Unity

Focus Question: How does unity help create peace?

Unity is the essential condition that creates and maintains life.

Life is an extraordinary process emerging when *two or more unique entities come together in a condition of unity*. As such, life is the outcome of unity and is sustained as long as the condition of unity is maintained.

Expressed differently, the relationship between unity and life is reciprocal—unity creates life, and life is maintained through unity. This phenomenon is observed at all levels of existence and in all forms of life.

Definition:

Unity is the purposeful integration of two or more unique entities in a state of harmony and cooperation, resulting in the creation of a new, evolving entity, usually of a higher order.

The following are some examples of the principle of **unity is life, life is unity**:

On the biological level, the sperm and ovum come together in the womb of a mother and, although very different, create a new life of much greater order once the single cells unite.

On the physical level, electrons and neutrons come together to create an atom, the basic unit of all material existence.

In the human body, atoms, cells, organs, and systems function together in a unified whole in order for the body to live, grow, and remain healthy.

In the social realm, individuals and groups unite to form families, communities, and societies.

Why do we call unity a “law”?

We call unity a law, because the observance of unity and the disregard for unity each have objective, demonstrable, and consistent effects. Wherever healthy life processes are observed, unity is present. Wherever illness, lack of progress, or conflict is observed, unity is missing.

As we can already see, the concept of unity is both simple and complex. It is especially this latter quality of ‘complexity’ that makes unity such a mystery. Many people mistake unity for uniformity or sameness. Yet, while unity does refer to a state of oneness, it requires diversity in order to exist.

Let's review some examples together.

Example 1: The Human Body

The human body, with its various organs and systems, demonstrates the truth that unity only works if there is also diversity.

Among other things, we each have a heart, lungs, and a brain. The only way for these extremely important organs to function is for them to work together: The brain signals the lungs to take in oxygen; the oxygen is circulated in the blood by the heart, which also receives its cue from the brain. The oxygenated blood feeds the brain, etc.

It is a cooperative relationship, in which a variety of organs with diverse functions, work together in a fully integrated manner to sustain life. If, even for a brief moment, this relationship breaks down, the life of the whole organism is endangered.

We would be very limited in what we could accomplish if we were each just a heart or a set of lungs. Indeed, it is only through the presence of many different types of cells, organs, and systems that the body can exist and thrive. The more diverse the components, the more advanced the life of an organism can become.

Appendix II

Focus Question: What is worldview, and where does it come from?

Definition:

*A **worldview** is a mental framework through which individuals and groups view the nature of reality, the nature and purpose of human life, and the laws governing human relationships.*

On both a personal and societal level, worldview represents the way we view ourselves, others, the world at large, and, most importantly, how we turn that vision into reality. Whether or not we are aware of it, everyone has a worldview. Our worldviews shape how we perceive, interpret, understand, and respond to the realities around us.

Where do our worldviews come from?

Worldviews develop over the course of a lifetime and are transmitted from generation to generation through such things as education, relationships, family traditions, religious beliefs, political orientation, and the media. Worldviews evolve in direct response to the development of our consciousness, which is shaped by our unique life experiences and collective cultural histories. We are only partially conscious of our worldviews. They are generally taken for granted and for the most part, remain just below the surface of our consciousness.

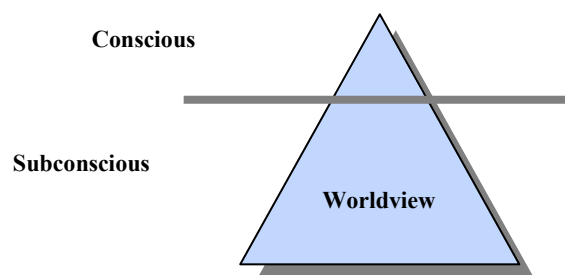


Diagram 1. Worldview Awareness.

What Shapes Your Worldview?

What influences your own personal worldview? Look at the diagram on the following page. Can you think of ways in which each of these areas has shaped your own worldview?

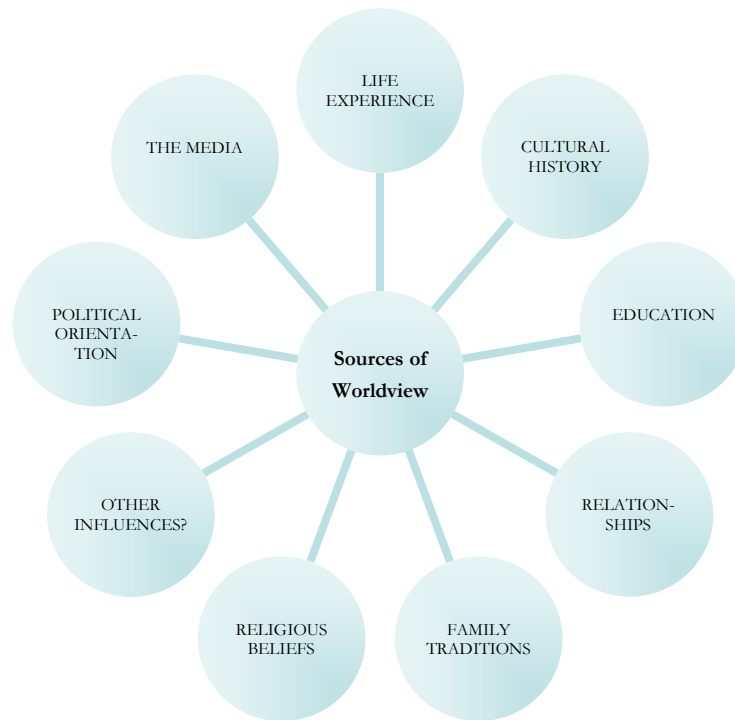


Diagram 2. Sources of worldview.

Can you think of any other influences that are not identified above?

Three worldview types and their characteristics are described in the following table.

	<i>Survival-Based Worldview</i>	<i>Identity-Based Worldview</i>	<i>Unity-Based Worldview</i>
<i>Perception</i>	World is Dangerous	World is a Jungle	World is One
<i>Operating Principle</i>	Might is Right	Survival of the Fittest	Unity in Diversity
<i>Mode of Relationships</i>	Dichotomous	Individualistic	Inclusive
<i>Ultimate Purpose</i>	To Survive and Control	To Win and Get Ahead	To Create Unity and Peace
<i>Mode of Decision-Making</i>	Authoritarian/ Absolutist	Competitive/ Relativistic	Consultative/ Integrative

Appendix III

Program	EMU	EFP	Comments
Beginning History	The Education Reform (Northern Ireland) Order 1989 introduced Education for Mutual Understanding (EMU) as part of the curriculum for all grant-aided schools.	The Education for Peace (EFP) program was first introduced into 3 primary and 3 secondary schools in 3 cities—Banja Luka, Sarajevo, and Travnik involving 6,000 students, 400 teachers, 10,000 parents/guardians.	-The Government of Northern Ireland ordained EMU. - EFP was introduced at the invitation of BiH government on a voluntary basis.
Definition	Education for Mutual Understanding is about self-respect, respect for others, and the improvement of relationships between people of differing cultural traditions. (Smith and Robinson 1996)	EFP is based on the premise that peace is a psychosocial, political, moral, and spiritual condition that can best be accomplished in the course of an integrated, comprehensive, and lifelong education founded on the principles of unity-based rather than conflict-based worldviews.	- EMU focuses on improving relationships among diverse groups. - EFP focuses on creating unity in diversity in the context of consciousness of the oneness of humanity.
Objectives	To help students to learn to respect and value themselves and others; to appreciate the interdependence of people within society; to know about and understand what is shared as well as what is different about their cultural traditions; and to appreciate how conflict may be handled in non-violent ways. (Smith and Robinson 1996)	EFP aims to create within and among the participating school communities: - a <i>Culture of Peace</i> , (Issues of mutual trust, respect, truthfulness) - a <i>Culture of Healing</i> (Issues of equality, justice, mutual forgiveness) & - a <i>Culture of Excellence</i> (Academic, behavioral, and relational excellence, which are the outcome of Cultures of Peace and Healing)	-EMU aims to bring understanding of our interdependence in the context of similarities and differences of culture, tradition, etc. -EFP aims to help students to develop unity-based rather than conflict-based worldviews—view of reality, human nature, the purpose of life, and the nature of human relationships.
Methodology	- EMU themes are mandatory features of the curriculum, - Cross-community contact with pupils from other schools is optional, - Schools can apply for financial support from the Department of Education for Northern Ireland. (Smith and Robinson 1996).	-EFP participation is voluntary, -All participating schools have regular and intensive contact through the medium of “Peace Events,” -EFP Program engages all members of the school community: all teachers, students, administrators, support staff, parents/guardians, etc.	- EMU has the political and financial support of the government. The mandatory aspect may decrease the motivation of the participants. - EFP is voluntary and participants are motivated. It has considerable financial constraints.

Program	EMU	EFP	Comments
Curriculum	<p>In 1999, the document <i>Towards a Culture of Tolerance: Education for Diversity</i> (DENI, 1999) recommended the promotion of the following core values:</p> <ul style="list-style-type: none"> - Pluralism - Pursuit of social justice - Acceptance of human rights and responsibilities - Democracy 	<p>Currently, EFP Integrative Curriculum comprises 11 volumes including manuals for teachers and students. The core principles of peace as outlined in the EFP Curriculum are:</p> <ul style="list-style-type: none"> - Humanity is One, - Human oneness is expressed in diversity, - Our main task is to safeguard our oneness and nurture our diversity, and - Accomplish this task through peace and not conflict and violence. 	<ul style="list-style-type: none"> - EMU aims to create a peaceful society through learning how to deal with conflict and diversity. - EFP aims to create a peaceful society through learning how to create peace in the context of unity in diversity. <i>Issues of human rights and democracy are defined and achieved differently in the above two frameworks.</i>
Teacher Training	<p>According to Morgan and Dunn (2000), at the time of their study no coherent system of professional education was available in Northern Ireland. "Most in-service education has been provided by the five Education and Library Boards, but there is no agreed plan or strategy for teachers' professional education. Further, 'Teachers have often felt that they do not have easy access to the type of support which meets their particular needs' (Morgan and Dunn, 2000: 14)."</p>	<p>EFP has the following training programs:</p> <ul style="list-style-type: none"> - Three 2-day intensive training per year for 2 years for all teachers, directors, and support staff of the participating schools; - Intensive 2-year on the job training as EFP-Certified Trainers for 15% of the staff of each EFP school; - Online intensive certificate training for various levels of specialization; - University credit courses and certificates are now being planned with a university in Canada. 	<ul style="list-style-type: none"> - It seems that there is an absence of a full plan for teacher training in EMU - EFP has a well-tested comprehensive teacher-training program
Program Scope	<ul style="list-style-type: none"> - All schools in Northern Ireland 	<ul style="list-style-type: none"> - Agreement of all 13 BiH Ministries of Education and 8 Pedagogical Institutes to introduce the EFP Program into their respective curricula; - Implementation of EFP into 112 BiH primary and secondary schools with 80,000 students and 5,000 teachers (2000–2007); - Systematic integration of the EFP Program into all 2200+ BiH schools with 1.5 million students and 110,000 teachers (2007 onward); - Introduction of EFP in a few schools in Canada and U.S.A. since 2005; and now other countries. 	

Program	EMU	EFP	Comments
Evaluation	There is some evidence that Education for Mutual Understanding “has helped change the discourse in Northern Ireland by introducing a language which allows people to express their support for cultural pluralism and political dialogue rather than sectarianism and political violence.” (Smith and Robinson 1996) “During the last 5 years the interaction of educational initiatives and political developments has led to considerable controversy and the resulting problems have created an uncertain future for...Education for Mutual Understanding....” (Dunn & Morgan 1999)	The teachers interviewed mentioned first of all the opportunity to be trained by the EFP Program through a new educational framework that offers new didactical possibilities: more interaction between students and teachers, an open forum for discussion between students and teachers, and the relief for students of not having a heavy memory load with drill exercises. To be a “peacemaker” was declared as an important learning target by many teachers. Almost all students interviewed referred to the impact of EFP in positive terms. Some students mentioned that EFP had been used as a common topic to discuss with their parents. (SDC 2004)	

Table 4. A preliminary comparison of EMU and EFP.

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EDUCATION FOR PEACE

THE PEDAGOGY OF CIVILIZATION*

H.B. Danesh

This paper describes the Education for Peace (EFP) pilot program implemented for two years in six schools (three primary and three secondary) in Bosnia Herzegovina (BiH). Collectively, these schools have some 6000 students, 400 teachers and 10,000 parents/guardians and represent the three main ethnic populations of BiH: Bosniak, Croat, and Serb. The project requires the active and sustained involvement of the entire school community. The twin objectives of the Project are to create a culture of peace and culture of healing in and between the participating school communities. The pilot project proved successful and in 2003, the program was introduced into 102 more schools in 65 BiH cities and villages. This paper describes the conceptual framework, pedagogical approach, and curriculum content of the program, and its impact on the participating school communities. The relevance of the EFP program to other post-conflict communities is briefly discussed.

Introduction

Peace and education are inseparable aspects of civilization. No civilization is truly progressive without education and no education system is truly civilizing unless it is based on the universal principles of peace. In reviewing school textbooks and theories upon which their contents are based, we find that these books are predominantly written from the perspective that conflict and violence are inevitable and necessary aspects of human individual and social life. They inadvertently or deliberately promote a culture of violence and war (Firer, 2002). Consequently, every new generation of children and youth are taught by their parents, teachers, and community leaders the ways of 'otherness', conflict and violence. Seldom we encounter a systematic educational program that teaches children and youth the principles of peace. This paper briefly puts forward the Integrative Theory of Peace (ITP) and outlines the Education for Peace (EFP) Program developed on the basis of this theory.

The main premise of ITP and the EFP program is that all human beings relate to themselves, the world, and life through the lens of their specific worldview. It further holds that education has a primary and cardinal role in the formulation and development of our respective worldviews in the context of the family, school, and community. The main thesis of the EFP program is that effective and sustained peace education needs to focus on all aspects of human life: intellectual, emotional, social, political, and moral and spiritual. As such, EFP introduces certain concepts and perspectives that go beyond the usually held perspectives on peace education. (See, for example, Salomon and Nevo, 2000.)

The Integrative Theory of Peace

The Integrative Theory of Peace consists of four subtheories:

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- *Subtheory 1:* Peace is a psychosocial and political as well as a moral and spiritual condition;
- *Subtheory 2:* Peace is the main expression of a unity-based worldview;
- *Subtheory 3:* The unity-based worldview is the prerequisite for creating both a culture of peace and a culture of healing;
- *Subtheory 4:* A comprehensive, integrated, and lifelong education within the framework of peace is the most effective approach for a transformation from the metacategories of survival-based and identity-based worldviews to the metacategory of unity-based worldview.

Based on this theoretical formulation, the curriculum of EFP is designed to be comprehensive, integrative, all-inclusive, and simultaneously both universal and specific. The EFP curriculum is “comprehensive” and “integrative” in the sense that it considers all aspects of peace—biological, psychological, social, historical, ethical, and spiritual—and integrates them into one coherent and all-inclusive framework for the study of all school subjects. The “all-inclusive” aspect of the curriculum refers to the fact that all members of the school community—students, teachers, administrators, support staff, and indirectly, all parents—are included. The “universal” principles of peace, as formulated in the EFP curriculum, are fourfold: humanity is one; the oneness of humanity is expressed in the context of diversity; unity in diversity is the prerequisite for peace; and peace requires the ability to prevent and resolve conflicts without resorting to violence. While these principles transcend the differences of peoples and cultures, their application to every community is “specific” and is aimed at safeguarding and celebrating its unique cultural heritage within the context of these “universal” principles.

Education for Peace Experiment in Bosnia and Herzegovina

In September 1999, the Federation of Bosnia and Herzegovina Minister of Education invited the author to bring the EFP program to schools in Bosnia and Herzegovina (BiH) as an integral part of the European Community’s contribution to the 1995 Dayton Peace Accord. After subsequent consultations with BiH educational officials, school directors and teachers, as well as the Office of the High Representative (OHR)—the International Community Representative in that country—the project was launched in May 2000, with a grant from the Government of Luxembourg to fund the first year of the two-year pilot project. The second year of the pilot phase was implemented primarily through voluntary work of EFP faculty, staff, and the participating BiH schools. This pilot project was administered in six schools (three primary and three secondary) representing the three main ethnic groups of BiH: Bosniak (mainly Muslim), Croat (mainly Catholic), and Serb (mainly Orthodox Christian) and all segments of the community—rich and poor, residents and the displaced, war victims and war participants, and urban and rural communities. The project involved approximately 6,000 students, 400 school staff (teachers, administrators, support staff), and 10,000 parents/guardians. (EFP status 2005) Participation in the EFP Program is voluntary.

Context: Bosnia and Herzegovina 1980–1995

In 1980, following the death of Marshal Tito, Yugoslavia slid into economic and political decline. The prevalent conditions of interethnic collaboration and harmony, imposed through Tito’s authoritarian brand of Marxist ideology, were soon replaced by conflict and power struggle among the ethnically diverse leadership of Yugoslavia. Eventually, a destructive doctrine of Serb nationalism promoted by Slobodan Milosevic became the dominant force in the region and ultimately resulted in the eruption of a long and horrific war.

In Sarajevo alone, in the course of three long cold winters, more than 12,000 residents including 1,500 children were killed. (Human Rights Watch 2002) The barbarous July 1995 “ethnic cleansing” massacre of more than 6,000 men and boys of Srebrenica left a lasting blot on the moral conscience of the International Community (PBS, 1999). It is not possible to convey here the full extent and depth of the war tragedy in BiH. The following is one example of many devastating accounts of this war:

In the end, in a country of 4.4 million inhabitants, it is estimated 250,000 (mostly Bosniaks) were killed and more than 240,000 injured, including 50,000 children. More than 800,000 were externally displaced and are now living abroad as refugees, and more than one million people were internally displaced and are now living in BiH in places other than their home communities. Between 10,000 and 60,000 women, primarily Bosniaks, were subjected to rape and other atrocities difficult to understand and to recount.

The economic damage to BiH is staggering, and the recovery costs are estimated to be USD10 billion (World Bank, 2000). The war was brought to an end with no peace in sight and with conflict still present. The solution was far from satisfactory.

Since the signing of the 1995 Dayton Peace Accord, ending four years of all-out war, a process of social, economic, and political recovery has been taking place in BiH, mainly initiated and administered by the International Community through financial and technical assistance and reconstruction projects. However, relatively little attention has been paid to the badly needed education reform, and only recently has the process of implementation of changes in education been intensified (Ministry of Education, 2001). Ethnic and religious tension in BiH is still widespread and extreme nationalism has not yet been excised from the body politic. Broadly speaking, a culture of peace has not yet taken hold.

The groups particularly distressed by the war in BiH and its aftermath are children and youth of all ethnic backgrounds. Having experienced atrocities, violence, pain, and extremely difficult living conditions, many children and youth as well as their parents have been severely traumatized. According to one survey, an alarming 62% of Bosnian young people would leave the country if they had the chance (UNDP, 2000, p. 11). The educational system of BiH currently suffers a number of weaknesses such as out-dated teaching methodologies, irrelevant teaching materials, rote learning, rigid and overloaded curricula, and a pedagogical approach that does not promote the development of students’ potential.

EFP Program Description

A. Conceptual Considerations

Four conditions are identified by ITP for a successful program of peace education: a unity-based worldview, a culture of peace, a culture of healing, and a peace-based curriculum for all educational activities. Based on these conditions, EFP has four main goals: (a) to assist all members of the school community to reflect on their own worldviews and to gradually try to develop a peace-based worldview; (b) to assist all participants to embark on creation of a culture of peace in and between their school communities; (c) to create a culture of healing with the capacity to help its members to gradually, but effectively, recover from the damages of war and protracted conflict affecting themselves, their families, and community members; and (d) to learn how to successfully prevent new conflicts and resolve them in a peaceful manner, without resorting to violence, once they have occurred.

Worldview, Education, and Peace

The EFP program postulates that all conscious deliberate human activities, including the creation of conditions of conflict or peace, are shaped and determined, to a considerable degree, by our *worldview*, which itself is the outcome of the education received from our

families, schools, communities, and accumulated life experiences. As such, a comprehensive program of peace education requires attention to the welfare of the family, modes of parenting, school curriculum, pedagogical methodology, community relationships, economic conditions, sociopolitical policies, and leadership practices. In essence, true education is a humanizing process with its ultimate aim to create a civilization of peace. In the EFP curriculum three distinctive, but interrelated and developmental worldviews are identified: survival-based worldview, identity-based worldview, and unity-based worldview. The survival-based worldview uses power as a force for domination and control and is often authoritarian in its mode of expression in human relationships and modes of governance. This worldview characterizes earlier stages of development in both individual and collective domains of life and is also prevalent in times of crises and danger, such as natural disasters, terrorism and war. Survival-based worldview has existed since the dawn of history and is still the dominant worldview in the context of many families, institutions, communities, and governments.

The identity-based worldview is the expression of the coming of age of individuals, institutions, and societies alike. The primary foci of identity-based worldview are survival on the one hand, and competition and winning, on the other. In this mode, the participants are engaged in constant power-struggle and competition for individual and group advantage over others in all departments of life—personal, familial, social, economic, political, and even scientific and religious pursuits. In the identity-based worldview issues of individualism, nationalism, racism, and other concepts that separate people and groups from each other are dominant and the welfare of oneself and one's group are usually given preference over those of others. Within the framework of survival and identity-based worldviews, competition, conflict, and even violence are considered as “normal”, meaning that they are the norms rather than exceptions in such environments.

From a psychological perspective, the formulation and adoption of a worldview is an expression of the development of human consciousness at both individual and collective levels. As such, survival- and identity-based worldviews are both natural and expected mindsets of childhood and adolescence respectively. Following this formulation and based on the dynamics of human psychological development (see, for example, Erikson, 1968), we could then conclude that the next step in the expansion of human collective consciousness is the development of a new worldview which, at once, can take into consideration at least three fundamental peace-related issues: ensuring safety and security for all; encouraging individual and group achievement and distinction; and providing opportunities for a purposeful and meaningful life in a unified environment. This worldview is designated as the unity-based worldview.

The unity-based worldview characterizes the age of maturity of humanity and is based on the fundamental issue of the consciousness of the oneness of humanity. Within the parameters of this worldview, society operates according to the principle of unity in diversity and holds as its ultimate objective the creation of a civilization of peace—equal, just, liberal, moral, diverse, and united. The unity-based worldview entails the equal participation of women and men in the administration of human society. It rejects all forms of prejudice and segregation. It requires the application of universal ethical principles at all levels of government and leadership. It ensures that the basic human needs and rights—survival and security; justice, equality, and freedom; and the opportunity for a meaningful, creative life—are met within the framework of the rule of law and moral/ethical principles.

The EFP curriculum introduces this formulation of worldview (survival, identity, unity) to the participants (teachers, students, parents alike) and invites them to reflect and discuss them as they apply to the realities of their lives and histories. This process is conducted with extreme care, making certain that the participants will focus only on their own worldviews. The objective here is to assist them to embark on a journey of *self-knowledge*.

Culture of Peace and Culture of Healing

The EFP curriculum, formulated within the parameters of a unity-based worldview, aims to assist teachers, students, and staff together to create a *culture of peace* (UNESCO1998) in their school community. A culture of peace requires full and sustained involvement of all members of the community and no one can be excluded. Among the main characteristics of a culture of peace is its ability to create an atmosphere of mutual trust, respect, and recognition. These conditions, in turn, decrease fears (Harris and Callender, 1995), open lines of communication (Tal-Or, Boninger, and Gleicher, 2002), facilitate intergroup dialogue (Littlejohn and Dominici, 2001; Ozacky-Lazar, 2002), and encourage undertaking of joint projects and activities, all of which are essential for overcoming the wounds of violence and the creation of a *culture of healing*. The all-encompassing character of unity-based worldview and cultures of peace and healing requires that every subject of study on the school curriculum from history to mathematics, biology to sports, economics to literature, and physics to geography, be taught within the principles and mindset of peace. Furthermore, the EFP curriculum requires that all attempts to understand, prevent, and resolve disagreements and conflicts in school be enacted within the framework of the principles of peace described earlier. In other words, *peace must become the primary approach to life, rather than life becoming a never-ending search for peace*. If we are to create peace, we must become peaceful and peace creating. Absent these elements and peace will elude us.

B. The Main Elements of the EFP Curriculum

Integrative and Inclusive

The EFP program's approach to peace education is integrative. It assists the participants to develop the necessary knowledge, capacity, courage, and skills to create violence-free and harmonious environments in their homes and schools. It offers special training not only for students but also for their teachers and parents. EFP focuses on the education and empowerment of girls and women to function as effective equals with their male counterparts in the arena of life. The program also pays particular attention to the training and guidance of boys and men, educating them on how to avoid abuse of power and shun resorting to aggression and violence—behaviors traditionally expected of men. The program includes a major component on the principles and skills of leadership for peace, with the aim of preparing the students—the future leaders of the society—to become peacemakers. The following anecdote illustrates the integrative character of EFP training and how it engages the participants in recognizing the relevance of peace to all their relationships:

While speaking with some 80 students of the Banja Luka Gymnasium, it was pointed out that in the course of history men have been the main actors in the arena of conflict and war and that various nations identify some well-known warriors as their extraordinary heroes. I then reminded the students that the primary task of this generation of youth in BiH and, by that matter, in all parts of the world is for them to become *extraordinary* not as warriors, but rather as peacemakers. In response one female student stated that she wanted to become a peacemaker, but she asked, "What about our fathers whose very identity is with respect to being warriors?" Another female student asked, "Why do women support men in their war-related activities?" A third wondered whether men were "by nature" aggressive and violent. An 18-year-old student stated that he had decided to become extraordinary as a peacemaker. He then asked, "What about those individuals who are extraordinary in doing *bad* things?" I later learned that this young student was the son of an army general who was considered a war hero by his people but was sought by the War Crimes Tribunal in The Hague for "crimes against humanity." At the time of this encounter in 2001, both of this student's parents had been in hiding for several years.

Universal and Specific

EFP is based on the “universal” principle that humanity has one common heritage expressed in the context of diversity of race, language, and culture and that the primary task before humanity is to create a civilization of peace. These principles are both scientific and moral and apply equally to all people, in all societies, and under all conditions. They reject the dichotomous and conflict-creating perspectives that consider some races or cultures superior to others.

The “specific” aspect of the EFP curriculum refers to the fact that it is specially designed for each new community with the full participation of its own educators and scholars. The curriculum is designed to assist children and youth to develop identities that are both unique and global, so that they will see themselves as the agents of change and progress for their respective communities within the parameters of an increasingly global order.

In the course of its implementation, the EFP program ensures cultivation of local human resources, strengthens interethnic dialogue and collaboration, and involves the participation of the entire school communities. The program provides ongoing training and professional development for all school staff, enhances the creative dimension of the learning process and through its peace events and other activities, and reaches out to the community at large. The following anecdote gives the flavor of the discourse that takes place in the course of the implementation of EFP in the schools:

In Travnik two schools—a secondary school with an overwhelming majority of Bosniak (Muslim) teachers and students and a primary school with an equally large majority of Croat (Catholic) population—while located in the same municipality had no formal or informal contact prior to the introduction of EFP in their schools. For their training in the principles of Education for Peace, teachers, administrators, and staff of these schools began to study together, the nature and dynamics of the three prevailing metacategories of worldview: survival-, identity-, and unity-based. They then started to share their insightful thoughts and ask some fundamental questions:

- During the time of Tito, we were all united; we intermarried; and we rarely focused on our religious affiliations. Why then did we engage in a barbaric war once the reign of Tito came to an end?
- What are the fundamental differences between the “unity based on sameness” promoted by Tito and the “unity in diversity” being taught by EFP?
- How could the leaders of two religions (Christianity and Islam), based on the principles of peace, love, and brotherhood, have consented to and even encouraged the recent barbarous wars and atrocities against each other’s followers?
- What kind of assistance and training can we offer to the parents of our students who have nationalistic sentiments and continue to convey to their children lessons of dislike, distrust, and hatred against the members of the other religious group?

Through these questions, the teachers were attempting to understand the application of the “universal” principles of peace to the “specific” context of their history and experience.

Peace as the Framework

In the EFP program, students are encouraged and assisted to apply the principles of peace to each subject matter and to try and develop new insights about that subject within the parameters of a unity-based worldview. For example, when students begin to study geography from this perspective, the fact that the earth is fundamentally one and environmentally indivisible becomes clearly evident. Most history texts are accounts of conflicts, wars, triumphs, and defeats conducted by men. In these historical accounts, peace

is nonexistent and women are absent. However, when the same history is viewed from the perspective of peace, it becomes evident that all progress, development, and community building in any given society takes place during periods of peace and that women, minorities, and the ordinary masses make unique and outstanding contributions to the overall progress of their communities. When students study biology, they begin to appreciate the power of organic unity in the context of diversity, which makes both life and living possible. The following profile of one of the participating schools demonstrates both the necessity and the challenge faced by educators as they attempt to assist their students to learn and apply the universal principles of peace to all aspects of school life:

The Third Elementary School in Ilidzia (adjacent to Sarajevo) has a student population of more than 1,200, the majority of whom are displaced persons, refugees, and orphans all living in extreme conditions of poverty and deprivation. The teachers and staff of the school are likewise victims of the atrocities of the recent war. When the EFP program was offered to the school, they voluntarily and enthusiastically joined the pilot project. But when they became aware of the universal principles of peace, they wondered:

- How could they teach such lofty and seemingly unrealistic principles to their students, other teachers, and parents who have been the victims of atrocities at the hands of their former friends, neighbors, and fellow citizens?
- How could they speak of the nobility of human nature in the face of such ignoble acts?
- How could they speak of justice to their students in the face of the unbelievable injustices they have suffered?

On the occasion of the first national peace event that was to take place in Banja Luka—the city of their “former enemies”—the level of fear, anxiety, and even revulsion at this school was such that it required extraordinary measures of self-control and resolve to take some of their students, teachers, and parents to the other city to participate in the peace event. At the conclusion of that one-day peace event, participation in several other such events, and two years of intensive application of EFP to their school, this school has become one of the most outspoken and enthusiastic promoters of EFP. They have found basic and practical answers to some of their most perplexing questions.

Creating Culture of Peace and Culture of Healing

The duration of the initial intensive phase of the project in each school is two years. During the first year students are taught about the characteristics and dynamics of a culture of peace. The second year is devoted to the continuation of the tasks of the first year, as well as to learning about and participating in the process of creating a “culture of healing” within and among their respective school communities. The culture of healing is a process designed to help whole populations of individuals, both adults and children, victims as well as perpetrators, to overcome the after-effects of severe psychosocial, as well as moral–spiritual trauma from intractable conflicts, violence, and war or other atrocities. This approach is distinct from the post-traumatic psychological interventions that are individual-centered and usually do not engage the “other” in the recovery process. As a result, while they reduce the emotional anguish of the individuals involved, they may also increase the anger and hostility towards those who are viewed as the perpetrators of the “wrongs” suffered by the subject. These programs are extremely expensive, require a large number of well-trained local experts, and are very time-consuming (Herman, 1992).

Another approach used for the recovery of post-conflict communities is the Truth and Reconciliation Commission (Bloomfield, Barnes, and Huyse, 2003), which has been implemented in several countries with varying degrees of success. This approach has been

considered, but not implemented in BiH, and in our view would not be appropriate for a society such as BiH. The main reason, aside from reservations identified in the Truth and Reconciliation Commission (TRC) review literature, is the fact that the TRC is both culture-specific and ethnicity-specific with reliance on public confession and forgiveness. These practices, although established dimensions of some religions and cultures based on them, are unsuitable for those cultural settings that do not universally sanction such practices (confession and forgiveness) as a part of their religious orientation.

The EFP concept of the culture of healing is based on the definition of “societal health” as a state of unity in its fullest sense—intrapersonal, interpersonal, and intergroup. A unified society has inherent healing properties at both individual and collective levels and its creation is only possible within the framework characterized by unconditional recognitions and celebration of diversity, mutual acceptance, interpersonal and intergroup empathy, social justice, freedom from all forms of prejudice, and equality of opportunity without any hindrance on the basis of gender, race, belief system, and other distinctions. One event that depicts some of the unique aspects of a culture of healing is recounted here:

The day before an intensive EFP training weekend for the staff (teachers, administrators, and support staff) of the two participating schools in Travnik, we were informed that the Croat primary school’s staff would be a few hours’ late because of the untimely death of the mother of three young students at their school. This was a tragic event and the whole school community was attending the funeral. These children had already lost their father and with their mother’s death they were orphaned. Once the Croat school staff arrived for the training program, after the end of the funeral, instead of focusing on the previously determined subject, a talk was given on “untimely death,” and then for two hours the eighty participants, engaged in discussion of untimely death and its social, emotional, and spiritual impact on all involved.

Midway through the session, one of the Bosniak (Muslim) schoolteachers turned to his Croat (Catholic) colleagues across the aisle and said, “During the war my sister was caught behind the enemy [Croat] lines of war and became extremely sick. A few Croats risked their lives and drove my sister several hundred miles to a hospital in Zagreb for treatment.” Then with tears streaming from his eyes, he said, “I never said thank you for this act of extreme kindness, something that I had wanted to do but felt uncomfortable, afraid, and hesitant to do, because of the war.”

The Croat staff, with an equal level of sincerity, responded by sharing the accounts of selfless and heroic assistance that the Bosniaks had accorded the Croats during the war, thus putting their lives in danger (as the Croats had done for the Bosniaks). One Croat teacher expressed her gratitude for those Bosniak families who, with selfless courage in the midst of great danger, hid and cared for a family of Croats during the time of intense ethnic conflict in that area. This exchange, characterized by a profound level of sincerity, sensitivity, and mutual admiration, completely removed the strangeness and aloofness that had hitherto existed between the two groups. The foundation of a *culture of healing* was being laid within and between the two schools.

C. Project Organization

The six schools that participated in the pilot project received the “intensive” version of the EFP program. This version requires an initial two years of almost daily communication, consultation, and collaboration between the school and the EFP on-site faculty. In addition other members of the EFP Faculty, including one senior faculty and several senior consultants from the fields of education, psychology, law, conflict resolution, and public relations were intimately involved with the program and made frequent visits to the participating schools.

The international component of EFP on-site faculty—six young university graduates, all but one with either an MA degree or in the process of obtaining it—were placed as two-person teams in each of the three cities (Banja Luka, Sarajevo, and Travnik). They came from Burkina Faso, Canada, Turkey, and the United States, and received intensive training (equivalent of two graduate semesters) in the principles of EFP. Each team was responsible for two EFP schools in their respective cities and worked with a group of 5–8 teachers from these two schools, who together made-up the 24-person on-site faculty of the EFP-BiH project.

The senior faculty prepared extensive materials for the training of the on-site faculty, including reading packages on the history of the Balkans and the psychological, political and economic after-effects of the 1992–1995 war. During the training of the on-site faculty, lectures were given by specialists in political science, history, psychology, human rights law, the International Tribunal, curriculum development, and events planning. Throughout the year, additional support by the senior faculty and the consultants was provided with particular regard to the development of curriculum resources, the development of organizational structures and procedures, and the formal evaluation of project activities.

After receiving intensive eight-day training in July 2000, the on-site faculty participated in the training of the 400 BiH school staff and teachers at two-day seminars held in following September and March. The senior faculty and academic consultants conducted these training sessions. Throughout the year, the on-site faculty provided regular training opportunities for teachers and students in the dynamics and practice of consultation and ‘Conflict-Free Conflict Resolution’, in the preparation of integrative ‘understanding-oriented’ lesson units, and in the in-depth study of the “Peace Moves” (Danesh 2004) component of the curriculum. As well, they conducted workshops aimed at deepening the understanding and application of the EFP conceptual framework materials. The on-site faculty members were also present in the participating schools on a *daily* basis, for the purpose of consulting with individual teachers, observing classes, providing assistance to student groups in their preparations for presentations at the “Peace Events”, and giving encouragement for other peace-related initiatives of the school communities.

Process and Results of the Pilot Phase

A. Initial Training of the On-site Faculty

The initial training of the on-site faculty in July 2000 began with the introduction of the concept of worldview. The impact and dynamics of worldview awareness on the participants’ thoughts, feelings, and actions became clearly evident during the first two days of the training session. As the concept of worldview was presented to them and the three dominant types of worldview—survival-based, identity-based, and unity-based—were described, the participants were immediately put into a state of inner reflection with evident results. Some were defiant, agitated, and angry. They felt challenged and accused, and in turn became challenging and accusing. Others responded with relief and a sense of optimism that they had discovered a new framework through which they could make sense of their lives and experiences. The majority, however, were perplexed and thoughtful, and struggled with the new insight that was at once both reassuring and challenging. We have observed the same response pattern in the course of the four-year application of the EFP program to an additional 106 schools with thousands of students and teachers.

Those who had been actively involved in the recent conflicts and wars experienced the most difficulty with these concepts. These individuals, particularly those who were aggressors in the war, were greatly challenged. It took six months of study, dialogue, and implementation of the EFP program, as well as personal and group contemplation, before the majority of these individuals were able to begin reviewing their individual and collective worldviews and appreciate the impact of their respective worldviews on their own thoughts,

feelings, and actions. The children and youth, by contrast, were much more receptive to these concepts, with one main exception—some of the children of authoritarian parents, who displayed a strong proclivity toward conformity and blind obedience (Danesh, 1978a).

At the other end of the spectrum were those individuals who were direct victims of the recent war—who had lost family members and friends, had been personally attacked and violated, and had also suffered severe physical and financial damage. These individuals primarily responded in two ways: either with a sense of victimization and demand for “justice, punishment, apology, and reparation,” or with new insights which allowed them to view others in a more understanding and even forgiving manner (McCullough et al., 1994, 1997, 1998, 2000; Staub & Pearlman 2001). Another major element of this initial training was expression of considerable skepticism on the part of the participants. These trends—worldview challenge and initial skepticism—were found with many teachers and school staff during subsequent trainings.

B. Training of Teachers and Staff

All school staff, directly or indirectly involved with the students, is provided opportunities to receive training in the principles of EFP during two intensive two-day training sessions at the start, midway, and end of each academic year. In addition, about 10–15% of the teachers in each school receive two years of on-the-job extensive training as EFP specialists. These specialists have the task of spearheading the continuing implementation of the EFP Program in their respective schools after the completion of the initial two-year phase. The content and pedagogical principles of the EFP specialization training are included in the EFP Curriculum, now near completion.

C. Initial Skepticism

The initial skepticism began with a period of questioning that took place both within and among those involved in the project. They questioned the viability of peace and wondered if human beings are by nature aggressive. They wondered how to rear their children, particularly their boys, according to the principles of peace. They expressed guarded hope that women could become active agents of change in their communities as a result of participation in the EFP Project. They wondered how domestic abuse could be stopped, and how the foundations of marriage and family could be strengthened. They also posed questions about the root causes of interethnic and inter-religious animosities; the values and pitfalls of democracy; the relationship between economy and peace; the need for ethical governance; and many other significant issues that were relevant to their unique conditions. Here is a sample of questions by students, teachers, and others:

- How can we talk about peace among ourselves and in the surrounding community when we lost so much [family, homes, jobs, lives, dignity, purpose, etc.]?
- How can we talk about peace when the pain [physical, psychological, spiritual] is so fresh?
- How can we make peace when some people don't want a united country, when some politicians and community leaders even benefit from the fact that the country is divided?
- How can we live peacefully with people who have been so brutal?
- Since the Marxist concept of dialectical materialism rests on unity, why did Marxism fail?
- How will the project contribute to creating an atmosphere of peace within the whole community?
- We did not do anything wrong. We were defending our rights and protecting our people.
- We are civilized people and fought against the barbarians.
- During the war we were told that the other groups were subhuman and, therefore, any act against them was justified.

- Our children need a new type of education, and what they have received so far has been either ineffective or short-lived and limited in positive impact. How is EFP different?

These questions reflected the state of mind of the participants. However, the most notable feature of these questions was the understandable skepticism about the validity, viability, and efficacy of the EFP Project as well as its objectives, given the historical and current realities of BiH.

D. Gradual Acceptance

The initial skepticism soon gave way to general acceptance of the program. Six months after the introduction of the project to the six schools, its positive and transformative impact was sufficiently evident that the project received an invitation from the Government of BiH to develop a plan for introduction of the EFP Project in all elementary and secondary schools in the country. Likewise, the OHR called for the introduction of EFP in as many schools as possible in BiH and neighboring countries. In 2003 the EFP program was introduced into additional 102 secondary schools in 65 communities across BiH.

A critical element of the peace-building process—and one that can potentially contribute more than any other to the long-term peace and stability of the country—is the empowerment of the youth with the skills, knowledge, attitudes, and confidence necessary to play active, meaningful, and creative roles in shaping a peaceful society. In this respect EFP is in a unique position. EFP is one of the few peace education programs that has been voluntarily adopted by all three BiH ethnic communities and their respective educational authorities, without any change in its fundamental components. The EFP program has been able to cut across differences that have been obstacles to the creation of peaceful relationships among Bosniaks, Croats, and Serbs. It has received enthusiastic support from the BiH Government and in May 2002 its Mission at the United Nations in New York, addressed an open letter to the Special Session of the United Nations General Assembly on Children (8–10 May 2002), describing the pilot EFP program in the six BiH schools, stating that “the results of this program have been very positive,” concluding their letter with this call:

The children all over the world are in need of peace and security. On the occasion of the Summit devoted to the children, we recommend this program [EFP] to all the nations for consideration, as a model of society oriented towards peace, cooperation, and development.

The Office of the High Representative, the ultimate authority of the International Community in BiH, has supported EFP on the basis of its design and impact:

This is a unique project. It will teach how to create a violence-free environment, in homes and schools and in the country as a whole.

—Ambassador Dr. Matei Hoffmann,
Senior Deputy High Representative, 28 June 2000

This invaluable project was conceived in such a way that the soul-searching process of reflection which the participants undergo as the project unfolds—be they pupils, teachers, parents, administrators, ordinary school workers—results, largely speaking, as we have ascertained ourselves, in a heightened holistic awareness of the war period and its tragic consequences, and indeed triggers the desire amongst them to become authentic peace-makers, and precisely provides them with the necessary tools to achieve this goal...

—Claude Kieffer, Senior Education Advisor, Office of the High Representative

E. Worldview and Attitude Change

The main impact of EFP in the BiH pilot schools was with respect to the change of attitude and behavior of children, youth, and adults participating in this program. The validity of the concept of the relationship between worldview and human conditions of conflict and peace was empirically demonstrated. The following excerpts provide a few examples about the nature and quality of this transformation:

This project has changed our vision and worldview. I feel that the vision of every teacher and students in this school has been in some way changed through this project.

—Bosnian Literature Teacher, 2nd Gymnasium, Sarajevo

As a result of participating in the EFP project, my way of teaching has changed, my relationships with students have changed, and my relationship with my family has changed...all for the better.

—Teacher, Mixed Secondary School, Travnik

Once, someone asked me, ‘How could you go to Banja Luka for this National Peace Event? Don’t you know what happened here and what they have done to our mothers and our children?’ I said...I think that these presentations that we created and shared with each other are one of the best ways to go about starting to make a change.

—3rd year student, 2nd Gymnasium, Sarajevo

We should be able to recognize a good opportunity, which would help us to create justice and equality. Education for Peace is that chance and it gives us some very good instructions. This project helps us to become peaceful and optimistic. This project puts us in the position to use our own will and best thoughts to make human life better.

—Student, Banja Luka Gymnasium

F. Pedagogical and Curriculum Reform

The EFP program initially did not have a plan to reform the education curriculum of the participating schools. However, early in the project it became evident that the prevailing pedagogical approaches in BiH needed to be updated with focus on active student participation in their learning endeavours. It was also evident that in order for the EFP program to be effective, a more “democratic classroom learning” milieu was required. In response to these needs we secured the assistance of two senior educators from Canada with more than 50 years of combined teaching experience and with their help, and the active participation of BiH teachers and pedagogues, a specially designed pedagogical approach was created.

The main objective of this new approach was to equip teachers with the skills to create integrative lesson plans for the purpose of training students to recognize the principles of peace in and across each area of study. All teachers were provided with a planning template for the preparation of “understanding-oriented” and “process-oriented” lessons. This approach enabled the teachers to integrate EFP concepts into their lesson plans while inviting the active participation of students in the learning process. The following comments by the teachers and students provide a few examples of the impact of the program on the pedagogical approaches and curriculum of these schools:

Before this project, things were imposed in our classes, but with EFP we do it because we love it.

—Student, Nova Bila Primary School

The EFP project has helped us look at our syllabus in a different way, from a different perspective, giving us a chance to enrich it with issues not dealt with so thoroughly before.

Although it hasn't always been easy, especially at the beginning, I think that we have become more confident in applying the principles of peace.

—English Teacher, Mixed Secondary School, Travnik

This is a good project because it gives students an opportunity to express themselves in a different way from what we have done and through creativity and the arts. They try to show us how a peaceful society can be. Through the presentations, they raised an understanding between students, teachers and parents.

—2nd Gymnasium Math Teacher, Sarajevo

G. Interethnic reconciliation

If we were to single out the most important achievement of the project during its first two years, it is that this ethnically diverse group of students and teachers began a process of meaningful and sustained reconciliation and friendship. During this period the level of interethnic comfort increased dramatically. For the first time since the recent war, both adults and children traveled to the cities of their former combatants. Many started a process of regular contact and communication through email, telephone, and personal visits; and a new sense of mutual trust and acceptance pervaded the whole EFP community. These assertions are based on a large number of individual interviews, questionnaires given to all students, reports prepared by teachers and administrators, and observations offered by the parents and other community members who were closely involved with the school community. It remains to be seen what the long-term effects of this transformation will be, but they have clearly evolved and intensified during the past five years, since the inception of the program. Here are a few statements by teachers and students about the process of establishing new bonds of friendship across various groups:

The EFP project has brought some changes to our school, our community and our families... The collaboration between parents and the school has become better, and the teachers and their parents from Travnik [for the first time since the war] have visited our school.

—Parent and Support Staff, Nova Bila Primary School

I don't think that this is just related to the area of Bosnia and Herzegovina. I see it as a project which will help us to connect to the rest of the world. I think it's a step towards globalization. It's something positive because I personally see the world in the future as globalized.

—Grade III teacher, Ivo Andric Primary School

I am pleasantly surprised with this project because I was afraid a little at the beginning that this project will not survive in our environment. I was pleasantly surprised with the way in which the pupils accepted this project. They accepted it very seriously and they have shown a great deal of interest and creativity through the presentations that have shown their vision of peace and unity. My opinion is that we should spread this project and to put more energy into it because the children are smart and they can do a lot for this world because this world... The parents also accepted this project... I can only say that this project through my subject of geography, has given me a lot of possibilities and opportunities for creativity.

—Geography Teacher, 3rd Primary School, Ilidza

I think that this EFP is a very important thing for young people to understand the importance of peace.

—Grade 11 student, Banja Luka Gymnasium

I think that a main part of the EFP project is to share our understanding of peace and to learn how to become peacemakers. It really doesn't matter where you are from. I thought

in the beginning that this project wouldn't affect anyone, but to me the effect has been so amazing. Students have been so excited to be involved in it.

—Grade 9 student, Mixed Secondary School, Travnik

However, we do not consider the task of the project to be completed and see the ongoing focus on three specific areas in the EFP schools as essential: (a) maintenance and acceleration of efforts to establish a well-grounded culture of healing; (b) further strengthening of the foundations the culture of peace already established in and between these schools with thousands of students, teachers, and parents/guardians; and (c) permanent inclusion of EFP in the curriculum of the participating schools.

Evaluation of the Results

The most intensive and far-reaching external evaluation of the program, thus far, has been conducted by the team of two experts commissioned by the Swiss Development and Cooperation Agency (SDC), which has given a major grant for the implementation of the EFP program in 100 secondary schools in BiH. This evaluation was performed by SDC halfway through the four-year duration of this grant and is dated September 2004. The following are the main observations and conclusions by SDC and its evaluators:

Observations by the evaluation team:

Interaction of the Project with Ministries and Pedagogical Institutes

It must be looked at as an achievement that all of the 13 Ministers of Education had agreed to participate in this EFP programme as well as the Directors of the 8 pedagogical institutes and one hundred directors of secondary schools. The Ministers, Deputy Ministers, Directors of Pedagogical Institutes and Directors of secondary schools, met by the evaluation team, talked positively about the programme, though few of them had attended any project seminars. For them the project led to a spectacular peace event and to children and teachers getting together.

New Didactical Elements and Learning Experience

School directors and school principals were seldom themselves confronted with the didactical material of EFP. They made reference to the work of the teacher at their schools when asked about the effectiveness and didactical learning methods used by the EFP program. The teachers interviewed mentioned first of all the opportunity to be trained by the EFP program through a new educational framework that offers new didactical possibilities:

- more interaction between students and teachers,
- an open forum for discussion between students and teachers, and
- the relief for students of not having a heavy memory load with drill exercises.

They considered it as important to have a new learning environment and another learning experience due to EFP-lessons. To be a “peacemaker” was declared as an important learning target by many teachers. Almost all students interviewed referred to the impact of EFP in positive terms. Some students mentioned that EFP had been used as a common topic to discuss with their parents.

The Importance of Bringing People Together

The most important part of the project seems to be that it has brought people together across nationalities and languages; it has provided a place to meet. Several persons said that in the education sector there was no other project like this. It has provided and continues to

provide physical spaces and opportunities for people to meet, share their experiences and build up friendships. The project seems to have had—and still continues to have—a healing effect on a war-torn nation. One of the teachers said: “The biggest impact was on the psychological level. People got an opportunity to express their emotions. We need this type of therapy. It had to do with the atmosphere created.”

Impact on Teachers, Staff, and Students

There seems to be little doubt that the project has had great impact on many of the participants, both on teachers, support staff, administrators and students involved. The most important impact seems to have been on the personal level, the meeting of people across nationalities and languages. The evaluation team heard several touching stories from teachers about their own experiences and the experiences of parents and children gained especially during the pilot phase of the project.

Conclusions by SDC [Swiss Development and Cooperation Agency]

It may be concluded from the evaluators' observations and comments that the programme is generally well received by Bosnian pupils, teachers and authorities. Psychological elements such as ‘bringing people together in an atmosphere of trust’ as well as a number of didactical innovations are recognised by the evaluators. EFP has achieved positive impact not only among teachers and students but has had effects on the families of participants as well.

However, while the value of EFP modules and the e-learning component—from a point of view of learning contents and didactics—has been well established, programme effects on the behaviour of students, teachers and communities at large can be assessed only at a later date and will present certain methodological challenges.

These observations are in harmony with the internal evaluations conducted by the EFP team. In order to identify the impact of the program and the apparent reasons for its success, we conducted random interviews, reviewed regular frequent reports provided by each segment of the school population, and made first-hand observation of the response of various members of the participating schools communities to the program. By far the majority of participants and all of the senior education officials have pronounced the EFP program highly successful. In the following section the effectiveness of the program along its main components is briefly reviewed.

a. Worldview Component

The EFP worldview concept provides participants with a *clear and accessible intellectual frame of reference* and helps them, first and foremost, to reflect on their own worldview and embark on a process of *self-evaluation* and *self-knowledge*—two essential requisites for positive attitude and behavior change. The worldview component also provides a *common language of discourse and dialogue* among hitherto alienated and conflicted individuals. Furthermore, this component puts before the participants a *map for action* aimed at progress from conflict-based worldviews to those that are more conducive to peace. These are all *hope-engendering* processes and *motivate* the participants to embark on the implementation of other components of the EFP program.

b. The Culture of Peace and Culture of Healing Components

These two components proceed together and begin with the task of creating an atmosphere of *trust* among all participants. We, therefore, took special care to ensure that in the EFP program all members of the team acted according to the highest standards of trustworthiness and did everything to be worthy of the trust of the BiH recipients of the project. In turn, the EFP project received the same level of trust and trustworthiness from their BiH colleagues.

Once *trust* was established, a process of identification of *points of unity* among the participants began. Trust and unity together constitute the foundations of both a culture of

peace and a culture of healing. We have observed that the *peace events* provided powerful and effective mediums for demonstration of uniqueness and unity of the participants in the context of their diverse admirable qualities. Peace events have served as powerful forces for creating interethnic harmony.

c. Curriculum Reform

The most significant aspect of this reform is that it systematically and persistently focused the teachers and their students on the task of application of the principles of peace to every area of study, every process of classroom conduct, and every dimension of school life. In essence, this component of EFP, acts as a catalyst for *the full immersion of the school community in study and application of the principles of peace* to every aspect of their lives.

Besides worldview and attitudinal change and pedagogical and curriculum reform, there are at least four other significant factors that render EFP effective:

- Learning new concepts about the nature and dynamics of violence and how it could be prevented or effectively dealt with when it occurs (H.B. Danesh, 2001);
- Acquiring the skills of Conflict-Free Conflict Resolution (CFCR) (Danesh and Danesh, 2002, 2002a, 2004);
- Learning the dynamics and practices of leadership for peace; and
- Active engagement in the education of the larger community about peace through holding peace events, creating peace-based community development projects, and involving other members of the society in the processes of building a culture of peace.

Critical Considerations

At the empirical level, the EFP program has demonstrated its effectiveness as a peace education program in a highly conflicted society, having recently emerged from a barbaric interethnic war. However, there are several issues and challenges that need consideration, particularly because the EFP Program is now drawing increasing attention from civic and governmental organizations in a number of countries. Among the most important of these challenges are conceptual, implementation, and research issues.

A. Conceptual Considerations

The primary challenge of the Education for Peace Program is with respect to its conceptual formulation. In considering peace to be the outcome of unity and conflict as the absence of unity, the EFP program calls for a totally new understanding of both the nature of conflict and peace. We consider conflict and violence to be the symptoms of the underlying state of disunity and, therefore, conflict resolution and peace-making are both processes of unity-building. It is here that the unity-based worldview, which constitutes the framework of the EFP curriculum, assumes its primary significance.

Furthermore, in the EFP curriculum, peace is defined as a psychological, social, political, moral, ethical, and spiritual state. To create peace we need to consider all these issues and to educate new generations of young people who not only understand the principles of peace, but also embody these principles in their personal lives, interpersonal relationships and social responsibilities and actions. Thus, the EFP approach to peace is at once psychological, social, and spiritual and as such it is at odds with many of the current theories and perspectives on peace that do not integrate the spiritual aspect of peace in their formulations.

B. Sustainability

An important challenge before EFP program is on how to secure its long-term sustainability. To meet this challenge we plan to:

- Introduce the principles of education for peace into the curriculum of the training of new teachers;
- Offer on-going training for current teachers and school administrators and staff; and
- Gradually replace those components of the school curriculum written within the framework of conflict-based worldviews with new textbooks and lesson plans prepared with due consideration of the principles of peace.

These objectives require significant changes to the currently wildly held views on the nature and purpose of education, education policies, teacher-training curricula, allocation of financial resources, and political and ideological sensitivities surrounding the issue of education in every society. These issues are currently being addressed in Bosnia and Herzegovina in a systematic manner in close collaboration with education authorities in that country.

C. Financial Considerations

Another issue to consider, particularly with regards to the *intensive* application of the EFP program is the *cost* of the program, which is US\$100–200 per year per student. At one level, this is a miniscule expenditure compared to the costs of war. On the other hand it is considerable, given the limited funds allocated to education in all countries, but particularly so in economically disadvantaged societies. It should be mentioned that over 60% of this cost is for incentive payments to the local teachers and school staff who spend anywhere between 4 to 10 hours of additional work per week in order to implement the EFP program in their classrooms and schools.

D. Human Resources

The ongoing expansion of the EFP program requires an increasing number of *EFP-trained educators and trainers*. As stated before, EFP program has developed systematic training programs and strategies to deal with this issue.

E. Time Considerations

Another important issue is that *EFP is not a quick fix*. To alter a culture of conflict rooted in ancient and recent calamitous historical, religious, and ethnic hostilities requires effective, sustained transformation to a culture of peace within the parameters of a culture of healing. The curriculum needs to be changed and new generations of BiH leaders and citizens need to be educated in the ways of peace. These are long-term and ongoing processes.

F. Research and Evaluation

Finally, it is evident that comprehensive research needs to be done on various aspects of the EFP program, the nature and dynamics of its impact on the participants, and its long-term effects in educating new generations of children and youth who are aware of the principles of peace, willing to implement them, and become active agents for creating unity and peace.

Currently two longitudinal research projects on the EFP program in BiH are in progress, one conducted by a team of researchers from Columbia University (NY) and the other by EFP-International research team. This latter project is made possible through a grant from the United States Institute for Peace (USIP) and other sources.

Modes of Delivery and Relevance of EFP to other Communities

The success of the EFP program and its subsequent expansion has necessitated development of new pedagogical strategies in BiH. Concomitant with this process and in response to interest from educators and policy makers from other countries, we have developed variations of the program appropriate to the specific realities of various groups. A brief description of these programs is provided here.

A. EFP-Intensive

Peace Education for Post-conflict and Violence-afflicted Communities

The EFP-Intensive program, which is the subject of this paper, is particularly suitable for schools in post-conflict communities, especially those in the zones of violence and burdened with intractable conflicts. EFP-Intensive deals with the fundamental issues identified in the peace education literature. Many of these issues have been referred to in the text of the paper and are summarized in Table 1 (Appendix II), which compares the objectives of the EFP program with the objectives contained in almost 1,000 research papers on peace education published 1981–2000 and reviewed, itemized, and evaluated by Baruch Nevo and Iris Brem (2002).

B. EFP-World

A Web-based Education for Peace Program for All Communities

EFP-World is a comprehensive Web-based version of the EFP program. It is designed for both primary and secondary school teachers and students, is composed of a number of lessons for students and their teachers in the fundamental concepts and elements of peace. Teachers and students will receive the on-line (or CD-ROM) EFP curriculum along with specially designed, age-appropriate lesson plans, aimed at helping them to guide their students in their efforts to apply the principles of peace to their study subjects.

C. Violence-Free Schools

A Program Specially Designed for Conflicted and Violent Schools

The Violence-Free Schools Program is a version of both the EFP-Intensive and EFP-World programs, designed for implementation in schools in the more prosperous societies such as Canada, Japan, some European countries, the United States and elsewhere. This program is appropriate for schools that are burdened with the challenges of bullying, interethnic and interclass conflict, prejudice and segregation, and at times devastating acts of violence. This program has yet to be implemented in schools in these communities.

D. Youth Peace-Builders Network

The Youth Peace-builder Network (YPN) is designed to systematize and organize peace-related activities in the schools and the community. The youth themselves take the initiative and, as such, become effective instruments for the ongoing implementation of EFP in their schools. YPN has been introduced into a few schools in the United States and Canada and is now being implemented in the EFP schools in BiH.

E. EFP-Leadership

The Leadership for Peace (LFP) Program is designed to address these issues by equipping leaders with the necessary knowledge, insights, and skills required to engage all members of their respective communities and agencies in creation of a vibrant, productive, and peaceful environment. The LFP Program is specially offered to the leadership of those communities in which the EFP program is being implemented in their schools. Appendix I provides a list of the most important elements of the EFP program.

Summary

Education for Peace (EFP) is a comprehensive and integrative program of peace education. The primary focus of the program is on the education of children and youth and involves teachers, students, parents, and the wider community. The main elements of the EFP program reflect the all-inclusive and integrative nature of peace itself. The EFP curriculum is universal in principle and specific in application. This objective is achieved through the active participation of educators and experts from every community in which the program is implemented. To ensure the sustainability of the program, during the first two years of its implementation, the project trains the necessary number of teachers in each school as EFP expert consultants. In the course of its implementation, EFP ensures cultivation of local human resources, strengthening of interethnic dialogue and collaboration, participation of the entire school community, on-going training and professional development of all school staff, study of the relevance of peace principles to all subjects, introduction of creativity in the learning process, and extension of the EFP program to the community at large.

Inherent in the concept of a culture of peace is the notion that peace is an expression and outcome of the integrated and comprehensive education of every new generation within the parameters based on the principles of a unity-based worldview. As such, education for peace constitutes the pedagogy of civilization in its truest sense and acts as the main instrument for training children and youth as peacemakers. Expressed differently, peace, education and civilization are inseparable dimensions of human progress. The pilot EFP Project implemented in six Bosnia-Herzegovina schools has had considerable positive impact and is now being implemented in 106 new BiH secondary schools. The EFP Curriculum is being prepared in both print and multimedia formats. Both its distinctive conceptual framework and its large-scale application merit attention of educators and researchers interested and engaged in subjects of peace and education.

Appendix I

A check-list of concepts and activities of the Education for Peace Program

A. Theoretical/Conceptual Issues

- i. The Integrative Theory of Peace Education**
 - Subtheory 1: Peace is a psychosocial and political as well as a moral and spiritual condition;
 - Subtheory 2: Peace is the expression of a unity-based worldview.
 - Subtheory 3: Education is the most effective approach for development of a unity-based worldview;
 - Subtheory 4: The unity-based worldview is the prerequisite for creating both a culture of peace and a culture of healing;
 - Subtheory 5: Only a peace founded on a unity-based worldview is capable of meeting the fundamental human needs and human rights.
- ii. Concept of Categories of Worldview**
 - Survival-Based Worldview
 - Identity-Based Worldview
 - Unity-Base Worldview
- iii. Principles of Peace**
 - Humanity is one;
 - Oneness of humanity is expressed in diversity;
 - The primary challenge before humanity is to safeguard its oneness and celebrate its diversity; and
 - To meet this challenge in a peaceful manner and without resort to violence.
- iv. The Concept of Human Needs and Human Rights**
 - Survival Needs (security, shelter, food, education, etc.) and the right to their fulfillment;
 - Association Needs (equality, justice, freedom, etc.) and the right to their fulfillment;
 - Transcendent Needs (meaning, purpose, righteousness, freedom of conscience, etc.) and the right to their fulfillment.
- v. Special Issues**
 - The dilemma of power
 - The question of authority
 - The concept of unity
 - Conflict-Free Conflict Resolution

B. Education for Peace Curriculum

- i. Prerequisites**
 - Elements of a Unity-Based Worldview
 - Elements of a Culture of Peace
 - Elements of a Culture of Healing

- Peace as the Framework for the Curriculum
- ii. Components**
- Study of the Unity-Based Worldview
 - Study of the Elements of a Culture of Peace
 - Study of the Elements of a Culture of Healing
 - Study of all Subjects within the Framework of Peace
- iii. Application**
- Application of the Unity-Based Worldview
 - Creation of a Culture of Peace
 - Creation for a Culture of Healing
 - Creation of a Peace-Based Curriculum
- iv. Characteristics of the EFP-Curriculum**
- Comprehensive
 - Integrative
 - All-inclusive
 - Universal
 - Specific
- v. Pedagogical Considerations**
- Training of all teachers, administrators, and support staff in the principles of EFP;
 - Intensive Training of 10–15% of teachers/staff in each school as EFP Specialists;
 - Preparation of lesson plans by the teachers for every subject (biology, history, sports, math, etc.) according to the Principles of Peace and Unity-Based Worldview;
 - Holding school-wide, open-houses, peace weeks at each school, every semester, involving the parents and the larger community;
 - Holding Regional Peace Events, once every semester, involving all EFP-schools in the region;
 - Holding National Peace Events, once a year, involving EFP schools representing all segments of the society;
 - Creation of Youth Peacebuilders Network (YPN) Clubs in every EFP school, also involving youth from all other schools;
 - Use of Multimedia production of the EFP Curriculum On-Line and CD-ROM;
 - Facilitating live discourse and communication between EFP teachers, students, and parents/guardians wherever the required technical facilities are available.

Appendix II

EFP Curriculum Components	EFP Functions and Modes of Impact (2000–2004)	Focus of Peace Education Programs (1981–2000)
Worldview Component	<ul style="list-style-type: none"> ▪ Clear and accessible intellectual frame of reference; ▪ Opportunity to embark on a process of self-evaluation and self-knowledge ▪ Common language of discourse and dialogue; ▪ Map for action for adoption of unity-based worldview; ▪ Hope engendering processes; and ▪ Motivation for peace-oriented activities. 	
The Culture of Peace and Culture of Healing Components	<ul style="list-style-type: none"> ▪ Creating an atmosphere of trust and trustworthiness among all participants; ▪ Identification of points of unity among the participants; ▪ Training/using the principles of peaceful conflict resolution; ▪ Trust, unity & peaceful conflict resolution are the foundations of a culture of peace & a culture of healing; ▪ Peace events become powerful mediums for demonstrating the principles of unity in diversity; ▪ Peace events create interethnic harmony, reduce prejudices, discourage antisocial behavior 	<p>A1: The enhancement of:</p> <ul style="list-style-type: none"> a1.1 conflict-resolution skills a1.2 prosocial skills orientation a1.3 political efficacy a1.4 value-oriented attitudes a1.5 tolerance toward diversity, multiculturalism a1.6 coexistence; cooperation a1.7 respect for others; sense of equality a1.8 reconciliation, forgiveness, empathy a1.9 enrichment of information about the <i>other</i> a1.10 democratic beliefs a1.11 good interpersonal relations <p>A2: The reduction of:</p> <ul style="list-style-type: none"> a2.1 aggression a2.2 violence a2.3 delinquency a2.4 prejudice; stereotype a2.5 ethnocentrism
Curriculum Reform	<ul style="list-style-type: none"> ▪ Curriculum modification through application of the principles of peace to every area of study and all classroom and school activities and processes, grades 1–12. 	

Table 1. Comparison of the objectives and focus of the EFP program and other peace-education programs reported 1981–2000 and summarized by Nevo and Brem, 2002.

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Part Four

A CULTURE OF HEALING

CREATING A CULTURE OF HEALING IN MULTI-ETHNIC COMMUNITIES

AN INTEGRATIVE APPROACH TO PREVENTION AND AMELIORATION OF VIOLENCE-INDUCED CONDITIONS*

H.B. Danesh

The article describes the nature, dynamics of a Culture of Healing and the prerequisites for its creation. The concept of a Culture of Healing emerged over the course of seven years of implementation of the Education for Peace (EFP) Program in over 100 primary and secondary schools in the ethnically divided country of Bosnia and Herzegovina. The process of change from conflict-based to peace-based ways of thinking and behaving in this multi-ethnic society, slowly and painfully emerging from a devastating civil war, is described and the dynamics of interface between a culture of healing and individual psychological processes are described. In the Culture of Healing, health is defined as a state of organic unity—wholeness, equilibrium, balance, and harmony—and healing as the process of creating unity in all aspects of individual and community life. At the core of this process is the essential transformation from conflict-based to unity-based worldviews—ideas, attitudes, relationships, and practices. The article describes and analyses the empirical and research findings of the EFP-BiH project and its relevance to the currently high level of global interethnic discord and conflict.

Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice.

—Spinoza

Holding on to anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one who gets burned.

—The Buddha

Introduction

The concept of a Culture of Healing (CoH), as introduced in this article, has emerged over the course of seven (2000–2007) years of implementing the Education for Peace (EFP) Program in 112 primary and secondary schools in Bosnia and Herzegovina (BiH). Originally, the main objective of the EFP Program was to create a culture of peace within and among the participating schools representing the three main ethnic communities of BiH and to assist their young populations to become peacemakers, thus contributing to the efforts aimed at ending the history of conflict and war intermixed with periods of peace and interethnic co-existence that has characterized interethnic relationships in this part of the world for several centuries (Mazower, 2000). The EFP Program was first introduced as a two-year pilot project in six schools (three primary and three secondary) in September 2000, some five years after the 1992–1995 civil war in BiH that was characterized by barbaric acts of carnage and destruction. In the course of the introduction of the program in these school communities, it

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became evident that in addition to peace these populations also needed assistance in their efforts to heal from the traumatic consequences of the recent war and violence.

In searching for a realistic, effective approach to this challenge, the existing methods employed for dealing with such conditions were reviewed, and it was concluded that none was fully relevant to this case. This conclusion was based on the conceptual, practical, and economic challenges inherent in the task of assisting entire communities of people to overcome the profound, multifaceted trauma suffered as a result of conflict, violence, and war. Here, an approach was needed that would simultaneously assist both the victims and perpetrators of violence to heal, while also helping to establish a genuine, lasting culture of peace between them. The paradoxical character of these objectives renders many of the existing approaches to post-conflict problems only partially effective.

To deal with this dilemma, the concept of a *Culture of Healing* (CoH) was developed and introduced into the EFP Program. This article describes the genesis of the concept of CoH, briefly review the existing approaches to post-conflict disorders, offer a description of the process of healing and the characteristics of a CoH, and conclude with a brief review of the process and an analysis of the CoH within the parameters of the EFP Program.

Emergence of the Concept of a Culture of Healing

During the pilot phase of the implementation of the EFP Program, we had a special experience that pointed to an effective, positive approach for helping large populations in their efforts to recover from their individual and collective violence-induced trauma. Elsewhere, I have briefly reported on this experience (Danesh, 2006b); however, because of its direct relevance to the theme of this article, I will recount that event in more detail:

In the small town of Travnik—the ancient Ottoman capital of Bosnia—one primary and one secondary school were involved in the two-year pilot phase of EFP. As a part of the program, all teachers, administrators, and support staff of these schools were regularly brought together for training purposes. Since the start of the 1992–95 war these individuals, many of whom had previously known each other and worked together, were uncommunicative with each other. Even during the EFP training sessions they always took their seats in two parallel rows separated by an aisle, and during coffee breaks they congregated in two different areas. They were politely distant from each other.

The day before an intensive EFP-training weekend at the start of the second year of the pilot phase, we were informed that the Croat (Catholic) primary school's staff would be a few hours late because of the untimely death of the mother of three young students at their school. This was a tragic event, and the whole school community was attending the funeral. These children had already lost their father during the recent war, and with the death of their mother they were orphaned. Once the Croat school staff returned from the funeral, the training began and instead of focusing on the previously determined topic, a talk was given on the subject of untimely death. Following this talk this group of approximately 80 individuals engaged in discussion of the issue of untimely death and its social, emotional, and spiritual impacts.

Midway through the session, one of the Bosniak schoolteachers turned to his Croat colleagues across the aisle and said, "During the war my sister was caught behind the enemy [Croat] lines and became extremely sick. A few individuals [Croats] risked their lives and drove my sister several hundred kilometers to a hospital in Zagreb for treatment." Now with tears streaming from his eyes, he continued, "I never said 'thank you' for this act of extreme kindness, something that I had wanted to do but felt uncomfortable, afraid, and hesitant to do, because of the war."

The Croat staff, with an equal level of sincerity responded by sharing the accounts of selfless and heroic assistance that the Bosniaks had accorded the Croats during the war. They also put their lives in danger to save the Croats, as the Croats had done for the Bosniaks. One Croat teacher expressed her gratitude for those Bosniak families who, with

selfless courage in the midst of great danger, hid and cared for a Croat family during the time of intense ethnic conflict in that area. This exchange, characterized by a profound level of sincerity, sensitivity, and mutual understanding, dramatically removed the estrangement and aloofness that had hitherto existed between the two groups. The foundation of a culture of healing was being laid within and between the two schools.

This poignant dialogue pointed the direction for an innovative approach for creating the necessary conditions and environments capable of helping large populations in their attempts to heal from the damaging consequences of conflict and violence. We call such environment a Culture of Healing.

With the introduction of the EFP Program in many more schools since September 2000, tens of thousands of participating students, parents/guardians, teachers, and staff now provide the basis of a large body of first-hand evidence that attests to the ability of the EFP Program to create a Culture of Healing within and among the participating school communities. As the name suggests, such a culture should be conducive to the recovery of large populations—both victims and perpetrators—from the manifold consequences of violence. Later in the article, a few relevant statements from the body of research materials on the EFP Program are provided and discussed.

The Impact of Trauma and Violence

Large-scale psychosocial ill health is a condition in which many individuals in a given society suffer from the impact of natural and social violent and destructive episodes. Symptoms of the disorder are observable in all societies throughout history. Such personal emotional conditions as sadness, anger, fear, guilt, and discontent; interpersonal difficulties, marital conflict, family breakdown, and mutual mistrust; and social problems such as violence, crime, racism, and extensive drug and alcohol abuse are among the symptoms of large-scale psychosocial ill health that afflict all violence-laden societies—either in a chronic or acute form, depending on the extent and virulence of the violence experienced. Other psychosocial challenges such as gender inequality, extreme poverty, and disregard of universal human rights and responsibilities also fall within the scope of large-scale psychosocial ill-health.

However, those who directly commit extreme acts of violence, particularly involving torture and murder, face unique challenges in addition to the above-mentioned psychosocial disorders. Both perpetrators and victims of violence need healing and recovery. While the needs of the victims of violence are extensively studied and universally acknowledged, the impact of violence on perpetrators themselves is not as well documented or acknowledged. To deal with the phenomenon of human violence effectively and fully, we must also address the issue of the profound negative consequences of violence on its perpetrators. This is true both for those who engage in ‘sanctioned’ acts of violence such as war—soldiers obeying orders in wartime—and for those who commit deliberate acts of violence such as crime. Rachel McNair (2003) has coined the term ‘Perpetration-Induced Traumatic Stress (PITS)’ to describe this inadequately researched but significant topic. As Larry Dewey observes, the impact of violence on its perpetrators is considerable:

...even fifty years later many common soldiers who fought and killed in war struggle with a deep inner burden that they may in some fashion be guilty of murder...Fear of death is difficult to face and conquer, but for most men the loathing of killing is even harder to overcome. (Dewey, 2004, p.15)

Dave Grossman observes that the act of killing another human being is fundamentally an un-human act. He further states that soldiers under fire in the battlefield are extremely frightened and “stop thinking with the forebrain (that portion of the brain which makes us

human) and start thinking with the midbrain (the primitive portion of our brain which is indistinguishable from that of an animal)” (Grossman, 1996, p.viii).

In addition to these powerful innate biological processes, among the main qualities of humanness is love and respect for life, in general, and for human life, in particular. Through our love of life, we have reverence for life and express our humanness. For this reason one of the main functions of the military establishment and leaders, either preparing for or engaged in a war, is to convince their soldiers and citizenry respectively that “the enemy” is a dangerous subhuman species that has “no regard for life” and is intent on killing them and their families, and destroying their culture. Thus, they are “justified” and have the “responsibility” to kill such an enemy and by so doing, both protect their own and their kin’s lives and simultaneously reaffirm their own humanness.

The acts of killing and other monstrous atrocities confront their perpetrators with their own potential “badness.” Brian Keenan provides a poignant example of the impact of violence on the person who commits it:

My thoughts were frequently occupied by the loss of my humanity. What had I become? What had I descended to as I sat here in my corner? I walked the floor day after day, losing all sense of the man I had been, in half-trances recognizing nothing of myself. (Quoted in Keenan, 1993, p.76)

Perpetrators of violence usually deal with the negative consequences of their own actions in three distinct ways. A common response is self-destruction through carelessness, neglect, alcohol and substance abuse, self-loathing, and other personal/interpersonal destructive behaviour. A second response is found in those who continue in their self-deluding notion that they have committed no wrong and, in the words of Dewey, “do not have enough conscience to want to do healing work” (2004, p. 94). These individuals often commit more atrocities. Finally, there are a few perpetrators of violence who try to atone for their grave misdeeds through good deeds, repentance, or acceptance of punishment, prayer, and begging for forgiveness. All three groups would benefit from an appropriate healing and recovery program.

The necessity of helping the victims of violence to recover from its manifold forms of negative and consequential impact is universally accepted. Chris Brewin in his review of Post-Traumatic Stress Disorder Syndrome observes that for survivors of violence “it is unlikely that life will be the same again” (2003, p. 207). Ronnie Janoff-Bulman states that when victims of violence do not recover from its impact on them, they become “manifestations of a malevolent universe, rather than a benevolent one” (1992, p. 148). With respect to the impact of violence on individuals, we can identify three clear categories of victims: the *primary victims*, who are the deliberate objects of violence and are the clearly injured, wronged parties in a violent incident. The main injuries suffered by the primary victims are physical, psychological, social, and to a lesser degree moral and spiritual. These negative effects are all evident almost immediately at the time of violence and may continue indefinitely, from generation to generation, unless the victims through concerted efforts and assistance overcome the injurious impact of violence on themselves and their families and communities.

The second category includes the *aggressors* themselves—those who plan, support, and commit violence. These individuals are harmed profoundly as a result of their own acts of aggression and violence. However, for the aggressors, the severity and long-term consequences of violence-induced injuries are the reverse order of those suffered by their victims. The gravest injuries of those who commit violence are psychological and moral/spiritual in nature, followed by social, physical, and economic injury. This group’s injuries tend to be more profound in their gravity, less obvious in their immediate impact, and more difficult to overcome. The gravity of the condition of the aggressors stems from

the fact that those who commit intentional violent acts violate their own fundamental humanity and negate the basic nobility that defines their humanness.

The third category refers to the *unintended* victims of violence such as civilians and the natural environment with its many living entities. The impact on the unintended victims is somewhat similar to that suffered by the primary victims.

The above observations primarily refer to the impact of violence on individuals. Violence and war also have a clear, demonstrable destructive impact on the economy, the environment, the family, and other institutions of the society (McNair, 2003). When a society experiences violence—as victim, perpetrator, or often both—it tends to become desensitized. It is as though the society as a whole has become inoculated against violence. In such a society, conflict becomes the norm and violence is seen as a normal aspect of the life of the community. The media and entertainment industry begin to present violence as normal and inevitable. Possession of guns and other weaponry becomes acceptable, even promoted in the guise of individual freedom and self-defense. The Military-Industrial Complex, as former U.S. President Dwight Eisenhower (1960) predicted, gradually emerges as an extremely dominant and powerful part of the economy of the country. In such societies, violence and war are justified in the name of honour, patriotism, security, and superiority. In these societies education of every new generation takes place within the framework of conflict-based worldviews, thus creating a pernicious process of transmission of violence-based approaches to life from generation to generation.

These are just a few compelling examples of the impact of violence on individuals and societies that need serious attention on the part of researchers and practitioners. In our search for answers to these issues and in an attempt to formulate the parameters of CoH, we reviewed the main concepts and practices employed in two broadly applied approaches to violence-induced disorders—the Truth and Reconciliation Commission (TRC) and Post-Traumatic Stress Disorder (PTSD) modalities. Here a brief review of some of the healing/recovery properties of these two approaches are presented here as a frame of reference for the delineation of the concept of CoH.

Post-Traumatic Stress Disorder: A Brief Review

In 1980 the concept of PTSD as an independent psychiatric diagnosis was added to the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-III) of the American Psychiatric Association. The presence of “trauma” is a requisite for diagnosis of PTSD. Trauma is defined as catastrophic events outside the normal range of human experience. Matthew Friedman and Paula Schnurr (1996) identify four categories of trauma: military, sexual, natural disaster, and other. Under this last category they include torture, accidents, rape, and refugee or hostage situations. Symptoms of PTSD include sleep disorders, feelings of detachment and estrangement, reliving the traumatic experience through nightmares and flashbacks, and inability to carry on normal life activities. These PTSD-specific symptoms are usually combined with symptoms of depression, substance abuse, and a host of other physical and psychological problems. There is no definitive treatment for PTSD and the most common approaches involve a range of psychotherapy and drug therapy. The psychotherapeutic approaches used in PTSD basically revolve around the process of reliving the traumatic experience by remembering, imagining, role playing, and other such modalities in the safe, relatively relaxed environment of a therapeutic office (Keane 1995).

PTSD is a therapeutic approach particularly suited for individuals and small groups. It must be administered by highly trained, qualified practitioners, and is quite costly. As such, the PTSD approach cannot realistically be considered for treating large traumatized populations. Furthermore, PTSD primarily deals with one side of violence equation—usually the victim. As such, PTSD approach is neither focused on nor practical for helping all the participants in a violent conflict to overcome its calamitous impact.

Truth and Reconciliation Commissions: A Brief Review

Since 1973, a number of “Truth Commissions” and “Truth and Reconciliation Commissions (TRCs)” have been formed in more than 20 countries. These commissions have been sponsored by a wide range of organizations and have had a mixed record of success. The most renowned of TRCs is the one established in South Africa with the mandate to create the necessary mechanisms and procedures to find the truth about past atrocities, to hear and offer reparation to the victims, and to offer amnesty for the purpose of enhancing national unity (South Africa Promotion of National Unity and Reconciliation Act, 1995). In their review essay on TRCs, Kevin Avruch and Beatriz Vejarano note that certain key themes are repeatedly addressed in the vast body of literature on this subject. “These themes,” they point out, “reflect some moral, political, and conceptual dilemmas at the heart of the work of commissions” (2001, p. 38). Among these themes are issues of justice, truth, reconciliation, democratization, as well as the less-examined issue of culture (2001, p. 38).

Issues of truth, justice, and reconciliation have both subjective and objective qualities and, as such, are open to misperceptions and subjective interpretations. Thus, the tasks of finding the *truth* about violence committed by one party against another, identifying a path of justice satisfactory to both the perpetrators of violence and their victims, and achieving reconciliation between them have proven to be fraught with many challenges. Truth is often withheld for reasons of self-interest, fear of punishment, personal sense of shame, and the possibility of being shunned by loved ones and members of one’s own community. Also, the prevalent relativistic approach to truth often places people and communities at odds with one another about the exact nature of what atrocities took place, who did what, who is to be blamed, and even what is to be defined as violence. Furthermore, amnesia and misunderstanding—both common under conditions of threat—play havoc with the goal of obtaining authentic truth. Reports and analyses of TRCs clearly point to the difficulty of getting to *the truth of what happened* among those who were involved in the violent incidents. In the absence of such agreement, it is almost impossible to deliver justice and achieve true reconciliation. The main question here is:

Question 1: *How can we create an environment of search and inquiry in which both the victims and perpetrators of violence are willing to tell the truth and reach common understanding of what in fact happened?*

Justice, likewise, is a subject that arouses intense emotions and profound concerns on the part of not only those who are directly involved but also in the community at large. Valid objections voiced by scholars, leaders, and citizens can be summarized in this question: “In cases of such atrocities as human rights abuses, violence, ethnic cleansing, or genocide, is there any legitimate approach, other than trial by an authorized court of law, to give a just verdict and decide on an appropriate punishment?” The argument here is that one of the main pillars of justice is the principle of reward and punishment, which is itself based on the inviolable principle of personal responsibility. Furthermore, justice is essential for the creation and maintenance of a harmonious, peaceful society. Eliminate justice, and reconciliation is unobtainable. The dilemma before the TRCs (and, for that matter, before all governments and judiciary bodies) with respect to the issue of justice is how to create a balance between questions of reward and punishment, on the one hand, and harmony and peace, on the other. Critical reviews and research findings on TRCs point to the inability of these commissions to fully address the dilemma of justice in the context of atrocities they uncover and consider (Lerche, 2000; Avruch & Vejarano, 2001). Therefore, the main question with respect to the issue of justice in cases of violence is:

Question 2: *How can we create the necessary conditions in which both the victims and perpetrators of violence receive their respective, diametrically different measures of justice, while at the same time helping them to establish a meaningful, lasting level of reconciliation and harmonious community relationships?*

When there is no mutual understanding or agreement about issues of truth and justice, the issue of *reconciliation* becomes irrelevant. In the absence of truth and justice, the victims of violence often feel unheard and uncompensated; while the perpetrators, generally tend to feel exonerated, justified, and victorious. Under these circumstances the fear, anger, envy, and greed that previously accompanied the conflicted aggressor–victim relationship, usually continue and often become even more pronounced in intensity. These circumstances are conducive to new violence both on the part of the perpetrators, for obvious reasons, and frequently on the part of the victims because of their greatly increased feelings of hopelessness, helplessness, resentment, anger, and fear (Staub, 2002). From a psychological perspective all these issues are breeding grounds for serious destructive and violent acts committed against self, others, or the entire community. Thus a vicious and intensifying cycle of violence begins to develop, initially masked by a certain level of cessation of open hostilities. These conditions are not conducive to reconciliation. The main question, therefore, is:

Question 3: *How can we create an environment wherein true, lasting reconciliation within the context of truth and justice could take place?*

These three questions about how to create environments conducive to truth, justice, and reconciliation among conflicted groups sum up the main challenges before TRCs and also point the direction where to search for strategies aimed at the healing of individuals and the recovery of societies burdened with the ruinous effects of conflict and violence.

What is a Culture of Healing?

Health is a state of wholeness, equilibrium, balance, and harmony—in brief, organic unity. Healing is the process of creating unity in all aspects of human individual and community life—physical, emotional, social, and spiritual. The World Health Organization (WHO) defines health as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.” This definition covers all aspects of health except the spiritual dimension, which is also an important aspect of both individual and community health. Within the context of the Culture of Healing, the spiritual dimension of health is also emphasized. The idea of the inclusion of spiritual health within the concept of CoH is particularly relevant to the issue of peace education and peace-making because peace, like health, is at once a state of physical, emotional, social, and spiritual wholeness and unity. Such issues as justice, equality, empathy, forgiveness, and concern for others are moral and spiritual issues with significant social, political, and economic expressions and all are extremely important in healing various psychological wounds resulting from conflict and violence.

Psychosocial health depends on three fundamental processes: knowledge acquisition, relationship formation, and behaviour transformation. Knowledge acquisition refers to the process of ever better understanding of self, others, and the world (from the ordinary to the sublime) in the context of truth and trust—the two most important requisites for a scientific and wholesome approach to self-knowledge. Relationship formation, in addition to truth and trust, requires love, without which it is impossible to form healthy relationships. Environments conducive to such relationships are characterized by love of self, others, the world and, ultimately, the divine and the sacred. It is within the framework of such healthy relationships and newly acquired knowledge and insight that the process of behaviour

transformation comes into effect and that our sense of self, others, and the world begins to alter. In a sense, through this tripartite process of healing, individuals and groups begin to develop new, more universal and inclusive identities. These three pillars of the healing process are expressions of the main powers of the human psyche—to know (cognition), to love (emotion), and to choose (conation). Most modern psychotherapeutic practices are based on these three fundamental psychic processes, usually with varying emphasis on one or another of them. In psychotherapy, the therapist and the client simultaneously focus on three main tasks: (1) development of ever broader and deeper levels of self-knowledge, (2) establishment of increasingly authentic and mature relationships, and (3) continuous vigilance to decide and act in more creative and constructive manner.

In the therapeutic context, the process of self-knowledge usually takes place in the course of recounting one's life history and experiences—its successes and failures, joys and sorrows, hopes and despair, misfortunes and misjudgments, and challenges and opportunities. This process is largely an intellectual and meditative process. It calls for reflection, re-evaluation, and new understanding—'insight' in psychotherapy language.

The second process—relationship formation—is fundamentally an exercise in forming a new type of relationship based on authentic and unconditional love, free from manipulation, oppression, seduction, aggression, and all other negative ways in which people treat others. This aspect of the therapeutic process is essential for the success of the other two components. The process of relationship formation—learning to receive and give love to self and others in a healthy and mature manner—is at the core of all healing processes. At the individual level, effective and successful therapy, in the words of prominent psychoanalyst Hans Loewald, "is in essence a cure through love" (1960).

The dynamics of community healing have certain similarities to the individual healing process. A community is an aggregate of different people in the context of unity. As such, the community has a certain shared reservoir of beliefs, assumptions, and knowledge; agreed ways of expression of concern, care, compassion, and love; and accepted codes of conduct, behaviour, and relationship. Humans are social beings and can best express their humanness in the context of relationships. Even those who isolate themselves from other humans, still continue to have meaningful relationships with nature, the world of ideas, in the context of creative endeavours, and in communion with God. We cannot live in a vacuum. We become who we are in the context of our personal experiences and interpersonal relationships, and it is within the framework of our relationships that we as individuals and groups develop our unique identities and become wholesome, healthy entities.

The challenge of healing large populations and communities of people, therefore, is the challenge of creating healthy relationships under all conditions: love and hate; union and separation; justice and injustice; celebration and grief; happiness and sorrow; aggression and tenderness; goodness and meanness; truth and falsehood. These conditions are simultaneously individual and collective in nature, and it is therefore quite reasonable to employ somewhat similar healing and recovery modalities for both individual and collective violence-induced disorders and dysfunctions. In fact, the main approaches for helping communities emerging from violence, war, and disaster are basically the same as those used in individual therapeutic processes. For example, the main objectives of TRC—truth, justice, confession, remorse, forgiveness, remembrance, and redemption—are all variations of the three therapeutic processes of knowledge acquisition, relationship formation, and behaviour transformation. The same is true with regard to PTSD. In Dewey's words: "[s]uccessful therapy involves sharing and honesty, mutual trust and support, understanding the past and limiting its power to control the present and shape the future" (Dewey, 2004, p.111).

This overlap is due to the fact that the processes of psychological healing and social recovery are fundamentally the same for individuals, groups, and communities. They are based on issues of knowledge acquisition, relationship formation, and behaviour

transformation. The ultimate goal of knowledge acquisition is truth seeking and truth finding. The main aim of relationship formation is to become one with the other(s), while maintaining, respecting, and celebrating the uniqueness of both self and the other in the context of unity. This is at the core of the principle of unity-in-diversity, which is now being increasingly identified as the essential quality of peaceful multiethnic communities. As the participants in a healing process focus on applying the principles of truth, truth seeking, and unity-in-diversity to their individual lives and community relationships, they find themselves compelled to uphold certain universal ethical principles—truthfulness and trustworthiness, unity creating and peacemaking, and a spirit of service combined with the principles of justice. This is the process of behaviour transformation made possible in a healing environment (Danesh, 1997).

Requisites of a Culture of Healing

A culture of healing requires both individual and community involvement. The process of community healing and societal recovery requires the participation of the government, the institutions of the civic society, and the individuals, alike. All must be involved, and all elements of the healing process need to be present. Of particular importance are the manner and order in which the task of creating CoH is approached. Based on the lessons learned and observations made in the course of seven years of implementing the EFP Program in BiH the following six points have emerged as being most essential aspects of a Culture of Healing:

1. CoH refers to the process of recovery from the impacts of conflict and violence through creating unity amongst conflicted populations.
2. The process of creating CoH is inseparable from the process of creating a culture of peace (CoP);
3. To create both a CoH and CoP, all participants need to acquire an understanding and appreciation of the role of worldview in human individual and group conduct and to learn the dynamics of transformation from conflict-based to unity-based worldviews (Danesh, 2002 and 2006a,b). The process of worldview transformation corresponds with the knowledge-acquisition component of the healing process.
4. The foundation of both CoP and CoH is *mutual trust*. The task of creating trust among individuals and groups with a history of conflict, violence, and war is extremely difficult and is only possible within the context of the consciousness of our oneness—that there is only one human race and that human oneness is expressed in the context of diversity. While this principle is a scientifically proven, morally validated, and universally observed fact, its acceptance is particularly difficult within the prevailing conflicted survival-based and identity-based worldviews (Danesh, 2006a,b).
5. Once a certain level of mutual trust is established the task of creating new types of relationships, within the framework of a unity-based worldview, is greatly facilitated. Because human psychological processes impel us to give and receive love under practically all conditions, when an environment of trust and goodwill, however small, is created, the willingness and readiness of the participants to establish more positive relationships increase significantly. Thus a creative upward cycle begins to emerge. A unity-based worldview engenders mutual trust—trust in the fact that we are one human race and that our fundamental needs and interests are the same. This realization, in turn, makes new positive relationships possible, further broadening our understanding and appreciation of our fundamental oneness. These processes are aspects of the *relationship-formation component* of healing.

6. In the context of higher levels of knowledge of self, others, and the world within the framework of the newly acquired unity-based worldview, mutual trust, and new positive and authentic relationships, considerable degrees of *hope*, *optimism*, and *motivation* are created, and the process of effective transformation of modes of behaviour and conduct, in both personal and social domains of life, is both facilitated and accelerated. Soon a much greater degree of cooperation among these former strangers becomes evident. They begin to discover and value their similarities rather than differences. They gradually see that their hopes and aspirations for themselves and their children are the same, that their sorrows and joys are parallel, and that their moral and ethical principles are similar. This discovery of sameness in the context of their profound past estrangement, combined with their recent focus on the concepts of oneness of humanity and unity in diversity, gives them courage and confidence to follow their most cherished quest—to have peace. We begin to see a remarkable *behaviour transformation*—from conflict and violence to unity and peace. This is a process that we observed repeatedly in BiH, while implementing the EFP program.

As can be seen, the concept of healing presented here is similar to TRC and PTSD with respect to its objectives of creating mutual trust, hope, and forgiveness in and among hitherto conflicted groups. However, the approach employed in creating CoH is, in certain respects, quite different. The operating principle in TRC, PTSD, and similar approaches is that violence is the primary problem and that the process of rectifying its destructive impact requires the participants once again come face-to-face with the evil nature of violence. In doing so, it is argued that the perpetrators of violence will recognize the evil nature of their acts, and the victims will feel a certain degree of emotional, social, and moral satisfaction in observing the humiliation and/or contrition as well as the punishment of those who committed violence against them.

In the CoH, both the nature of healing and the process of recovery are viewed quite differently and, in a certain sense, in an opposite manner. CoH sees conflict and violence as symptoms of the absence of unity and regards healing as a process of creating unity. Conflict and violence are symptoms of troubled relationships in the context of disunity and disregard for our fundamental oneness. Viewed from this perspective, the only solution to the dilemma of human violence—both with respect to its prevention and recovery from its destructive impact—is to help the participants to gradually establish unity-based relationships in the context of their rich uniqueness and diversity.

In the EFP model of CoH, psychological healing and social recovery are simultaneous processes of search for truth, unity creation, and behaviour transformation. Facing the truth refers to acquiring more insightful, valid knowledge about self, others, and the nature of relationships with others. Truth increases the capacity of those involved to deal with their past authentically and thoroughly. This individual search for truth must take place in parallel with the extremely important issues of truth about past atrocities, punishment of the aggressors in a just and definitive manner and must include appropriate victim reparation. These are among the main responsibilities of the government. The order in which these two interrelated but distinct processes should be approached is dependent on the specific circumstances of each case. However, the healing process should always be either the first or a simultaneous step in helping conflicted individuals and societies alike.

Creating a Culture of Healing

The main objectives of Culture of Healing are: (1) to help entire populations—adults and children, men and women, victims and perpetrators, leaders and citizens, rich and poor—overcome the aftereffects of severe psychosocial trauma from violence, war, and other atrocities; and (2) to help to create the necessary social institutions and specific governance

modalities and practices conducive to the prevention of future episodes of violence and the eventual establishment of a civilization of peace. CoH rests on the idea that unity building at intrapersonal, interpersonal, and intergroup levels is the main instrument for healing from violence-induced traumatic conditions. A unified culture—within the framework of diversity—is characterized by mutual acceptance, sustained encouragement, and transformative growth.

During the pilot phase of the Education for Peace Program, the process of creating a CoH within and among the six participating schools began with a period of intense questioning and listening. Students, teachers, school administrators, and support staff, as well as the parents and guardians, asked questions that revealed their actual state of mind and heart. Here are a few examples:

- *How can we talk about peace among ourselves and in the surrounding community when we lost so much (family, homes, jobs, lives)?*
- *How can we talk about peace when the pain is so fresh?*
- *We are peaceful people, why isn't the project focused on other people in Bosnia who were the cause of the violence and war?*
- *How can we make peace when some people don't want a united country, when politicians even benefit from the fact that the country is divided?*
- *How can we live peacefully with people who have been so brutal?*
- *Since the Marxist concept of dialectical materialism rests on unity of the masses, why did Marxism fail?*
- *What can an individual do to change his or her worldview?*
- *How will the project contribute to creating an atmosphere of peace within the entire community?*

As the participants began to listen to each other, they started to discern, to their considerable discomfort, similarities in their questions, doubts, fears, and hopes. Suddenly, a group of individuals—brutalized by a long, vicious civil war and separated from one another by thick walls of suspicion, fear, and hatred—were engaged in a soul-searching discourse on how to create peace among them. They were surprised by their own ability to do so and began to develop a certain level of trust and comfort in themselves and with one another.

Gradually, their initial fears, hesitation, and antagonism gave way to a sincere desire and effort to establish bonds of friendship. In the context of a carefully guided process, founded on the operating principles of the CoH, the participants were able to begin to develop relationships marked by ever-greater degree of mutuality and unity. Developing such relationships requires a gradual, sensitive process of change in the participants' worldviews and mode of interpersonal relationships, and entails the use of peace-based methods of decision-making and conflict resolution such as Conflict-Free Conflict Resolution (CFFR), which was used in the EFP Program (Danesh & Danesh, 2002a/b, 2004).

To establish a culture of healing in these schools we focused on four specific objectives. First and foremost among these issues was mutual trust. In the EFP schools, mutual trust is achieved by making the utmost effort to ensure that all ideas, sentiments, and actions on the part of all members of the project authentically reflect the principles of peace. In other words, following Gandhi's dictum¹, the EFP staff had to be fully united within and between themselves in order to be effective unifiers.

The second prerequisite for a CoH is the presence of the necessary conditions to ensure that the tripartite human needs and rights for physical safety, social equity, and spiritual

¹ "You must be the change you want to see in the world." Mahatma Gandhi (1869–1948) <http://www.quotationspage.com/quote/27184.html>

integrity are adequately met. Human needs and rights are developmental in process and comprehensive by nature. They involve the biological, psychological, social, as well as spiritual aspects of human life. Of these three metacategories of human needs and rights, survival is the most immediate, association the most compelling, and spiritual the most consequential.

In the Travnik case recounted at the beginning of this article, the sense of both security and fairness had been already achieved within and between the two participating schools. In the previous year, these two populations had participated in several joint peace events and in the course of their EFP training had also engaged in deep, meaningful discourse on the causes of violence and war in BiH, and the role of religion in them. However, the need for a transcendent meaning and purpose of life had not yet been directly addressed. In this instance issues related to the purpose and meaning of life were introduced to the deliberations of the participants through a focus on the topics of life and death occasioned by the untimely death of a young mother. These issues were further reviewed as the participants shared accounts that demonstrated the willingness of individuals from both sides to put their own lives in danger to safeguard their own humanness. The examples provided by the participants of how individuals have put the welfare of others—“their enemies”—ahead of their own safety were particularly important in helping them to reduce their burdens of guilt, shame, and anger related to the war and to engage freely in the reassertion of their shared humanness, and their fundamental likeness and oneness.

The third requisite for the process of healing is the presence of conditions of hope and optimism—hope for being able to recover from the consequences of violence committed and/or experienced—and optimism for developing the ability to overcome future conflicts without recourse to violence. The EFP process of immersion of the school community in peace-based studies, dialogues, and activities has a transformative impact on the entire school community. It clearly demonstrates the power of the unity-based worldview and its far-reaching influence on all aspects of human conduct and relationships and, as such, engenders considerable hope and optimism in those involved. Another important source of hope and optimism for the teachers and school staff was with respect to the manner in which their students and children responded to the EFP Program. From the very beginning of the program, the majority of students from all three main ethnic populations responded with remarkable hope and optimism, showing their determination and readiness to dedicate themselves to the cause of peace.

The fourth requisite for healing is justice. In this regard, however, the requirements differ for the victims and perpetrators of violence. The victims of violence need to see that justice is done with respect to both just punishment of their aggressors and appropriate reparations for their own suffering and loss. With regard to perpetrators of violence, justice—meted out in a lawful and sensitive manner—also has a profound healing effect. These individuals need to receive just punishment for their deeds, thus giving them an opportunity to rectify some of the damage and suffering they have caused, so as to regain their own sense of humanness and integrity. This requisite for creating a CoH goes beyond the tasks and competencies of the EFP Program. It requires involvement of various governing agencies (at local, national, and international levels) to ensure that justice is fully and appropriately discharged. The rule of law and the principles of reparation and punishment always apply, even when the victims decide to forgive their aggressors. Forgiveness by the victims, however, may modify the severity of punishment or the nature of reparation in each case. The ultimate goal of justice must be to increase the level of unity among all individuals and groups involved, and this is only possible when (a) governments enforce justice with wisdom and compassion, (b) perpetrators are helped to accept responsibility for their misdeeds, (c) victims are encouraged to forgive, and (d) all parties are

assisted in their efforts to establish new unity-based relationships (Huysse, 2003, Hamber, 2003).

To summarize, conditions of mutual trust, meeting fundamental human needs and rights, hope and optimism, and justice are among the most important characteristics of a Culture of Healing.

Characteristics of a Culture of Healing

To fully appreciate the characteristics of creating a CoH, several statements from teachers and students of four elementary schools in BiH are provided. These schools were severely damaged in the course of the recent war. Prior to the war, they were integrated and had students as well as teachers from all ethnic backgrounds. However, when these schools were rebuilt—through a grant from the Government of Japan—they started to function primarily in a segregated manner. Thus, when, the EFP Program was introduced in these schools in March 2005, they were populated primarily along ethnic lines with only a very small percentage of students, teachers, and staff from other ethnic groups—a fact that was often a source of tension, estrangement, and conflict. These statements were collected, as a part of an in-depth evaluation program based on the Most Significant Change (MSC) research approach developed by Jessica Dart and Rick Davies. The MSC process focuses on the collection of written stories by participants describing the most significant changes experienced while participating in the Education for Peace Program and culminates in a final discussion of the data collected, involving all stakeholders (Dart & Davies, 2003; Le Cornu et al., 2003).

As will be seen, these statements refer to the main requisites for both a culture of healing and a culture of peace that were discussed above. Students and teachers clearly describe their personal process of transformation, and some also address the transformation that took place in their schools. They refer to their increased levels of hope, optimism, and motivation; and, more important, they describe the transformation in their worldviews from conflict orientation to peace orientation. A number of teachers and students also attribute the decrease in violence among students and the increase in their academic performance to the impact of the EFP Program.

Case 3 (Teacher)

The war had terrible influence on me and my family. My husband is Croat, I am Serb, my daughter-in-law is Bosnian, and my son-in-law is Slovenian....It has been hard to go through all that. Personally I had lost faith in hope and faith in people. People I knew disappointed me, and I had become very careful and distrustful with strangers. The children are my only hope and wealth in this world. I fear for their future. I fear now.

By participating in the activities that proceed in the context of the EFP project—since March of this year [2005]—again I have hope, and the feeling of hopelessness for my country and for the youth in my country is fading away; and my faith that people would cherish peace, worldwide, is reawakening. ...

Case 16 (Teacher)

I returned to my city in 2000, from Zenica, where I was living and working. Everyone was surprised by my decision. I have found a job in the primary school... I was happy to be able to walk in the streets that I knew. There were a lot of strangers, but also many familiar faces, and I talked to them.

Very often I would pass by the school, where I had worked. It was hard to look at the place that I used to work in. There were many of my colleagues and friends. "I would never go back," I thought. They called me for coffee; they talked about the old days and invited me to visit them on the school day celebration, but I did not trust them much. It was hard to forget that the Director of that school fired all of teachers who were not Serbian!!!! I thought with contempt of those who came to work instead of us. I have felt as if a part of

my body is missing. I thought, “O my God, how those who have lost their families must feel!” After the arrival of the “Education for Peace” Project in our school, we talked more and more about peace among people,...and how much we could contribute to the changes in society....

One day, something strange happened inside me. I decided to go to my former school and visit all those people I had once loved. They all were happy to see me. I needed a lot of strength to do that, but I think that the project “Education for Peace” has helped me to change my views of the past, and in relation to these people. I felt joy in my heart, because I have made that step and have opened my heart to love.

After all the lectures, conversations, and preparations for the Peace Event, together with the representatives of “Education for Peace,” we started to work with the generation of students that is going to spontaneously build peace... and resolve conflicts in a peaceful manner. ...

Case 18 (Teacher)

Since the beginning of the implementation of the project in our school, many changes have happened. The fact that our country has gone through the war is overwhelming and difficult. The people have suffered too much, and now our goal is to aspire to peace in our community and school, as well as in the whole world. The best thing that could happen is the realization of your project [EFP] in our school. The students, the teachers, the parents have shown a great interest for development of culture and principles of peace in our school... The most significant thing is that as a result of participation in EFP Program, the way of teaching in the classrooms has changed: the students are more interested, more tolerant, and more peaceful, and there are fewer fights and conflicts among them. The students have a chance to express themselves in a different way—through creativity and art. Through the presentations the understanding among students, teachers, and parents is growing stronger....

Case 159 (Upper primary school student)

I am attending primary school in Ostra Luka. My class and I have been participating in EFP since March [2005]. I was very surprised when I heard that my male friends did not want to participate in EFP, my female friends are much different from them! Almost all teachers in the school were saying how we are the worst class in the school, and we are! At the end, we all finally agreed that we also wanted to participate in EFP. When teachers heard how our class wanted to participate in EFP, they were very surprised since everybody was saying that we were irresponsible. Since then, we have been involved in EFP and prepared ourselves for it; my class has changed a lot, and it has become one of the best classes in my school. Teachers are amazed at our behaviour now. It is really worth the participation in those presentations. That was just one of the good changes that happened to me during participation in EFP!

Poem by third-grade student from Matuzići, Bosnia and Herzegovina

It is quiet everywhere, only birds
are singing
Children are playing; it is Peace
The early morning smells like
heavy dew
And the wind is smiling
While making my hair tangled
Everything smells...
In Peace Love is mentioned

In Peace Friends are together
In Peace Roses grow and bloom
Peace is heard in this poem
In these colors of the world
When I could just throw
a little bit of this Peace
To all the children of this world

—Adelisa Mumino

Summary

This paper presents the concept of the *Culture of Healing* as developed and implemented in some 112 primary and secondary schools in postwar Bosnia and Herzegovina. The participants in this large undertaking are tens of thousands of students, teachers, staff, and parents/guardians from all three main ethnic BiH populations—Bosniak (Muslims), Croat (Catholic), and Serb (Orthodox Christian)—who experienced calamitous civil war 1992–1995.

The EFP Program endeavours to simultaneously create a *culture of peace* and a *culture of healing*, within the framework of the unity paradigm and the principles of oneness of humanity and unity in diversity. In a CoH, psychological healing and social recovery from violence and war's destructive impact on individuals and communities take place within the tripartite processes of knowledge acquisition, relationship formation, and behaviour transformation. At the core of this process is the essential transformation from conflict-based to unity-based ideas, relationships, and practices. As such, in a CoH the process of recovery is the process of unity formation and the discovery of the fundamental nobility that all people potentially possess. This approach differs significantly from some of the basic concepts and practices employed in PTSD and TRC for the amelioration of conflict-induced disorder. The process of peace building in the context of the principles of unity in diversity and the fundamental nobility of humanity engenders conditions conducive to trust, hope, cooperation, understanding, and forgiveness among the previously warring populations.

In the EFP model of CoH, psychological healing and social recovery are defined as simultaneous processes of mutual understanding, unity creation, and peace building. Once this healing process takes root, the capacity of those involved to deal with the past justly and fully is dramatically increased. It is in this context that the extremely important issues of truth about past atrocities; punishment of the aggressors in a just and definitive manner; victim reparation; and introduction of new approaches to governance and administration of the society's affairs should be distinguished from issues of healing of individuals, recovery of communities, and the rehabilitation of the society as a whole. The order in which these two interrelated but distinct processes should be approached is dependent on the specific circumstances of each case. However, the healing process should always be either the first or a simultaneous step in helping both the individuals and societies involved.

Appendix 1

The Integrative Nature of the Culture of Healing, the Culture of Peace, and the Process of Healing in the EFP Curriculum

Main Elements of the EFP Curriculum

1. Worldview Analysis & Transformation

- Survival-Based Worldview (conflict-laden)
- Identity-Based Worldview (conflict-prone)
- Unity-Based Worldview (peace-creating)

2. Relationship Analysis & Transformation

- World is Dangerous (power-based relationships)
- World is a Jungle (competition-based relationships)
- World is One (unity-based relationships)

3. Behaviour Analysis & Transformation

- From dichotomous to integrative thinking
- From self-focus to all-focus interests & concerns
- From indifference & conflict to empathy & unity

Main Elements of a Culture of Peace

1. Unity-Based Worldview

- Unity is the main law of existence
- Unity is the main prerequisite for peace
- Unity and diversity are inseparable

2. Consciousness of Oneness of Humanity

- Humanity is one
- Human oneness is expressed in diversity
- Human diversity is its source of beauty/richness

3. Peaceful Resolution of Conflicts

- Conflict is the absence of unity
- Conflict resolution is the process of unity creation
- Peace is the outcome of unity, justice, & equality

Main Elements of a Culture of Healing

1. Mutual Trust

- Trust in the fundamental nobility of human nature
- Trust in the power of unity
- Trust in the reality of goodness

2. Satisfaction of Basic Human Needs and Rights

- Survival needs/rights (security, food, shelter)
- Association needs/rights (justice, freedom, equality)
- Spiritual needs/rights (purpose, meaning)

3. Hope, Optimism, and Resolve

- Hope to overcome the negative impact of violence
- Optimism to transcend the past justly & peacefully
- Resolve to prevent future violence and war

Main Elements of the Process of Healing

1. Knowledge Acquisition

- Truth seeking
- Truthfulness
- Trustworthiness

2. Relationship Formation

- Unity in diversity
- Mutual trust
- Mutual acceptance and care

3. Behaviour Transformation

- Collaboration and service at individual level
- Justice and rule of law at societal level
- Universal participation in creating a culture of peace.

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ALL CHILDREN ARE OUR CHILDREN: WHY THE NEGLECT?*

H.B. Danesh

The Nature and Scope of the Challenge

The main purpose of this article is to focus the attention of its readers on profoundly sorrowful condition of the majority of the children of the world. My hope is that I can give children a voice, so that they may be heard by all of us. Giving children a voice refers to a worldwide movement with increasing momentum and ever-higher prominence on the agenda of humanity that acknowledges the plight of the children of the world. The voice of children is most often heard through their bewildered, sorrowful, and questioning response to the ways that adults treat them. The look of a hungry child, a sick child, a child living in a slum, in a war zone, in an inner city ghetto, in a loveless luxurious residence, in a sterile and controlling environment—these looks have their own loud, yet silent, voices that tell many tales of neglect, abuse, cruelty, and indifference committed by adults and by the institutions of the society.

We live in a world in which, “around 51 million births go unregistered every year”; “approximately 158 million children aged 5–14 are engaged in child labour”; “an estimated 1.2 million children are trafficked every year”; and at any given time “over 300,000 child soldiers, some as young as eight, are exploited in armed conflicts”; “more than one million children worldwide are detained by law enforcement officials”; approximately two million children are “exploited through prostitution and pornography”; tens of millions of girls below age 18 are forced into marriage; and a similar number of young women and girls are subjected to genital mutilation (UNICEF 2008). We, collective adults, have created a world of conflict, corruption, violence, prejudice, poverty, and injustice that makes our children its direct victims, gives them appalling role models, and leaves them a terrible world as their inheritance.

Children survive and thrive in the context of relationships within their families, communities, and societies. Each of these entities has specific, but interrelated, responsibilities for providing healthy environments for the wholesome development of children with regard to their physical, emotional, intellectual, social, and spiritual needs. Neglect of any of these areas of need greatly affects the life of the child and the nature of his or her relationships with self, others, and the world. It is in the context of relationships that children are educated and learn about themselves and the world, and about life and its joys and sorrows. Thus, the quality of the life of our children is the yardstick by which we can measure the quality of our parenting practices and the nature of our relationship with them. This close association between the nature of our relationship with children and the condition of their lives poses several questions:

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Question One: Who is responsible for the care of children?

- Parents only? Parents and the government? All of us?

Question Two: What is the most significant predictor of children's future?

- Their economic conditions? Safety of their environments? The type of parenting and education they receive?

Question Three: Why do we tolerate such a degree of cruelty and neglect of children?

- Is it: Because we do not care? Because they are not our own children? Because these children deserve it?

Let us consider each of these questions separately. *Who is responsible for the care children?* Clearly, parents have the primary responsibility for all aspects of the lives of their children. However, because the lives of parents are greatly affected by the nature of communities in which they live and by the types of governance they experience, it follows that society also has specific responsibilities for the care of children. Among these are the responsibilities to create violence-free, safe, and peaceful communities and schools; to provide reasonable health and medical care; to address the needs of the poor and the less-privileged members of the society; and to ensure the protection of human rights of all members of society with specific attention to the rights of children and youth.

The second question—*What is the most significant predictor of children's future?*—encompasses many factors, including the issues of poverty, safety, quality of parenting, and type of education that children receive. There is ample empirical and research evidence that these and other related factors dramatically affect children's lives. The common factor in all these situations is the quality of relationships and education that children receive. Good relationships build resilient, optimistic, motivated, and unifying personalities; and good education nurtures and develops intellectual capacities and creative potentials. Children thus trained are often able to remove themselves from the adverse environments into which they are born.

The third question—*Why do we tolerate such a degree of cruelty and neglect of children?*—is the most challenging. There are many reasons for this terrible fact. Many individuals and leaders unfortunately do not care about the condition of the world's children. Others primarily care about their own children. And still others, one hopes a very small number, blame underprivileged children for their own miseries. These are troubling assertions, and we can dismiss them as too pessimistic and even inaccurate. But the fact remains that millions of children live in the most appalling of circumstances. Many are hungry, sick, and neglected. Many die of preventable diseases. Many have no shelter, are deprived of the most basic care, and live truly miserable lives.

We and other privileged members of the world community must face these realities and must ask why so many children suffer so greatly. And we need to ask ourselves, "What are our individual and collective responsibilities towards the world's neglected children?" and "What can we do to remedy the situation?"

Searching for New Solutions

In our search for new solutions, we first need to identify the nature and the underlying causes of the neglect of children. Based on the insights drawn from many research reports and empirical data, as well as on my five decades of work with children, families, schools, and other institutions of society, I put forward the following six propositions for consideration:

Proposition One: The main two culprits for the appalling condition of the world's children are violence and poverty that together have created a culture of poverty and a culture of violence, which are present, in one form or another, in practically all countries and territories of the world.

Proposition Two: Poverty and violence are totally interrelated and together contribute to the weakening of the central institutions of society—family, government, and civil society.

Proposition Three: The weakening of the institutions of society in turn gives birth to some of the most glaring examples of human violence such as hunger, disease, abuse, and neglect that afflict countless children and their parents around the globe.

Proposition Four: Human violence is primarily fueled by conflict-based mindsets and worldviews that provide the framework within which we interpret reality, understand human nature, ascertain the purpose of life, and behave and act in all our relationships.

Proposition Five: Our worldviews are formed on the basis of our unique life experiences and the lessons we learn at home, in the school, and in the community through both formal and informal education.

Proposition Six: The primary requisite for transforming the existing cultures of violence and poverty to those of peace and prosperity is a universal program of peace-based education in the context of a just economic system that ensures the basic survival needs and rights—food, shelter, health, education, work, and security—for all members of the human family are met and protected.

Based on these six propositions, it is evident that the current worldwide crises with regard to the care of the world's children require both *urgent short-term* and *deliberate long-term* programs. Short-term programs need to simultaneously stop all types of violence and alleviate crushing poverty, along with their terrible offspring: hunger, disease, homelessness, etc. Deliberate long-term approach refers to a fundamental transformation in our modes of governance of human societies and in the education of our children and youth, preparing them to be active and contributing members of their respective societies with the aim of creating a global civilization of peace.

Currently, many individuals, institutions, and governments, with varying degrees of success, are addressing the short-term challenges, but few are focused on the long-term strategies. However, short-term efforts alone will not remedy the situation. There is ample evidence that despite many short-term programs, the condition of the world's children continues to be dire and is threatening to overwhelm those individuals, institutions, and governments that are engaged in emergency assistance to children. The sheer extent of problems that are increasing at an alarming rate in all parts of the world indicates that we need to simultaneously focus on both the short-term and long-term strategies required for the betterment of the state of the world's children.

In this paper I will address one of the most essential components of the long-term strategy required for the betterment of the condition of children—education for creating a culture of peace. In doing so, I will draw from my decades of experience, research, and study as a physician, psychiatrist, family therapist, and more recently as a peace educator. I have had the opportunity to live in three continents of the world—Asia (the Middle East), North America (Canada and the U.S.), and Europe (Switzerland)—and to travel to more than 60 countries on all continents. During these travels I have observed with concern the alarming

signs of deterioration in the conditions of children and youth in both rich and poor countries from Bosnia to Brazil, Japan to Jamaica, Canada to China, Iceland to India, Malawi to Malaysia, Switzerland to South Africa, Russia to Romania, and the United States to the United Kingdom.

In my talk I will elaborate on an integrated approach to the education of children and their parents and caregivers, with a focus on the psychological, social, and spiritual needs of children. I will not address the issues of poverty, hunger, disease, and violence, not because I do not consider them important—they are indeed extremely important—but rather because I believe these tragic situations are the results of certain fundamental flaws in our approach to families and children. In a world where children die by the thousands every day, are used as soldiers, are trained to be suicide bombers, and commit suicide at an ever younger age, the problems we are facing are more profound and deep-rooted. There is both financial poverty and poverty of spirit. There is hunger for food and hunger for righteousness and compassion. There is physical disease and the disease of the soul. We need to transcend the barriers of political talk, diplomatic discourse, correct speech, and ideological assertions, barriers that prevent us from speaking clearly, openly, and frankly about what has gone wrong in our ways of thinking and behaving that has allowed for such a tragic disaster with our children and youth.

The distinguished educator, John Dewey (1859–1952) observed that “[e]ducation is not preparation for life; education is life itself” (Dewey 2008). This implies that we never stop learning, and with regard to the manner in which the adults of the world are caring for the children of the world, there is clearly much for us to learn. Therefore, the focus on education here has two objectives. The first objective is for us as adults, parents, caregivers, educators, policy-makers, leaders, health professionals, and scholars to reflect on the kind of education that is conducive to prevention of child neglect and abuse in our world. This process will have both learning and transformative outcomes. Ultimately, we need to transform adults’ approach to children in order to transform the condition of the world’s children. The second objective is for us to rear and educate all children in a way that those who are now in danger of falling victim to neglect and abuse, will be protected; and that all children would be helped to grow to become the type of adults who are able and willing to take care of the coming generations of children with greater sensitivity and insight than is the case now. This is an essential task, because as Pope John Paul II observed in 1986, “As the family goes, so goes the nation and so goes the whole world in which we live” (Pope John Paul II 1986).

I will primarily focus on three areas of education—educating for self-knowledge, educating the family, and educating for peace—which I believe are among the main requisites for improving the condition of children everywhere. Educational needs of children are directly related to the cardinal responsibilities of the family, community, and society. This shared responsibility is due to the fact that in the final analysis *all* children are *our* children. Humanity is one, and nowhere is our fundamental oneness more convincingly felt than by the manner in which we as individuals and groups respond to children and the ease and trust with which children accept appropriate parenting from adults.

Educating for Self-Knowledge: Achieving True Freedom

In its broadest and most inclusive application, there are three kinds of education: material, human, and spiritual. *Material education* refers to the physical development, nutrition, health, and comfort of the body. *Human education* is concerned with the progress of society and the development of civilization, encompassing such issues as government, administration, charitable works, science, arts, technology, and all other such activities as we observe in human societies in various stages of progress and refinement. *Spiritual education* is concerned with the development of virtues, high standards of morality, and living life according to the

ethical principles of truth and truthfulness, unity-building in the context of diversity, and dedication to the cause of service, justice, compassion, and peace ('Abdu'l-Bahá 1987).

Parents and educators need to help their children develop an understanding of themselves as unique individuals possessing enormous intellectual, artistic, emotional, and spiritual potentialities that can be conducive to their glory, honour, and greatness. The secret here lies in the human capacity for self-knowledge, which is mainly possible in the context of an integrated and comprehensive education. Self-knowledge has at least three dimensions: physical, psychosocial, and spiritual. In our world, today, we are most knowledgeable about the physical dimension of ourselves. Modern science has made enormous strides in this regard, to the extent that now many scientists believe that we humans are basically physical/biological beings and that the psychological and spiritual dimensions of our humanness originate from our physical reality. From an integrative perspective, the human individual is an integrated unity of "body and mind" and of "material and spiritual." Self-knowledge requires an understanding of all aspects of being human—physical, mental, emotional, and spiritual—that operate in a state of unity and integration in life (Danesh 1997). Education, therefore, needs to introduce the children to the dynamics and qualities of the law of unity that is operative at all levels of existence and life. Unity is, at once, a scientific and spiritual state, and its understanding is essential for *life-knowledge*, in general, and *self-knowledge*, in particular. The task of starting children on the path of self-knowledge—a process that has a beginning and no end—requires that parents, schools, and communities, together be mindful of its requirements. In this task, the insights gained from both science and religion are essential and must be offered to children in a manner such that, as they grow-up and continue on the path of their maturation, they will grow to be physically healthy, psychologically mature, socially unifying, economically productive, and spiritually enlightened and universal. This issue requires more elaboration, which is beyond the scope of this paper. I have dealt with these issues more fully in my book *The Psychology of Spirituality: From Divided Self to Integrated Self*.

This integrated approach to education calls for a fundamental rethinking of the current practices of the training and instruction of children at home, in the schools, and within the community. At the core of this rethinking is the issue of the type of education necessary for transcending selfishness, which is considered by some to be a "natural" aspect of human nature. At the biological level we are, by necessity, selfish. Like all other living entities, humans are biologically programmed for self-preservation, pain-avoidance, and pleasure seeking. The powerful pull of these proclivities inclines human beings to be mainly concerned with their own safety and satisfaction. However, when this proclivity takes place in the context of exclusion or conditional inclusion of others, then human relationships suffer profoundly. Relationships are essential for a healthy and productive life, and in the context of selfishness they are weakened and often disrupted.

A wholesome and integrated education, with its focus on the biological, intellectual, emotional, social, moral, and spiritual development of the individual in the context of the consciousness of the oneness of humanity is acutely needed. It is essential for helping us, and our children, to be increasingly less selfish and more other-oriented and universal in our relationships. It is in this context that unalloyed love takes root and brings forth fruits of mercy, compassion, equality, justice, unity, and peace, which are so badly needed in our world.

Educating the Family: Equality at Last

Children and Parenting

Our approach to parenting is a reflection of the nature of our self-knowledge and knowledge of others. Whenever and wherever there are children, there automatically comes into being a "family." The very presence of children puts adults, and the environment surrounding them,

in the role of the family. However, when the family is not based on solid grounds of committed sentiments and intentions, it will not be able to parent adequately. Children by nature need protection, nurturing, care, guidance, and encouragement, which are the main properties of parental love. Children also need adult role models to emulate in order to adequately prepare themselves to become contributing adults in society. To the degree that these fundamental needs of children are met, to that same degree children grow up to be protective, nurturing, caring, enlightened, and encouraging adults and capable, healthy parents. In other words, children reared in healthy, loving families usually grow up to be healthy and loving adults, capable of creating marriages and families characterized by unity, equality, and creativity. These are among the essential characteristics of the “unity-based family,” which I have described elsewhere (Danesh 1995).

As we contemplate the condition of the majority of the world’s children, one fact becomes clearly obvious: our children are not being adequately and properly parented. In the war-ravaged regions of the world, children are the most tragic victims. In poverty-stricken areas, children suffer the most. Where adequate hygiene and medical care are lacking, children die in the greatest numbers. In affluent societies, children are relegated to a tertiary level of priority after the economic, professional, and personal interests and pursuits of their parents. Wherever people face racism and prejudice, children are the most innocent and helpless victims. There is hardly anywhere in the world where we can say with confidence that the majority of children are being reared under adequately healthy, caring, and loving conditions conducive to their wholesome development, even at a moderate level. This is so because the institution of the family has become feeble and is often unable to meet the requirements and demands of change in the contemporary world. Neither oppressive and authoritarian traditional families, nor chaotic conflicted modern families engaged in their internal power-struggle are suitable to the needs of this new phase in the evolution of humanity. A new type of family and a new approach to the all-important task of rearing our children is needed.

The family, as the workshop of civilization, is an indispensable part of civilized life. As such, we cannot be without it. However, the kind of family that the world now needs is not the kind we generally find in our world. A dramatically different type of family is needed, which I have designated as the Unity-Based Family.

Characteristics of Unity-Based Families

The unity-based family refers to the type of family in which gender equality is not only a right but also a responsibility of all members of the family. However, because of the inequality that now exists between men and women with respect to their education, wealth, power, and leadership opportunities within the family and in the society, women and girls must be given at least equal, preferably priority, rights and opportunities until equitable and equal conditions are attained. For far too long, humanity has been deprived of women’s unique contributions at an optimal level toward the development of civilization. The very quality of our world will change for the better when women are involved, on an equal basis with men, in the administration of all human affairs—political, academic, religious, economic, etc.—and are given the opportunity to make their unique contributions to the life of both family and society under equal, just, and enlightened conditions. That is why the education of women must top the agenda of all nations, governments, and social agencies of the world.

Equality is a sign of maturity, and maturity is the process of an ever-increasing ability to integrate and unite rather than to differentiate and separate. Individualism is the hallmark of the adolescent phase of growth. It is a condition of self-absorption and self-worship. It does not include others except for one’s own benefit. Equality, conversely, is a state of unity and integration. It is a relationship characterized by willingness and ability to be cooperative,

generous, and other-directed. In the contemporary world, when humanity is traversing its most problematic phase of collective adolescence, the quest for equality between women and men often deteriorates into a virulent and destructive power-struggle. The very instruments by which men have always achieved their self-centered interests—power, force, and competition—are now being sought by women in order to correct the injustices of the past and present; hence, the potentially destructive power-struggle present in many marriages and families. This is not surprising because power-struggle is the most common outcome of the power-based human relationships highly prevalent during this crucial phase of humanity's collective coming of age. At the beginning of the 20th century, the following observation was made by one of the most outstanding religious figures of our time—'Abdu'l-Bahá:

The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the balance is already shifting; force is losing its dominance, and mental alertness, intuition, and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine and more permeated with the feminine ideals, or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more evenly balanced. (1987)

Educating for Peace from Oppression to Unity in Diversity

The third pillar of a long-term program for correcting the condition of the world's children is the vital and indispensable task of educating every new generation of children and youth according to the universal principles of peace:

- that humanity is one;
- that the oneness of humanity is expressed in diversity;
- that the twin crucial challenges always before humanity are to safeguard our oneness and to nurture our diversity; and
- that the true expression of our humanness is to achieve these two tasks according to the principle of unity in diversity, without recourse to violence.

In my considered view, when a society begins to educate every new generation of its children and youth, in their homes, schools, and communities, according to the principles of peace, then such a society, in a span of a few decades, will begin to experience a most dramatic positive transformation in all areas of its individual and collective life, including the welfare of its children. This assertion needs further elaboration.

The Folly of Conflict Education

The lamentable condition of millions of children and youth in our world clearly indicates that many societies, for whatever reason, are not fulfilling their fundamental responsibilities as the ultimate guardians of the children in their populations. Among the most consequential neglect of children is with respect to the type of education they receive. There is a crisis in the intellectual, emotional, social, moral, and spiritual education of children. One common aspect of this crisis concerns the issue of peace education, the lack of which causes much misery in all societies.

We not only fail to offer systematic and comprehensive peace education to our children and youth, but on the contrary, we tend to educate our children within the framework of conflict. In their families and communities, the majority of the world's children receive religious, ethnic, class, and cultural indoctrination and education, usually in the context of in-group and out-group, us and them, citizens and foreigners, civilized and barbaric, rich and poor, good and bad, friends and enemies, and the saved and the damned. In schools, the

history taught our children is often the history of conflict. The geography learned is often the geography of conflict. The literature studied is the literature infused with conflict. The biology or economics or political science our children learn is frequently taught within the framework of conflict. We give our children a conflict-based education—hence their resigned acceptance of and eventual contribution to the alarming prevalence of conflict, violence, and hostility in our world!

In my view, the conditions of the world will not improve unless we adopt a peace-based curriculum of instruction for all children and youth and, by that matter, for all parents, teachers, and community and political leaders. This aspect of education is gravely overlooked at home, in schools, in communities, and in the media, which has emerged as one of the most influential sources of education of our children and youth. Families need guidance and assistance on how to rear their children as peaceful and peace-creating individuals, and this task needs to be shared by the parents and schools; governments and policy-makers; social, academic, and religious institutions; as well as by the media and the health professionals dealing with the family.

Requisites of Peace

The fundamental requisites of peace are equality, justice, and unity. These requisites are hallmarks of maturity born out of personal responsibility in the context of self-knowledge and societal responsibility based on the consciousness of the oneness of humanity. We are hard pressed to find, anywhere, significant examples of the integrated presence of these interdependent fundamental requisites for human wellbeing and development, either in families or societies. Usually, one or more of these requisites are missing.

These interdependent requisites have the quality of hologram—each part contains the whole. In other words, in order to achieve all of these conditions, we need to begin with at least one of them. Thus, for example when we attempt to create equality in a family, the other four conditions—maturity, justice, unity, and peace—also begin to happen. This is so because it is impossible to have any of these conditions without the presence of the other requisites. The establishment of these conditions of human wellbeing and progress is developmental in nature. The more evolved—in psychological, social, ethical, and spiritual terms—an individual, institution, or society is, the more it is capable of establishing equality, justice, unity, and peace in the context of responsibility and freedom. Maturity, here, refers to the development of human consciousness with its biological, psychological, social, moral, and spiritual expressions. The diagram on the following page (Fig.1) depicts the integrated nature of the qualities and requisites of peace (Danesh & Clarke-Habibi 2007).

Of these conditions, unity is most accessible in terms of its quality and outward expression in human relationships. In other words, it is much easier to know when unity, rather than equality, justice, maturity, or peace, is present. These other four conditions are more subjective and vague than unity. With respect to the family, the focus on unity automatically results in the introduction of principles of equality, justice, and maturity in family relationships, simply because it is impossible to have a united and peaceful family in the absence of equality, justice, and mature and responsible discharge of our responsibilities as spouses, parents, and children. Family peace is the natural outcome of these conditions and is an essential condition for a stable and peaceful society. Equality here refers to gender equality between men and women and boys and girls; equality of opportunity for optimal development and progress of all members of the family and society; and equality with respect to social stratification along gender, race, religion, class, economic, and power areas of demarcation.

The primary task before parents, educators, and others who are concerned with the welfare of children is to ensure that the principles of peace and the practice of unity in diversity are fully understood, universally promoted, and systematically implemented at all

levels and within all institutions of the society—family, school, workplace, government, and religion.

This discourse on parenting and education demonstrates the enormity of the task before us both as parents and citizens in our ever more-integrated world. It, therefore, behooves us to consider the task of parenting as an integral aspect of the type of formal and informal education we receive, the profession and occupation we choose, the life-priorities we set for ourselves, and the deliberate efforts we make to help to provide a peace-based education for all children—ours and others’.

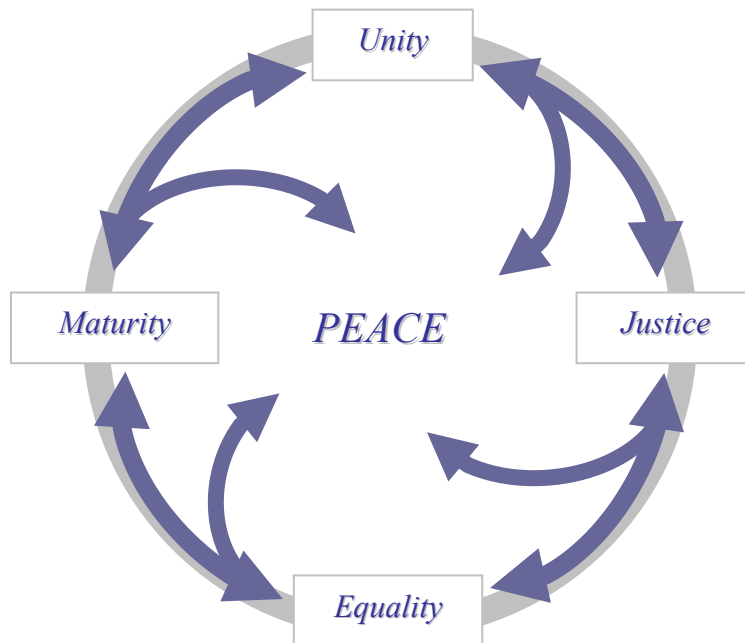


Fig. 1. Requisites of Peace (from the *Education for Peace Curriculum Manual* by H.B. Danesh and Sara Clarke-Habibi).

Creating a Civilization of Peace

Thus far, this presentation has been primarily conceptual. I, therefore, feel it is helpful to briefly discuss the requisites of a *civilization of peace*, which until now has eluded humanity. Creation of a civilization of peace—united and diverse, equal and just, prosperous and benevolent, scientifically progressive and spiritually enlightened, technologically advanced and environmentally healthy—is the next fundamental challenge of humankind, a challenge that may well require a few centuries to be optimally fulfilled. Such an accomplishment is the acme of all human accomplishments and will dramatically change the nature and quality of human life on this planet. Among the main characteristics of a civilization of peace are the absence of the current cultures of violence and poverty, and the prevalence of conditions of peace and prosperity in their stead.

Practical examples of how we may be able to effectively and on a large-scale tackle the issues of violence and poverty, thus paving the way for creating a civilization of peace, are hard to identify. Here, I will focus on two successful programs—Education for Peace in Bosnia and Herzegovina and the Oportunidades Project in Mexico. As I am directly involved, and therefore more familiar with the Education for Peace (EFP) Program, I will describe it more fully.

The Promise of Education for Peace

The greatest challenges before humanity at the start of the 21st century are conflict, violence, terrorism, and war along with their terrible consequences of poverty, hunger, disease, despair, environmental destruction, and poor leadership. These challenges are felt at all levels of human life—the family, school, community, society, and globally. While considerable resources have always been and still are spent to offset the costly ravages of conflict, violence, and war and to pay for the high price of military defense and security measures, there are relatively few programs dedicated to a systematic, sustained plan of action to educate children and youth in the principles of peace. Consequently, every new generation repeats the mistakes of former generations, and conflict and violence become permanent facets of human societies. Paradoxically, our greatest opportunity at this time in history is the fact that we have sufficient resources to create a civilization of peace. Education is the most essential tool for achieving this historic undertaking.

Conceptual Framework

Peace and education are inseparable aspects of civilization. No civilization is truly progressive without education, and no education system is truly civilizing unless it is based on the universal principles of peace. However, our homes, schools, and communities have become increasingly conflicted and violent. We, therefore, inadvertently promote a culture of conflict and violence, and, consequently, our children do not learn the ways of peace. To adequately respond to these monumental challenges and opportunities, we need to lay the foundations of a sustainable and universal civilization of peace by better understanding the nature and dynamics of peace at all levels of human experience—intrapersonal, interpersonal, intergroup, international, and global. For this purpose at least three synergistic and essential tasks must be pursued locally, nationally, and globally:

1. **Peace-Based Education:** To educate every new generation of the world's children and youth—with the help of their parents/guardians and teachers—to become peacemakers;
2. **Peace-Based Governance:** To create forums for the leaders of the world at local, regional, national, international, and global levels to study and implement the principles of peaceful governance in their respective communities and institutions; and
3. **Peace-Based Conflict Resolution:** To offer training opportunities in the principles and skills of conflict prevention and peaceful conflict resolution for citizens and leaders at local, regional, national, international, and global levels. (EFP 2011)

The programs of the International Education for Peace Institute and its sister entities are designed to specifically address these three fundamental requisites of a civilization of peace.

Context

The EFP Program was introduced in three primary and three secondary schools in Bosnia and Herzegovina in May 2000, five years after a most calamitous interethnic war between the Bosniak (primarily Muslim), Croat (primarily Catholic), and Serb (primarily Eastern Orthodox) populations of this small country. The pilot project involved 6,000 students, 400 teachers and school staff, and thousands of parents/guardians.

During the EFP pilot phase (2000–2002), and to some degree even now (2009), questions remain about the long-term future of Bosnia and Herzegovina. Extreme nationalism, interethnic tensions, and simmering discontent and suspicion were very high at the start of 21st millennium. The economic situation was desperate; corruption was

widespread; and the relative extremes of wealth and poverty, resulting from unscrupulous economic practices during the war years, added to the people's discontent and mistrust. Feelings of maltreatment and injustice were particularly high among the citizens, and the state institutions were too weak and ineffectual to address these manifold challenges. Added to these daily life challenges were the unattended scars of the war on children and adults alike, a condition that was being increasingly expressed in severe psychological and medical disorders such as depression, addiction, delinquency, suicide, aggression, apathy, and a host of other symptoms all indicative of a state of *resigned uncertainty, hopelessness, and confusion* with regard to their past, present, and future. No effective, broadly available, healing process from the traumatic experiences of the war and the ongoing unabated conflict was evident, and the social environment was not conducive to recovery from these violence-induced conditions (Hodgetts 2003). In this context, there was much skepticism about the EFP Program and its ability to achieve its main objectives: to create, within and among the participating school communities, a *culture of peace*, a *culture of healing*, and a *culture of excellence*. During the past nine years (2000–2009) the EFP Program has reached some 80,000 students and trained 5,000 BiH teachers and educators in the principles and skills of EFP on a budget of approximately \$400,000 a year contributed by various governments and international organizations.

Outcome

The Education for Peace (EFP) pilot project was successful, and we were invited to introduce the EFP Program to another 106 schools with approximately 5,000 teachers and staff, 80,000 students, and tens of thousands of parents/guardians. This task was accomplished over a period of four years (2003–2007). During this period, based on the lessons learned from this massive experience, the research that was conducted, and after review of the current literature on peace education, a comprehensive and integrated EFP curriculum was developed. The curriculum comprises eleven (11) volumes, four of which have been already published, and the remaining volumes will be available in the course of next two years. Currently, plans are underway to integrate the EFP Programs in the BiH school curricula, involving all primary and secondary schools with a total of some 0.5 million students, 110,000 teachers, and as many parents/guardians as possible (2008–2012).

The criteria by which the EFP Program is evaluated is to determine to what extent it has accomplished its three main objectives—to create a *culture of peace*, a *culture of healing* (from the adverse effects of conflict, violence, and war), and a *culture of excellence* (academic behavioral, and relational) in the institutions and environments (family, school, community agencies, etc.) in which the program is introduced. The following excerpts are representative of the wide range of personal and institutional evaluation of the EFP Program. These statements reflect the appreciation of the participants not only about being educated for peace but also about being educated regarding self-knowledge and the ability to create unity in the context of extreme diversity.

The children all over the world are in need of peace and security. On the occasion of the Summit devoted to the children, we recommend this program [EFP] to all the nations for consideration, as a model of society oriented towards peace, cooperation, and development.

— From a letter addressed to the Special Session of the United Nations General Assembly on Children (8–10 May 2002) by the Government of Bosnia and Herzegovina through its Mission to the United Nations in New York

This invaluable project was conceived in such a way that the soul-searching process of reflection which the participants undergo as the project unfolds—be they pupils, teachers, parents, administrators, ordinary school workers—results, largely speaking, as we have ascertained ourselves, in a heightened holistic awareness of the war period and its tragic

consequences, and indeed triggers the desire amongst them to become authentic peace-makers, and precisely provides them with the necessary tools to achieve this goal...

— Claude Kieffer Senior Education Advisor,
Office of the High Representative, BiH (2002)

As a result of participating in the EFP project, my way of teaching has changed, my relationships with students has changed, and my relationship with my family has changed... all for the better.

—Teacher, Secondary School, BiH (2001)

In this project we learned many new things: new approaches to resolving conflicts, how to create our own lives, and how to make our own decisions. But the most important thing that we learned is to be at peace with ourselves and teach other people to be peaceful. Our society doesn't have many projects like this.

— Student, High School, BiH (2002)

This project has changed our vision and worldview. I feel that the vision of every teacher and student in this school has been in some way changed through this project.

— Literature Teacher, High School, BiH (2002)

As an American peaceworker, I often find myself internally torn asunder by my role in a country (and a world) that seems to thrive in a state of violent conflict. The question I constantly wrestle with is: How do I bridge the gap between living out Martin Luther King, Jr.'s call to righteous indignation and Gandhi's challenge to "be the change I wish to see in the world"? ...For the past few months, I have been taught that conflict is unavoidable and is only destructive when one is unable to transform it in positive ways. Dr. Danesh's rejection of this model and his proposal of UNITY as an alternative was quite invigorating. Personally, I find that working toward unity is much more life-giving than is conflict transformation.

—Robert Rivers, MA student,
European University Centre for Peace and Conflict Studies (2005)

EFP provides a framework for achieving an advanced human society that is both practical and universal...I have always heard people say that 'education is the key' to creating a culture of peace. Before now though, no one seemed to have the right key that would actually open the lock. A 'Culture of Peace' is no longer an empty concept for me.

—Yolanda Cowan, Rotary World Peace Scholar
Studying in Paris and an Intern with in EFP Balkans (2004–2005)

The EFP experience for the faculty of Boulder Prep was quite interesting. As the faculty began to see how students being taught from the perspective of peace in all subjects could cause dramatic changes in the outlook of our youth, the faculty themselves began to experience the beginnings of a paradigm shift. A paradigm shift, the whole world but especially our schools worldwide need to experience.

—Andre Adeli, Co-Founder and Co-Director,
Boulder Preparatory High School, Boulder, Colorado, USA (2006)

I believe the uniqueness of the EFP Project, alongside its successful outcomes, can also inform educational policy and curriculum in many other communities in crisis, for example, Indigenous and minority communities.

—Sophia Close, researcher from Australia (2005–2006)

Finally, with regard to education for peace, it is instructive to remember the wise counsel of Mahatma Gandhi:

If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children. (1869–1948)

Oportunidades - Toward Victory over Poverty

In 1994, President Ernesto Zedillo of Mexico asked Santiago Levy, a professor of economics at Boston University, to propose a program for helping the poor, particularly in the hardest hit rural regions of the country. Professor Levy proposed a program based on *conditional cash transfers* to poor families on the condition that the family will improve the nutritional and hygiene standards of the family, particularly those of the children; that the children will attend school regularly; and that the children are provided with such necessities as shoes, clothing, and a reasonable living environment through home improvement. Because of the prevalence of authoritarian worldview, machismo, and oppressive practices on the part of men, it was stipulated that the women in the family would receive the cash and spend it.

This simple and elegant program, initially called *Progreso* and later renamed by President Fox *Oportunidades* started in 1997, after a small successful pilot project. Because of its success on a very large scale and over a reasonably long time, Oportunidades has been studied by many researchers, governments, and international organizations, such as the World Bank. This body of research and surveys indicates clearly that the program has had remarkable success. The number of poor families and the episodes of sickness and malnutrition have decreased, while the rate of school enrollment and vaccination has increased. These are excellent results, and the Government of Mexico is satisfied enough with the program to spend approximately 3.8 billion dollars annually on the project. Another unique aspect of Oportunidades is that, according to the director of the program, 97 percent of the budget is given to the beneficiaries. The principles of Oportunidades have been adopted in similar programs in more than 20 countries, including Bangladesh, Honduras, Jamaica, Argentina, Turkey, and the United States.

Several concerns have emerged, including the effectiveness of the program among the urban poor, the low standards of education that students receive, and the slow rate of change from machismo/authoritarian attitudes, beliefs, and practices to more democratic and less conflicted relationships, particularly between men and women in the context of the family, school, and community (SEDESOL 2008).

I feel that the effectiveness of this outstanding program would be greatly enhanced if it were coupled with a comprehensive education reform program based on the principles of peace, such as those offered by the EFP Curriculum. These two programs, together, address the two interrelated issues of poverty and violence that have brought and continue to wreak such havoc on the lives of the majority of humanity and particularly the world's children and youth.

Fulfilling Our Responsibilities

Now, we have arrived at the most consequential of all issues regarding the welfare of the world's children—**action**. Who is going to assume responsibility and act? It is evident that we *all* have to be involved. Leaders in all segments of the world society—governments, religions, international institutions, financial institutions, academia, the media, all leaders at all levels—have sacred, urgent, and unique responsibilities with regard to the welfare of children. It is clear that we have to simultaneously focus on both short-term and long-term programs of action. Children in the midst of poverty, disease, and violence need immediate and effective attention, and everyone has an opportunity and a duty to be involved in this task. At the same time, families and adults and local and national institutions in every society have to bring themselves to account with regard to the treatment of children in their midst.

THE CHALLENGE		ASSUMING RESPONSIBILITY	RESULTS
SHORT TERM	<p>VIOLENCE End violence at:</p> <ul style="list-style-type: none"> - Home, - School, - Community, - Internet/Media <p>POVERTY End:</p> <ul style="list-style-type: none"> - Hunger - Disease - Illiteracy - Homelessness - Exploitation 	<p>WHO IS REPOSIBLE?</p> <ul style="list-style-type: none"> - Family (****) Government (***) - School (****) Government (****) Family (****) - Civil Society (****) Religion (****) Business (***) - Government (****) Producers (****) Parents (****) <ul style="list-style-type: none"> - Governments, International Community, Civil Society, Religion, Business, Individuals (all ****) - Governments, International Community, Civil Society, Religion, Business, Individuals (all ****) - Governments, International Community, Civil Society, Religion, Business, Individuals (all ****) - Governments, International Community, Civil Society, Religion, Business, Individuals (all ****) - Governments, International Community, Civil Society, Religion, Business, Individuals (all ****) 	<p>Trans-formation from a</p> <p>CULTURE</p> <p>of</p> <p>CONFLICT</p>
	LONG TERM	<p>PEACE-BASED EDUCATION:</p> <ul style="list-style-type: none"> - Unity-Based Worldview - Unity in Diversity - Gender Equality - Peace-Based Governance <p>PROSPERITY:</p> <ul style="list-style-type: none"> - Peace-Based Economy - End of Poverty - Environmental Protection 	<p>ALL ARE EQUALLY, BUT IN UNIQUE WAYS, RESPONSIBLE (****) School, Government, Family, Religion, Media, International Community, Academia, Civil Society, Individuals, etc.</p> <p>ALL ARE RESPONSIBLE, ESPECIALLY: Government (****) Business (****) International Community (****) Media (***) Academia (***) Civil Society (***) Individuals (****)</p>

Fig. 2. Short-term and long-term plan for the betterment of the conditions of world’s children. The asterisks (*) denote the levels of responsibility.

However, the greatest responsibility belongs to the world’s wealthy and powerful nations and their citizens. To a significant degree, these populations—themselves and/or their ancestors, directly or indirectly—are responsible for the poverty, disease, violence, and

destruction prevalent in many parts of the world. Many of the wealthy and powerful nations have a history of colonialism and slavery. Many of them have benefited and continue to benefit from the natural resources of the poor countries of the world. A significant number of these countries manufacture and sell instruments of war and destruction to the unscrupulous government leaders in many parts of the globe. We, in the West and the North owe it to the children and parents of the East and the South to act. And we owe it to our own children to improve the lot of all children. This is so, because we all belong to one human family, and the misfortune of any member is the misfortune of all. The poor and impoverished countries of the world also have to assume their own responsibility and begin to heal their trampled souls with the courageous deeds of care, compassion, and fairness towards each other and their children. The chart below summarizes the main areas of responsibility for short and long-term programs aimed at the betterment of the condition of the world's children.

To conclude, I wish to call to mind this statement by President Barak Obama, who, in a speech on June 15, 2008, said:

Life doesn't count for much unless you're willing to do your small part to leave our children—all of our children—a better world. Even if it's difficult. Even if the work seems great. Even if we don't get very far in our lifetime. (2008)

Thank you, and peace be with you all.

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UNITY-BUILDING AS VIOLENCE PREVENTION

A CALL FOR A FUNDAMENTAL PARADIGM SHIFT*

H.B. Danesh

Violence is observed in all levels and expressions of biological and social life. However, human violence has the distinction of being greatly altered by the dynamics of individual and group development, which takes place in the context of our worldviews—view of reality, human nature, the purpose of life, and laws governing human relationships. Three metacategories of worldview—survival-based, identity-based, and unity-based—are identified. The first two categories are conflict-based and conducive to violence. The third category—unity-based worldview—is peace-based and conducive to both significant decrease in occurrence of conflicts and their satisfactory peaceful resolution. It is proposed that with regard to the genesis of human violence and its prevention there is a need for a fundamental paradigm shift of a kind identified by Kuhn with regard to revolutionary periods in the advancement of any given area of science. Current, generally accepted perspectives on violence make no distinction between human violence and the types observed in other living beings in the arena of struggle for survival and dominance. It is argued here that while these forms of violence do exist and have always existed in human life, they are, nevertheless, subject to the dynamics of human individual and group development, which are conscious and deliberate processes, not autonomous and involuntary as in other levels of life. The premises of the chapter are validated by the extensive and intensive Education for Peace Program, which has been implemented in post-war Bosnia and Herzegovina since 2000 and which has brought tangible levels of conflict reduction and violence prevention among the participants (80,000 students, 5,000 educators, 120,000 parents/guardians) in this post-war highly conflicted society.

Introduction

In September 2000, a comprehensive two-year pilot program of Education for Peace was introduced into all classes and to all students of three primary and three secondary schools, one of each, in three different Bosnia and Herzegovina (BiH) cities—Banja Luka, Sarajevo, and Travnik. The pilot project involved some 6,000 students, 400 teachers and 10,000 parents/guardians from Bosniak (Muslim), Croat (Catholic), and Serb (Orthodox Christian) backgrounds who represented the three main ethnic populations of BiH that were engaged in the devastating 1992–1995 civil war. With the successful completion of the pilot project, the program was subsequently introduced to an additional 106 schools with a total of 80,000 students, 5,000 teachers and school staff, and tens of thousands of parents/guardians. The project now, at the behest of the Government of BiH and the International Community in that country, is being gradually introduced to all BiH schools, involving 0.5 million students and some 60,000 educators.

The EFP curriculum is based on the concept of unity presented in this chapter and which forms the basis of the Integrative Theory of Peace (ITP). ITP holds that the most effective approach to dealing with human violence is to create peaceful environments—

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home, school, community, national, and the world. It further states that peace is the outcome of inclusive and ever-widening circles of unity in the context of diversity (Danesh 2006).

Since its inception, the EFP Program has demonstrated the validity of its main premise that human conflict and violence can best be understood and prevented when the participants are helped to systematically investigate their own respective individual and group worldviews, make conscious and deliberate effort to discard their conflict-based worldviews and replace them with unity-based worldviews, and implement that inclusive worldview in their personal, professional, and community life. For the past nine years (2000–2008) the EFP Program has been focused on assisting BiH educators, parents/guardians, community leaders, and policy-makers in their efforts to provide new generations of young leaders and citizens in their country with the knowledge, skills, and motivation to resolve their conflicts peacefully and to prevent occurrence of violence within and between their respective ethnic communities. The outcome of this endeavor, thus far, has been extremely promising and positive (see Appendix I), and its findings merit serious consideration by those concerned with the task of peaceful resolution of human conflicts and effective, sustainable prevention of human violence (Danesh 2002, 2006, 2007, 2008). This is particularly important as EFP Programs are now being gradually introduced to schools in Canada and the United States, and other countries in several parts of the world that are currently considering its implementation. This chapter describes concepts of unity, worldview, peace building, and violence prevention, which constitute the core components of ITP and EFP within the broad framework of peaceful conflict resolution and effective violence prevention.

The Challenge

Violence is one of the most puzzling and costly aspects of human life; and, as yet, no universally satisfactory and compelling approach for its understanding and prevention has been proposed. The premise of this chapter is that human violence has its genesis in the interface between human biological, psychological, social, and spiritual aspects of life in the context of our personal and collective worldviews. Everything that we humans think, feel, and do, as individuals and in groups, is shaped by our “worldviews”—our view of reality, human nature, the purpose of life, and human relationships. Worldviews, in turn, are shaped by the interface between our hereditary and genetic endowments, mental and emotional capacities, moral and ethical principles, and our unique life circumstances and experiences.

The faces of violence are many. They include self-mutilation and suicide, injury to others and homicide, persistent conflicts and wars, cruelty to animals, and destruction of nature and property. However, in recent times both the extent and intensity of human violence have increased dramatically. The twentieth century has by far been the most violent period in human history. Two World Wars and many extremely destructive regional wars; the Holocaust; Hiroshima and Nagasaki; the political purges of the Stalin era; the Cultural Revolution in China; several major regional wars, deprivations imposed and cruelties committed by the more powerful and the wealthy on the abject masses in Africa, Asia, and the Americas; and religious, racial, and ethnic conflicts throughout the world are among the most well-known examples of violence during the 20th century. Now in the 21st century international terrorism has been added to the list. There are yet other virulent forms of violence that continue to plague humanity in both poor and rich countries and in all segments of the society, notably violence against women, children, the poor, those with physical or mental challenges, minorities, and the underprivileged. In short, violence is found in every culture and stratum of human society.

Research on Violence

In its 28 July 2000 edition, the prestigious journal *Science* (2000) reviewed some of the most generally accepted theories and discourse on the causes of violence and attempts at its prevention. The editorial, “Violence: A New Frontier for Scientific Research,” refers to the role of guns, drugs (particularly crack cocaine), and the state of the economy as the main causes for the rise of interpersonal violence in the United States of America in the mid-1980s and its subsequent decline in the 1990s. The editorial also refers to the need for research on the “biological underpinnings of individual violent behavior,” “parenting styles,” community and environmental attitudes towards violence, and “situational dynamics” such as gun possession (p. 545). The editorial by Alfred Blumstein, professor of public policy and management at Carnegie Mellon University, is an accurate reflection of the prevailing perspectives on violence. It is broad but not comprehensive, informative but not insightful, and promising but not hopeful.

The introduction to the special section on violence also begins with a statement that reflects the most commonly accepted views on both the nature and causes of human violence. It reads: “From the neighborhood bully berating a meek classmate to the rhesus macaque screaming at a rival, displays of aggression are the weapon of choice throughout the animal kingdom for asserting dominance, challenging a higher ranking individual, or laying claim to food, water, and other resources...” (p. 569). This statement makes the assumption that human aggression has the same underlying causes as animal aggression. It sees aggression as a necessary and unavoidable dimension of human life. It asserts that the purpose of human aggression, like that of the Rhesus Macaque, is to establish dominance over others, to win victory over competitors, and to use aggression for obtaining the requisites for survival and pleasure. The statement also indirectly asserts that these issues—dominance, victory, survival, and pleasure—are the primary objectives of human life, just as they are for all members of the animal kingdom.

A large number of researchers aim to understand the biological and physiological roots of violence. This body of research deals with experiments on animals, the study of biochemistry and brain anatomy, and the effect of various drugs on the work of the brain in relation to violence. The article “Searching for the Mark of Cain” by Martin Enserink begins with a report on various studies focused on the impact of alcohol on mice and the observation that 25% of inebriated mice become violent (pp. 575–79). The thinking behind such research, according to Klaus Miczek of Tufts University, is that such studies are relevant to “a society in which alcohol figures in two out of every three violent crimes” (p. 575). The article also refers to research performed on the relationship between violence and serotonin, the Y chromosome, and the hypothalamus respectively. Research has demonstrated that serotonin, a neurotransmitter, has a significant role in the development of a number of conditions including violence, depression, and eating disorders. The article points out that “[n]umerous studies have found that aggressive animals, including humans, on average have lower levels of a serotonin metabolite—which is thought to reflect lower serotonin levels in the brain—in their cerebrospinal fluid (CSF)” (p. 575). Other research corroborates these findings. (See, for example, Virkkunen 1995; Virkkunen & Linnoila 1996; Coccaro & Kavoussi 1996.)

However, the article does not clarify whether violence decreases the level of this serotonin metabolite or if the low serotonin level consequently causes violence. Likewise, the results of research on the human brain, particularly the prefrontal cortex, have suggested certain possible anomalies in the brains of violent individuals. However, these findings are not by any means conclusive. Even if there were clear evidence of a physiological change in the brain of violent individuals, this fact alone will not help much in reducing the degree and scope of human violence.

Based on their studies on animals, other researchers have postulated that humans are a violent species. In a review article, Frans B. M. de Waal, an expert on conflict resolution in nonhuman primates, puts forward the notion that aggression is not an antisocial instinct in primates; rather, it is “a tool of competition and negotiation.” The article’s main conclusion is that “human aggressive conflict is subject to the same constraints known of cooperative animal societies” (de Waal 2000). Richard J. Davidson and colleagues “posit that impulsive aggression and violence arise as a consequence of faulty emotion regulation. Individuals vulnerable to faulty regulation of negative emotion are at risk for violence and aggression” (Davidson 2000). The authors then suggest that research on the “neural circuitry of emotion regulation” may show the way for prevention of human violence.

In October 1999 and September 2000, a set of different perspectives was put forward by the participants in the two public symposia organized by the Program on Negotiation at Harvard Law School. Frans de Waal stated that the current research “looks at aggression not as a product of an inner drive, but as one of the options that exists when there’s a conflict of interest” (de Waal 2002). He further stated “people may claim, ‘We are aggressive by nature’—I say we shouldn’t delude ourselves about how aggressive we are. We can breed pit bull terriers to be aggressive; we can breed mice to be aggressive; and while I hope no one will ever do it, we could probably breed people to be aggressive” (ibid. 25). Like de Waal and William Ury, the other main speaker at the same symposium, anthropologist Brian Ferguson, discarded the widely popular and accepted notion of humans as killer apes put forward by Raymond Dart, and popularized and further developed, respectively by Robert Ardrey and Desmond Morris, the author of *The Naked Ape* (1969).

In 2002, the World Health Organization (WHO) issued its first comprehensive review of violence and its impact on the health of individuals and societies alike. The report identifies violence as a major public health challenge, reviews the existing literature on violence, identifies various forms in which violence occurs, and makes recommendations for action by governments and social institutions. The report begins by stating:

No country or community is untouched by violence. Images and accounts of violence pervade the media; it is on our streets, in our homes, schools, workplaces and institutions. Violence is a universal scourge that tears at the fabric of communities and threatens the life, health and happiness of us all. Each year, more than 1.6 million people worldwide lose their lives to violence. For everyone who dies as a result of violence, many more are injured and suffer from a range of physical, sexual, reproductive and mental health problems. Violence is among the leading causes of death for people aged 15–44 years worldwide, accounting for about 14% of deaths among males and 7% of deaths among females....Because it is so pervasive, violence is often seen as an inevitable part of the human condition—a fact of life to respond to, rather than to prevent. (World Health Organization 2002)

However, the report, while offering relative optimism in the face of a colossal challenge, falls short in offering a definitive and effective remedy for the dilemma of human violence. “Violence is not inevitable,” it declares and states that we “can do much to address and prevent it. The world has not yet fully measured the size of this task and does not yet have all the tools to carry it out. But the global knowledge base is growing and much useful experience has already been gained” (ibid., p. 36). However, to the question, “What can be done to prevent violence?” WHO offers a very general and vague answer:

There is no simple or single solution to the problem; rather, violence must be addressed on multiple levels and in multiple sectors of society simultaneously. Based on the perspective provided by the ecological model, violence prevention programmes and policies can be targeted at individuals, relationships, communities and whole societies, and delivered in collaboration with different sectors of society in schools, workplaces, other institutions and criminal justice systems. Violence prevention is most likely to be successful if it is

comprehensive and scientifically based. In general, interventions that are delivered in childhood and those that are sustained over time are more likely to be effective than short-term programmes. (Ibid., p. 25)

A qualitatively different view of human violence is proposed in the *Seville Statement on Violence*, drafted by leading scientists from around the world during the UN International Year for Peace in 1986. The statement drew its conclusions from scientific arguments based on evolution, genetics, animal behavior, brain research, and social psychology. Since then many scientists have scrutinized the statement; however, its main theses remain valid. The *Seville Statement on Violence* focuses on the two of the “most dangerous and destructive activities” of human species—violence and war—and offers its conclusions in the form of five propositions, asserting that “it is scientifically *incorrect* to say that”:

- “we have inherited a tendency to make war from our animal ancestors.”
- “war or any other violent behaviour is genetically programmed into our human nature.”
- “in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour.”
- “humans have a ‘violent brain’.” And,
- “war is caused by ‘instinct’ or any single motivation.” (UNESCO 1986)

The interesting thing about this brief review of causes of human violence is that different scientists reach diametrically opposite conclusions about the same subject—human violence—even though drawing from the same pool of scientific data and knowledge.

These are only a few examples of a continually expanding discourse on the nature of human violence and the search for its prevention. They point to the diversity of views among researchers and scholars on the causes of violence and how it could and should be dealt with. However, none has offered a definitive answer to the dilemma of human violence. In fact, despite all the efforts to better understand and prevent violence, it is evident that such efforts are not producing the desired results. Violence, committed by individuals and groups, continues to increase in its intensity, frequency, and scope. Wars have persisted and have become more deadly and destructive. Terrorism has emerged as another devastating expression of human violence. The rate of avoidable deaths related to poverty in an increasingly more prosperous world has not abated, and the number of needless deaths due to preventable diseases continues to be devastatingly high. In an increasingly more interrelated world, interreligious and interracial conflict and discord persist, and violence against women, minorities, and the abject poor is unacceptably prevalent. These conditions demand that we review the nature of our individual and collective worldviews, in general, and the researchers’ worldviews, in particular, and consider the pervasive impact of worldview on the manner in which we, in general, and scientists, in particular, understand and approach the phenomenon of human violence.

Worldview and Violence

We all have a worldview, and we all operate within the parameters of our worldview. The concept of worldview used here refers to our view of reality, human nature, purpose of life, and laws governing human relationships. Worldviews develop in the context of life experiences, cultural norms, and constant challenges and opportunities that life presents to individuals and communities of people. As such, our respective worldviews both shape and justify our thoughts, feelings, and actions. It is this self-containing character of worldview that renders it extremely influential in all human affairs, whether conflicted or peaceful in

nature. Therefore, in order for us to better understand the causes of human violence and to identify the requirements for creation of harmonious and peaceful life conditions, we need to better understand the nature and type of worldviews we hold and within whose frameworks we operate.

The concept of worldview, at one level, is metaphysical because it deals with the individual's and group's perspectives on human nature, life purpose, and moral/ethical principles that govern human relationships. These issues are at once intellectual, emotional, and spiritual in nature and deal with both temporal and transcendent human needs. Worldviews are formed in the course of life through the influences of the family, culture, education, environment, and various life experiences. Our worldviews develop in a passive manner, and unless we make a deliberate effort to understand (and if necessary change) them, they continue to form our approach to all aspects of life, usually at a subconscious level. However, when our worldviews fail to adequately explain and deal with serious challenges and crises, we are then forced to review and, if necessary, change them. And this, in my opinion, is our current situation with respect to the issue of human violence. We now need to look seriously at the prevailing worldviews and their role in creating the framework within which we both conduct our research on violence and interpret our findings. I have elsewhere discussed the concept of worldview and have identified three metacategories of worldview—survival-based, identity-based, and unity-based (Danesh 2006).

Throughout human history, the *survival-based* (or authoritarian-based) worldview has been, and currently remains, the most prevalent mindset. It views the world as a dangerous arena of force, domination, and subjugation, and has as its main objective the security and survival of oneself and one's group, which quite frequently occurs in the context of conflict and violence. The *identity-based* worldview has as its main focus the issue of individual and group identity formation and assertion, usually in the context of relationships characterized by power-struggle, survival of the fittest, and considerable conflict. The *unity-based* worldview is the hallmark of the coming of age of humanity and has as its main objectives creating interpersonal, intergroup, and global relationships based on mutual trust and cooperation within the parameters of equality, justice, unity, and peace.

The first two of these worldviews have always been, and continue to be, the most prevalent in all societies and correspond respectively with the highly conflict-prone developmental stages of childhood and adolescence. Therefore, it is not surprising that conflict and violence have forever been considered as the inevitable and inherent aspects of human nature and necessary for the survival of the species. I argue that as humanity evolves on the path of its development and enters its age of maturity, it will begin to adopt unity-based worldviews, and, as a result, the occurrences of conflict and violence will gradually but decidedly decrease. The process of transition of many societies in the past two centuries away from authoritarian and dictatorial forms of relationships and governance to those of individualism and adversarial democratic practices is a clear demonstration of the dramatic alteration in the prevailing worldviews. The transition to an identity-based worldview has gained momentum since the Second World War and now is the predominant worldview being promulgated by Western societies and international agencies such as the United Nations. While replacement of authoritarian-based worldviews with identity-based worldviews is a major step forward in the advancement of humanity, it is by no means the end of the process of human individual and collective development. The process of humanity's progression is ongoing and ever advancing.

Both authoritarian-based and identity-based worldviews revolve around the issue of power in human relationships. Authoritarian-based worldviews are founded on the principles of control and the oppressive use of power. These worldviews are highly prone to conflict and violence, and usually generate dictatorial and hierarchical modes of relationships and governance. Identity-based worldviews are also based on the concept of power as the main

instrument for arrangement of human individual and group relationships. However, in this framework, power is more equitably distributed, and human affairs are conducted within the politics and dynamics of power balance, competition, winning, losing, and compromise. Identity-based worldview promotes individualism, nationalism, and other exclusive group-identities. These modes of relationship are conflict-based by nature and can easily degenerate into protracted conflict and even violence.

The unity-based worldview, which is now slowly emerging as a framework for various types and levels of human relationships, is fundamentally different from the other two metacategories of worldview. The central focus and prerequisite of the unity-based worldview is unity, not power. Expressed differently, within the framework of unity-based worldview, individual and group power and empowerment are obtained through the establishment of ever-expanding circles of unity in the context of diversity.

Researchers and their Worldviews

There is no doubt that research, conducted within the parameters of the scientific method, is the most valuable and surest avenue for understanding the causes of human violence and its prevention. However, because scientific research takes place within the parameters of the worldview of the researcher, it is essential that in formulating our hypotheses, choosing our research modalities, and interpreting its outcome, we consider the worldview within which that research is conducted and its conclusions are reached. In his groundbreaking book *The Structure of Scientific Revolution*, Thomas Kuhn points to the relationship between worldview of the researcher and the scientific conclusions reached within its parameters. He states that the development of science has alternating ‘normal’ and ‘revolutionary’ phases. The normal phase is the process of accumulation of more knowledge within the existing paradigm. However, gradually as the prevailing worldview or ‘paradigm’ (in Kuhn’s terminology) loses its capacity to explain all issues under consideration, a revolutionary phase in that discipline of science begins by the introduction of a totally new, and usually very different, paradigm. In the opening paragraph of the ninth chapter of this book, Kuhn asks, “What are scientific revolutions, and what is their function in scientific development?” He then provides this concise, clear answer: “[S]cientific revolutions are...those non-cumulative developmental episodes in which an older paradigm is replaced in whole or in part by an incompatible new one” (Kuhn 1962).

The prevailing views on human violence can be summarized under two broad categories: biological/genetic and environmental/learning. The biological/genetic category sees violence as an inevitable and even necessary component of human nature. The environmental/learning category emphasizes the primacy of the role of learning and environment in the appearance of human violence. However, many students of human violence consider it to be *both* genetically determined and environmentally caused. Nevertheless, these concepts of violence, alone or in unison, have not provided either convincing formulations on the nature of violence or offered truly effective approaches for its prevention. The existing paradigms see conflict and violence as inevitable and, even necessary, aspects of human life in the context of conflicting interests, limited resources, and survival imperatives. They neither adequately explain the genesis of human violence, nor offer satisfactory solutions for how to prevent its occurrence.

The main reason for this inability, in my view, is the fact that the prevalent worldviews—authoritarian (survival)-based and identity-based—that inform the existing paradigms of violence are conflict-based. They either emphasize the view that the world is a dangerous arena of fight for survival and security, and/or promote the notion that life is an ongoing process of competition and power struggle in quest of superiority and victory. Both these mindsets are conflict-based and violence-prone, and together account for most, if not all, existing paradigms that inform the prevailing views and approach to the issue of human

violence and its management. Clearly, a new worldview—a fundamental paradigm shift—for understanding violence is required.

I posit that human violence is the outcome of the violation of the primary law governing all life and relationships—unity. Life takes place in the context of unity-based relationships, and when the law of unity is violated, conflict and violence ensue. Science is the process of discovery of relationships within material entities (physical sciences) and living organisms (biological sciences) and between humans (social sciences). In order to understand the causes and to prevent the occurrence of human disunity and its consequent conflict and violence, we need to study them within the framework of the “unity paradigm.”

The Unity Paradigm

Certain inviolable and therefore essential, laws, whose violation makes the continuation of life problematic or even impossible, govern life. Among the most crucial laws of life is the law of unity. Unity is the primary law of life. Everything that exists is the outcome of the operation of the law of unity. At the physical level, the law of unity ensures order and stability in the manner in which subatomic particles, atoms, molecules, stars, and galaxies cohere and operate in a harmonious and integrated manner. At the biological level, the very process of creation and continuation of life is dependent on the proper operation of the law of unity. The same is true at the social level. Families are happy, healthy, and stable when unity exists among all its members. Communities of people prosper and are safe in the context of unity, and nations advance in every area when peace is present. At all levels of human life—intrapersonal, interpersonal, intergroup, and international—unity, not conflict, is the fundamental operative and creative force. “Unity is a conscious and purposeful condition of convergence of two or more unique entities in a state of harmony, integration, and cooperation to create a new and evolving entity or entities, usually, of a same or higher nature” (Danesh & Danesh 2002). Conflict is simply the absence of unity.

A review of dominant contemporary thought on issues of the nature and dynamics of life reveals an amazing omission—a total disregard for the law of unity. Current psychological, social, and political theories pertaining to practically every aspect of human life have conflict as their starting point. These theories consider struggle and competition as the necessary and inevitable processes of life; regard conflict as the unavoidable outcome of the struggle on behalf of oneself or one’s group; and accept violence as its expected outcome under certain circumstances. Galtung and Jacobsen comment that “[c]onflict, incompatible goals, are as human as life itself; the only conflict-free humans are dead humans” and that “war and violence are like slavery, colonialism, and patriarchy; however, they come and they go” (Galtung and Jacobsen, vii). Muldoon states that “[c]onflict is the spice that seasons our most intimate relationships,” and “it is woven into the fundamental fabric of nature” (Muldoon 1996, p. 9). Dahrendorf states that “[conflict is] the great creative force of human history” (Dahrendorf 1958), and Coser in his analysis of the results of social conflict concludes “that conflict often leads to change. It can stimulate innovation, for example, or, especially in war, increase centralization” (Coser 2001). Freud, in *Civilization and Its Discontents* (1931), moves beyond the issue of conflict and boldly asserts that “[t]he tendency of aggression is an innate, independent, instinctual disposition in man....it constitutes the most powerful obstacle to culture” (1967, p. 36).

According to these theories, conflict and aggression are inherent and essential qualities of being human. However, it is important to note that several concepts and approaches to conflict resolution such as “super-ordinate goals” (Deutch 1973, Galtung and Jacobson 2000, Worchel 1986), “cooperative conflict resolution” (Deutch 1994, and Johnson, Johnson, and Tjosvold 2000), “principled negotiation” (Fisher, Patton, and Ury 1995), and “conflict transformation” (Bush and Folger 1995, Lederach 1995) seek to bring more cooperative, positive, and caring dimensions to the current understanding of conflict and its resolution.

Similar attempts at finding a new approach to the issue of conflict and violence are also being made within the education community. (See *Journal of School Health* 2004.)

It is important to note that all of these concepts and strategies are still formulated according to the notion that conflict is an intrinsic, inevitable, and necessary aspect of human nature and life. In other words, the intellectual and emotional paradigm within which the scholars, researchers, and practitioners interested in issues of human conflict and violence operate is skewed in favor of the inevitability of both. The inevitability of conflict and violence is taken for granted. Therefore, the question that concerns these experts is how to create a less conflicted and violent world and not how to create peaceful world, which by definition is violence-free. Peace is not the absence of war. Peace is the ultimate outcome of unity in the context of diversity, justice, equality, and freedom. Our objective, therefore, should not be merely to find ways of decreasing incidence and intensity of violence. This, as our world today and history demonstrate, is a futile effort in the context of prevailing dominant conflict-based worldviews. In fact, history demonstrates that both the scope and intensity of violence—against others and against the environment—have dramatically increased as we have developed greater knowledge and skill to create instruments of violence, crime, and war. However, in spite of this monumental increase in our destructive capacities and activities, we have neither changed our conceptualization of human conflict and violence nor altered our approach to them.

I propose that a fundamental paradigm shift from conflict-based to unity-based worldviews is required in order to alter the present impasse with respect to human violence. At the core of this paradigm shift to unity are five premises:

- Unity is the main law of existence and life;
- Unity—as distinct from uniformity—is only possible in the context of diversity;
- Conflict is the absence of unity;
- Violence is the outcome of violation of the law of unity;
- Effective conflict resolution and violence prevention is only possible by creating ever-enlarging and all-inclusive circles of unity.

Therefore, the main objective of research on human conflict and violence should be aimed at identifying those dynamics and processes that are conducive to the optimal development of unity at all levels: intrapersonal, interpersonal, intergroup, and international. Healthy human development is a conscious, deliberate, and flexible process that, at the individual level, begins with the predominance of the conflict-prone biological processes of infancy and childhood, traverses through the turbulent and conflicted biological and psychosocial phase of adolescence and early adulthood, and eventually arrives at the creative and generative age of maturity operating according to the law of unity.

A similar process of development is observable in the history of all societies and cultures. According to this developmental framework, it is evident that the world of humanity today is divided into two major camps—those societies that are operating according to the survival-based worldviews and those that are permeated with identity-based perspectives. Authoritarian, violent, and oppressive leaders predominantly rule the first group that comprises all so-called developing countries and a few others. The second group—the so-called developed countries—administer their social and political life according to adversarial, multi-party, democratic practices, fueled by their fervor to prove themselves superior over others and to win in the arena of competition and the survival of the fittest. The first group (authoritarian societies) is oppressed and violent, while the second group (adversarial democratic societies) is highly conflicted and easily prone to violence. There is, however, a growing awareness that we cannot afford to continue to administer the affairs of

humanity along these two tried and failed approaches. New models of organization, conducive to cooperation, harmony, and strict regard for the rights of all people, including the primary rights for safety, security, freedom, and peace, are urgently needed. These new approaches, by definition, need to be based on the fundamental foundations of unity—that there is only one human race and that the welfare of the whole body of humanity and all its individual members is totally interconnected.

The unity paradigm provides a framework within which various theories of conflict—biological, psychological, and social—can be accounted for and the diverse expressions of our humanness understood within a developmental framework. Unity is at once a scientific and a spiritual phenomenon. One of the primary strengths of science is that it seeks truth in its search for understanding the laws of nature. And among the most important functions of religion is its articulation of universal truths that govern all human conditions and relationships. Both these tasks—search for truth and articulation of standards of truth—are among the most important qualities of the phenomenon of unity. Unity encompasses reality in all its expressions—material, biological, intellectual, artistic, and spiritual. It reconciles science with religion and offers the broadest framework for research into all human phenomena, including conflict and violence.

Unity and Violence

Because the conceptual framework of the researcher's worldview shapes both the focus and the method of research, and because conflict-based worldviews are the predominant frames of reference in the contemporary biological and social sciences, theories of violence are formulated based on the concept of inevitability and necessity of conflict. The researcher's psyche does not function in a vacuum. It is an active, conscious, and searching entity that is continuously interacting with its internal and external environments within the parameters of the worldview of the researcher. Thus, it is not surprising that within the prevalent conflict-based worldviews, the phenomenon of human violence emerges as being unavoidable, albeit not always acceptable.

Human violence is a universal and ubiquitous phenomenon. The individual who kills another person with a handgun is violent, but indirectly so too are the owners of the companies that manufacture guns, the technicians and scientists who design such items, the society that encourages and glorifies the use of guns in human interactions, the businesses who sell guns, and the politicians who advocate the right to possess guns in the name of self-defense, security, freedom, democracy, and human rights. All these individuals and institutions are engaged in a complicated web of human violence. It is because of this ubiquitous presence of violence in human history and in the contemporary world that we first need to answer a fundamental question: "Are humans by their very nature violent?" An affirmative answer to this question would dramatically reduce the burden on us to find a solution for human destructive tendencies and violence. If indeed we are inherently violent by nature, then the best we could do is to find more effective ways of managing human violence and decreasing its destructive impact, while at the same time accepting violence as an unavoidable aspect of being human.

However, if our answer to the question "Are humans by nature violent?" is negative, then we need to clearly explain the causes of our past and present violence. We need to offer convincing proof that we humans can indeed free ourselves from those dynamics and processes that render us violent. We need to begin the task of creating violence-free environments—homes, schools, communities, nations, and world—and usher in the long sought-after age of peace. These issues are now being frequently questioned by researchers and scientists dealing with human violence. The challenge to the deterministic view on human violence is gaining momentum.

Here, we are dealing with the ephemeral nature of theoretical formulations of violence. One of the strengths of the scientific approach is that it is open to change. As Kuhn noted, once new evidence proves the fallacy of previous paradigms about a given phenomenon, science ultimately abandons its previous frameworks and explanations, and adopts new paradigms, often at odds with previous ones. However, while the field of science is open to change, scientists, like all human beings, function within the parameters of their respective worldviews and are not easily open to new conceptual frameworks. Notwithstanding this fact, in the face of alarming escalation of human destructive powers, the need for an all-inclusive, comprehensive, and integrative approach to the issue of human violence has never been more urgent and universally acknowledged.

Humans are, at once, similar to and distinct from animals. At the biological level, there are many similarities between humans and some higher primate animals. At the core of these similarities are the instincts of self-preservation and need gratification. In the context of threatening environments with scarce resources, these two powerful instincts are frequently accompanied by varying degrees of conflict and aggressive behavior. The underlying dynamics of biologically determined aggression are instinctual and autonomic, and their intensity and frequency are determined by environmental variations. However, as human cognitive (knowledge), emotive (love), and conative (will) powers expand and develop, a higher level of self-knowledge and understanding develops, a greater capacity for cooperation and love is achieved, and the ability to have mastery over one's biological and environmental forces and processes is greatly enhanced. Eventually, some individuals transcend the limitations imposed on them by the conflict-prone biological, environmental, and psychological processes, and arrive at a state best described as a state of *authentic unity*—intrapersonal, interpersonal, and intergroup. This state is that condition which employs the powers of the human mind (knowledge, love, and will) for the refinement of human character, introduction of justice and fairness in human relationships, civilizing of human communities, and betterment of human life in all societies. As such, the concept of *authentic unity* encompasses all aspects of human reality—biological, psychological, social, moral, and spiritual—and considers the developmental and hierarchical stages of human ability to control and eventually transcend its aggressive impulses. These stages are depicted in the Figure 1 on the following page.

The five existential states depicted in this diagram identify the various conditions of human life observable in individuals and societies. In the autonomous and experiential stages, aggressive human behavior is displayed in basically the same form and for the same reason as we find in animals. However, in the third stage (self-discovery state), the aggression impulse is replaced by violence, which in the fourth stage (contemplative) is either given moral and ethical legitimacy or rejected as an immoral, unethical condition. In either case this process is an intentional product of human psychological processes such as planning and executing acts of violence and war, or developing psychosocial, moral, and ethical strategies for prevention of violence. In the transformative state we begin a new, dramatically different approach to the issue of human violence. In this state, individuals and groups focus on perspectives, principles, and practices that create unity, with peace as its finest outcome. These conditions of aggression, violence, and peace are all aspects of human life and history that are inarguably best understood when studied within an integrative unity-based paradigm.

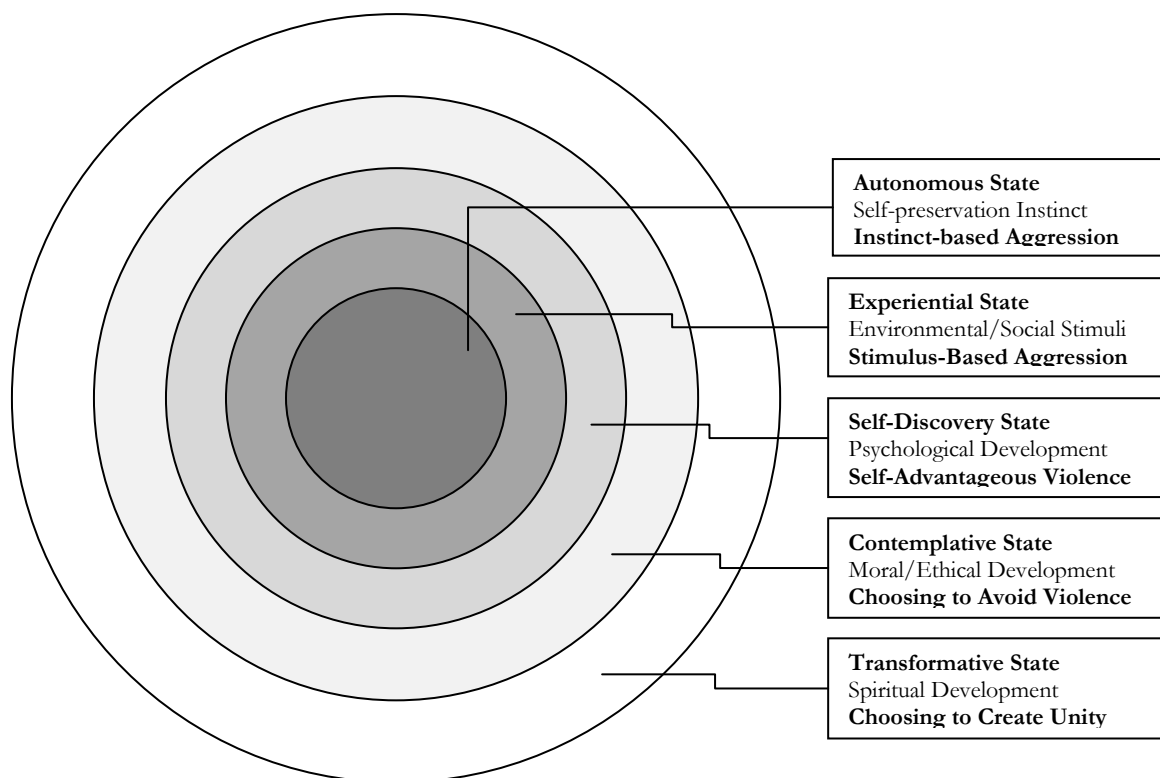


Figure 1. Human states of being and their impact on the presence or absence of aggression, violence, and peace.

The Choice

With respect to the issues of conflict and violence we face a serious dilemma. Our current theories and formulations about the genesis of human conflict (particularly intractable conflict) and violence seem to be lamentably inadequate for helping us to significantly decrease their occurrence. And our sincere and considered efforts to deal with conflicts peacefully and to prevent occurrence of violence at interpersonal, community, and international levels have little positive results. Conflicts persist, and episodes of violence are becoming more frequent and deadly. However, we continue to approach human conflict and violence within the same, already proven inadequate, formulae. And this is at the core of our dilemma. This chapter presents the outline of a new formulation of both the nature and dynamics of human conflict and violence, and extends an invitation to academics, researchers, and practitioners in the field of conflict and violence to seriously consider this new approach. This is an extremely difficult choice because it requires a fundamental paradigm shift on our part, a shift that negates our much cherished perspectives and insights, requiring us to replace them with diametrically opposite notions. It calls upon us to consider unity rather than conflict as the primary operating force in human relationships. It asks us to seriously investigate our closely held views that inform our own approach to life and to our work, and to ensure that our worldviews neither consider conflict as a given nor disregard unity as irrelevant. These challenges and choices need to be met, and this brief chapter intends the start of a fresh discourse on them.

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EDUCATION FOR PEACE: BREAKING THE CYCLE OF VIOLENCE AN ONGOING PROJECT IN BOSNIA AND HERZEGOVINA AND ITS IMPLICATION FOR CREATING A CULTURE OF PEACE IN AFRICA*

H.B. Danesh

Introduction

This paper is prepared for inclusion as the background materials for the Education For Peace Conference, jointly sponsored by The Swiss Agency for Development and Cooperation (SDC) and Landegg International University (LIU) and with active participation of the senior officials of the government of Bosnia and Herzegovina. The primary objective of the EFP Conference is to secure the necessary funds for introduction of the Education for Peace (EFP) Program to all BiH primary and secondary schools, as formally requested by the BiH authorities at both federal and entity levels.

The paper describes the concept of the EFP Program developed by Landegg International University; the nature and characteristics of “culture of peace” and “culture of healing,” which are the main two goals of the EFP Program. As well, the methodologies and components of the EFP Program—EFP-INTENSIVE, EFP-WORLD, EFP-LEADERSHIP, and EFP-PROFESSIONAL CERTIFICATE—are described.

I. Education for Peace: The Pedagogy of Civilization

Access to free and progressive education is a primary human right of every individual, and education in the principles of peace is essential for the prevention of conflict and creation of a civilization of peace. The EFP Program’s approach to peace education is comprehensive. It assists the participants to develop the necessary knowledge, capacity, courage, and skills to create conflict-free and violence-free environments in their homes, schools, and places of work and worship. It offers special training not only for students but also for their teachers, parents, and guardians. EFP focuses on the education and empowerment of girls and women, as well as the training and guidance of boys and men on how to avoid abusing power and resorting to aggression and violence, behaviour that has been typically expected of men. The EFP Program includes a major component on the principles and skills of leadership for peace with the aim of preparing the students, those young women and men who will be the future leaders of the society, to become peacemakers. As a complementary program, advanced Leadership for Peace (LFP) workshops are offered for the current leadership in each participating community.

Peace education, developed by H.B. Danesh at Landegg International University, is a multifaceted process involving psychological, social, political, and economic, as well as moral, ethical, and spiritual aspects of the life of the individual and society. In consideration of this reality, the EFP curriculum, which is *pecially formulated for every community with the help of their own educators and scholars*, includes study of the principles of peace and its practice at home, in

* This paper was presented by Dr. H.B. Danesh at a special session at the United Nations Headquarters in New York on the Development of Africa in September 2002 and subsequently included in the *NGO Report of the Final Review of the United Nations New Agenda for the Development of Africa*, published by the UN.

the school, and in the community on an on-going and sustained basis. As well, the curriculum considers both the universal and particular realities of the contemporary world. The children and youth of today need to develop identities that are at once unique and universal, so that they will see themselves as the agents of progress for their respective communities within the parameters of an increasingly global order. Thus the ultimate goal of the EFP Program is to imbue the society with the spirit, thought, and practice of peace, so that peace and daily life become fully integrated into one single reality.

EFP is offered to any group or community with the resolve to create a culture of peace. The primary focus of the program is children and youth, the future leaders of society. The approach of EFP is intergenerational, involving teachers, parents/guardians, and the wider community. This comprehensive nature of the EFP Program renders it most effective among those populations that have suffered and continue to be devastated by the brutal impact of poverty, disease, conflict, and war. It applies equally to communities suffering from economic collapse or from religious and ethnic mistrust, and having limited resources for effective governance.

The main elements of the EFP Program reflect the all-inclusive and integrative nature of peace itself. The EFP Curriculum is universal in principle and specific in application. It achieves this objective through development of a specially designed curriculum with full involvement of educators experts in every community, and through study of the relevance of peace principles to all subjects across the schools curriculum. To ensure the sustainability of the program, during the first two years of its implementation, the project trains several teachers in each school as EFP expert consultants.

In the course of its implementation, the EFP Program ensures cultivation of local human resources, strengthens interethnic dialogue and collaboration and involves the participation of the entire school community. The program provides on-going training and professional development of all school staff, enhances the creativity of the learning process, and through its activities reaches out to the community at large. The ultimate aim of the project is to create a civilization of peace.

II. Creating a Culture of Peace

The foundation of every culture is its worldview—its understanding of the nature of civilization and the manner in which that understanding is translated into reality and transmitted to the next generation. At the core of the culture of peace is, therefore, the education of every succeeding generation in the nature, principles, and practices of peace.

Creating a culture of peace requires significantly greater effort than waging war. While many governments and societies dedicate enormous resources to military and security operations, there are relatively few programs dedicated to creating a culture of peace. Peace is the most sought after, yet the rarest of conditions. Without systematic and sustained effort, every generation repeats the mistakes of former generations, and conflict and violence become permanent facets of human societies.

A culture of peace—inner, interpersonal, intergroup, and international—is one in which no one is excluded from the fundamental processes of democracy, freedom, and justice. A culture of peace is characterized by the rule of law, respect for human rights, and equality. As such, the culture of peace is a world culture based on the consciousness of the oneness of humanity, the principle of unity in diversity, and the practice of unified, nonadversarial decision-making and conflict resolution.

Inherent in the concept of culture of peace is the notion that peace is an expression and outcome of an integrated and comprehensive education of every new generation within the parameters of a worldview based on the principles of peace. As such, Education for Peace constitutes the pedagogy of civilization in its true sense and acts as the main instrument for

training every new generation of humanity as peacemakers. Expressed differently, peace education and civilization are the inseparable dimensions of human progress.

III. Developing a Peace-Centred Worldview

Our worldview evolves in direct response to the development of human consciousness, which in turn is shaped by the aggregate of life experiences. As such, our worldviews are shaped by our individual life stories, in the context of our collective cultural histories. That is why we are able to find fundamental similarities and patterns in worldviews that cut across cultural, linguistic, religious, and ideological boundaries. Because all individuals and societies are subject to the universal law of development and progress, we are able to identify three distinctive worldviews that are present, to a lesser or greater degree, in all human societies. These worldviews reflect the particular characteristics of three distinct phases in the development of every individual and society, which are designated respectively as survival-, identity-, and peace-centred worldviews.

The Survival-Centred Worldview

The survival-centred worldview corresponds to the agrarian and pre-industrial periods of societal development. During the survival phase, human beings, both individually and collectively, seek power in their quest for security. Human relationships during this phase are based on unequal distribution of power and the proclivity to use force to achieve one's objectives. As such, the survival phase is characterized by a considerable degree of violence because the world is viewed as a dangerous place, operating on the principles of force and control, the ultimate aim of life being to secure safety for oneself and one's group. Authoritarian and dictatorial practices are rationalized in the survival worldview. The survival-centred worldview is not conducive to the creation of lasting peace in the context of unity in diversity. It demands conformity, blind obedience, and passive resignation. It systematically puts women, children, and others devoid of power and wealth in a condition of disadvantage, neglect, or abuse. Thus the peace and order that an authoritarian system creates are illusory. They last only as long as the balance of power is in favour of rulers and the ruling class.

The Identity-Centred Worldview

The identity-centred worldview corresponds to the coming of age of the individual, the period of scientific and technological advancements and the democratization of the society. Competition and "survival of the fittest" are the main operating principles at this stage of development, and the ultimate objectives are to accomplish and to prevail, while functioning within the safeguards provided by the rule of law, regard for human rights, and respect for democratic practices.

A cursory review of contemporary approaches to human relationships clearly demonstrates the prevalence of these two worldviews, which are also reflected in the two main approaches to governance—authoritarian and democratic—and two dominant economic philosophies—Marxist socialism and capitalism—that have dominated the world political and socio-economic landscape for the past one and a half centuries. However, gradually a new level of consciousness, characterized by a new worldview, is emerging, pointing to the fact that humanity is entering a new and exciting phase in its progress toward the creation of a civilization of peace.

The Peace-Centred Worldview

The peace-centred worldview characterizes this new phase and is based on the consciousness of the oneness of humanity. Within the parameters of this worldview, society operates according to the principle of unity in diversity and holds as its ultimate objective the creation

of a civilization of peace. The peace-centred worldview entails the equal participation of women with men in the administration of human society. It rejects all forms of prejudice and segregation. It requires the application of universal ethical principles at all levels of government. It ensures that the basic human needs and rights for survival and security; justice, harmony, and freedom in all human associations; and opportunity for a meaningful and creative life are met within the framework of the rule of law. The peace-centred worldview is at the core of the EFP Curriculum and is based on the all-important principles of the unity paradigm.

As we begin the 21st century, it is clear that the process of unity is accelerating. We observe expressions of ever-widening circles of unity in all areas of human life. A world economy is coming to dominate the financial landscape. An ever-increasing number of nations are uniting their political agendas and practices. Environmental and health crises are constant reminders that national boundaries and racial and ethnic distinctions are arbitrary creations of the human mind. Other examples of humanity's move toward unity are found in the realms of information technology that have obliterated national boundaries, and transportation systems that have reduced distances and have brought people from all parts of the world face-to-face. Everything points to the fact that humanity is one and all countries are parts of one planet. They are inseparable. Within this framework, EFP students, along with their teachers and parents, are invited to begin to reflect on their existing worldviews and encouraged to pursue their studies and work within the parameters of a peace-centred worldview.

IV. Creating a Culture of Healing

The culture of healing is a process designed to help whole populations of individuals both—adults and children, victims as well as perpetrators—to overcome the after-effects of severe psychosocial trauma from war or other atrocities amongst themselves. This approach is distinct from other models such as the Truth and Reconciliation Commissions that are culture- and ethnic-sensitive because of their reliance on confession and a process that does not directly address the impacts of violence on either the victims or perpetrators.

The culture of healing rests on the concept of unity characterized by a unified and unifying worldview, both at the individual and collective levels. It is based on a definition of health—defined as a state of unity in its fullest sense—intrapersonal, interpersonal, and intergroup. A unified culture is only possible within the framework of unconditional mutual acceptance, sustained encouragement, and transformative growth, which are some of the main expressions of the human capacity for love.

The culture of healing is a phenomenon extending far beyond social, political, psychological and economic considerations. It is based on the conviction that healing (and thus peace) can only result when one's worldview develops from the initial realm of survival, governed by the view that "might is right" and self preservation characterized by power-seeking, through the phase of the "survival of the fittest," where the world is viewed as a jungle operating within the parameters of intense competition, to one in which the human being is able to view the world as one, operating on principles of truth and justice, thus enabling individuals as well as groups to have unity and peace as their ultimate objective.

As first implemented during the pilot phase of the Education for Peace Program in Bosnia and Herzegovina, the culture of healing began with a period of intense questioning and listening, during which students, teachers, and parents/guardians asked themselves and others questions which revealed their real state of mind and heart, such as:

- *How can we talk about peace amongst ourselves and in the surrounding community when we lost so much (family, homes, jobs, lives, etc.)?*

- *How can we talk about peace when the pain is so fresh?*
- *We are peaceful people, why isn't the project focused on the other people in Bosnia who were the cause of the violence?*
- *How can we make peace when some people don't want a united country, when politicians even benefit from the fact that the country is divided?*
- *How can we live peacefully with people who have been so brutal?*
- *Since the Marxist concept of dialectical materialism rests on unity in diversity, why did Marxism fail?*
- *What can an individual do to change his worldview?*
- *How will the project contribute to creating an atmosphere of peace within the whole community?*

Gradually, as participants began to listen to each other and regain a certain level of trust, their initial fear, hesitation, and antagonism gave way to a sincere desire and efforts to establish bonds of friendship between and among the previously warring groups. As a result of the ensuing carefully guided process, which was founded on the operating principle of justice, sustained encouragement, and belief in the fundamental nobility and dignity of humanity, participants were able to begin developing relationships marked by mutual trust, forgiveness, and compassion, thus integrating more and more fully biological, psychological, and spiritual facets of their lives and interaction. Developing such relationships entails a very gradual and sensitive process of change in the participants' worldviews, mode of interpersonal relationships, and requires the use of new methods of decision-making and conflict resolution.

V. The Methodologies of Education for Peace

The EFP Program is administered both as an on-site immersion (EFP-INTENSIVE) program and a Web-based on-line (EFP-WORLD) program.

EFP-INTENSIVE requires the active, sustained involvement of the whole school community—teachers, administrators, support staff, students, and parents/guardians. Moreover, it indirectly engages the wider society, chiefly through organization and presentation of regional and national peace events, and through coverage by the media.

The EFP-INTENSIVE Program lasts for two years. During the first year students are taught the characteristics and operations of a culture of peace, laying the foundations of a sustainable and evolving culture of peace within and among the participating schools. The second year consolidates and refines the tasks of the first year, and engages the school community as a whole in the process of learning about the culture of healing and participating in its creation and application in and between respective school communities.

However, when both EFP-INTENSIVE and EFP-WORLD are offered to a given school, the duration of the EFP Intensive will be one year, during which the necessary foundations are laid down for the creation of both a culture of peace and a culture of healing. The accomplishments of the first year are then sustained and further developed through the introduction of the EFP-WORLD, which is a Web-based, on-line program. In those communities where the access to the Internet is either non-existent or very limited, other methods of distance-learning such as CD-ROM are used. The EFP-WORLD will be described later in this paper.

Another significant aspect of the program, key to its sustainability, is the training of a large number (about 15%) of teachers in each school as EFP specialists, whose task is to continue implementing EFP in their respective schools after the completion of the initial one or two-year phase.

VI. EFP-World: A Web-based Education for Peace Program

In response to the call by the officials of the Government of Bosnia and Herzegovina and the International Community for introduction of EFP Program to all schools in BiH, Landegg International University, drawing on its experience and expertise in the field of distance-learning, in general, and Web-based education (eLearning), in particular, decided to develop a comprehensive Web-based version of the EFP Program (EFP-WORLD) to complement EFP-INTENSIVE.

There are clear advantages to this twin strategy. While the EFP-INTENSIVE has been demonstrated to be very effective, it is also very labour-intensive and costly. Clearly, there are not enough funds or specially trained experts available at this time to implement the EFP-INTENSIVE in all schools in many countries of the world that are in need of an effective and intensive peace-education program. It was, therefore, concluded that the EFP-INTENSIVE will be introduced in strategically chosen schools such as those located in zones of considerable conflict, violence, and war (either current or in the recent past) *for one year instead of two years, to then be supplemented and continued through the introduction of the EFP-WORLD in these schools on an ongoing basis*. Furthermore, in order to ensure the development of culture of peace in the participating countries or regions, the EFP-WORLD will be introduced in all schools in that area, including those that have participated in the one-year EFP-INTENSIVE Program.

EFP-WORLD is a Web-based comprehensive version of the Education for Peace Program, for the primary and secondary school students. Its curriculum is based on the experiences gained from the Education for Peace (EFP) Program in BiH and is developed in response to the acutely felt need for peace education in all parts of the globe. The EFP-WORLD (on-line), like its parent program—EFP-Intensive (on-site)— will be piloted in BiH, with the objective of reaching all BiH secondary and primary schools during two phases.

EFP-WORLD Curriculum is composed of an initial 30 classroom hours of instruction for students and 10 hours for their teachers in the fundamental concepts and elements of peace—the oneness of humanity, unity in diversity, democracy, human rights, interethnic harmony, and consultative and violence-free conflict-resolution practices. Following this introductory study of the principles of peace by all members of the school community—including students in all grades, their teachers and school staff, and secondarily by the parents/guardians of students—new lessons specially designed for the progressive study and application of the principles of peace in every grade will be added. Thus all secondary school students in a given school will receive 30 hours of instruction in the principles of peace during the first year of the implementation of the EFP-WORLD in their school initially, followed by more advanced lessons on the concepts, skills, and application of the principles of peace in every new grade until their graduation.

Following the completion of the BiH pilot phase and after the necessary evaluation and further refinement of the program, several EFP-WORLD curricula will be developed in the six languages of the United Nations—Arabic, Chinese, English, French, Russian, and Spanish—plus German and other languages as specific grants are obtained. The ultimate objective is to offer a comprehensive peace-education program, **on-line and free of charge to any and all schools in any country of the world**, particularly in those regions where the ravages of war, terrorism, prejudice, rapid socioeconomic and cultural change, and the demands of modern life have created conditions of insecurity and conflict in families, schools, and communities alike.

Part Five

CONFLICT-FREE CONFLICT RESOLUTION

HAS CONFLICT RESOLUTION GROWN UP? TOWARDS A NEW MODEL OF DECISION MAKING AND CONFLICT RESOLUTION*

H.B. Danesh and R.P. Danesh

This paper provides a nascent developmental model of conflict resolution and explores how such a model challenges theorists and practitioners in the field of conflict resolution to engage with the concept of unity. The developmental model states that the ways in which human beings understand, approach, and attempt to resolve conflicts can be analogized to the developmental stages of infancy, childhood, adolescence, and adulthood. Further, the model argues that conflict resolution can occur in four modes—S-Mode (Self-Centered); A-Mode (Authoritarian); P-Mode (Power Struggle); and C-Mode (Consultative Mode). Each of these modes corresponds to a particular nature of conflict resolution, which may respectively be survival based, force based, power based, or unity based. The authors suggest that the C-Mode remains largely unexplored, and that conflict resolution is primarily constructed and understood today according to the dynamics of the A-Mode and P-Mode. The key to exploring the C-Mode is to analyze the concept of unity and its implications for both conflict resolution theory and practice.

Introduction

The community of scholars, practitioners, and students who work in the field of conflict resolution is currently the object of a strong wave of criticism. Historically, the field has always been exposed to attack from without. In recent years, however, the voices of discontent have increasingly been from within. One vehement strand of criticism has been the perceived co-optation of the movement by a particular sub-culture—lawyers (Goldberg 1997). A movement that was once driven by a substantive and communitarian desire to create layers of social justice, equality, and peace, it is argued, has now been overtaken by procedural, liberal, and efficiency concerns. At another level, are disputes over the fundamentals of processes. For example, it is striking that after decades of thinking and practice there still exists robust disagreement about basic elements of the ‘do’s and don’ts’ of problem-solving mediation (Currie 1998). A further distinct criticism has been the limited amount of empirical research on the claims of the movement and a perceived lack of academic rigor.¹

The primary effect of these criticisms has been to highlight the unique complexities of the field of conflict resolution. Clearly, it is an interdisciplinary field, but it is also more than that. We can approach it from the hard sciences or the humanities; as a philosophy or a practice; as an individual or a community; as a skill or a theory. Because conflict has not only a unique presence and is distinct in a number of fields of knowledge—such as physics, biology, psychology, sociology, law, political science—but also has common elements in all its

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¹ These criticisms are accompanied by a number of vexing issues that continue to plague mediation and other processes. Central among these are the difficulties of cross-cultural conflict resolution, as well as the cultural specificity of processes such as mediation generally. As well, issues of ethics, standards, and power balancing remain to be addressed.

formulations, it might be better to think of conflict resolution as a transdisciplinary field. It denies the borders that modernity has imposed on knowledge, but not simply by being between (interdisciplinary) existing borders. It also transcends those borders, drawing upon and integrating knowledge and practices from across borders, and thus in important ways calls for a redrawing of the knowledge map. The many groupings represented within the movement are responding to shared phenomena from their unique vantage points, thus offering complementary readings of the same thing. For some, co-optation equals the right result, for others the worst possible one. For some, efficiency in the dispensation of justice is a social panacea, for others an evil.

It is not surprising, therefore, that there have been a diversity of responses to these criticisms. One predominant response has been fracturing and tribalization (Menkel-Meadow 1997). A more positive response has been constructive engagement with the internal critics—and in particular the criticisms that the field needs new ideas and justifications and a response to the hegemony of proceduralism—and a call for change.² This paper is one attempt to engage with the challenge of responding to criticism by exploring new substantive directions that could, and should, inform our practice of conflict resolution. At the heart of our argument is the belief that the fundamental challenge facing conflict resolvers and theorists is to explore how the concept of unity might inform the field of conflict resolution. This paper approaches the relevance of unity for conflict resolution by offering a simple, stylized, general, and accessible developmental model of conflict resolution. The core idea underlying a developmental model is that as human individuals go through different stages of development, they experience conflicts differently, behave differently when in a state of conflict, and attempt to resolve conflicts in different ways. Having an understanding of these developmental stages offers insight into the behaviors of disputants. It also allows us to evaluate resolution processes as appropriate or inappropriate depending on developmental stages and invites the conclusion that perhaps certain processes themselves have developmental traits and can be classified on a developmental axis. Finally, a developmental model suggests that the goal of conflict resolution at certain stages of development can and should be the creation of a state of unity.

The Utility of a Developmental Model

Social entities and the body politic have often been understood by analogy to the individual human organism. The ancient Chinese “thought the world came from the huge anthropos figure called Pan Ku” (Mindell 1993, 18) and “Hindus believe we all live in the figure of Atman” (Mindell 1993, 18). Both Ancient Rome and Christianity employed developmental ideas at the social level. The history of the Roman Empire was understood into the Middle Ages as passing through stages of infancy, adolescence, maturity, and old age. The body of Christ has endured as a metaphor for the world in many Christian traditions. In Muslim societies, philosophy employed similar metaphors. Ibn Khaldun, the great 14th century thinker and father of sociology, fully developed a longstanding tradition of seeing the relative health and sickness of communities and houses in terms of the human body (Lewis 1988, 127–28). Within the Ottoman context of the 17th century, the writer Katib Celebi saw society in organic terms going through stages of growth until death (Lewis 1988, 24–25).

The appeal of the developmental idea is that it resonates potently with what is intimately familiar in our experience of life—growth. No living entity is exempt from the patterns of growth. In fact, growth and life are mutually interdependent: life creates growth and growth

² Transformative mediation is a good example. It attempts to define a new practice that is based on a reconceptualization of the history of the conflict resolution movement and willingness to look critically at the dominant styles and practices of mediation. It also seeks to recover and galvanize the more humane and communitarian roots of the conflict resolution movement without losing sight of the need for a clear praxis that can be efficiently used and is effectively transferable (Bush and Folger 1994).

maintains life. This interdependence of life and growth is well understood and subject to sophisticated analysis in relation to individual human biology and psychology (Durkin 1995, 301). In the contemporary study of society and social processes, it is less acceptable and less convincing to speak in developmental terms. This difference makes sense. Growth does not have the same objective facticity at the social level as it does in individual life. Human physical and psychological change is observable and in many respects inevitable. When we look for the operation of similar principles in social living entities such as the family, social institutions, and society as a whole, we are usually engaged in a more complex form of interpretation than simple observation.

Applying developmental analogies to non-biological phenomena is also suspect because of the potentially dubious outcomes of such theories. In various guises they can be used to justify theories of superiority and oppression.³ They also tend to slip into an easy determinism, in which the future can be deemed inevitable. Suffice it to say such elemental determinism does not tend to withstand the tests of time.

With reference to conflict resolution, however, the possibilities for utilizing a developmental model are complex and tremendous, and in this paper we set out to employ a developmental model in three ways. First, and least controversial, we argue that individuals—both disputants and intervenors—interact within and attempt to resolve conflicts differently based upon the developmental stage at which they are. The relevance of this insight is that it means one of the challenges of conflict resolution processes might be to help individuals reflect upon and perhaps alter the developmental mode in which they approach a conflict. As well, such a model could provide any intervenor with new insights into disputants' behavior and a framework for analyzing and perhaps pre-empting behaviors that might derail success.

Second, we think *processes themselves* can be thought of and even organized according to developmental criteria. The conflict resolution movement has always voiced the conviction that it is in some way engaged in the process of changing and, perhaps, transforming people's lives. Engagement in conflict resolution processes has commonly been seen as an opportunity to become better, happier, and healed—in other words to grow (Bush and Folger 1994; Williams 1996). This sentiment is rooted in the fact that we see the central processes of the conflict resolution movement—in particular negotiation and mediation—as an advance and improvement over the conventional ways of doing things (which usually refers to adjudication). In other words, we have tended to view the conflict resolution processes as developmentally superior, somehow beyond traditional mindsets and practices.

In our approach to developmentalism, this intuition that certain processes are somehow inherently superior is not mere conjecture based upon anecdotal evidence. There is a logical conviction behind it. Processes are inherently relational—they are about social interaction and communication. The factor that most intimately affects and alters the relationships and interactions of individuals is human consciousness. How our awareness and understanding of our selves and others change as we pass through developmental stages alters our commitment and comfort with certain types of actions (i.e., processes) over others. In other words, based on our level of consciousness, we are more prone to accept or reject certain processes and the concomitant behaviors. The process itself is seen as reflecting, and indeed in many respects does reflect, the dimensions and attitudes of particular stages of growth.

Third, the relational dimension of human development that hinges upon changes in human consciousness invites speculation that analogizes development to the social level.

³ Developmentalism has often been used as a justification for oppression or the ascribing of a pejorative connotation to particular cultures or peoples. Arguments in favor of modernization of many societies around the world have often been accompanied with the implication that pre-modern, traditional, or indigenous societies are inherently inferior, at an early stage of development, and must inevitably progress to become modern.

This is by no means a return to traditional attempts to explain society in a deterministic way. In fact, we accept the core idea of the constructed nature of society, but the constructed society is also one that allows for imagining changed possibilities. This core idea is our central concern. Processes of conflict resolution and the conflict resolution movement have always been aligned with particular visions of a different social order—more peaceful, more efficient, more united, more just. These various visions of society may be analogized to and mapped onto stages in the development of human consciousness. Thus, when we speak of the individual and processes as developmental, we are speaking of society as well.

Development, Worldviews, and Unity

Two issues related to developmental models are especially pertinent to an understanding of conflict resolution: the idea of worldview and the way those views understand the nature of conflict and its relationship to unity.

Worldview

Developmental models often posit that individuals mature and act according to particular worldviews at various stages of development. A worldview refers to the predominant lens through which we construct, interpret, and interact with all aspects of our reality. Worldviews are reflexive. They are shaped by our experience of reality, and at the same time they reshape and act upon that reality. Worldviews are dynamic. They are typically the subjective comprehensions of exposure to a wide variety of external explanations and understandings of the world. These external arguments about the nature of the world come from myriad forces, including parents, culture, and religion. This means that worldviews always have a distinct component—because they are shaped by our conceptions of our own experiences. However, they are also shared in a general sense, as the external forces are often overlapping and common in varying degrees.

General categories of shared worldviews can also be said to exist because human consciousness is the central factor that shapes both our worldview and the manner in which we engage and act as social beings. The human power of understanding, the main agent for the development of consciousness, involves cognitive, emotive, and experiential forms of learning and is responsive to the forces of both nature and nurture. Development of consciousness and worldview is an evolving process with certain distinct stages that can be simplistically plotted as infancy, childhood, adolescence, and maturity, but could be made more complex through adaptation of Erikson's eight stages the application of any other scheme. Worldview thus helps us to focus on the social and interactive dimensions of human development. Development of consciousness as expressed through our worldviews alters not only our selves but also the nature of all of our relationships. As our consciousness evolves and our worldviews develop, our social behaviors including the conflicts we are involved in, our approaches to conflict resolution, and the decision to be in conflict in the first place will all be potentially altered.

The relevance of worldviews for conflict resolution is seen in their impact on individual and group decision-making. In any attempt at conflict resolution, individuals alone and with others make numerous decisions. Some of these are fundamental—Do I want to engage in this process? Do I agree with this proposed outcome?—while others are somewhat less significant. However, any process of conflict resolution can be thought of as a matrix of large and small decisions being made, sometimes collectively by individuals involved and sometimes by everyone involved together.

Three components of worldviews shape our decisions—perspective, principles, and purpose. All human decisions are effected, framed, and in some senses determined by these three aspects.

Perspective is the world-constructing dimension of worldview. It is innate for human beings to attempt to order their experiences and observations of the world around them. This ordering is done at both the individual and communal levels, and typically manifests itself in a perception of how the world is organized (the descriptive perspective) and how it should be organized (the normative perspective). Perspectives affect decision making because we use them to set expectations for outcomes and to predict the decisions or interests of others. Simple examples illustrate the role of perspective in decision-making. For example, decisions concerning our professional life will often be shaped by our constructed world. Is it a world of opportunity or deprivation? Is it a world of competition for scarce resources or sharing and altruism? Or, more basically, is the world a friendly or hostile place?

Principles are the interactive component of worldview, the way in which the worldview is translated into concrete behaviors in life. In one sense, principles have historically been analyzed through discussions of morality and ethics, and refer to the values that guide our actions. Typically, as Carrie Menkel-Meadow notes in the context of conflict resolution, such principles are given but may also be chosen through conversion or other means (2001, 1073–75). This often compulsory nature of principles highlights the fact that individuals often see within their actions a moral imperative—a sense of rightness and correctness. We choose to act in certain ways because we see those actions as reflecting our particular and partial notion of the truth. Principles are thus sources of justification. They justify the particular decisions we make and the actions we undertake in the world—undergirding them with a degree of personal conviction.

Purpose is the interpretive component of worldview. Whereas our perspective is our understanding of how the world is ordered and our principles inform and shape our practices within that world, our purpose is what provides ultimate meaning to life, and, as such, dictates the ends we seek. Purpose acts like a funnel for all our decisions and actions, guiding them toward particular outcomes. There exists both a microcosmic and macrocosmic dimension to purpose. The microcosmic dimension is seen in how purpose shapes the particular results we seek in day-to-day activities, conflicts, and interactions. In the language of conflict resolution, it refers to both our positions and interests. The macrocosmic dimension lies in how purpose determines the plausible range of positions and interests we might contemplate pursuing in the first place. For example, consider a custody dispute between a divorcing couple. There are many potential outcomes that might be pursued. The contemplation of these outcomes is directed—interpreted—by the microcosmic dimension of purpose. The fact remains, however, that in any typical dispute certain rational outcomes are deemed wholly implausible, or more likely, never even contemplated. This narrowing of the range of possibilities is accomplished by the macrocosmic dimensions of purpose.⁴

Breaking down worldviews into perspective, principles, and purpose is made clearer by looking at some of the worldviews, which, according to contemporary developmental psychology, are thought to be predominant. For example, one worldview is commonly labeled the ‘mechanistic’ worldview and is thought to have roots in Newtonian physics as well as empiricist philosophy (Crombie 1995, 149–50). The perspective of this view is that the “world is like a machine composed of parts that that operate in time in space” (Miller 2002, 14–15). The principles that operate in this mechanistic worldview are passivity and determinism, as in a machine each part waits for the moment to be acted upon so that it can play its role. The purpose in this worldview is to remain within accepted bounds, to keep the machine running, and to fulfill one’s narrow, predestined part.

⁴ Whenever we refer to purpose later in this paper, we are referring first and foremost to the broader, more general macrocosmic dimension and its funneling effect on our decisions.

The Unity Paradigm and the Nature of Conflict

The concept of worldview is also an invitation to imagine new possibilities. Not surprisingly, and with some justification, contemporary processes of conflict resolution are largely premised on the observation that conflict is a pervasive aspect of human life at all levels and in all contexts.

Conflict theory preaches the inevitability of inter-group competition. As Galtung and Jacobsen comment, “Conflict, incompatible goals, are as human as life itself; the only conflict-free humans are dead humans” and that “war and violence are like slavery, colonialism, and patriarchy; however, they come and they go” (2000, vii). This sentiment is typically accompanied by the view that conflict is desirable. “Conflict is the spice that seasons our most intimate relationships” and “it is woven into the fundamental fabric of nature” (Muldoon 1996, 9). Conflict has numerous positive life-affirming effects—it can strengthen group identity, bring issues and problems to the surface, and encourage positive action. These beliefs about conflict typically show fidelity to the idea that there are basic human needs that require satisfaction, and attempts at needs satisfaction often gives rise to conflict. They also sometimes imply Freud’s assertions that the only hope for a reduction of war is in the displacement of instinctual aims and impulses (Einstein and Freud 1991). There is a symmetry between inner and outer conflict in this scheme. Internal dissonance is said to give rise to behaviors likely to result in social conflict. Alleviating social conflicts is thus also an attempt to re-establish inner peace and harmony.

Assumptions and observations about the pervasiveness and positive nature of conflict do not, as a matter of logic, establish the inevitability of conflict. Nor do they necessarily negate the possibility of creating environments where the incidence of conflict is minimal. In a developmental perspective, conflict is a matter of lesser and greater degree. When operating according to certain worldviews, individuals and social groups will be more prone to conflict. In some circumstances conflict can be said to be inevitable. However, when operating according to other worldviews, it is at least possible that we can think of conflict as in some ways not inevitable. Attempting to look at the phenomena of conflict in such a reverse manner, by imagining a zone that is ‘conflict-free’, may thus be a helpful exercise in exploring new approaches and understandings to conflict resolution.

Imagine for a moment a social condition free of conflict. What would we call it? Our choice of term would be largely dictated by our orientation to the nature of conflict itself. As we have already seen, conflict-free is equated for some with a state of death or nothingness. The problem with such a view is that it imposes a hegemonic view of conflict—that conflict is a fundamental life-sustaining reality with distinct properties of existence unique unto itself. Why do we often assume that the absence of conflict is a void, an end? If this were so, then a term such as ‘conflict resolution’ would be inappropriate on multiple levels, for if a conflict-free situation is one of death, then resolution is not a desirable goal. As well, resolution is much closer to being an impossibility, for in this life-sustaining view of conflict are we not likely to seek out conflicts in order to maintain existence?

One counter-orientation, which we advocate both as a matter of theory and practice, is to begin thinking about conflict as the absence of a condition of unity. A conflict-free situation is, as such, not a void, but a substantive condition constructed around an alternate life-sustaining force. Unity is a difficult term for many people, and it has not been well studied. In popular usage it tends to carry connotations of uniformity, coercion, and imposition. In various philosophical traditions the term does appear, but often carrying narrower or more specific connotations than as a fundamental life-force. Various religious traditions have spoken of both transcendent unity (for example with God) and social unity, but often have maintained severe forms of exclusion. For example, the Prophet Muhammad confronted the entrenched tribalism of 7th-century Arabia by placing the *umma* (“community” or “people”) at the center of his religious system, a concept with the potential to transcend

narrower loyalties to tribe and to even larger social units such as nation. Membership in the *umma*, however, is restricted to believers and thus remains only a limited unity.⁵ In the last decade, processes of globalization have advanced our awareness of evolving forms of unity—be they economic, military, political, or informational—yet, the term and concept of unity remains largely underused.

There are two aspects to our use of the term ‘unity’ for the purposes of this paper. First, inner psychological unity and outer social unity must be intended. Unity cannot be achieved without a conscious and purposeful ambition to unite. The central reason for this requisite is the intimate relationship between unity and power. It is extremely easy to confuse situations of oppression and distortion with a condition of unity. ‘Forced unity’ is in fact one of the most common patterns in human relationships and societies—a condition where a sense of cohesion is maintained through an external threat and force. A striking example is observed in our work in the Bosnia and Herzegovina, where we have used conflict-free conflict resolution (CFCR) as a peace-education model for high school children from all ethnic groups. A common plea we heard was that the best alternative to current tensions would be a return to the Cold War political arrangement of being a Soviet satellite state. “During that period,” we were told, “we were united. The ethnic groups had no problem with one another. We never fought.” Our response usually began with a question: “When the Cold War government fell, why was there a return to pre-Communist ethnic patterns and fighting? What type of unity was present?” Forced unity is only the illusion of unity. In reality, it is a condition patterned on force and fear in which only superficial unity is created, while within individual minds and social patterns, preexisting conflicts remain.

Second, unity is a state of convergence of different and unique entities. A meaningful distinction between unity and uniformity is only made by recognizing that unity implies differentiated entities coming into contact with one another to form another, usually more complex, distinct entity. In human relationships this element of difference is always present. We each bring into our relationships wide varieties of experience and culture.

There are different psychological and social patterns this meeting of difference can display. One of the individuals involved can occupy a position of dominance, and that individual’s worldview and way of life will come to dominate the relationship, and in some instances, the life of the other individuals involved. This pattern often has the semblance of unity, as it appears that the individuals involved are in a state of harmony and healthy integration. In reality though no unity has been created, but rather a state of uniformity imposed. A second common pattern is that the individuals involved in the relationship largely maintain the autonomy and sovereignty of their preexisting worldviews and way of life, and treat others as equal in the relationship. This pattern again has the semblance of unity, but is actually only one of symmetry. No convergence or integration has taken place; people lead parallel lives. A third pattern, often associated with the term ‘unity’ exists when the two individuals create a third, new entity, that as much as possible represents the equal contributions of the individuals and reflects a harmony between their worldviews and ways of life.

Combining these elements, our definition states unity is a conscious and purposeful condition of convergence of two or more unique entities in a state of harmony, integration, and cooperation to create a new evolving entity or entities, usually, of a same or a higher

⁵ This is not intended to be a critique of the concept of *umma*, which is a powerful unifying idea within Muslim traditions. Most religious systems have tended to employ limited conceptions of unity in various guises. Within some Christian traditions, the notion of communion and the collective approach to God within a Church is a similarly powerful, yet socially limited, concept of unity. Some more recent religions as well as movements within older religions have attempted to give unity a more universal and central definition. The Bahá’í Faith is a good example of a new religion rooted in a concept of the “oneness of humanity” (Martin and Hatcher 2002). Unitarian Universalism and the ecumenical movement are good examples from within Christianity.

nature. However, any definition of unity is incomplete without observing how unity relates to our general life processes. The stress on unity in the first instance as a chosen, conscious, and internal condition suggests unity is a creative process that is life engendering. Creating unity is a process of creating new entities and life patterns. Focusing our minds on unity, therefore, may effectively forestall the appearance or intensification of conditions of severe conflict or disunity. By fostering creativity and life, unity prevents or at least lessens the appearance of conflict. The argument stemming from this idea is that the abundance of conflict in human life may be due to the absence of unity and not due to an inherent proclivity of human beings for conflict and violence. Accordingly, the possibility opens to define conflict as the absence of unity, and disunity as the source and cause of conflict.

For conflict resolution, the implications of this understanding of unity are potentially far reaching. First, it is helpful simply as a mental map. Approaching a situation of conflict from a worldview that preaches the inevitability of conflict potentially results in different behaviors than if we approach from an understanding of the possibility of unity. How we understand the dimensions of time involved in the resolution of conflict, the ways in which we use space, the intended outcomes, and the role an intervenor might play could all radically change. Arguably, current disensus over mediator styles reflects a similar intuition. In a variety of critiques of problem-solving mediation, the sense is that mediation sells short the possibilities of intervention, giving too much power to the conflict and not enough power to the reality of enduring peaceful human relationships. A focus on unity similarly inverses an intervenor's focus: Unity is possible, is real, and a narrowing of a conflict to a dispute should actually be countered with a broadening of one's understanding of conflict as an opportunity to create, or perhaps re-create, a strong and substantive condition of unity.

Second, the idea of unity invites a critique of contemporary processes and principles of conflict resolution. Simply stated, processes such as mediation and negotiation assume too much about the pervasiveness and inevitability of conflict and too little about the capacity of human beings to craft new relationships and community models. Most models of mediation, for example, are not even remotely concerned with the possibilities of creating unity. In their very core structures they reflect a perception of division. They speak of disputants and parties, often involve problematic techniques of separation such as caucusing, and in some models engage in an intense narrowing of the issues so as to avoid the psychological and human dimensions and instead focus on the technical and manageable. Thinking about unity thus invites critiques of entire process models themselves. While this may be a difficult challenge, it could be beneficial to engage in such a structured re-examination of fundamentals.

Third, the association between worldview, unity, and conflict—that some worldviews may be more conducive to conflict and others to unity, and that these may be said to exist on a developmental axis—highlights the intersection of process and education. Meaningful and effective conflict resolution in this view requires developing an understanding of participants' worldviews, and education about worldviews that might result in the most successful resolution of the conflict or the creation of the highest state of unity. As well, this view highlights that the traditional understanding of the source of conflict in conflict resolution literature—which usually sees conflict as a result of competition over goals—may be deficient and that what is underlying may often be a conflict between worldviews. In this understanding effective resolution must involve helping individuals reflect upon and become more conscious of their worldviews and the role they play in life, and challenging individuals to confront their worldviews so as to resolve the conflict before them and perhaps proactively forestall future conflicts.

Putting It All Together

A Nascent Developmental Model of Conflict Resolution

The premises underlying our developmental model of conflict resolution should now be clear. People approach conflict and conflict resolution differently depending upon their stage of development. Specifically, their worldview—made up of their perspectives, principles, and purposes—will shape the conflicts people experience, how they behave in such situations, and how they attempt resolution. Processes themselves will also tend to reflect particular worldviews more than others. Developmentalism also opens the door to the possibility that some worldviews may be more conducive to conflict and others to unity. The challenge within this approach is to understand which processes and behaviors are likely to engender unity.

Against this backdrop we have developed and utilized a nascent developmental model of conflict resolution. The model is designed more with an eye to practice than to theory, and as such it may at first appear linear, straightforward, and rigid. However, we caution against such conclusions. What is described below is an umbrella model, which is stated in general terms because it encompasses a set of core ideas that have been altered and applied to a range of more specific activities related to the practice of conflict resolution. We have developed more specific applications of the umbrella model in several areas, including institutional conflict resolution and systems design, creating environments that are ‘conflict-free’, peace education models and curricula, and qualities and behaviors of effective leadership and management. The umbrella model we describe below is a broad framework from which more specific applications can be derived.

Step one is to describe the worldviews that correspond to major stages in human development. Table 1 identifies four major stages in human development—infancy, childhood, adolescence, and adulthood—and their corresponding worldviews.

Decision Making	Stage of Development	Perspective	Principles	Purpose
Level 1	Infancy	World is... Me	Self-interest	Instinctual Self-Preservation
Level 2	Childhood	World is... Dangerous	Might is Right/ Domination	Conscious Self-/Group Preservation
Level 3	Adolescence	World is... Jungle	Survival of the Fittest/ Competition	To “Win”
Level 4	Adulthood	World is... One	Truth and Justice	Unity in Diversity

Table 1. The Developmental Stages of Decision-Making.

Within these levels one finds many common themes from literature on human development. The worldview of infancy is distinguished from the later worldviews by the fact that the human being in infancy is unable to differentiate between the self and others, a trait that is generally accepted as typical of the human infant. Similarly, the plotting of a heightened tendency toward competition and conflict at the stage of adolescence is a typical description of that phase of human life. As well, the expansion of purpose to be all

encompassing reflects cognitive developments in our ways of understanding and relating to the world.

The basic directions in which perspective, principles, and purpose develop are obvious. The development of perspective is from an undifferentiated and self-consumed understanding of the world to an all-encompassing and inclusive one. This erosion of dichotomous perceptions fuels the potential to recognize the indivisibility of one's choices and actions from the surrounding world. Similarly, the development of principles is toward increasingly other-centered or altruistic behavior (broken down into the ideas of truth and justice in Table 1) and a lessening of the tendency toward either authoritarianism (childhood) or competition (adolescence). Finally, the development of macrocosmic purpose is in the direction of expansion outwards from the self, to the point where unity itself becomes a desired outcome.

The initial relevance for conflict resolution is that whenever individuals sit down to resolve a conflict, they bring to the table a predominant worldview that will generally correspond to one of the four developmental levels. Just as people bring to the resolution table their positions and interests, they also bring with them the perspective, principles, and purpose that are informing and shaping those positions and interests, as well as their behavior. The developmental model thus provides a useful tool for analyzing and responding to disputant behavior. Anecdotes from a training and from an intervention help illustrate this.

When training people in CFCR, after presenting the four worldviews, we often ask them at what level of decision-making they think they are. Typically, the answers given are judgmental and self-delusional, such as the oft-repeated comment, "I know a lot of people who operate at the child and adolescent levels, but I'm glad to be at Level 4." One interesting exchange occurred during a graduate seminar in conflict resolution.⁶ After being presented with the four levels of decision-making, John, one of the group members, suggested the group operated according to Level IV, but that he had worked with many who were "at Level 3." At one point another class member, Jane, raised the issue of a particularly difficult set of political negotiations in which she had been involved outside of the class. John made the following comment in reply—"I assume everyone involved in the discussions was operating in a pure Level 3 mode."

Within this exchange we can observe the drawbacks and utility of a developmental model of conflict resolution. Developmental analogies are often accompanied by misplaced implications of "better" or "superior." In reality, by referring to developmental stages one should see connotations of cause and effect. Earlier stages cannot and should not be avoided or skipped. They are the building blocks of later ones, fundamental for their attainment. However, it may be psychologically unhealthy to be in a particular stage of development for too long or at a particular period of life. It is not always appropriate to be primarily driven by the worldview of a child, but that is not because of an innate problem with the worldview itself. Only in the context of time and space may worldviews be deemed appropriate or inappropriate, healthy or unhealthy. In their essence they are always needed and fundamental to human life and growth.

This danger aside, the anecdote reveals an important human impulse that lies at the root of all conflict resolution. Human beings want to be successful and be seen as successful; they want to do their best and be associated in other people's minds as the best. Humans innately strive to be better, to improve, and to be affirmed in their improvement. John was both trying to associate himself with Level 4 and operating on the assumption that other individuals wanted to be at Level 4. Humans exposed to a developmental model, if it seems to resonate with their experience of being human, are driven to try to fulfill it. Our

⁶ The recounted events occurred in the graduate seminar "Conflict-Free Conflict Resolution" taught by the authors at Landegg International University in June 2000. The names of the participants have been changed.

experience has been that the mere activity of trying to organize conflict resolution methods and processes developmentally for disputants has the effect of propelling them to try to utilize processes that are more likely to result in peaceful, long-standing resolution—whether it is mediation over the courts, the courts over violence, or an attempt to create unity as opposed to just reaching an amicable outcome.

The second anecdote is the unfortunately familiar situation of an intervention between a divorcing couple in order to achieve a financial settlement. Throughout the attempted intervention Frank, the husband, exhibited the following behaviors: initially refused to take part; later agreed to take part but tried to set conditions and terms on his participation; tried to commandeer the process from the outset by demanding to make the first opening statement; either failed to listen when others were speaking or attempted to interrupt and challenge noisily; and tried to belittle the mediator on a number of occasions. Based on the developmental model, Frank was exhibiting behaviors typical of a predominant childhood worldview. His tendency toward control and authoritarianism resonated with the insecurities and fear typical of that stage of development. The tools a mediator typically has at his or her disposal to deal with this situation—caucusing, time-outs, more evaluative tools—while often helpful, nonetheless avoid addressing the real motivations that are prompting Frank's behavior and making the process difficult. If a resolution is reached under such conditions there are nagging dilemmas that remain—have we just reinforced Frank's aggressive authoritarian tendencies? Were the outcomes skewed to meet the demands of Frank's behavior? Won't Frank, given his worldview, be engaged in new, and perhaps related, conflicts that require intervention very soon? By contrast, the developmental model potentially offers a whole other set of techniques and approaches to this situation. At the very least a structured scheme to diagnose Frank's behavior is provided. This model opens the door to techniques including worldview education and challenging participants to engage in Level 4 conflict resolution that can be used in a way that may be proactive and lead to long-term resolutions and results.

However, our argument goes even further. Step two in the developmental model of conflict resolution involves recognizing that a particular worldview will tend to try to resolve conflict in particular way (the nature of conflict resolution) employing a particular modality (the mode of conflict resolution). Moreover, it is even possible to speculate how particular contemporary processes might reflect a particular level as opposed to others. The nature of conflict resolution is that it can be survival based, force based, power based, or unity based. We have labeled the modes of conflict resolution as the Self-Centered Mode (S-Mode), the Authoritarian Mode (A-Mode); the Power-Struggle Mode (P-Mode); and the Consultative Mode (C-Mode). Table 2 summarizes the nature and modes of conflict resolution.

When an individual or group attempts to resolve a conflict in the S-Mode, their sole objective is to fulfill self-centered needs apart from any awareness or concern for the needs, interests, and issues that the other parties to the conflict face. These self-centered needs have their roots in the extreme vulnerability and dependency of those involved. The S-Mode is not just that a person or a group is “looking out for their own interests” or “taking care of number one first,” but that they are actually oblivious to the harmful effects on other people of their pursuit of self-interest. Usually, we do not find many examples of pure S-Mode behavior. Self-interest is always present in the A-Mode and P-Mode, but in those modes it is a more conscious state than in this mode.

The A-Mode of conflict resolution is associated most intimately with physical and psychological forces as tools for resolving conflicts. Underlying the worldview of childhood is a profound sense of insecurity, and by consequence A-Mode conflict resolution often has the disjointed appearance of mediating between moments of force and moments of strained calm. The moments of calm, just like the moments of force, serve to reinforce the power position of the authority figure by alleviating his or her insecurity.

Decision Making	Stage of Development	Nature of Conflict Resolution	Mode of Conflict Resolution
Level 1	Infancy	Survival Based	Self-Centered (S-Mode)
Level 2	Childhood	Force Based	Authoritarian (A-Mode)
Level 3	Adolescence	Power Based	Power Struggle (P-Mode)
Level 4	Adulthood	Unity Based	Consultative (C-Mode)

Table 2. The Developmental Modes of Conflict Resolution.

The association of the A-Mode with force, which often translates into violence, arguably means there are significant remnants of the A-Mode in contemporary peaceful processes. For example, one central critique of adversarial adjudicative processes that contributed to the rise in popularity of mediation was that mediation allowed for a shift in decision-making authority away from legal actors to the disputants themselves. The movement away from imposed resolutions to chosen ones perhaps represents a struggle with the A-Mode and force-based conflict resolution within an otherwise nonviolent process.

The P-Mode corresponds to the adolescent worldview that is characterized by an internal struggle of identity formation and an external competition for autonomy and independence. Such a worldview invites competition and a power struggle with those around them, but rarely descends into physical confrontation. Conflict resolution processes that stress winning and positioning seem to fit comfortably with this worldview, as would many aspects of traditional adversarial legal cultures. At a prominent conflict resolution conference in the United States, we presented the developmental model of conflict resolution to a group of experienced mediators and negotiators. With almost no dissent they agreed on two things. First, and unsurprisingly, they unanimously agreed that when they are engaged in mediation and negotiation the majority of the parties—whether there are lawyers present or not—behave in the P-Mode. Those who did not behave in the P-Mode were often described as being in the A-Mode. Second, and very surprising, is that they all agreed that mediation and negotiation were both processes that are designed in accordance with a P-Mode mentality. Without exception mediation and negotiation were termed adolescent processes of conflict resolution. When we challenged them on this classification, they stated that while there are elements within certain forms of negotiation and mediation that perhaps transcend the adolescent mindset (transformative mediation was often mentioned), the processes themselves are adolescent. Many issues were mentioned as evidence for this opinion. Mediation's focus on party autonomy and mediator neutrality—while important improvements over some of the authoritarian tendency of adjudication—nonetheless embody ideals of open competition and the importance of winning. Also, many expressed dissatisfaction with mediation's inability to be structured in a manner that is other than the

divisive party/party mentality that suffuses almost all conflict resolution processes. This issue speaks to a general concern over whether we have to view conflict resolution in an “us versus them” and “either-or” mentality. In other words, when there is a conflict, inevitably it is required that we analyze the conflict as a point of contention between competing parties with different interests who need to resolve the specific issue before them. Even further, popular rhetoric such as “win/win” outcomes were interpreted by the group of conflict resolution practitioners as embodying the adolescent attitude that the purpose of conflict resolution is to fulfill one’s desired end(s) as fully as possible, and ideally with the least amount of difficulty or resistance.

The C-Mode of conflict resolution is, we find, is largely unexplored and where the future of the field of conflict resolution lies. It resonates with the times and age we live in that our focus move toward building sustained relationships and seeking proactive resolutions as opposed to less ambitious and more temporary outcomes. The idea of a consultative modality is one in which participants are all challenged and consciously agree to attempt to approach resolving their conflict in the worldview of maturity. In practical terms this means a complete revisioning of the practice of conflict resolution, including moving beyond a rhetoric of division (parties and disputants), focusing on the educative dimensions of process, and encouraging a fidelity to a higher state of unity as part of the outcome.

Toward the C-Mode: CFCR and New Processes

This preliminary attempt to articulate a developmental model of conflict resolution provides a good starting point for further research. Our continuing work focuses on a number of challenging issues raised by the developmental model, including further theorizing about the nature of unity; expounding on the application of developmentalism to social processes such as conflict resolution; and exploring the relationship between unity and peace.

The greatest benefit of the developmental model thus far has been the challenges it has laid before us for the practice of conflict resolution. It has opened the door to a new critical approach to contemporary processes—by trying to look at them through a developmental lens—and experimentation with new processes or the reform of contemporary processes that might reflect more the possibilities of unity and the C-Mode. This experimentation has resulted in the development of a new process, CFCR, as well as some alterations to our own practices of mediation. CFCR has been put into practice extensively in the former Yugoslavia, been used to train managers in several corporations, as a basis for experimentation with proactive and preventative marriage and family conflict resolution, and has been introduced to judges, lawyers, psychologists, schoolchildren, and graduate students of conflict resolution with highly positive responses. Future articles and research will describe the evolution and practice of CFCR and evaluate its potential for widespread use.

The challenges this moment in history pose for peacemakers and conflict resolvers are great. However, if the history of the conflict resolution movement is a valid predictor, the potential for widespread innovation and for rising to the challenges of new conflicts is immense.

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A CONSULTATIVE CONFLICT-RESOLUTION MODEL BEYOND ALTERNATIVE DISPUTE-RESOLUTION*

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In this article, the authors use the consultative intervention model to offer a critique of institutionalized mediation. The three defining features of the consultative intervention model are that it is proactive, unity-centered and educative. Conventional mediation is shown to be insufficiently concerned with these three features and structured in a manner that is antithetical to some aspects of the consultative worldview. If concerns about worldview and unity are to be integrated into our conflict resolution practice and lexicon, the willingness to experiment extensively with new processes and to abandon negative aspects of existing modes is required.

Introduction

Conflict resolution processes are multilayered. On the surface these processes are comprised of a set of skills and steps that combine to form a particular design toward a particular end. When we speak of mediation, for example, we typically talk in terms of the skills of intervening, listening and being neutral, and of steps including opening statements, brainstorming and caucusing. Below this surface level there exists a realm of mental constructs and perceptions that shape the choice of skills and steps, as well as their integration and application. The attitude toward the structure of reality, the purpose of life and existence, and the appropriate forms of action frame and helps to shape the process. Even deeper under the surface is the realm of context; conflict resolution processes are born within and arise out of specific historical, cultural and social contexts. Often, in fact, they are the product of multiple contexts and traditions.

This multidimensional reality of mediation is often implied but is not explicitly emphasized. We tend to remain particularly focused on the surface layer (skills and steps) often at the expense of developing a deeper understanding of the larger implications and significance of our actions and participation. This approach makes sense given the emphasis on praxis that has dominated much of the contemporary study of conflict resolution. In a world with a burgeoning “cult of efficiency,” there is little time, space or tolerance for looking deeply below the surface, especially when the surface seems to work, is popular and has a growing and deserved positive reputation (Stein, 2001).

Nevertheless, there are costs for focusing primarily on the surface level. First, it obfuscates the political dimensions of advocating and participating in particular conflict resolution processes by making them appear as neutral. Conceived of as a set of skills and steps, mediation does not appear to connote any particular set of social meanings and participation in it does not necessarily imply advocacy or consent to a particular political position. However, mediation carries with it a unique worldview that is the product of particular contextual realities, and as such participation within it positions one as an

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unconscious advocate of a perhaps undesirable political stance.¹ Second, focusing on the surface level makes processes appear as static and ahistorical, or more precisely, beyond history. The reality of mediation in the contemporary world is that it is the product of both a general and specific dynamic process of historical, cultural and social evolution. The general process is one of a gradual, growing rejection of violence and authoritarianism as appropriate approaches to resolving human conflict, and a movement toward themes of consensus and peace. The specific process is that of a change within the political and legal cultures of many parts of the world in the second half of the twentieth century and a concomitant expansion in our understanding of psychological and social dynamics of conflict and violence.

In another article (Danesh and Danesh, 2002), we discuss the consultative intervention model which reflects three main postulates which we consider important for conflict resolution: (1) that conflict resolution practices reflect particular worldviews; (2) that worldviews exist in a gradual, evolutionary process; and (3) that some worldviews are more prone to conflict and violence, while others to unity and peace. This has led us to design and practice a new method of conflict resolution, which is a conscious attempt at the construction of a consultative process.

This article explores the implications of the consultative intervention model for conflict resolution practice. Critiques of institutionalized mediation are interspersed but not exhaustive; the three defining features of the consultative intervention model—that is, proactive, unity-centered and educative—are largely missing from the predominant mediation model.

Proactive Conflict Resolution

We have to resolve conflicts every day of our lives. Typically, these conflicts are resolved informally, without the intervention of any third party or process, and in such instances we do indeed often see the proactive effects of our earlier conflict resolution experiences: we are more patient and understanding; show greater foresight and knowledge; and are more attuned to how to defuse situations satisfactorily before they become heated. This informal, autonomous and diffuse way human beings learn about how to resolve their conflicts is crucially important for any family, workplace or community. In most forums it allows for a basic culture of civility and unity to exist, by contributing to the development of socially shared meanings and norms about how conflict will be dealt with.²

When conflict moves beyond this microcosmic level and requires outside intervention, the issue of whether the conflict resolution experience has a proactive effect is more complex. The first issue is to identify what a proactive effect would look like. There are three main possibilities. First, a disputant could leave a conflict resolution process better insulated

¹ So-called “mature” conflict resolution in our developmental model is labeled consultative conflict resolution or the “C-Mode.” Our research into the dynamics of the C-Mode has resulted in the development of our own intervention model, called Conflict-free Conflict Resolution (CFCR). CFCR had its origins in the family conflict-resolution practice of one of the authors in the 1970s and 1980s. The formal development of CFCR began in earnest around ten years ago, and it has formed the basis for the conflict-resolution curriculum at Landegg International University, Switzerland since 1996. The conventional model of CFCR appears somewhat parallel to mediation—there is a third party who intervenes without decision-making authority. The role of the intervenor and the process itself is, however, unique. The intervenor’s main function is to structure a framework that allows disputants to create and recognize points of unity as these develop, and to build upon them toward a resolution. The process is distinct in that it consciously has an educative dimension which revolves around the participants being challenged to engage with their own worldviews and their relationship between the conflict and their worldviews. The authors are currently preparing full descriptions and applications of CFCR for publication.

² One clear example of this is the debate over the effect of the use of alternative processes on the securing of rights for minorities and legally or socially disadvantaged groups. The use of alternatives potentially privatizes conflicts where there exists a significant public interest that could have a potentially significant impact on the development of law and policy.

against the harms related to being involved in conflict. Disputants could have a better understanding of how to deal with the psychological and physical toll that conflict can have on individuals, their relationships and their lives. Second, a disputant could leave a process better prepared to avoid recurrence of conflict. In other words, disputants may learn how to downsize and manage their conflicts effectively so that disputes can be effectively dealt with prior to requiring outside intervention. There are a range of skills disputants may learn from being involved in the process that can help them outside of it, including how to manage the emotional dimensions of the conflict, how to identify their true objectives, and how to listen and communicate more effectively. Third, a disputant may learn how to approach situations in a way that significantly lessens the appearance of conflict in the first place. This learning might be rooted in skills development, but it also rests upon a shift in how individuals understand and conceive of the dynamics of their relationships with others.

It remains empirically uncertain and nebulous to what degree participation in contemporary processes of conflict resolution, most notably mediation, has these proactive effects. It is a difficult issue to study empirically, and the field of conflict resolution is still young in its use of a variety of research methods and techniques.

It is a fair observation, however, that institutionalized mediation is not structurally designed to have these proactive effects. For a conflict resolution process to be a proactive agent in the terms described above, it requires that the potential extra-dispute positive outcomes be consciously engaged with and addressed within the mediation process itself. Conventional mediation has often been criticized for failing to do so. It tends toward narrowing the conflict to a set of practical and often material specifics that are discrete and manageable. Other values of participation, such as the potentially positive proactive effects, are often subordinated to the overriding objective of a particular, neat and efficient outcome to the specific dispute. There is nothing innately wrong with this valuing. When people go to mediation to resolve conflict, their prime objective is to settle the issues before them and move on with life. Institutionalized mediation attempts such resolution. Nonetheless, there are limitations associated with this narrow focus.

First, to the degree there is an assumption that within a process only we can have one or the other—*either* quick, efficient resolution of a narrowly construed dispute *or* a conscious engagement with potentially proactive outcomes—this is a falsity. In other words, such an attitude sells mediation and conflict resolution processes, short. The hard work of engendering within individuals the needed awareness and consciousness of the relationship between their particular conflict and how mediation contributes to its resolution, and the role and place of conflict in their lives is an issue that can be addressed structurally and stylistically without eroding the possibilities for quick and efficient outcomes. Transformative mediation can be recast in these terms: a response to the inappropriately drawn line between the inner life of disputants and the external goal of resolving a social conflict. Transformative mediation removes this line by inviting inner reflection into the process, in particular reflection on the nature and meaning of relationships. This refocusing is accomplished not through collapsing mediation into psychoanalysis, but by changes to the objectives and approach of mediation and concomitant shifts in the style of the mediator that have the effect of orienting the disputants to additional outcomes other than primarily distributive ones.

Second is the issue of the meaning of “resolution” of a conflict. The narrow construction of “resolution” in conventional mediation ignores the primary lesson of our model that suggests both the intensity of the appearance of conflict and the ways in which conflict resolution are pursued are tied to one’s worldview. Certain worldviews are more prone to conflict, while others are not, meaning that the potential for a process to be a proactive agent depends upon the worldview according to which it operates and how it interacts with the worldviews of the disputants. Proactive conflict resolution requires

somehow making participants aware of this connection between their worldview, the conflict they are in, and how that conflict is resolved. Only when this awareness occurs is the potential for long-term positive effects fully maximized. It is important to note as well the relationship between worldview, resolution, culture and context. Bonta comments that in “small-scale” societies the tendency toward peaceful conflict resolution “is based, primarily, on their world-views of peacefulness—a complete rejection of violence” whereas “the Western world-view boils down to an acceptance of the inevitability of conflict and violence” (1996: 404). The implication is that in cross-cultural contexts engagement at the level of worldview is required in order to give meaning to the idea of resolution. At the same time, historically predominant patterns of cultural bias and difference often result in the subordination of resolution to existing power structures and differentials. As “we have no patterns for relating across our human differences as equals” (Lorde, 1984: 115), the result is that “familiar cultural images and long-established legal norms construct the subjectivity and speech of socially subordinated persons as inherently inferior to the speech and personhood of dominant groups...These conditions...undermine the capacity of many persons in our society to use the procedural rituals that are formally available to them” (White, qtd. in Fox, 1996: 105). The possibilities of meaningful change-oriented discourse is thus lessened and devalued by the relationship of worldview, power and culture.

Institutionalized mediation, by not promoting this conscious interaction at the level of worldview, can therefore have the unintended consequence of normalizing particular attitudes toward the meaning and nature of conflict. In some subtle respects it could be said that conventional mediation actually *encourages* more social conflict, increasing resort to third-party intervention, as opposed to developing the life skills and worldview needed for autonomous construction of more peaceful lives. A central feature of institutionalized mediation that encourages these effects is its narrowing of the conflict to make it manageable—a process that also has the effect of decontextualizing the conflict. Baruch-Bush and Folger write that “bargaining mediators address interests that are mostly viewed as problems; they narrow concerns, keep tight control over interaction, and move steadily toward solutions that are mutually acceptable” and link this “bottom-line thinking” to the negation of the role that deeper emotions and a complex history play in shaping a conflict (1994: 61).

This minimalist account of conflict does not send a message to disputants that conflict is an unavoidable social reality, part of the fabric of social relationships and something to be responded to by a focus on a distributive outcome, while reinforcing a sense that the conflict is not deeply rooted in individual concepts of the world, of others and of notions of acceptable behavior, ideas and attitudes. A potential effect of this sense over the long-term is that an ethical distance arises between individual self-awareness, growth and transformation on the one hand, and social situations and relationships that result in conflict on the other. In so doing, the line between individual choices and internal processes, and the conflicts involving them may get increasingly obfuscated. In this reality, conflict becomes easier to enter into and third-party intervention will be called upon more frequently. The minimalist meaning of conflict gets translated into a set of social norms that discourage self-management of conflicts and encourage third-party intervention. Contrary to popular conflict resolution discourse, in this reading of conventional mediation, it is potentially a significant force of individual disempowerment.

There is a simple social observation that drives this critique of institutionalized mediation and the argument for a focus on proactive conflict resolution: While there is tremendous growth in the study, use and training in alternative methods of conflict resolution, people tend to feel that their lives and the communities in which they live are less peaceful and more conflict ridden. This paradox suggests that we are not doing nearly as much as we could in exploring how conflict resolution takes place and affects society-at-

large. The worldview of the consultative intervention model suggests that the route to a proactive practice of conflict resolution is one that places proactive outcomes on an equal level with the finite outcomes of a process and that the pathway to doing so is through conscious engagement with participants about these possible effects. The specific ways in which the consultative intervention model would go about accomplishing this engagement are encapsulated in the argument for educative and unity-centered conflict resolution.

Educative Conflict Resolution

The link between conflict resolution and worldview established in our model raises difficult and intriguing questions for the practice of conflict resolution. The pervasiveness and complex map of worldviews within any attempt to resolve a conflict—as the disputants, the intervener and the process each carry with them worldviews—suggests that results of resolution attempts may be significantly shaped by how the various worldviews have interacted and been understood. At the same time, it presents the necessity to review and examine how conflict resolution processes currently engage with the question of worldview and the possibilities of how processes might accomplish this engagement.

Conventional mediation is not designed to engage at the level of worldview. In its conception as “negotiation carried out with the assistance of a third party” (Goldberg, Sander, and Rogers, 1992: 103), mediation maintains the primary commitment to disputant autonomy present in negotiation. This commitment to disputant autonomy has been largely conceived in wholly subjective and individualistic terms. Autonomy is seen as rooted in the individual choices being made by a disputant concerning her or his interests and goals in engaging in the process.³ One scholar summarizes that “according to conventional wisdom, the implicit purpose of negotiation is to serve one’s interests” (Fox, 1996: 95–96). Further, “power [is] conceived as the ability to alter outcomes according to one’s preferences and builds from a baseline in which negotiators presumably feel entitled to develop and use such preferences” (Fox, 1996: 96). As a popular conflict resolution text puts it, “Negotiation is a basic means of getting what you want from others. It is a back-and-forth communication designed to reach an agreement when you and the other side have some interests that are shared and others that are opposed” (Fisher, Ury, and Patton, 1991: xvii).

Dilemmas with this model are increasingly being noted. Like the traditional concept of negotiation as a whole, the place of autonomy within it stresses self-interest at the expense of social context. “The dominant paradigm is overly simplistic” in that “it relies too much on the assumption that negotiators are always trying to maximize their self-interest. It ignores the social context of negotiation, overlooking such important phenomena as social norms, relationships between negotiators, group decision processes, and the behavior of third parties” (Pruitt and Carnevale, 1993: 8). It has been noted that “[t]he fixed-pie perception is the belief that one’s own interests are completely opposed to those of the other party” (Thompson, Valley, and Kramer, 1995: 468). This “fixed-pie bias” is so entrenched that “when negotiators are provided with information designed to refute the fixed-pie perception, many continue to persevere in this belief” (Thompson and DeHarpport: 1994 referenced in Thompson, Valley, and Kramer, 1995: 468–69).

Autonomy, in other words, is better construed as a function of context. It is a relational and reflexive phenomenon. One’s autonomy will be heightened in some relationships and

³ We use the term “proactive conflict resolution” to stress the orientation that engagement in conflict-resolution processes should significantly re-order the future intensity and incidence of conflict for the parties. In our usage, the term “proactive” connotes the creation of a state of unity in which the appearance or repetition of conflict is increasingly unlikely. This is somewhat distinct from a preventative orientation that stresses preventing an intensification of a pre-existing conflict, or the re-appearance of a specific set of conditions likely to give rise to a conflict. One notable example of existing literature that touches on the same themes is John Burton’s concept of “provention” (Burton, 1990).

lessened in others, depending on the patterns of interaction with the various participants involved. How one person perceives and expresses his or her autonomy may impact upon the degree of another's autonomy and how it is expressed as well. At the same time, autonomy has an objective dimension. In some contexts and surroundings, the autonomy of similarly situated individuals will be understood and expressed with the same degree of depth and intensity, and in a similar manner, because the context promotes and structures that response. One study of the treatment of low-income persons in court-sanctioned negotiation processes noted the following:

In the sanction effect, tenants are punished for exercising self-agency assertively. In the subversion effect, tenants assert their interests, but their efforts are rebuffed or ignored. Because direct use of self-agency was ineffective, tenants often distort their agentic expression in order to protect their most fundamental interest—shelter. In the silencing effect, people of authority refuse to speak directly to tenants, confirming and reinforcing tenants' lack of self-agency. (Fox, 1996: 105)

The challenges posed by this contextual understanding of autonomy for conventional mediation are well highlighted through the lens of worldview. Certain worldviews tend more to submission and others to assertive self-expression. As well, modes and styles of communication are shaped by the worldviews animating them. The individualistic autonomy inherent within the current models of negotiation and conventional mediation are, as such, biased toward a particular worldview and thus favor disputants who primarily conceive of and respond to the world as a power-struggle. In this respect, mediator neutrality is anything but neutral. It favors, though unintentionally, certain disputants and disputing behavior over others.

The response of the consultative intervention model to these dilemmas with contemporary mediation practice is actively to conceive of conflict resolution processes as learning zones. Specifically, engaging in a conflict resolution process should furnish the participants with an opportunity for learning about self, others and how conflicts emerge. Allowing this learning to occur will have two potential effects: first, it may facilitate a proactive conflict resolution practice because it will engage the disputants in conscious reflection; and second, it may facilitate a more harmonious, meaningful process with better outcomes because disputants will be reflecting upon the nature of conflict and their conflicting behavior in the context of trying to settle the specific matter before them.

Process as a learning zone could mean many things, and some of the options one can imagine would be quite unrealistic and ineffective. The purpose is not to turn a conflict resolution process into a training seminar. Nor is to become a lecture or a therapy session where individuals explore the deeper recesses of their psyche. All of these other approaches to learning replace the resolution aspect of the process as opposed to deepening and augmenting it. Our vision of process as a learning zone has three aspects: worldview self-education; education as challenge and transparency; and education and unity.

Worldview Self-Education

Disputants in a conflict resolution process should be given the opportunity and encouraged to become aware of and reflect upon their own worldviews, the predominant worldviews that exist and their connection to conflict and conflict resolution processes. The argument that supports the utility of this approach can be expressed in a very straightforward manner: Certain worldviews are more likely to facilitate quicker, more peaceful and more satisfactory outcomes than others. The challenge for disputants is to become aware of how their worldview affects the attempts to resolve the present conflict, and why and how certain other behaviors and approaches may be justified if they wish to attempt resolution.

There are many ways within a process to affect such a form of educative self-reflection. Transformative mediation tries to accomplish self-reflection by making apparent and primary moments of other-centeredness and self-awareness as these get expressed through the process. Our understanding of the consultative intervention model is that the encouragement to educative self-reflection should be more conscious and explicit. For example, opening monologues need not be constrained to outlining a generic description of a process and clarifying financial or other ancillary issues. Rather, an opening monologue could extend to a form of more substantive engagement simply by offering disputants an explanation for the rationale underlying the process in which they are about to engage. Such an explanation could include a statement of the connection between worldview and conflict resolution, the predominant matrix of worldviews present, and the need to be aware of these as disputants attempt to communicate to pursue a solution.⁴ This opening engagement then becomes a template for later intervention and further educative effects. When the process stalls or breaks down, a resort to further, more explicit education may be welcomed by the disputants and may be an avenue toward disputants' finding a way to keep the process moving.

Education as Challenge and Transparency

There are some unintended and inappropriate connotations associated with the use of the term "education" in this context. People do not come to conflict resolution processes to be educated, and it is presumptuous to assume that individuals whom one has typically never met are in need of any form of education. However, the point is not for the intervener to become an educator. If this were to occur, conflict resolution would typically not be successful. What educates in this model is the process itself. The process should reinforce self-reflection and other-centered understanding at the level of worldview. This result can be achieved by recognizing that self-education occurs in the context of challenge and engagement, not indulgence and excessive comfort. People who are driven to evaluate themselves and their approach to an issue typically do so because they have been offered a vision of alternative choices about how the situation can be dealt with and given the opportunity to make their own choices.

In the context of our model, the challenge to be offered to disputants is quite straightforward. First, it must be clearly stated that worldviews, approaches to resolution of conflict, and outcomes are all interrelated. Second, the process must be transparent and make clear the worldview underlying the approach to conflict resolution that is being offered to disputants. Making these points is ethical, fair and educative. It invites introspection on how individuals go about resolving conflicts and the role of their worldviews in those choices, and welcomes them to evaluate whether it is possible and equitable for them to proceed in the process the intervener is offering.

Education and Unity

This challenge and transparency in the consultative intervention model will always revolve around the issue of unity. The consultative process challenges disputants to explore how they can build a degree of unity in the situation before them and to conceive of the outcome of the process as one of building a more stable and substantive basis of unity between them. As

⁴ This concept of autonomy is reflected in how conventional mediation sometimes retreats from engaging in any inquiry into the motivations or animating issues behind the reasons for a particular choice by a disputant. Once a choice has been made, even if it appears to be self-destructive, it is often respected because it is viewed as the product of autonomous choice, and to intervene would be to violate principles of mediator neutrality. This statement should not be understood overly broadly. There are instances where mediators will intervene to the benefit of one side in a manner that often appears at odds with mediator neutrality. One context in which this is sometimes necessary is family mediation where patterns of abuse may co-opt the process. Typically, however, such situations remain the subject of ethical and stylistic debate within the field.

such, a consultative process will invite disputants to view their particular conflict from the matrix of disunity–unity. The role of unity is discussed further in the next section of the article.

Combining these three components of conflict resolution processes as learning zones, the vision of what a consultative process must do becomes obvious. It should invite participants consciously to reflect on the range of predominant worldviews and the relationship of those worldviews to approaches to resolving conflict. It should challenge them to conceive and act within the process according to the worldview of the consultative intervention model or another mode that is also centered on unity.

Unity-Centered Conflict Resolution

Thus far it has been argued that the consultative intervention model implies the efficacy of proactive and educative processes of conflict resolution. An understanding of these proactive and educative dimensions of conflict resolution is, however, incomplete without a full understanding of the core element of the consultative intervention model—unity. The worldview of unity as proposed in the developmental paradigm of conflict resolution offers a severe critique of alternative dispute resolution models. This critique becomes more apparent when viewing conflict resolution as a group decision-making process and noting the relationship between truth seeking and conflict resolution.

Conflict Resolution as a Group Decision-Making Process

Part of the evidence that the consultative intervention model preoccupation with unity is not substantially represented in contemporary conflict resolution processes is the actual language and modalities used within these other processes. Almost without exception, the language and behavior employed in contemporary processes are that of division, separation and conflict. We speak of “parties” or “disputants” and emphasize “positions” and “interests,” while looking for ways to “intervene” in the conflict. It is, of course, hard not to speak in these terms, especially in cultures where conflict resolution processes are employed against a backdrop of adversarial adjudicative processes.

Nonetheless, this terminology should be recognized for what it is—a choice. Further, it is a choice that reinforces a particularly individualized understanding of conflict resolution that in turn reinforces the process as one of bargaining to an outcome. It highlights the sense that the conflict is something that occurs between individuals and groups, and as such intervention is something that occurs in the space in between two otherwise discrete and separated lives. Partially, this division is reflected in the language of intervention itself. Mediators are taught to focus on the “level,” “target,” “focus,” and “intensity” of the intervention that is required in a particular conflict (Moore, 1996: 76–77). In this interventional model, mediators are taught to focus on “changing the *substance* or *content* of the dispute. The mediator may look for ways to explore data, to expand the number of acceptable options on the negotiation table, to narrow the choices when the parties are overwhelmed with possibilities, or to integrate proposals made by the disputants” (Moore, 1996: 77). It is the job of the mediator to help individuals avoid the “particular idiosyncratic problems that are pushing the parties toward impasse” and focus them instead on an institutionalized model that aims at resolving the specific differences between them (Moore, 1996: 76).

The problems with this individual-centered model of mediation—its lack of concern for the on-going relationship between the individuals, its denial of the emotional and contextual nature of the conflict, and its inability to allow for broad interaction and understanding to develop—have been well discussed elsewhere (Bush and Folger, 1994). One issue not stressed in these earlier critiques, however, is that conflict resolution is almost inevitably a

group process and exercise. Take, for example, a divorce mediation. Once the mediation process is engaged, it is constructively thought about in terms other than as two spouses engaged in a conflict seeking to resolve their dispute through third-party intervention. For the duration of the mediation a particular type of group has formed—made up of the mediator and the couple—which has its own dynamics, mode of communication and challenge. Indeed, mediation could be helpfully construed as a group decision-making process. The empowering aspect of mediation is that it allows the disputants to choose the outcome, as opposed to adjudicatory processes where the outcome is imposed. However, the decision being made in mediation has to be made together, with the input of all the participants. It is a group decision in every sense of the term.

Group dynamics in mediation, however, have not been the subject of widespread study and analysis, and very little emphasis is placed on the group dimension of the process in the conventional models of the practice of conventional mediation. This is especially surprising given the practical utility that is offered by thinking about mediation in terms of a group process. For example, the Decision Emergence Theory identifies four phases a group passes through in reaching a decision: orientation, conflict, emergence and reinforcement. Applying such a theory to mediation offers a precise set of insights into how the mediation model should look and what should occur at each step of the process. It also highlights the importance of the attitudinal, interpersonal and identity factors that are relevant to any group faced with the task of making a decision (Fisher and Ellis, 1980). Further, the group decision-making model of mediation highlights a significant gap within most contemporary models of mediation—the absence of any form of group preparation for the task of resolving the conflict. It is perhaps a function of a mediator-centrism that there is much literature on how a mediator should prepare for a mediation, a little bit about how individual disputants should be prepared, and almost nothing on how the disputants as a collectivity—a group—should be prepared.⁵ The fact that the ultimate decision in a mediation, and the many smaller ones leading up to it, are often group decisions, suggests that a conflict resolution model should orient individuals to the group nature of their task.

This research into group dynamics highlights as well the importance of conceiving of conflict resolution in terms of a unity-building process. It is a truism that the more united a group is going into a decision-making process, the easier the process will be. It is also obvious that people who have resorted to inviting intervention into their conflict could not likely be deemed “united” on any significant measurable scale. Within these two facts, however, one can identify the different map of conflict resolution that is provided when one thinks of it in terms of unity. From the mindset of unity, conflict resolution can be construed as a process of building points of unity between individuals. This mindset establishes a foundation for effective and efficient group decision-making on the more difficult and consuming issues. The purpose of a process as a whole in this vision is to help participants establish and become conscious of the points of unity that exist between them, so that these points of unity may be the foundation not only for resolution but also for altering the inner and outer lives—and the worldview—of individuals and the communities in which they live.

It is helpful to take a snapshot of how processes work. Conventional mediation is usually constructed as a process of distillation or funneling from a broad base of information and ideas to a finite outcome. This distillation actually occurs twice within mediation: first with the facts and then with possible outcomes. The first part of a mediation process

⁵ This is the basic model we use in our consultative intervention model. Its opening stage, which is analogous to the opening of a mediation, requires the intervener (Note: the name given to the third-party intervener here is “moderator”) to engage those involved in an opportunity to reflect upon the predominant worldviews, their relationship to the modes of conflict resolution, and the mode in which they wish to pursue resolution of their particular conflict. Unlike institutional mediation, therefore, this opening stage is typically significantly longer and more substantive, and forms a substantive foundation for the later stages of the process.

narrows the base of information provided by the disputants to a list of material facts, and the second part narrows the list of all possible agreements to, one hopes, a single agreement. The role of the mediator in this process is to be the agent of distillation and narrowing, and to ensure that a context exists which allows such distillation to occur in an environment of relative peace and efficiency. The interventions and input of the mediator are primarily, therefore, the undertaking of making resolution possible and manageable by helping disputants realize what should be deemed most important, relevant and plausible. A pictorial image of the institutionalized mediation process could be as indicated in Figure 1.

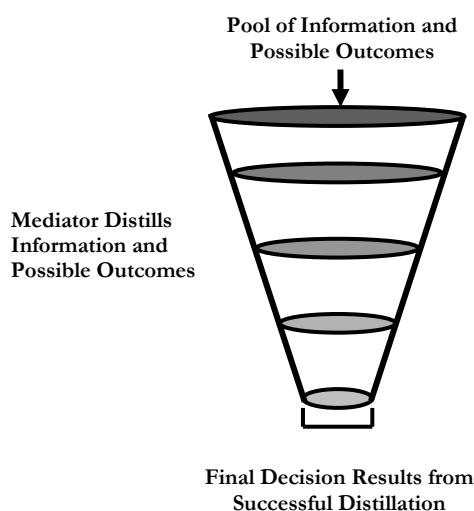


Figure 1. Conventional Model of Mediation.

As opposed to this model, the focus on group decision-making and unity implied by the consultative intervention model conceives of a conflict resolution process in a multidimensional way. One dimension is parallel and analogous to the distillation processes of institutionalized mediation. At the same time, however, an expanding and broadening process is taking place. This broadening process is one in which small points of unity, which are encapsulated in small decisions along the way, are put to the service of creating an ever-broader basis of unity from which creative and harmonious outcomes can be pursued. In this vision, while an intervener is an agent of distillation, she or he is also acting as an agent of unity. The practical implications of this additional role can be numerous, but at least include the intervener's identifying points of unity between disputants when achieved and reminding parties of these points and the work that has been done to accomplish them, when difficulties are encountered later. A pictorial image of a consultative intervention process is presented in Figure 2.⁶

The value of this two-dimensional process (Fig. 2), which stems from conceiving of the participants as being in a group, is that it attacks a situation of conflict in a multiplicity of ways simultaneously. Like institutionalized mediation, it manages and organizes the information and options, but at the same time it is developing an internal dynamic within the group that should make it progressively easier for the participants to reach a final resolution. Every point of unity that is achieved acts like a foundation on which the ultimate, most pressing differences can be leavened and molded into an agreement.

Further, conceiving of intervention as a process of broadening points of unity is the means through which processes can become importantly proactive and educative.

⁶ This mediation model incorporates stages for group preparation into the process as one tool for preparing the participants to make group decisions.

Participants are exposed by the process to approaches and an understanding of how to work in groups and make decisions with others. At the same time, they are exposed to thinking about their own conflicts from the perspective of unity, which in itself can have the positive effect of reorienting individuals to the meanings of the conflicts in which they are engaged. Ultimately, individuals are being encouraged to view their own lives and the lives of the communities they are in through the lens of unity and, one hopes, to nurture a unified pattern of social life.

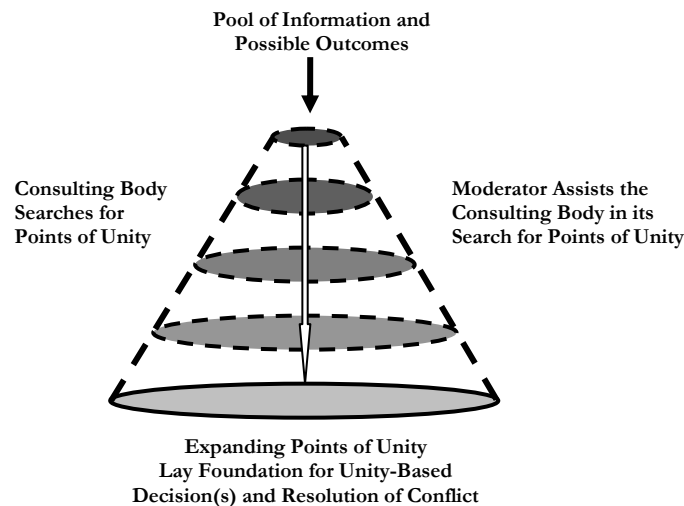


Figure 2. Consultative intervention model.

Conflict Resolution as a Truth-Seeking Process

The mature worldview of the consultative intervention model acknowledges the interrelatedness of self with others, the effects that one's decisions and actions have on those with whom one is in a relationship, and the reality that being in conflicts and resolving them is part of a larger social and political process of constructing healthy and enduring patterns of community life. This, of course, does not mean that individuals are expected to come to a resolution forum with the consultative worldview. Rather, the key issue is that the process itself be structured to reflect the mature worldview and that participants be made consciously aware of this structure so that they can (a) make an informed choice of whether to engage in the process or not and (b) be clear about the expectations as to their behavior in the consultative process. In a sense, therefore, a process should create a context in which participants are challenged, engaged at the level of worldview, encouraged to interact according to a mature worldview, and left free to choose to continue participation or not in full awareness of the type of undertaking in which they are engaged.

One key element of structuring a process to reflect the consultative intervention model is the issue of truth. We have long since abandoned the fiction of moral association of conflict resolution and ordering systems with the idea that they result in the appearance of truth. While Gandhi embodied the maxim that "pursuit of truth did not admit of violence being inflicted on one's opponent" (Gandhi, 1969: 6), a predominant current worldview is that such truth-talk is itself a problem and does not contribute much to social order and peace. The idea of truth, like many things in the postmodern world, has been overtaken by intense debate and disagreement. In much religious, scientific and philosophical discourse a commitment remains to the existence of objective and universal truths. However, this commitment is now coupled with aggressive schools of thought that question both the idea of truth itself and the utility of even employing such terminology. Truth-talk has also been a

historical cause for oppression and subjugation, offering a framework for justifying particular social hierarchies and outcomes.

The consultative worldview with its emphasis on unity appears, at first glance, to ignore the heated debates about notions of truth and to maintain a fidelity to the idea of objective and universal truths. This idea would be a misunderstanding. The notion of “truth” in a broad generic sense is innately relevant to unity discourse. A social condition of unity is always strongest when based on the broadest, most accurate base of information possible. To the degree that unity is built around deception, mistruths or substantive misunderstandings, it is weak and prone to erosion and decay. In the consultative intervention model, therefore, it is incumbent that truth enters into the discourse and process of conflict resolution. The crucial question is how.

The minimalist approach is to equate truth with a concept of “fact” that accepts the account of something as a fact if it is based on as complete a degree of information as the participants are able to marshal. While this fact may not be logically or philosophically equivalent to a truth—indeed such a truth may not exist—using truth to describe factual consensus rooted in a broad, shared base of information can serve as a motivation for the participants and as a source of justification and legitimization of the outcome.

This is especially true in a group-oriented process, which is how we have described consultative intervention model. In group decision-making, issues of trust or mistrust between the members must be consciously addressed and dealt with properly. In conditions of severe mistrust, where information is used as a weapon instead of as an engine for resolution, unity and efficient group decision-making are often impossible. This level of mistrust, unfortunately, is commonly found in situations of conflict—some might say it is an inevitable aspect of conflict. One avenue to nurturing at least a functionally plausible level of trust is by focusing participants on the idea that the most enduring and satisfactory solutions to conflicts are those rooted in the highest degree of truth—in this minimalist account meaning the broadest possible consensus on factual matters. The process should then be structured to encourage participants to lend their agency to expanding this base of truth, of consensus-based facts.

It is worth noting that there exists an important psychological dimension to making truth-talk an integral part of the conflict resolution process. Individuals typically come to conflict situations internally conflicted about their own relationship to the truth. Individuals tend to be convinced that they have a monopoly on the truth; however, this commitment is thin and easily displaced as a falsity. Displacement can be a problem, however, because it can result in reactions that make effective resolution difficult—including disengagement related to loss of face, stubbornness, insistence on one’s correctness and blaming of the other participants and/or the intervener for exposing the individual to embarrassment. As such, if fidelity to one’s own concept of the truth need be displaced, it should be accomplished in a way that positively reinforces engagement in the process of resolution, as well as exposing the individuals to possible positive learning. One way to accomplish this refocus is by orienting participants to truth itself—but to the truth as an evolutionary, shared and composite entity, as opposed to a possessed and monolithic one. One’s understanding of the truth, in this model, is always expanding, and in situations of conflict it requires engagement with the perceptions of the other participants in order to be expanded to its fullest. In other words, the process of conflict resolution can be described and introduced to participants as a collective truth-seeking exercise. From the outset, therefore, individuals are ideally placed within a context that encourages a slow increase in the degree of trust between the participants, reinforcing the ability for the individuals to agree on the truth of particular information and to form points of unity around them.

Beyond Mediation?

The argument has been that the consultative intervention model envisions conflict resolution as being proactive, educative and unity-centered. The discussion and examples above should well establish our suggestion that contemporary models of the practice of mediation—in particular conventional mediation—are neither designed nor preoccupied sufficiently with these themes. While other models show definite movement along these axes, none seems to us to be consciously and satisfactorily engaged at this level.

The consultative model reflects a gradual, evolutionary process. It requires individuals in the field of conflict resolution to engage with issues of worldview and unity—whether in practice or research—and to explore how their current practices could be informed by the consultative intervention model. We have been encouraged in this regard by our interactions with students, practitioners and academics who have begun to challenge and explore how thinking about these issues might impact on contemporary mediation practice and theory, and who have identified the connection between the structure of mediation and the worldview it embodies. As well, there are a number of dynamic experiments underway in conflict resolution practice, as well as an increasing recognition of the need to enhance the plurality of processes that are available and utilized. The essence of the current challenge, as far as we see it, is to recognize a condition of unity as the broader purpose of conflict resolution. This recognition, of course, does not deny the importance of a distributive outcome, nor does it contradict in anyway the transformative and healing goals that are the aims of some processes. These outcomes are all relevant and important to a consultative process, but they exist as elements of a broader pursuit of a condition of unity.

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CONFLICT-FREE CONFLICT RESOLUTION PROCESS AND METHODOLOGY*

H.B. Danesh and R.P. Danesh

Conflict-Free Conflict Resolution (CFCR) is an emerging theory and practice of conflict resolution. Building upon traditions of innovation within the field of dispute resolution, as well as insights from a variety of disciplines including conflict studies, peace studies and developmental psychology, CFCR aims to be a unity-centered practice. Both the method and outcomes of CFCR are attempts to reflect the possibilities of helping to create conditions of unity between individuals and communities. The purpose of this article is primarily descriptive, aiming to give an initial overview of CFCR as a practice. This description is rooted in the early applications of CFCR in a number of contexts. In this article, the theoretical underpinnings of the CFCR model are summarized, CFCR's connections with the contemporary conflict resolution scholarship are explored, and the three stages of CFCR are outlined.

Introduction

The relationship between conflict resolution theory and practice has been a vexing one. Joseph A. Scimecca argues, in reference to “alternative dispute resolution” (ADR) “...there is little, if any theory in the field of ADR” and similarly that “practitioners do little more than pay lip service to theory” (1993, 212). This lack of theory reflects the fact that the predominant trend in the field of conflict resolution has been for theory to follow practice. As Avruch, Black, and Scimecca state, “...theory follows practice,...or one can say that practice dominates theory. The implication of this, of course, is that *where* practice is situated, *there* theory will be derived” (1991, 4).

While practice may dominate theory, it is also true that underlying any practice is implicit theory—sets of assumptions that justify, explain, and rationalize the shape of particular practices. Admittedly, the label “theory” should only be attached to a practice that has achieved a degree of explicitness and systematization. However, this rather formal qualification does not change the fact that practice always operates within architectures of ideas, assumptions, and meanings that shape and inform it. Practice and theory are always integrated and interrelated—we just might not be conscious of this fact or of the nature of the underlying theory in a particular instance.¹

As well, in many sectors of the conflict resolution field, the historic pattern of practice dominating theory—and leaving implicit the theoretical underpinnings of particular practices—has been giving way to those individuals who consciously work with both theory and practice to integrate them. As John S. Murray observes, “...conflict resolution theorists and practitioners operate within two independent cultures; yet they both understand and appreciate their interdependence.” He further notes that “many academics also conduct an active, albeit part-time, conflict resolution practice,” while “practitioners do not often accept

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¹ Within this paper we have tried to use specific referents—such as ADR or names of specific processes as much as possible. However, at times “dispute resolution” and “conflict resolution” are used interchangeably in the paper. The reason that one term might have been chosen is that the specific context may imply the appropriateness of one over the other.

theoretical models without question, nor do they apply those theories without shaping them to fit specific conditions” (1993, 222).

Perhaps the clearest examples of the growth of conscious integration of conflict resolution theory and practice are the number of explicit attempts at process and practice innovation in recent years. When innovation is the conscious object, a level of transparency concerning the relationship between theory and practice is often achieved. This is seen in such well-known innovations as transformative mediation (Bush and Folger, 1994), narrative mediation (Winslade and Monk, 2000), and the cooperative conflict-resolution model (Coleman and Fisher-Yoshida). For example, the International Center for Cooperation and Conflict Resolution makes explicit the importance of conscious integration of theory and practice. Peter T. Coleman and Beth Fisher-Yoshida write, “Our philosophy links theory and research closely with practice....we employ a ‘reflective scholar-practitioner model’ in our many scholarly, educational and practical endeavors” (undated, 3).

A similarly conscious process to integrate theory and practice has taken place over the last ten years with the development of Conflict-Free Conflict Resolution (CFCR). A small group of scholar-practitioners—primarily located at Landegg International University in Switzerland where both authors taught and conducted research—has articulated a particular set of assumptions and ideas about the nature of “conflict” and “resolution.” Based on these assumptions, these scholar-practitioners have critiqued current predominant practices and developed CFCR as an innovative practice reflecting those particular assumptions and ideas. The authors draw from their respective fields of expertise and practice—psychiatry with specialization in marriage and family issues, conflicts and violence studies and peace education (H.B. Danesh) and law with specialization in constitutional law and ADR (R. Danesh).

CFCR can take a variety of forms, and be used in a number of contexts. As this paper aims to introduce the broad spectrum of applications of CFCR to a wide audience of scholars and practitioners in the fields of ADR, peace studies, and conflict studies, a single point of comparison is not chosen. Rather, at various parts of the paper, different points of reference found in current literature and practice are employed. In discussing the ideas and assumptions underlying CFCR, emphasis is placed on positioning CFCR within the context of the evolution of ADR, and in particular relational oriented approaches such as transformative mediation. In describing the process of CFCR, explicit comparisons are drawn to a predominant process—problem-solving mediation. This comparison was chosen to reflect the fact that CFCR is partially borne in reaction to problem-solving processes, and a critique of the outcomes they pursue. Finally, in discussing the practice of CFCR, emphasis is placed on the use of CFCR post-conflict societies, and its potential contributions to processes of social integration.

Core Ideas and Assumptions

Many of the theoretical underpinnings of CFCR have been outlined in earlier publications (Danesh and Danesh, 2002a, 2002b). A synopsis of certain central themes is provided here as a foundation for the description of CFCR practice.

Creating Conditions of Unity as the Goal of Conflict Resolution Processes

An emphasis on creating harmonious relationships and communal patterns is a common theme in ADR literature. In some respects, a relationship-orientation was intimately connected with the beginnings of the ADR movement, particularly in its connection with movements for social justice, inclusion, and community transformation. Aspects of this orientation, it has been argued, have been co-opted by forces of professionalization, systematization, and efficiency concerns (Goldberg, 1997; Menkel-Meadow, 1997). As Carrie Menkel-Meadow writes:

The romantic days of ADR appear to be over. To the extent that proponents of ADR, like myself, were attracted to it because of its promise of flexibility, adaptability, and creativity, we now see the need for ethics, standards of practice and rules as potentially limiting and containing the promise of alternatives to rigid adversarial modes of dispute resolution. It is almost as if we thought that anyone who would engage in ADR must of necessity be a moral, good, creative, and of course, ethical person. That we are here today is deeply ironic and yet, also necessary, as “appropriate” dispute resolution struggles to define itself and ensure its legitimacy against a variety of theoretical and practical challenges.

While one strand of ADR... [the qualitative one]...has always associated itself with pursuing “the good” and the “just”, the other strand of ADR...[the quantitative one] has produced institutionalized forms of dispute resolution in the courts and in private contracts. To the extent that ADR has become institutionalized and more routine, it is now practiced by many different people, pursuing many different goals....thus, lawyers as “advocates” as well as “problem-solvers” and parties now come to the wide variety of dispute resolution processes with a whole host of different intentions and behaviors, many of which may be inconsistent with the original aims of some forms of ADR. (Menkel-Meadow, 1997)

While a rhetoric of co-optation has some resonance—especially in an age of extensive regulation and institutionalization of ADR, the predominance of particular interest-based models of negotiation and mediation that emphasize formal skills and technique over substantive engagement, and the ascendance of the legal profession in the conflict-resolution field—there nonetheless has been a resurgence of conflict resolution approaches that stress themes of social harmony, community building, and relationships. Robert M. Ackerman eloquently articulates this orientation:

At times of conflict, formal process can contain disruption. It can maintain equilibrium. But process alone cannot build community. Even more collaborative processes, like mediation, will build no more than a superficial, temporary truce unless the process is managed to allow the parties to discover a common bond that is deeper than process alone. Often that bond will be found in shared experience a shared history through which disputants recognize in each other common elements of the human condition. At its best, a dispute resolution process will help people to discover their common history and unearth commonly-held values. Often (all too often, it seems) shared experience will be in the form of shared pain. In the end, social capital is the product not of spontaneous combustion, but of history, experience, and effort.

And what remains of process? Process is important, as is technique. One must learn the fingering of a trumpet in order to make music. But there must be something of substance underlying the process; something to touch the soul after one admires the technique. Going through the motions and participating in dispute resolution processes without real engagement will produce notes, but not music. A pluralistic society, like a good jazz ensemble, requires the recognition and appreciation of differences, and the will to work and play together. (Ackerman, 2002)

Transformative mediation is perhaps the most utilized and examined effort to centre a dispute resolution process on positive relational outcomes. Bush and Folger state that the purpose of a “transformative orientation” is to “help transform the individuals involved” and their pursuit of moral development (Bush and Folger, 1994). This development is achieved by looking, within the process, for opportunities for both “recognition” and “empowerment”. The values implicit in the transformative orientation are rooted in a “relational worldview” that “compassionate strength (moral maturity) embodies an intrinsic goodness inherent in human beings” (Bush and Folger, 1994). It is the human capacity of integration, our ability to balance and integrate, which is at the essence of what it means to be human. As Bush and Folger state, “...human beings are thus simultaneously separate and connected, autonomous and linked, self-interested and self-transcending. Furthermore, they are capable of relating these dualities in an integrated wholeness that makes them capable of genuine goodness of conduct” (unnumbered page).

CFCR addresses these concerns about community, autonomy, relationships, harmony, substantive connection, and engagement by centrally positioning the concept of unity at the core of practice. Unity, in this definition, is a conscious, purposeful condition of convergence of two or more unique entities in a state of harmony, integration, and cooperation to create a new, evolving entity or entities, usually, of a same or a higher nature (Danesh and Danesh, 2002a). In this argument, states of unity underlie key life processes at the biological, psychological, and social levels. This emphasis on the connection between unity and life highlights a core proposition concerning the relationship between unity and conflict, namely, that conflict may be usefully considered as an absence of a state of unity. A conflict is a reflection of a lack of a conscious state of awareness of the levels of interdependence between the involved entities, and as such it is through tackling the challenge of unity—and fostering a higher degree of integration and cooperation—that conflict is both lessened and resolved.

Implicit within this concept is a partial critique of how conflict is treated in much ADR literature. On the one hand, there has been helpful shift from a preoccupation with the destructive nature of conflict to emphasizing the positive role conflict can play in life. On the other hand, this normalization of conflict has created a condition where the pervasiveness and inevitability of conflict in human life has assumed a taken-for-granted quality that is not questioned (Danesh and Danesh, 2002a). While human life is filled with conflict, a unity-orientation argues that as life processes increasingly have a focus on creating patterns of unity, incidences of conflict become both less prevalent and less severe. A unity-centered practice is a proactive one, which aims to help individuals gain the skills and insights to create patterns of relationships where the roots of potential conflict are recognized early, and individuals gain the necessary insights and skills to prevent the appearance of new conflicts through early conscious action.

This emphasis on unity demonstrates both the continuities and discontinuities with other dispute resolution processes. Similar to the transformative orientation, there is an emphasis on the human power of integration, and navigating the relationship between the individual and collective. Yet, the concept of unity—which in this definition emphasizes the relationship between unity and diversity—suggests a more essential re-configuring of how we position conflict in relation to human life processes. The implications are not only for a transformation in how we perceive conflict as a positive force in human growth, but also a call to privilege unity, as opposed to conflict, in our conceptualizing of the underlying forces driving forward individual growth, social practices, and social change.

Modes of Conflict Resolution are Developmental in Nature

In “Has Conflict Resolution Grown Up? Towards A Developmental Model of Decision Making and Conflict Resolution,” we presented the foundations of a developmental model of conflict resolution (Danesh and Danesh, 2002b). In this model, both disputant behavior and the processes themselves are understood as reflecting particular categories of worldviews. These categories of worldviews are seen as existing on a developmental spectrum that is generally analogous to the periods of infancy, childhood, adolescence, and adulthood in individual human life. Certain types of conflict, the incidence and frequency of conflict, and particular modes of resolution are seen as a greater ‘fit’ with certain worldviews, and a lesser ‘fit’ with other worldviews. The worldview of adulthood, it was argued, is one in which there is a meaningful shift in orientation that highlights the role and importance of unity in human life and challenges ideas of the inevitability and indispensability of conflict for human life and existence.

The idea of worldview, in this model, is seen as having three components: perspective, principle, and purpose. In general terms, perspective refers to one’s understanding of the structure of reality; principle refers to one’s understanding of justified and ethical action; and

purpose refers to one's perceptions of the objectives and goals of one's existence. The predominant worldviews placed on a developmental spectrum were outlined in the following manner (Table 1).

Decision Making	Stage of Development	Perspective	Principle	Purpose
Level 1	Infancy	World is... Me	Self- Interest	Instinctual Self-Preservation
Level 2	Childhood	World is... Dangerous	Might is Right/ Domination	Conscious Self-/Group Preservation
Level 3	Adolescence	World is... Jungle	Survival of the Fittest/ Competition	To "Win"
Level 4	Adulthood	World is... One	Truth and Justice	Unity in Diversity

Table 1. The Developmental Stages of Decision-Making.

When applied to conflict-resolution processes, the general conclusion offered is that the rise of mediation models and practices in the past fifty years is a central transition from authoritarian modes of conflict resolution (which reflect the worldview of childhood) toward consultative modes of conflict resolution (which reflect the worldview of adulthood). However, in this period of transition, some of the predominant structural elements and intervention practices of problem-solving mediation remain primarily reflections of the power-struggle modes of adolescence. The current challenge to the contemporary conflict-resolution movement at the level of process design is thus seen as the movement from power-struggle conflict resolution to consultative conflict resolution. CFCR is one attempt to encourage movement in this direction. The general matrix of modes of conflict resolution plotted on the developmental spectrum was described as outlined in Table 2.

This brief summary of the developmental model of conflict resolution is at the core of the conceptual foundation of CFCR. It is by engaging disputants with such concepts as worldview and unity that CFCR attempts to offer alternate ideas about the purposes of intervention in conflict situations. The use of the category of "worldview" is not unique to CFCR. It is employed by Bush and Folger, among others. However, as the above discussion illustrates, the understanding of worldview in CFCR, has two aspects which somewhat distinguish it from current usages in dispute resolution literature. First, is the effort to map, although in a preliminary form, the pattern of the development of worldview within the cycle of human life. Second, is an attempt to articulate a pivot—unity—around which the development of worldview can be seen to both revolve and evolve.

Educative Conflict-Resolution

A third foundation of CFCR is that it views conflict resolution through an educative paradigm. In particular, there exist benefits to processes encouraging individuals to reflect on how their own worldviews (a) shape the conflicts they experience and (b) impact their behavior and choices in attempting resolution. Further benefits flow from encouraging reflection on how their own worldviews may expand and evolve to justify and motivate alternate sets of behaviors and choices. Problem-solving mediation typically not only fails to

engage the participants to explicitly focus on their worldview but also favors a particular worldview, which highlights distinctive values of individualism and liberalism, modes of assertiveness, and understandings of autonomy (Winslade and Monk, 2000). As such, the process is often biased toward individuals who best adopt and reflect a particular and exclusive worldview.

Decision Making	Stage of Development	Nature of Conflict Resolution	Mode of Conflict Resolution
Level 1	Infancy	Survival Based	Self-Centered (S-Mode)
Level 2	Childhood	Force Based	Authoritarian (A-Mode)
Level 3	Adolescence	Power Based	Power Struggle (P-Mode)
Level 4	Adulthood	Unity Based	Consultative (C-Mode)

Table 2. The Developmental Modes of Conflict Resolution.

An educative orientation within a conflict-resolution process has two main features. First, it involves building opportunities for critical self-reflection by participants, in particular around issues of worldview and orientation. Second, it requires that conflict resolution processes make transparent to participants their own assumptions about the nature of conflict and the character of resolution, and how the process tries to reflect these assumptions. The benefit of critical self-reflection and transparency is that both can translate into substantive empowerment for participants. Critical self-reflection on matters of worldview and unity allows participants to gain insights into how their own life processes contribute to conflict situations, and then allows for choices in the types of behaviors they wish to perpetuate and manifest in conflict situations. As well, providing a framework for self-reflection within a process heightens the opportunity for meaningful proactive outcomes to occur and situates individuals to diagnose and deal with future conflict situations without the need for intervention. Transparency is essential as a tool for empowerment, as it helps circumvent the disempowering effects of the values and cultural biases that often remain implicit and unspoken within processes. The issues of critical self-reflection and transparency require attention to a person's emotions, interests, thoughts, and decisions. The suggestion by Fisher and Ury (1991, 21) that people separate themselves from the problem is neither necessarily desirable nor wholly possible, as Avruch et al. observe:

Emotions, in Fisher and Ury's world, comprise something one must "get past" (by allowing to "ventilate," for example) in order to get to underlying layers of interests. This, of course, is how one gets to the underlying stratum of rationality, where "efficient" problem solving is possible (Raiffa 1982:139). Separate the person from the problem, they advise. This is as much to say that one ought to separate the person from emotions. Such a prescription

assumes a human nature—and a resulting conception of the person—in which the two, person and emotions, are in fact separable. (1991, 7)

This emphasis on an educative orientation is not unique to CFCR, but it merits being highlighted for the simple fact that it is not an orientation which predominates in the dispute resolution field. While the elements of “recognition” and “empowerment” in transformative mediation similarly encourage a process of critical self-reflection, most problem-solving approaches do not. Rather, many predominant ADR approaches, and in particular the ways in which these approaches are taught and utilized, reinforce a skills orientation in which mastery of “form” is privileged over the long term benefits that can be gained from the substantive engagement with self and others that occurs when one is engaged in conflict and its resolution.

The practice of CFCR, however, has also highlighted another important dimension of the educative dimension of dispute resolution processes. One of the main applications of CFCR has been the adoption of its main principles as a foundation for the Education for Peace (“EFP”) project in Bosnia and Herzegovina. EFP, as will be discussed later in this paper, utilizes the concepts of worldview and unity found in CFCR, as well the steps of the CFCR process, to design a multi-dimensional and sustained program for peaceful and integrated school communities. In this respect, a dispute resolution process has been institutionalized as part of an education system and culture. Martha Minow of Harvard Law School has pointed to EFP as an example of the use of conflict resolution methodologies as the basis for a program of “education for co-existence” (Minow, 2002). Minow writes that some “conflict-resolution and peace education [such as EFP] programs teach students examples of successful peace building efforts, less to enhance skills than to alter students’ aspirations and understandings of political processes and nonviolent dispute resolution possibilities” (Minow, 2002).

This integration of peace building and conflict resolution approaches reflects important evolution in how peace and conflict studies are conceived. Social integration, the relationship between community self-sufficiency and global interdependence, and the fact that “obstacles to dialogue need to be removed by a profound love for the world” (Jeong, 2000) are increasingly significant themes in peace and conflict studies. In many respects this is parallel to the emergence of processes such as transformative mediation and CFCR which emphasize worldviews of integration, and using processes so that individual and groups are developing the building blocks of less conflicted and more unified future.

Components of CFCR Practice

CFCR is one attempt to design a process that is group focused, unity based, educative, and reflects the Consultative (C-Mode) worldview. This section describes the main participants, structure, and components of the CFCR process, using problem-solving mediation as a reference point.

The Participants in CFCR—A Group Orientation

Embedded within the C-Mode worldview is a commitment to the centrality of unity. The C-Mode privileges unity as a paradigm of social relationships that holds the greatest potential for individual satisfaction and a collective state of peace. The C-Mode also positions unity as a lens through which individuals justify and mediate their choices and actions, particularly in situations of conflict and resolution.

Translating this centrality of unity into the design of a conflict-resolution process implies a need to turn toward a group orientation and away from the paradigm of individual, autonomous agents who are participating in a process solely in their individual capacities and individual interests. The simplest and most direct way to illustrate and act upon this shift is

to transform the language used within conflict-resolution processes. One current tendency is to import terms of reference from the legal paradigm of adversarialism, such as “parties and “disputants.” These terms are rooted in the values of competition and winning that are embedded in Anglo-American models of adjudication.

While there are very good rationales for the importation of this language, it nonetheless must be viewed as antithetical to the C-Mode. Such language reinforces distance and separation between the individuals involved in the conflict, implies the process is aimed at removing a condition of dispute between them (as opposed to constructing a positive state of unity), and deepens the perception that they are in the process as individual, autonomous agents who are in a contest with other individual, autonomous agents.

The use of such language highlights the broader issue that processes such as mediation position the third-party neutral as intervening between a set of individuals, and the mediator is trained to focus on the individuals solely in their individual capacities. Within such a model of intervention, effects conducive to the appearance of unity will be very hard to achieve primarily because the collective dimension of conflict resolution is ignored. Almost every step in problem-solving mediation acts to reinforce the individualistic dimension of the conflict and to negate the collective—whether it be the recounting of the competing stories of the parties, or the practice of parties talking to each other through the mediator, or the practice of caucusing which positions information as an individually possessed tool and device.

This individualistic orientation is also reflected in the principles underlying problem-solving approaches. For example, core principles such as “separate people from the problem,” “focus on interests not positions,” and “know your BATNA” all assume that individuals within conflict situations should focus on the consequences of choices and actions for themselves and their positions (Fisher, Ury, and Patton, 1991). As Sally Engle Merry writes, the assumed disputant in predominant mediation models is

autonomous, legally constituted self-defined in important ways by the relationship between the individual and the state. The self is a legally privileged entity to whom the courts represent one recourse, if difficult and incendiary to the other party, for the protection of that self. These rights take precedence over obligations to others except when the others are intimates....The self is an individual, endowed with rights which the state protects, and insofar as possible, self-reliant and autonomous. The self-respecting person is one who stands up for these rights and resists exploitation and abuse from others. (Merry, 1987, unnumbered page)

Within this paradigm the legal model of a bargain or contract between two individuals is positioned as the norm.

The C-Mode demands a movement away from this individualistic practice’s focus and toward a focus on the individuals involved attempting to resolve conflict as a group enterprise. This group orientation would necessarily affect most of the major aspects of a process, including:

- The abandonment of language of “parties” and “disputants”;
- The expressed orienting of individuals involved in the conflict toward the reality that this process involves making a decision together, and as such a recognition that they are in a group undertaking which places certain demands on them as individuals in order to be successful;
- A more explicit focus on strategies of intervention that create an environment where face-to-face communication between individuals is facilitated and encouraged, as opposed to a tripartite structure in which dialogue occurs through an intervenor; and

- The training of intervenors in group dynamics and group decision-making so that they are more attuned to signposts within the process that highlight particular group achievements or needs.

This group orientation is also reflected in how the participants in CFCR are organized and labeled. CFCR is structured around two types of participants:

- a) **The Moderator:** “The Moderator” is the term used in CFCR for the intervenor in a conflict situation. The term is used to connote the main roles associated with the moderator:
 - Keeping the process moving;
 - Helping with the identification and solidification of points of unity; and
 - Constructing a substantive framework in which values of sharing and unity building are expressed.

- b) **The Consulting Group:** “The Consulting Group” is the term used in CFCR for all of the individuals involved in a conflict situation and who are part of the resolution process. The emphasis on the group is meant to encourage the collective group to take on decision-making tasks and to reinforce the sense of connectedness and unity among the members. The consulting group is:
 - The decision-making body; and
 - Has full decision-making authority.

This language reflects a conscious choice to focus attention on the group decision-making aspects of conflict resolution. It is also meant to breakdown processes of labeling and identification that highlight themes of opposition and privilege existing between the parties in the state of conflict.

It should be noted that many processes would imply the necessity for a change in language and the organization of the participants in the process. For example, using the categories of transformative mediation, the language and structuring of participation of problem-solving mediation embodies the “individualist worldview”, and as such in some respects could be said to be counter-intuitive to the “relational worldview”. In the culture of dispute resolution practice, however, our observation has been that language reflecting an individualist worldview often permeates far beyond the confines of a process, such as problem-solving mediation, which explicitly reflects that worldview.² CFCR tries to break this tendency by clearly articulating a language and structure that moves beyond a party-party bias.

The “Rhythm” of CFCR—Beginning and Ending with Unity

The C-Mode suggests that conflict-resolution processes should begin and end with unity. In other words, a process should begin by identifying a point of unity between the participants. It should also be designed to multiply and consciously acknowledge the multiplication of these points of unity as the process proceeds. The assumption is that as points of unity are multiplied and as participants gain an understanding of the levels of unity that have been

² For example, in transformative mediation a party-party language and structure sometimes continues to be employed. As an example, see the description of transformative mediation in Bush and Folger, *The Promise of Mediation*.

achieved, they will find it easier to reach final distributive outcomes, and the degree of active intervention necessary to achieve these outcomes will gradually lessen.

Implicit within this model is the idea that unity cannot be built upon a foundation of conflict but rather must find its roots within acknowledgement of some point of identification and harmony, no matter how remote and minimal that point might be. In terms of process design, this suggests that there might be merit in engaging participants from the outset of the process in identifying a common starting point. Potentially, this would be distinguished from the many models of mediation that structure the opening of processes around a focus on what is driving the conflict—the typically competing understandings of the facts and events that brought the participants to the mediation.

A simple pictorial image of the idea of conflict-resolution processes as expanding points of unity is as follows:

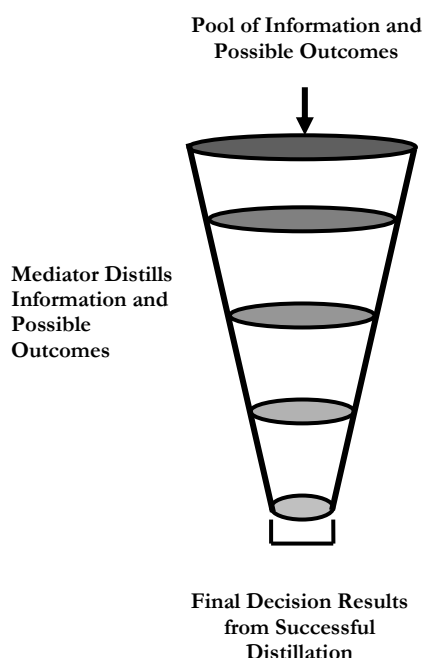


Figure 1. Problem-Solving Mediation.

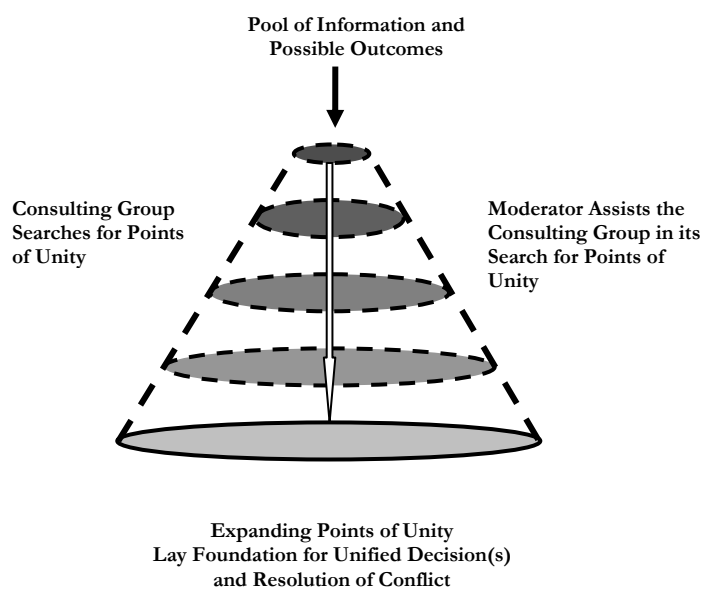


Figure 2. Conflict-Free Conflict Resolution.

The Structure of CFCR—The Three Components

CFCR consists of three components:

- Component 1: Forming a Unity of Purpose
- Component 2: Consultative Discourse
- Component 3: Solidification

CFCR applications and methodologies thus far have tended to perceive these three components as stages within the process, with a general movement from forming a unity of purpose through consultative discourse and ending with solidification. This article will similarly describe CFCR in these relatively sequential terms, primarily, because a sequential

description is particularly helpful for comparative purposes. A note of caution, however, is that a dynamic and cyclical interplay often takes place among the various components—particularly forming a unity of purpose and consultative discourse. Later articles on the CFCR process will explore these advanced practice dynamics.

1. Forming a Unity of Purpose

Forming a unity of purpose is a focal point of the CFCR process and the aspect of the process that most clearly separates it from traditional mediation models. In some respects this component may be thought of as analogous to the beginning stages in mediation processes.

The goal of forming a unity of purpose is to create a framework that assists participants to seek out points of unity and establishes an initial foundation of unity from which the process can proceed. In CFCR, this framework is established through presentation (in context-sensitive form) of the developmental model of conflict resolution. For example, in a micro dispute, the moderator might present the process to the participants by sharing with them a context-appropriate version of the developmental model. By doing so, presentation of the conflict resolution process as a unity-building process will become explicit, and participants will also be challenged to reflect on their own behaviors and worldview and how these affect the process. In a macro dispute such a presentation may be very different, involving many interventions, workshops, and sessions aimed at bringing the participants together for consultation within a certain degree of shared orientation to the conflict before them and the challenge it represents, as well as orienting them with a language of unity and explaining how it might be instrumental to resolution and also to the substantive values and outcomes that this process seeks.

The offering of a substantive framework, such as a version of the developmental model, early in the process is important for a number of reasons. First, it offers a common framework within which the parties can operate. This common framework has both formal and substantive implications for their choices and behaviors within the process. Second, it forms a template emphasizing unity to which the participants can be reoriented as challenges and obstacles arise in the process. Third, it forms a starting point of unity around which the parties can operate. Fourth, it encourages critical self-reflection by the participants about their role in the conflict.

This substantive component is clearly educative, but it is not intended to be a didactic process taking the form of a seminar or lecture. Rather, it is to be structured around the idea that there are different approaches to conflict resolution and that these approaches have foundations in the general categories of worldviews. This substantive component could be referred to as an element of worldview self-education and group orientation. Presenting the developmental model to the consulting group is, in essence, placing a mirror before the participants whereby they choose to objectively analyze their own worldview as reflected in a developmental mirror. The presentation of the model should be such that the participants are drawn into contemplation of what process, methods, personal choices, and behaviors would lead to the most satisfactory resolution for all concerned. If all participants are prepared to commit to CFCR as a C-Mode process, then the process continues beyond the first stage. If they are not prepared to continue, then the process ends at that point.

In some respects, this first stage of CFCR, especially as it has been utilized in post conflict societies such as the EFP project in Bosnia and Herzegovina, reflects research regarding the place of “superordinate goals” in the reduction of conflict. The idea of a “superordinate goal” as “goals which are compelling and highly appealing to members of two or more groups in conflict but which cannot be attained by the resources and energies of the groups separately” (Sherif, 1958) is somewhat parallel to that of “forming a unity of purpose.” Just as Sherif demonstrated that the introduction of superordinate goals was

“effective in reducing intergroup conflict” by encouraging tendencies towards co-operation, reducing friction, and unfavourable stereotypes, (Sherif, 1958) in CFCR “forming a unity of purpose” is designed to focus the participants on what they share, as a starting point for encouraging co-operative behavior and a group identity

An additional crucial aspect of “forming a unity of purpose” is clarifying the roles and responsibilities within the process. There are two actors in CFCR—the Moderator and the Consulting Group. CFCR is analogous to mediation in that it can be practiced through a third-party intervenor who does not have decision-making authority. However, there are two main differences in role definition.

First, the prime objective of the moderator in CFCR is to assist the participants to recognize the points of unity that are emerging between them and to assist individuals to build upon these. A good analogue may be found with transformative mediation. While transformative mediators assist the parties in the traditional ways that problem-solving mediators do—organizing the facts, exploring options, keeping the process moving—they also seek out opportunities for recognition and empowerment between the parties and focus attention on those as they occur. Similarly, a moderator offers many of the traditional forms of assistance that a mediator does, but the moderator primarily focuses on making conscious the underlying foundation of unity between the parties. The moderator, using a variety of techniques, does this within a process that is framed by a developmental model and leads toward the creation of unity.

Second, the role of moderator can only be understood by clarifying the unique way in which the participants in a conflict are positioned in relation to each other in CFCR. It is counterintuitive for a process aimed at creating unity to structure itself primarily around the idea of distinct and conflicted autonomous entities. Reflecting the idea that conflict resolution can effectively be thought of as a group decision-making process, CFCR positions the participants as part of a conjoined “consulting group” engaged in a collective enterprise to reach the best possible outcome to the situation that has brought them to the process in the first place. The moderator is separate and distinct from the group but has the role of assisting the group in moving through the stages of the process, reorienting them to the C-Mode framework, and addressing issues of group dynamics as they arise that might require some assistance and input.

These two aspects of the moderator’s role are obviously interrelated. As the moderator reinforces points of unity, he or she also intends to strengthen and improve the group dynamics, with the hope of making the group more autonomous and empowered. Similarly, the process of moderator assisting the consulting group as issues arise, would empower the group and help it to identify and reach and points of unity as they occur.

Beyond the worldview self-education and the introduction of the very distinct roles and responsibilities of the moderator and the consulting group, the purposes and elements of the opening phase of CFCR are analogous to mediation. The moderator will discuss necessary issues of confidentiality, timing, and their own impartiality. Also, where appropriate, he or she might stress the voluntary nature of the process and the role of self-determination in its continuation.

In addition to opening the process through structuring a framework for substantive engagement, opportunities for the participants to prepare for the process are also instrumental to forming a unity of purpose. The top-heavy nature of CFCR, and in particular the challenge that is placed before the consulting group to operate according to the requisites of the C-Mode is evidence of the general orientation of CFCR to conflict resolution as a creative and educative process, as opposed to being primarily conceived of as a set of techniques and skills. It also highlights that CFCR is at least partially in harmony with approaches to conflict resolution that stress the potential for participation to be a source of change, transformation, healing, and relationship building.

Consistent with this is the reality that participation in a voluntary conflict-resolution process—whether it be mediation or CFCR—often demands a lot of individuals and places considerable expectations on them. These expectations concern not only praxis but also the modes of expression of emotions, attitudes toward the sharing of information, and a good-faith intention to work in a cordial manner with the other participants. In CFCR, the demands on participants are arguably even greater. The introduction of an external model to frame the conflict and the likely challenges the participants' worldviews impose on them require a considerable degree of commitment and engagement, which is indeed demanding. In CFCR, participants are usually offered time and space to prepare to meet these demands of the process. This preparation can take two forms: individual or group, and typically opportunities for both forms will be offered.

The prime purpose in offering space for individual preparation is for participants to have the opportunity to internalize the C-Mode and to reflect on how it will guide their participation in the process. The secondary purpose is more traditional, to ensure that the information, documents, potential additional parties, and other relevant factual material are all properly accessible. The role of the moderator in individual preparation is minimal, beyond explaining that space and time for this preparation exists and encouraging the consulting group to reach agreement about whether such time and space for preparation should be allocated. There are benefits to placing preparation before the consulting group as an issue to be decided. For the group, it is an opportunity to make a group decision (typically their first one) about an issue that is dissociated from the conflict which brought them to the process. As such, there is the potential for the group to achieve an initial point of unity that can be built upon later, without having to engage the entrenched issues that are intimate to the conflict. For the moderator, placing the issue of preparation before the group allows the moderator to observe the individual and group dynamics in play and to gain some early insights that might be of assistance later in the process.

The second form of preparation is group preparation. This allows the group to internalize the notion that all are involved in a group decision-making exercise, which has a specific quality separate from individual decision-making. Group preparation is highly contextually bound. In a marriage and divorce context, group preparation is often facilitated through the wide and substantive body of shared experiences among the members of the group. In other micro contexts, group preparation may be effected by a simple group task or undertaking. In larger multiparty disputes, preparation may require a multiplicity of activities in a range of forums that gradually prepare the participants to come together as a group to consult on the core issues at the heart of the conflict.

Preparation may also be thought of as an adjunct to the worldview self-education of the opening by reiterating to the participants that when they begin to resolve the conflict, they are engaging in a task that is personally challenging and demanding. It will be more satisfactory if they are more comfortable with the process and feel that they have had the opportunity to make it their own. Preparation stages are intended to add to this sense of empowerment and ownership, and to allow participants to see if they can truly envision themselves within the process.

2. Consultative Discourse

The second component of CFCR occurs when the consulting group, aided by the moderator, begins to explore facts and views concerning the dispute. This component, called consultative discourse, is broadly analogous to particular steps in the mediation process when discussion of the facts and brainstorming for solutions occurs. It is the stage where the participants engage directly with one another and seek out pathways to an outcome. At the same time, however, there are significant differences between this stage of CFCR and the analogous stages of mediation.

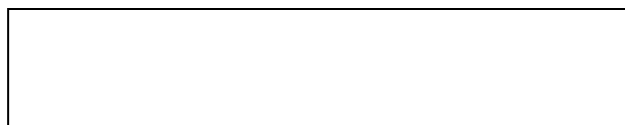
As in mediation, the moderator will typically invite the members of the consulting group to begin the process by telling their story—recounting what has occurred that has resulted in their being present today. Each member of the consulting group is invited to tell his or her story.

The central role of the moderator during this process of story telling and the resulting dialogue among members of the consulting group is to guide the construction of a “Decision-Making Box” (DMB) within which final decisions and outcomes might be made. A DMB is made up of four types of unity and sharing that the moderator should be working to build throughout the process: common approach, common decisions, common identification, and common story.

Decision-Making Box

Common Story (Creation of a common story by the group)

Common Approach
(Common focus on
worldview of unity)



Common Identification
(With group)

Common Decisions (Small decisions made by the group)

“Common Approach” refers to a shared conscious focus on trying to engage in a unity-oriented process of decision-making and conflict resolution. This approach is offered to the participants in Stage 1 through the presentation of the themes of worldview, conflict, and the developmental framework. By proceeding with the process, the participants are urged and helped to adopt a unity-centered framework within which to try to think about and analyze their conflict. The role of the moderator throughout the process—and in particular during consultation—is to keep this framework at the forefront of the group’s consciousness, reminding the group that it is their choice to proceed through a particular unity-orientation and reiterating the requisites of such an orientation as the process continues and challenges arise.

One tool the moderator will use to deepen understanding of the common approach throughout the process is that of *reorientation*. By offering a substantive framework for conflict resolution early in the process—and in particular the theme of worldview—the moderator has constructed a template that can be returned to later in the process when challenges arise. At various points in the process, the moderator can remind the consulting group of the framework, seek out opportunities to deepen understanding of the C-Mode, or challenge the participants to think about how their own behaviors and choices reflect the C-Mode. Through such reorienting to the worldview of unity and the developmental ideas that underlie it, impasses can be broken, the consulting group kept on track, and their understanding of unity and how it manifests itself in their own life circumstances better understood.

“Common Decisions” refers to how small achievements and decisions are treated during the process. In any process of conflict resolution, many small decisions and understandings are achieved on the pathway to a final resolution. In CFCR, these small decisions and understandings are treated as small points of unity established between the members of the consulting group that can be used to reinforce a sense of mutual interdependence within the process, progress, and their ability to work together on the more difficult questions yet to come. As such, throughout the process the moderator should take opportunities to make the consulting group aware of any incremental achievements and how far they have come in making decisions that might ultimately contribute to a positive final outcome.

There is a similar focus in transformative mediation, where mediators endeavor to make conscious points of recognition achieved between the parties, and to use techniques such as reframing to help make this recognition explicit to parties. Such moments of recognition form a type of shared decision or understanding that a moderator in CFCR should work toward and highlight. In addition, the moderator should, as much as reasonably possible, reinforce in the consulting group the sense that they are moving through a series of small successes (i.e., reaching points of unity) on the pathway to dealing with issues of final outcomes. This is done by not only highlighting points of recognition but also making conscious for the consulting group any decisions or understandings they make along the way about a range of issues—including, for example, the facts of the conflict, the process they are engaged in, the worldview framework that has been offered, and the challenges and issues before them.

“Common Identification” refers to the identification of the participants with the consulting group and with the group decision-making tasks before them. In some respects, this might be considered one of the most challenging aspects of the process—one that has not received significant attention in conflict-resolution literature. In any process where decision-making power rests with the individuals who are a part of the dispute, the reality is that individuals who are in a state of tension must seek out a mutual solution and make final decisions together. The collective decision-making that the process requires can be facilitated through the participants being conscious that they are engaged in a group decision-making exercise. As well, by recognizing that there are specific dynamics that may assist or hinder successful collective decision-making, participants are empowered to take responsibility for moving the process along.

There are a number of techniques that might be used in CFCR to reinforce common identification. A foundation for shared identification is the abandonment of the trappings of adversarialism that often seep into mediation processes—such as a language of disputants and factions. At the same time, a moderator will offer explicit group-oriented language (e.g., “consulting group”) to reinforce the identification process. Group preparation early in the process will mirror this shift in language and help participants engage as a group. During the consultation stage, a number of opportunities will arise for the moderator to help the consulting group develop identification by encouraging reflection on the group’s level of functioning, how group dynamics might be improved, and reorienting participants to the group decision-making tasks that lie before them. The purpose of such group identification is that it consciously exposes participants to constructive attempts at working together, even in situations of high tension where strong differences may exist among those involved. Group identification also can help facilitate the making of small decisions by imparting a sense of a positive dynamic of working together, which may often be in contrast to how the interactions between the participants were perceived prior to the process.

“Common Story” refers to the process of sharing perceptions of the facts of the dispute by the members of the consulting group and the constructing of a common understanding of the situation around those perceptions and facts. This process happens gradually throughout the consultation stage. First, all participants in the consulting group are given an opportunity to share their perception and understanding of the dispute and what is at stake for them and each other. As the consulting group begins to engage with one another around their respective stories, the moderator will take the opportunity to help highlight the unifying elements in the perceptions and stories, describing how those may be built upon. These unifying elements become the foundation for a “shared story” through which the remaining differences can begin to be engaged with and understood.

A number of techniques may be used in helping construct the shared story, none of which are unique to CFCR. The constructing of a shared story is a common element of many processes and has parallels to methodologies such as that of managing the “difficult

conversation” (Stone et al., 2003). Indeed, some processes, such as narrative mediation, emphasize the process of story telling itself as a key to resolution—narrative construction serving as a bridging mechanism to provide new insights and understandings to the participants (Winslade and Monk, 2000). Many of the techniques used in these other processes and contexts can aid the shared story process—including reframing, seeking out opportunities for recognition, and constructing the third story. In CFCR, additional emphasis is placed on the task of constructing a shared story as a core goal toward which the consulting group works. A number of valuable outcomes can result from making this explicit. If the group is able to function relatively harmoniously, group decision-making capacities and sense of empowerment may be enhanced. If the group is unable to function harmoniously, the moderator will gain valuable insights into the fault lines that have to be overcome if resolution is going to emerge. As well, while it may be disempowering for the participants if the process of constructing a shared story becomes especially acrimonious, it may also provide an opportunity to clarify the importance of challenging themselves and engaging with their own worldviews and the related attitudes and behaviors, if they want to reach an outcome in this forum.

The construction of the DMB provides a framework within which the consulting group can make final decisions and outcomes. By emphasizing the four commonalities built through the process, the aim is to create conditions and consciousness of the types of interrelatedness and unity that characterize the specific circumstances of the participants. Through these conditions and consciousness of unity, the hope is that a final outcome will become possible because of the reservoir of understanding and goodwill that have been built up throughout the process. As well, a significant amount of learning about one’s own worldview, the process of building unity, and the nature of conflict may be gained that might have proactive effects into the future.

CFCR’s emphasis on constructing the DMB often leads to a different rhythm than in problem-solving mediation. Through reorienting, highlighting points of unity, giving room for preparation, and taking opportunities to deepen group dynamics and understanding, considerable time is spent on the worldview orientations and relational dynamics of the participants. At the same time, many of the usual activities that a mediator undertakes will also be done by a moderator. A moderator, however, will often help organize information, identify core issues, encourage brainstorming, or use particular tactics to move the process along.

In the event that agreement is not reached during consultative discourse, the process ends—just as it would in mediation. The only feature particular to CFCR in ending a process is that the moderator will take the opportunity in making closing comments to reiterate and summarize the points of unity that have been achieved, and offer reflection on how these points of unity may be built on at a later date. Similar to mediation, a moderator may also leave the door open to returning to the process if the participants feel it may be of use at a later date, as well as indicate the other avenues of resolution that are open to the participants.

3. Solidification

Solidification, the third component of CFCR, refers to post-decision actions. The purpose of solidification is to focus attention on the issue of the implementation of decisions and evaluation of their effectiveness. It is not unusual for decisions to break down when the participants try to implement them. For CFCR, however, the issue of post-decision actions is beyond simply clarifying agreements about details of implementation. In CFCR there may be appropriate contexts where a moderator may encourage the members of the consulting group to consider returning to meet with the moderator. The purpose of this meeting is not to re-open the agreement—indeed this would introduce a degree of uncertainty into the process that is bound to undermine the agreement itself, as well as having legal and other

complexities and problems. Rather, the “Solidification” process offers to participants the opportunity to view their engagement in CFCR as an occasion for developing proactive attitudes and skill-sets for managing and responding to conflict within the framework of a unity-based worldview in their own lives. The pillar of CFCR is a commitment to unity-based worldviews as a key force in creating a culture where the frequency and degree of conflict is minimized. Furthermore, discussion and exploration of this worldview outside the context of a specific conflict, alone or as a group, are all agents of effecting this broader cultural change.

Such a vision of “open-door” conflict resolution is clearly not going to be appropriate or desired in certain circumstances. However, as a matter of general policy for community justice centers and conflict resolution professionals, the vision of integrating opportunities for on-going training and reflection into prevention and intervention models is potentially a good one. It may spread awareness of the benefits of consensual processes more concretely into the culture at large and maximize the possibilities that situations which might have once been referred to intervention will instead be wholly self-determined and self-managed.

CFCR in Practice – Anecdotes and Applications

CFCR has been primarily applied on a small scale in three contexts: marriage and family conflicts; conflicts within schools; and management and administration conflicts in businesses and organizations. As well, CFCR is the foundation for one major peace-building and social integration initiative in a post-conflict society. The following examples and anecdotes of the application of CFCR primarily emphasize how the first component of CFCR is utilized. In particular, the role of worldview and the educative dimension of CFCR become clear.

(a) The Case of Sandra and Bill

Sandra and Bill had been married for 15 years and had two children.³ The couple sought conflict resolution assistance after being separated for a few years. Their purpose in seeking assistance was with respect to their conflicted decision-making efforts concerning their children in the context of being separated as marriage partners. Bill and Sandra have always had very different communication and decision-making styles. Bill was, in many respects, a child who never grew up. He emphasized freedom, a fun-loving life, and advocated that the children be free to try anything. This orientation was also reflected in his work as a stockbroker, where he thrived on the competition and excitement of the lifestyle that went along with it. Sandra, on the other hand, was more reserved, and emphasized discipline, order, and hard work. She was involved in all aspects of her children’s lives, and felt that some degree of structure and order was needed.

Whenever Sandra and Bill tried to make decisions regarding their children, the end result would often be a fight, with negative impact on them and their children. For example, Bill’s idea of showing love for his children was to give them what they wanted and take them to “fun activities,” which usually meant several hours or days of undisciplined indulgence in shopping, eating, and television watching. Sandra, however, considered this approach to parenting to be unhealthy and felt that Bill should set an example of a mature person capable of postponing his desires. She felt children needed to emulate and learn these things from their father. Bill, however, didn’t like to be such a “heavy” and “boring” father. This divergence of view almost always resulted in a conflict between the parents and put the children in a “no win” situation.

Three two-hour sessions were held with Bill and Sandra. The aim of the first session was to use the developmental model of conflict resolution to help Bill and Sandra see how their

³ Names and some details of the case studies “The Case of Sandra and Bill” and “The Dysfunctional Board” have been altered for confidentiality purposes.

contrasting parental styles were rooted in the fact that their respective worldviews were different. About one hour was spent presenting and applying the developmental model to their marital context. Bill and Sandra immediately began to recognize and acknowledge that the problems they were having with decision-making now, mirrored the problems they used to have in their marriage. At the root of these problems was that they had different worldviews that resulted in contrasting lifestyles as well as parenting styles. The introduction of the developmental model provided Bill and Sandra with an opportunity to reflect on their own worldview and its impact on their thoughts, feelings, decisions, and behaviors. This heightened self-awareness made them also more able to understand where the other was coming from. It also allowed them to distance themselves from the difficult emotions of the past that often complicated any decision-making process.

The first session ended with Bill and Sandra having the task of articulating how they felt mutual decisions concerning the children could best be made. When they reported back for the second session, Bill was somewhat upset because he realized that his approach was not appropriate for the children, but at the same time did not think that Sandra's approach was appropriate either and thought her approach also had some problems. However, he could not articulate his thoughts clearly. Sandra, on her part felt that she has been too strict and needed to change her decision-making approach, but did not know how this could be done. In essence, they both stated that they did not know what a better decision-making process would look like. These statements became key points of the first agreement (the first points of unity) around which the remaining sessions revolved. Bill and Sandra engaged each other on trying to design how they could amicably make decisions. Ultimately, they decided that whenever one of them was uncomfortable with a proposed activity, Bill, Sandra, and the children (who were 8 and 11 years respectively) would sit down together to discuss the issue in the context of guidelines of C-Mode decision-making that they learned during their CFCR sessions. This satisfied Bill's desire for the children to lead the process, and it also provided a forum for Sandra to state her legitimate concerns. In the meeting of all of them, decisions would be made together.

What this anecdote highlights is that even in a micro-conflict, the introduction of the developmental model is the key component for both prevention of conflicts and the peaceful resolution of conflicts, when they are present. The worldview awareness component of CFCR has a mirror like effect—by providing developmental categories of worldview, CFCR makes the participants conscious of their respective worldviews and in doing so, it helps them to take a more analytical perspective on both their own and others' behavior. This often allows a degree of recognition and commitment necessary for the peaceful resolution of conflicts. The worldview awareness is also a form of unity-building, because it engages all participants in working within a common frame of reference.

(b) The Dysfunctional Board

A second context in which CFCR has been used is in a number of corporations and non-governmental organizations in Europe and Japan. The primary reason CFCR was employed in these contexts was to help decrease the levels of interpersonal conflict occurring within decision-making organs of these institutions. We have generally found that CFCR can be particularly appropriate in helping resolve conflicts and structure effective decision-making processes at the management and executive level. One reason for this is that the introduction of critical self reflection along the axis of worldview has proven to be an excellent device for key decision-makers to analyze their own styles and approaches to decision-making, as well as the prevailing culture and *modus operandi* within their organization.

The Board of Directors of an NGO from a small Western European country requested assistance to resolve long-term dysfunction within its key decision-making body. The underlying conflict concerned the process and style of decision-making that should be used

by the Board. This underlying conflict manifested itself in small disputes over issues that required decisions, and ultimately created a condition of paralysis within the Board. The organization simply could not make key decisions to the detriment of its nationwide membership.

The chairman of the Board, motivated by goals of efficiency and effectiveness, conducted the meetings of the Board by deciding the agenda of the meetings, limiting the contributions of the members, directing the discussion in the direction he thought appropriate, and disregarding views of others, as long as he could muster a simple majority for the issues at hand. In his approach he was forceful, used his considerable financial success as a validation of his approach, and basically considered the work of this humanitarian and progressive organization as yet another of his many business enterprises that he administered.

The secretary of the Board, a well-respected academic, held diametrically opposite views on decision-making to those of the chairman. She thought that the meetings should have as little interference from the chair as possible, that limitations on the length of presentations by the members of the Board was a violation of their rights, and that the "best ideas" should prevail. She was very concerned that the Board members voted against her ideas more than they did against the ideas of the chairman.

The chairman and the secretary had their own subgroup of supporters on the Board, and consequently the Board was divided into three factions: the chairman and his followers, the secretary and her supporters, and a few others who called themselves "the free agents." The primary preoccupation of the Board members seemed to revolve around this fractious relationship. The decisions were not made on their merits, but rather they were made with the aim of maintaining a balance, so that neither side would feel either victorious or defeated. The lofty vision and objectives of the organization remained separate from the actual process of decision-making by the Board. There was no congruency between the two. Hence there was both inner conflict and interpersonal conflict among the Board members.

Eventually, the Board members agreed to engage in a three-day intensive CFCR process. The goal was to spend the bulk of the time trying to discover the underlying causes for their decision-making paralysis. Once that was accomplished, they also planned to use their new insights to work through the current specific conflicts they had been unable to resolve. This three-day process combined elements of the CFCR training, actual examples of dispute resolution using CFCR approach, and addressing specific conflicts that had plagued the Board over the years.

Using a training modality, the session began with a presentation on the relationship between worldviews and decision-making. The presentation was received with a considerable amount of resistance on the part of the chairman who saw it as an attack on his integrity. Likewise, the secretary felt that her approach was being judged as a power-struggle, while it was, in her opinion, the most democratic and, therefore, the most progressive approach to decision making. As the resistance of the Chairman and the Secretary continued to grow, and the divisive patterns of the Board become apparent, it was decided a break was needed to give each member of the Board the individual task of considering their respective personal worldview and its impact on the overall decision-making process of the Board. The aim of this strategy was threefold. First, was to encourage the participants to diagnose their own approach to decision-making within the parameters of their respective worldviews. Second, each Board member was to determine in which direction he or she desired the Board's decision-making to proceed. Third, the intention was to break the focus from the divide between the Chairman and Secretary by engaging all Board members in reflection on their own worldviews and approaches to decision making as well as identifying their aspirations for the Board as opposed to the personalities which sit on it.

Once we reconvened, both the chairman and the secretary continued their protest and tried to gather their supporters to reject the CFCR approach. However, the majority of the Board members had turned their attention to an analysis of the Board's functioning and where they wished to see it go. One of the Board members described their collective dilemma by stating: "CFCR hasn't said anything new, but it has given words to issues that we were always concerned about but could not easily explain." The language of the developmental model had empowered other members of the Board to begin to articulate, in a non-confrontational matter, the dysfunction of the Board. The reactions of the Chair and the Secretary were mixed as the focus shifted away from both of them. The chairman agreed to follow the suggestions of his fellow Board members. However, the secretary pronounced the whole thing as utopian and unrealistic and left the meeting.

The Board was now faced with a choice—whether to continue in the absence of the Secretary or to end the process. It was suggested that the Board ask themselves two questions: first, how would they have dealt with this conflict in the past; and second, how could they deal with it in the C-Mode. The Board quickly agreed that in the past they would have carried on without the Secretary or the Chairman. They also concluded, after some discussion, that in order to build unity within their Board, it was important that they make efforts to bring the Secretary back into the process. They decided that two members would approach the Secretary and invite her back into the process.

The Secretary did return, and from this point on the process followed a recurring dynamic. Time would be spent developing a common understanding of what a C-Mode decision-making process might involve for the Board. The Board would then attempt to address and resolve a long-standing specific conflict on their agenda using their understanding of the C-Mode. When they would stumble upon a roadblock, the moderator would become more involved, helping them see how the C-Mode might apply to that conflict. Otherwise, the moderator would tend to stay predominately in the background.

In a follow-up communication with the organization, it was clear that change was underway, but it was slow. The Board, for the first time in years had made a decision at its annual meeting to change its officers. Both the Chair and the Secretary were replaced. As well, the Board stated that they were continuing to use the language of CFCR in their decision-making processes. The greatest benefits of this experience were that they now had a common language to use when conflicts arose, as well as a shared understanding of the dynamics of their dysfunction, both of which allowed them to approach their conflicts as opportunities to further educate themselves as a decision-making body.

(c) Education for Peace

In September 1999 the authors were invited to hold a three-day CFCR workshop in Sarajevo, the capital of Bosnia and Herzegovina (BiH). Approximately 50 individuals, comprising leading journalists, mid-level government officials, and international community agencies in BiH participated in the meeting. Bosnia and Herzegovina at the time was gradually emerging from the ruins of war and the participants who were from all three BiH ethnic groups (Bosniak, Serb, and Croat) were extremely fearful and suspicious of one another. They would not even agree to stay in the same hotel at night. By the end of the three days there was a demonstrable change in the atmosphere amongst the participants, indicating that some success had been achieved by the workshop. Much of the fear and suspicion had been replaced by a common focus on moving their nation forward.

As a result of this workshop, we received an invitation from the Minister of Education of Bosnia and Herzegovina Federation to introduce a program based on the principles of CFCR into BiH schools. What emerged was a multi-year, large-scale program called Education for Peace, which held the goal of promoting the re-integration of the school system, and re-uniting the nation's young people. The pilot project took place in six BiH

schools—two schools in each region where the population reflected the dominant ethnicity of one of the ethnic groups. The six schools (three primary and three secondary) had a total population of approximately 6,000 students, 10,000 parents/guardians, and 400 teachers and school staff.

The structure and rationale of the EFP Program was based on the CFCR model with the goal of building patterns of unity in diversity amongst the members of the major ethnic groups. The core features of the program were:

- 1) The central pivot of the program was focused on worldview transformation. However, the terminology used to describe worldviews was adapted to take into account a larger group process, as well as the particular dynamics of a post-conflict society. Three major categories of worldview—Survival-Based (authoritarian), Identity-Based (power struggle) and Unity-Based (consultative and integrative)—were identified as lying at the foundation of models of social order and social relations.
- 2) It was essential that the entire school communities be involved, including all staff and students. The rationale for this was that a unity-building process needed to occur within and between these school communities, and therefore inclusiveness was essential. This resulted in various levels of involvement. Core groups of teachers trained intensively in the CFCR process were developed in each school. These teachers would help facilitate a worldview transformation process—akin to the first stage of CFCR—in all of the teachers and staff. Then building on local knowledge and context, a macro-curriculum for use within the schools would be developed. This macro-curriculum would emphasize and encourage the teaching of every subject within the school through a framework of unity, equality, and peace.
- 3) This macro-curriculum would be based on core principles of peace—there is one human race, the oneness of humanity is expressed in diversity, and the singular challenge before humanity is to maintain its oneness and strengthen its diversity without resort to violence—and would be applied in schools from different regions of the country representing the three main ethnic populations.
- 4) Regional and National “Peace Events” would be held periodically to provide a forum through which the students could demonstrate, often through the arts, their new understandings of concepts such as unity, peace, and equality, and how they apply to their own lives and their relations with members of other groups.
- 5) Groups of students within each of the schools would also be trained to resolve disputes through CFCR.

The success of the pilot project resulted in the government of BiH requesting that the program be expanded, and if possible, be introduced to all schools in BiH thereby reaching approximately 800,000 students. Currently the program is being implemented in an additional 102 BiH schools engaging a student population of about 80,000. The goal is to gradually integrate the program within every BiH school.

EFP is not unique in the sense that there are many programs and organizations that have also focused on building peaceful relations amongst youth in conflict or post-conflict societies. Furthermore, there are many important examples of organizations that pioneer transformative and co-operative approaches to inter-group conflict and peace-building. For example, there are some parallels between EFP and organizations such as Search for Common Ground, which has as its goal “to transform the way communities and societies

view and deal with their differences.”⁴ CFCR, as evidenced in its role in the EFP program, potentially makes a twofold contribution to efforts at peacebuilding in post-conflict societies. First, it provides a clearly articulated language and framework—that of worldview and the developmental model of conflict resolution—which, as EFP demonstrates, is rather easily grasped, engaged, and implemented by members of groups or communities where there has been violence. Further, the benefit of framing the language in terms of worldview is that it inevitably encourages an integrative approach. Using the same set of tools, individuals can engage in self-analysis, groups can analyze their collective functioning, and inter-group relations can be dissected. This allows for participants to see the connections and relate between their inner conflicts, interpersonal conflicts, and intergroup conflicts, as well as understand that finding resolutions to any of these conflicts requires to some degree, addressing each of them.

Second, CFCR in emphasizing unity, and articulating an understanding and definition of conflict which revolves around the reality of unity, goes farther than many other approaches in challenging the notions of the inevitability and normalcy of conflict. While CFCR is not averse to the prevailing and progressive notion that conflict can be transformed into a positive and life-altering force, CFCR further emphasizes the end-result of such transformation: the creation of patterns of unity in diversity. As a result, the orientation of CFCR is distinct from the outset. Participants are more focused on talking about and examining unity, and then exploring their conflicts through the lens of unity. All these processes are integral aspects of the EFP Program.

Lessons and Challenges

These examples of CFCR in practice have highlighted challenges that future CFCR practice and theory must increasingly address.

First, it has become evident that the CFCR model has potential as both an ADR process, and as a framework for peace-building and peace education programs. As well, CFCR clearly provides a distinct foundation for systems design within institutions and organizations, as well as a training model for issues of team building, diversity, and group decision-making. The developmental model of conflict resolution, because it targets the worldview and attitudinal dimension of conflict, also translates into a framework for addressing issues of cultural change and development within institutions. Such systems often involve CFCR permeating the institutional culture in a variety of ways ranging from intervention models to particular programs of training, education, and professional development, as described in the examples above.

Second, it has also become clear that the role of the moderator in CFCR is somewhat distinct from that of a mediator and requires different training models than those often employed for mediators. The main reason for this lies within the creative nature of the CFCR process, which demands that a moderator not be tied to particular steps or stages. For example, even the order of Component 1 and Component 2 will often not be sequential, but rather may need to be interwoven. Sometimes consultative discourse will occur at the very beginning, with the two components of “forming a unity of purpose” and “consultative discourse” interacting throughout the process. The specific appearance and form of the process will vary based upon the context and character of the dispute, as well as the personality and approach of the moderator.

The challenge that this poses is whether an efficient and effective CFCR training program can be developed, and whether the transferability of CFCR skills will be a significant obstacle to the widespread use of the process. To date, the first glimmerings of a rationalized training methodology have begun to appear. This methodology attempts to

⁴ For information about Search for Common Ground, see: <http://www.sfcg.org/>

combine training in the skills and stages of CFCR with a reproduction, in a more comprehensive, sustained, and analytical manner, of the process of worldview self-education that is to occur for participants within the CFCR process.

Third, it has become clear (as is true with most consensual processes) that CFCR is not suited for some types of conflicts. To date, however, no clear typology of when CFCR may or may not be appropriate has been developed. As the EFP example illustrates, the emphasis on “forming a unity of purpose” can be effective in reducing intergroup conflict. At the same time, however, raising questions of worldview and a process structure where there is an emphasis on group consultation may be inappropriate in certain cultural contexts or situations where there are particular histories or vulnerabilities among the participants. Further research into questions of culture, power, and CFCR will need to be done in future.

The emergence of CFCR in the last decade illustrates that there remains significant room for experimentation with proactive and education-oriented conflict resolution processes. It also illustrates the benefits of cross-disciplinary scholarship in contributing to our understanding of conflict and how it might be resolved. CFCR has evolved to date through the combined efforts of lawyers, educators, psychiatrists, psychologists, and conflict-resolution professionals. The result is a process and theory of conflict resolution, which, though in its nascent stages, appear to offer some novel contributions to the field. The decision to articulate a description of CFCR at this time is motivated by a hope that more voices and insights will further contribute to a culture of dynamism and experimentation within the contemporary study and practice of conflict resolution.

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Part Six

EVALUATION

EDUCATION FOR PEACE

AN EVALUATION OF FOUR SCHOOLS IN BOSNIA AND HERZEGOVINA

*Sophia Close**

Between January 2005 and December 2006, a community peace education program took place in four schools in Bosnia and Herzegovina. This article examines the evaluation research process that obtained qualitative information to describe the transformational peacebuilding experience of the four communities participating in this Education for Peace–Institute of the Balkans program. The process explained in this article highlights the value of participatory evaluation built explicitly into long-term peace and development programs to create local ownership and strengthen stakeholder empowerment. This evaluation approach emphasises the power of ‘story’ to provide greater understanding and reveal finely nuanced outcomes that traditional quantitative evaluations usually overlook or fail to identify, particularly in peace programs.¹

Summary

Over two years Education for Peace–Institute of the Balkans (EFP-Balkans), with financial support from the Japan International Cooperation Agency (JICA), implemented the EFP–Intensive Program in four of the eleven primary schools in Bosnia and Herzegovina (BiH) that had been reconstructed by the Japanese Government after the 1992-95 war. This article examines the background, rationale, methodology, and results of the evaluation of the EFP–Intensive Program in the four participating school communities; and describes how a peacebuilding education development assistance program has the potential to transform an entire community.

This article also explores the concept of peace education. It outlines the history of EFP’s work in BiH and details the underlying ideology of EFP’s unique peace education process. The article outlines the rationale and functions of evaluation in peacebuilding and development assistance programs and then details the process used to evaluate this program and the role qualitative evaluation can play in articulating program results and describing unpredicted outcomes.

What is Peace Education?

In 1945, the United Nations (UN) was established to, “save succeeding generations from the scourge of war”, “to reaffirm faith in the ...dignity and worth of the human person [and] in the equal rights of men and women”, “to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained”, and “to promote social progress and better standards of life in larger

* This is a pre-publication version of a research paper by Sophia Close, First Secretary, Democratic Governance, AusAID in Papua New Guinea. This research was conducted by her in 2005-2006, while she worked in Bosnia and Herzegovina as a volunteer Evaluation Consultant for EFP -Balkans.

¹ This article is dedicated to the students, teachers, staff and their families living across Bosnia and Herzegovina who took time to write and share their EFP peace education experience. Thank you also to the dedicated EFP Staff who implement this program in partnership with so many school communities.

freedom...”.² Peace education has developed to achieve these goals, as it is “directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms”; it promotes, “understanding, tolerance and friendship among all nations, racial or religious groups”.

Peace education is an unusual field, and there are numerous programs developed worldwide that work within school communities, with developed curriculum that aims to build an environment of trust, caring and respect. There are also a number of civil society, non-government organisations (NGOs), and multilateral organisations working in schools and the education reform sector in BiH.

What is the political, historical and educational context of the program?

Between 1992 and 1995, Bosnia and Herzegovina citizens from Bosniak, Croatian and Serbian ethnic groups suffered, participated and expired in a war where combatants actively perpetrated war crimes of genocide and ethnic cleansing against each ethnic group. During these war years, approximately 105,000 civilians and soldiers were killed, and approximately two million people became internally displaced or refugees.³ The consequences of this war are apparent, not only in the physical, but the ongoing psychological damage of BiH and its citizens.

The Dayton Peace Accords, signed in December 1995, created a country divided along nationalist lines. The executive government of BiH is governed by a rotating Head of State and below the State level are the Entities; The Federation of Bosnia and Herzegovina (FBiH), Republika Srpska (RS), and Brčko District which govern separate territories, and have separate responsibilities for education.

In the FBiH, educative responsibility is also devolved to ten autonomous Cantons. The Ministries of Education in each Entity administer the schools at a Canton level; they oversee strategy, policy and regulation. There are also eight Pedagogical Institutes (seven in FBiH and one in the RS), which, together with the Ministries, are responsible for educative functions such as educational policy implementation. The Pedagogical Institutes’ key roles are as supervisor, inspector and evaluator.

The BiH education system is characterised by a duplication of functions, and a lack of modern technological support. There is no standardisation or quality assurance measures to provide an equitable, sustainably coherent, or freely accessible education system.⁴ BiH education methodology is focused on repetitive memorisation of curriculum. It tends not to put emphasis on creativity, deep self-analysis, or open criticism. EFP processes highlight that education systems are critical in forming a child’s worldview, and the closed, non-transparent education methodology in BiH is problematic in moving toward a peace-orientated culture. These specific methodology issues are targeted within the curriculum and methodology of the EFP program.

What is Education for Peace?

EFP Balkans is an NGO that has been based in BiH since 2000. Sixteen years after the devastating 1992-1995 war, BiH is marked by a physical, economic and political reconstruction network broadly supported by the international community. However, the post-conflict reconstruction in BiH is challenged by the continued suffering, lack of trust,

² United Nations. 1945. Preamble to the United Nations Charter. 20 February 2006. <http://www.un.org/aboutun/charter/preamble.htm>

³ Wikipedia. 2006. “Bosnian War.” Wikipedia Online. 10 March 2006. www.wikipedia.org/wiki/bosnian_war

⁴ IBF International Consulting and the British Council. March 2005. *Functional Review of Public Administration in the Education Sector Bosnia and Herzegovina. Final Report*. Office of the PAR Coordinator. Book no. 7. Sarajevo, Bosnia and Herzegovina.

anger and hopelessness, which characterises a nation with entrenched conflict-based worldviews.

EFP aims to create a sustainable culture of peace, and a culture of healing, by supporting long-term development, post-conflict reconstruction and conflict prevention. The program focuses on: fostering inter-ethnic understanding and harmony within the concept of “Unity in Diversity”; training communities in peaceful conflict resolution, creating violence-free environments; and assisting in post-war trauma relief and recovery. Within BiH, EFP has consulted and worked with the Government of BiH, through the BiH Ministry of Foreign Affairs, the 13 Ministries of Education at all levels, and the eight Pedagogical Institutes; and with students, teachers, parents and guardians, and community groups, toward attaining their goal.

The EFP-Intensive Program is a unique educational program, which focuses on transforming participants’ worldviews through participatory, peace-orientated education. EFP works by training teachers, staff, and administrators in curriculum development, and in-class implementation of the key principles of peace. EFP staff have developed a comprehensive curriculum resource book for teachers to use in every school subject. Key principles taught include unity-in-diversity, gender equity, justice, and universality. By reshaping curricula and institutional and governance structures EFP aims to create a long-term culture of peace. The program offers tools and structures with which students and their families, teachers and their colleagues can become leaders for peace in their communities. The program has demonstrated transformative effects on the interpersonal, inter-community, and inter-institutional relations of participants.

From the initial positive feedback for the pilot program in BiH during 2000, a formal request was made by the Government of BiH, through the BiH Ministry of Foreign Affairs and with the support of the Ministries of Education at all levels and the Pedagogical Institutes, to introduce the EFP program to all schools in BiH. The focus was on participative student-driven learning, community consultation and partnerships, and the aim is to make peace education a permanent part of BiH school curriculum. Since that time, EFP has worked in over 100 schools, in mixed ethnic, political and geographically-diverse regions. Currently, EFP-Balkans is engaging in discussions with the Ministries of Education, Pedagogical Institutes and the Ministry of Civil Affairs, regarding the integration of the EFP curriculum in the educational policy of BiH. It has financial support from the Organization for Co-operation and Security in Europe (OSCE) and various governments including Switzerland, Canada, and the United Kingdom.

The EFP’s intensive program works at each step of the pedagogical process, in partnership with all stakeholders, to provide full and frank information about the program’s methodology, processes and concepts. The program is flexible to change, as EFP School Coordinators visit each school for one day each week. The relationships of trust and friendship are built with the entire school community; the School Director, Pedagogues (who act as the school’s curriculum coordinator), In-School Representative Teams (two nominated teachers), and the students, teachers, administrative staff, and parents or guardians.

EFP is a unique international peace education program primarily because it is based on the following key principles and practices.⁵ These principles outline the methodology used to work collaboratively with participants, and to build a mutually cooperative partnership with funding bodies, the EFP head office, and school communities.

Inclusion of Local Knowledge

For each distinct society, the EFP program is carefully designed with the full participation of the educators and experts from that community. This consultation with stakeholders

⁵ Education for Peace - Institute of the Balkans. 2004. *JICA Project Operational Plan: January 2005 - January 2007*. Sarajevo, Bosnia and Herzegovina: 4-5.

continues throughout every phase of preparation, implementation and evaluation. In this way, the program is appropriate to its social-cultural context, and quickly fosters a sense of ownership among the local participants.

Universal Participation

As building a culture of peace can not exclude anyone, teachers, school administrators, support staff, students, parents and local authorities all participate in the entire EFP program: training, community events, intercommunity and interethnic peace events and program planning. Every member of the community is an important contributor to the success and sustainability of EFP. Through universal participation, everyone becomes equal partners in the process of repairing their war-torn and conflict-ridden society.

Building Local Capacity

An integral part of the EFP program is the intensive training of (10-15%) of teachers in the participating school as EFP Specialists over a two-year period, who serve as teacher-trainers and facilitators of the program on an on-going basis. To date, 235 Specialists have been trained in BiH, and are serving 108 schools with 100,000 students. Participating school communities are also trained in consultative decision-making processes so that, at every stage in program development and implementation, strategic planning and decision-making are locally-owned processes and can continue after EFP-International's intensive presence has ended.

Partnership with Local and National Authorities

EFP always works in cooperation with community authorities to ensure that the program has broad support from all segments of the community and is integrated into local objectives and policies. Whenever possible, a Leadership for Peace seminar is offered for governmental and civic leaders in participating communities.

Integration of EFP into the Formal Curriculum

EFP aims to formally integrate the EFP program into national curricula so that every generation of young people will receive training in the principles of peace and development. This is a gradual process. The first step is the integration of the EFP principles into the curriculum of the participating schools at the local and regional levels, and eventually at the national level.

Formation, Training and Mobilisation of a Youth Peace-builder Network (YPN)

In each school, a number of students will be trained as youth peace-builders, who in turn create a Youth Peace-builders Network in the school community. YPN Student Councils will then be democratically elected to promote a culture of peace throughout the school community. Youth become systematic agents of positive change in their communities through networking, event-planning and community service.

Creation of a Culture of Healing

EFP focuses on long-term reconciliation and development by addressing the root causes of conflict and violence and by creating the necessary foundations for a *culture of healing*. In this manner, EFP prevents the re-surfacing of past conflicts, which threaten to undermine development and progress in all areas of the life of the society.

What is Evaluation?

Best practice evaluation is a structured, continuous process that categorises, collates and examines information to assess change, according to the impact of the program. Evaluation

is a learning tool, designed to observe and initiate change in a policy, program, or training initiative that leads towards best practice procedures. Ideally, it should be incorporated in the beginning of the process that creates the new policy, program, or training; should be ongoing, and aimed to improve and retarget policies and programmes. The process of the evaluation and its outcomes should be 'owned' by all stakeholders and as this increases, this will strengthen the likelihood of recommendations and corrective actions being successfully implemented. This means that the evaluation itself must be designed in consultation with all stakeholders involved, to ensure it is understood, applicable and flexible enough to incorporate the needs of all stakeholders.

Among many key areas to consider, this peace education evaluation needed to:

- be age and status appropriate (involve teachers, students, parents/guardians);
- consider and be sensitive to conflict/cultural/gender/economic realities and confidentiality and privacy issues and work within these boundaries;
- focus on whether key program objectives are achieved;
- be designed in accordance with resources and time frames available;
- use simple questions taking account of multiple languages in use;
- be structured to work within existing monitoring and meeting processes and be flexible to change; and
- have reporting processes and feedback mechanisms that were accessible and understood by all stakeholders.

Due to multiple languages (both written and oral), geographical isolation, ongoing conflict and tensions throughout BiH, and complex pedagogy structures, it was very difficult to take into account the above key areas of consideration. Program evaluation was not initially planned, and any process had to fit into the existing program framework with as little disruption as possible. It was important to conduct an exhaustive dialogue with the EFP School Coordinators, and the Directors and Pedagogues of each school in order to gain agreement and consensus on the evaluation process. The final process does take into account all the above key features of a sustainable and practical evaluation.

Why conduct an evaluation?

The key stakeholders for this evaluation were: EFP, JICA, the co-ordination group from each of the four schools, participants of the EFP Program: Students; Teachers; and Parents/Guardians; and, in a broader context, BiH Ministries (Education, Pedagogical Institutes, and Civil Affairs), and the donor community.

EFP wanted an evaluation to provide a thorough evaluation and monitoring process that explained the significant changes achieved and experiential nature of the EFP program. EFP required both qualitative and quantitative data to inform program change, measure program objectives, and to provide information for reporting, academic articles, policy documents for the BiH Government, and future grant requests. JICA required an evaluative process that applies rigorous methodology that would allow the organisation to widely present the program achievements. JICA also needed to find a way of explaining to the Japanese Government, the complicated pedagogical experience of EFP in order to clarify the outcome of funding a peace education development program.

Evaluation Objectives

It is important to understand the cultural context within which the evaluation took place. The Evaluation Consultant adapted the MSC process to fit into the very specific and

challenging environment of the multi-ethnic, multi-lingual, and multi-age participants in the four schools. The four primary schools selected were:

- “Sveti Sava” Primary School (Lukavica);
- “Dešanka Maksimović” Primary School (Oštra Luka);
- “Ilija Jakovljević” Primary School (Mostar); and
- “21. Mart” Primary School (Matuzići).

These schools comprised a total of 2,225 students, 177 teachers and approximately 4,000 parents or guardians. The four schools collectively represent the three main ethnic populations in BiH: Bosniak, Croat and Serb. Geographically, the schools are located in four separate municipalities, covering both the FBiH and RS. These schools were strategically chosen for their locations within ethnically diverse communities, where post-war community relations are sensitive and susceptible to ongoing conflict and insecurity.

The evaluation aimed to determine whether the three funding objectives of the Program and potential results claimed by EFP, were tangibly achieved within each school community. These three objectives were:

Objective 1: To equip all participating individuals with the knowledge, skills, attitudes and confidence to resolve conflicts peacefully and to create violence-free environments.

Objective 2: To create mechanisms for teachers, students, administrators, support staff and parents, to actively participate in the building of inter-ethnic harmony, democracy and a culture of peace in the school community and wider society.

Objective 3: To assist traumatised children and adults in the process of psychological recovery.

According to MSC techniques these objectives are classic examples of ‘Domains of Change’. These Domains of Change are groupings used to identify areas of important change effected by the EFP program, they systematically divide the stories, according to the dominate focus of the story.

Current Monitoring Processes

It was critical to build on current program monitoring taking place at three levels: the field coordination office in BiH, the EFP - International office, and JICA. EFP Specialists in BiH and the Program Implementation Team (consisting of the Field Coordinator, EFP School Coordinators, and the In-School Representatives in the four participating schools) keep regular contact with school communities to monitor the progress of program implementation and to provide support as necessary. On a bi-monthly basis, Teachers in participating schools, EFP School Coordinators, and the Field Coordinator will provide a report on processes and results to the Program Management Team and the Coordination Council on program for review, consultation, and strategic decision-making, thus ensuring satisfactory fulfillment of program objectives at each stage of implementation. On a semester basis, EFP-Balkans provided a report on processes and results to JICA for review, consultation, and backstopping.

Through regular communication and progress checks, EFP-International monitored all aspects of program management including training procedures, implementation activities in schools, operations and program finances. Aware of the socio-political context at all times

through communication with the field office, EFP-International reviewed program processes and results in order to evaluate the effectiveness of the implementation strategy and determine modifications or adaptations as necessary.

Evaluation Methodology

It is very difficult to measure these transformative, spiritual, personal, social and educational objectives using numbers and statistics. As this was a small, specialised evaluation it was important to go beyond the 'feedback sheets/tick the box' method of evaluation and use a method that makes the search for information useful, easy and interesting to participate in. A number of different evaluation methodologies were investigated to find appropriate techniques of evaluating programs that are transformative in nature.

Stories, or narratives make sense in the EFP context for a number of reasons: non-evaluation experts are encouraged to participate; it forms patterns between program outcomes and stakeholder values and stories are remembered as a complex whole; creativity is prioritised; and people can relate to stories.

Participatory or stakeholder participation in evaluation is a useful method which can include stakeholders in the process of design and implementation of program, training or policy evaluations. It is dynamic and can be extremely useful in improving programs and policy, as it relates to the social context of evaluation. Participatory evaluation can incorporate and promote grassroots stakeholder involvement in the program. This has implications for community capacity building and can be flexible and representative of disempowered (i.e. minority) people.

This method can be difficult, as agreement between stakeholders is not easily or quickly achieved. The slow pace of process means that this form of evaluation needs to be carefully explained to participants and, it is best when implemented during the very early planning stages of the program. To be effective, appropriate time must be given for stakeholder participation, which can often be a time-consuming process. Examples of participatory techniques include: brainstorming, group interviews, participatory mapping, sharing of narratives.

Integrated with strategies of partnership, emancipation and empowerment, participatory evaluation can support the key priorities of peace building and healing by EFP/JICA. A participatory strategy can allow stakeholders to negotiate and communicate their diverse needs and interests in relation to each other, and also program outcomes. The process can be problematic for participating stakeholders in terms of representation, power, expertise, and conflicting interests; and for evaluators in terms of their role, their entry point, and how their objectivity is managed.

Ownership of the evaluation process and outcomes by stakeholders increases incidents of stakeholder commitment, and of outcomes and recommendations being achieved. It also enhances the degree of influence that an individual feels they have to the program they are involved in.

It was clear that participatory processes of evaluation would allow EFP to achieve many of the key requirements for an evaluation process. The EFP team indicated that they would like to use a narrative evaluative technique that requires the stakeholders to play a key role in measuring program progress. Most of the sources state the importance of participation in these methods of evaluation where, as the table above states, 'active participation' or 'ownership/empowerment' of the evaluative process should occur.

The Most Significant Change Technique (MSC) is an organisation, and an evaluative method established by Rick Davies (UK) and Jessica Dart (Australia) to monitor social

change programs, and evaluate training. Evaluation occurs through “the collection and participatory interpretation of stories of significant change”⁶.

Table 1: The Process of Participation

Passive participation ↓	Where stakeholders simply respond to requests for information and have no other role in monitoring and evaluation.
Increasing involvement ↓	Where stakeholders volunteer information and express interest in how it is used.
Active participation ↓	Where stakeholders are involved in deciding what information should be collected, methods used and the analysis of the data.
Ownership/ empowerment	Where stakeholders play a key role in selecting the criteria and indicators for measuring program progress and call staff to account for the program’s performance.

Source: World Bank

MSC involves participatory monitoring and evaluation. It is unlike conventional indicator-based monitoring, as it is based on explicit value judgements by stakeholders, and a structured, participatory and transparent process. The MSC technique aims to analyse achievements of programs, and the wider strategic objectives. In this way, stories are collected, reflected upon, reviewed in terms of their merits, and how they related to practice. These stories involve real people, in real situations. One of the key unanticipated outcomes of MSC evaluations is the significant impact in organisational learning. This has been reflected in the heightened shared understanding by stakeholders of program achievements, and is valued as a positive program outcome.

Evaluation Process

The evaluation process used was based on the MSC process which focuses on the collection of written stories by participants describing the most significant changes experienced while participating in the EFP program; it cumulates in a final discussion and categorisation of the data collected, involving all stakeholders. This was an EFP Intensive Program, and the whole school community is involved, including parents and guardians, teachers, administrative staff and students. To get a full analysis of the program, it is determined that a number of groups will be involved in the evaluation. The following numbers are based on calculations that aimed for a statistically significant number of participants.

Approximately 68 evaluation participants from each school were asked to write a one page factual narrative of their experience with EFP. The process of data collection was coordinated by each School’s Pedagogue who randomly selected participants, distributed information and gathered the written data (See Appendix A for a sample of the letter provided to all participants).

The short simple evaluation question asked was, “*Reflecting on your life since the EFP process started in your school in March 2005, in your opinion, what is the most important change that happened to you since you have been involved in EFP*” (See Appendix B for an example of the form provided to student participants). After translation from the three language groups, these written responses were analysed by the EFP Implementation Team according to the program’s three key funding objectives categorised as Domains of Change.

⁶ Dart, Jessica. 2000. *Stories for Change: A systematic approach to participatory monitoring*. Melbourne, Division of Agriculture Natural Resources and Environment (NRE):1.

School EFP Student Council: 9
In-School Representatives (Director, Pedagogue, and two teachers): 4
Exact number of teachers (minus 2 In-school Representatives): 12
Students in Top Grade: 12
Students in 2nd Top Grade: 12
Students in 3rd Top Grade: 12
Total in Top 3 Grades: 36
Number of parents in Parents Council: 5
Staff (minus director): 2
Total per school: 68
Total in all 4 Schools: 272

Table 2: Participants

Importantly in this evaluation, the data analysis process is participative. The Evaluation Consultant initially reviewed all the collected data and categorised stories under each of the three Domains of Change, and presented the stories for analysis. Each story was read by the five member EFP-JICA School Coordination Team. Each Team member chose ten stories within each Domain of Change that best represent change/or the achievement of one of the Domains of Change, and provided at least three criteria for their selection of these stories. When each Team member had individually analysed the data, the Team met to discuss why they chose each particular story. This meeting was a systematic and transparent process facilitated by the Evaluation Consultant. A participative discussion occurred where, the Team used their criteria to discuss and determine the final ten stories for each Domain of Change selected for the round of evaluation. Those stories selected are those that best explain the most significant changes that have occurred toward the aim of achieving the key funding objectives.

EFP discussed and decided not to involve any participants in the analysis of data. This is for a variety of reasons including timing, age of participants, geographical distance, and the language barrier. For other reasons, including emotional attachment, it was decided that no EFP staff member should analyse data from the school for which they are a coordinator, so all location/identification information was removed from the data by the Evaluation Consultant before the group data analysis.

When the final stories were selected, the criteria used to select them was recorded and fed back to all interested stakeholders, so that each subsequent round of data collection and selection would be informed by feedback from previous evaluation rounds. By doing this EFP effectively recorded and adjusted the direction of its attention - and the criteria it used for valuing Program outcomes.

Evaluation Outcomes

The evaluation responses represent a broad cross-section of BiH; Bosniaks, Croats and Serbians, men and women, children and adults. The written stories are tremendous; often breathtakingly honest. They are often sad, some are humorous, and they are full of pride, criticism and personal reflection. For example, one student writes: “My participation in EFP has expanded my horizons, and made me think differently and more positively. I see peace as the frame of the picture, the cover of the book. Without the frame a picture loses part of its beauty, and without a cover the book falls apart. I realized how a rich person is the one who knows to forgive, to love, and to enjoy small things. I have understood how mistakes from the past should not be forgotten, but they should teach us how to proceed. It has happened, but we do not want it to be repeated!”

Results indicated that the evaluation participants have begun to understand key principles of unity in diversity and conflict resolution, and to apply this to their everyday lives: “Before participating in this program I had different opinions about other religions. I thought that Bosniaks and Serbs were some strange people with whom there should not be any communication. I formed that opinion because I was listening to the people older than me. Participation in the program “Education for Peace” gave me chances to form my own opinion.”

Results indicate that EFP has positively altered participants’ family, peer and student-teacher relationships, and has built the foundations of an inter-ethnic harmony in each of the school communities involved. A few responses specified the relation to EFP, and a psychological healing and recovery undergone by participants. One teacher responded: “The program “Education for Peace” leads me into thinking about the people who wish for us peace and happiness. Am I able to help in that process? We actively worked with students, so that they understand principles of peace and helped them to prepare presentations for the Event. One day, something strange happened inside of me. I decided to go to my former school and visit all those people that I had once loved. They all were happy to see me. I needed a lot of strength to do that, but I think that the program “Education for Peace” has helped me to change my views of the past, and in relation to these people. I felt joy in my heart, because I have made that step, and have opened my heart to love.”

A key process of organisational learning also took place within this evaluation process. It was also that the aim of this evaluation was not to obtain a critical review of the EFP program; this evaluation was focused on understanding whether, and how, EFP tangibly achieves its funding goals. The need for further forms of evaluation in the EFP Intensive Program, to critically analyse the program content, and the effect the EFP program had on individual worldviews was highlighted. It was viewed as important for each EFP School Coordinator to carefully review the stories from the school they specifically work with, to identify any issues for change.

Each EFP team member was struck by the sensitivity and receptivity of the students, and specifically became more aware of the significance, and influence of themselves as ‘outsider’ role models, within the school community. They increasingly acknowledged and understood the huge role of the educator on youth. Team members have learned to be increasingly vigilant about the strong potential influence they have on participants, particularly students.

Feedback showed that this type of evaluative process had enabled participants to reflect on their learning as a result of being involved in the transformative program, and to identify and record significant changes. It also enabled participants to engage others in meaningful debates. Team members noted that it was also important to keep the process flexible to allow for change, and the unanticipated needs of participants and program outcomes.

Overall, the initial evaluation process, occurring after EFP has been implemented in the four schools for nine months, indicates that EFP is on track to provide the framework,

through new curriculum methodology, for participants to re-think and review their existing worldviews. EFP creates spaces that actively praise an individual's endeavor to participate in, and reflect on, inter-ethnic harmony and peace. One student said, "This program encouraged me to think. Before this program, I always paid attention to the skin colour or religion of the person. I did not pay attention to the inner values. I have realized that I was wrong. We should not regard nationality, but inner values. Every person deserves a chance. Personally, I am very happy that this program is being implemented in our school. The things in my family have changed. Before I met with this program, when I would say to my mother that I have met Serb or Croat, she would get upset. Her fear that something would happen to me was obvious. And now the situation has changed. When I would come home and say that I have friend that is Serb, she would just smile."

The role of education in peacebuilding was highlighted by many participants: "Peace is not granted, peace needs to be learned about. I have realized that special attention should be paid to such a kind of education. From the earliest stages of life, children should learn about fundamental principles of peace: unity, equality, and beauty of diversity. This program does not impose those ideas. It guides children, through games and creativity, to experience and realize these principles by themselves".

These stories, shared by participants, help to educate, clarify and give hope to those who are engaged in the EFP process in BiH, and elsewhere. Furthermore, this evaluation confirms the value of a participatory, community-based initiative focused on peace education and peace building: and its potential to produce positive change, especially in conflict-ridden communities. The following story emphasises the critical role of the educator: "Protection of peace in the whole society, and especially in multinational societies, and among the students from the very beginning till their maturity, so that they grow up as peaceful and tolerant people is sublime task of every man, and especially of the educators. But it is not always easy. Our curriculum, especially for the subject of History, is made in that way that it is hard to find the thread that brings people together, or develops a culture of peace and love. The love and culture of peace should ensure, through the teaching matter, concepts of peace in the consciousness of our children."

This participative process to determine the approximately 30 stories that represent the successes and challenges of each of the three "Domains of Change", was useful in providing a broader understanding of the practical outcomes of EFP's work in BiH. These stories are useful in providing a greater understanding of EFP's practical and transformative objectives. It provides a rigorous evaluation methodology to explain the successes and problems to funding bodies, and can used to improve the work and methods of the EFP Program.

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Appendix A: Letter distributed to all participants by School Pedagogue

Education for Peace Institute of the Balkans (EFP-Balkans)

Fra Anđela Zvizdovića 1/A, 71 000 Sarajevo; tel: 033 296 640; faks: 033 296 641

Dear Faculty, Staff, Students and Parents,

Evaluation of the EFP/JICA Program

Warmest greetings on behalf of Education for Peace (EFP). We would like to emphasise again to you the importance of your involvement in this EFP Intensive program, and how you can contribute further to making EFP as effective as possible in your school community.

In order to fulfill the funding requirements from the Japan International Cooperation Agency (JICA), and to gain a full understanding of the impact of the program, we are initiating an evaluation process in the four participating schools. It is hoped that the whole school community would be involved in this evaluation.

Participation

The School Pedagogue will randomly select the individual students, teachers, staff and parents who will be involved in data collection three (3) times throughout the evaluation process (November 2005, May 2006 and December 2006).

All students will be required to write their evaluation during school time, within the time allocated to their weekly Homeroom group. Student Council members will complete the evaluation during the period allocated for their weekly meeting. Student papers will be collected by the Homeroom teacher and passed to the Pedagogue.

In-school Representatives, and Teachers and Staff who are selected will write their evaluation at home or school in their spare time.

Parents who are selected will complete their evaluation during the next Parent Council meeting.

The School Pedagogue will supervise this process. They will explain the process to the students and other participants, collect all evaluation data, and distribute any additional information.

Time Involvement

Your participation should take approximately ½ hour.

Evaluation Process

The short simple evaluation question will be “*Reflecting on your involvement in EFP since March 2005, in your opinion, what is the most important change that has happened to you?*”.

You would need to write a one page document describing a real event in your life that you believe is an important change, caused by your involvement in EFP since March 2005. This evaluation is not a test, and there are no right or wrong answers.

Data Storage and Confidentiality

Your confidentiality and anonymity will be ensured by not having you write your name on any of the questionnaire pages. Data will be stored securely at the EFP Balkans office.

If you have any questions or suggestions, please do not hesitate to ask your EFP School Coordinators or your Pedagogue. We sincerely thank you for your participation in this important part of the EFP Program.

With warmest regards,
Education for Peace Institute of the Balkans

Appendix B: Form distributed to student participants by School Pedagogue

SCHOOL STUDENTS/STUDENT COUNCIL MEMBERS

<p>1. Gender: <input type="checkbox"/> Female <input type="checkbox"/> Male</p> <p>2. Group:</p> <p> <input type="checkbox"/> Student <input type="checkbox"/> School Staff</p> <p> <input type="checkbox"/> Student Council <input type="checkbox"/> Parent</p> <p> <input type="checkbox"/> In-School Representative</p> <p> <input type="checkbox"/> Teacher</p> <p>3. School Grade level: _____</p> <p>4. Homeroom Class: _____</p>	<p>5. School: _____</p> <p>6. Length of Involvement in EFP: _____</p> <p>7. What year were you born in: _____</p> <p>8. Nationality:</p> <p> <input type="checkbox"/> Bosniak <input type="checkbox"/> Roma</p> <p> <input type="checkbox"/> Croat <input type="checkbox"/> Serb</p> <p> <input type="checkbox"/> Other: _____</p>
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Please write one page responding to the question below.

Reflecting on your involvement in EFP since March 2005, in your opinion, what is the most important change that has happened to you?

FOSTERING POSITIVE PSYCHOLOGICAL OUTCOMES IN POST-CONFLICT SETTINGS UNIVERSAL-DIVERSE ORIENTATION AND INTERGROUP CONTACT IN BOSNIA AND HERZEGOVINA

J. Krister Lowe

Psychological reconstruction following episodes of communal violence presents significant challenges for individuals and groups. Developing positive intergroup attitudes and behaviors that foster a sense of social inclusion and that re-establish constructive norms of interaction are necessary components for long-term social stability. This paper presents a cross-sectional study examining positive intergroup outcomes among 444 Bosnian youth representing the Bosniak, Croatian, and Serbian ethnic groups. Recent scholarship on intergroup contact theory has called for contact research to be extended to new outcome variables as well as to a closer examination of the antecedents of contact. In this study, Universal-Diverse Orientation and Intergroup Contact were found to be related to a number of positive outcomes, including interethnic hope, positive intergroup attitudes, intergroup friendship, and intergroup peacebuilding intentions. The study also found that Universal-Diverse Orientation explained variance in these outcome variables over and above that of Intergroup Contact alone. Furthermore, exploratory analyses revealed significant interactions between Universal-Diverse Orientation and Intergroup Contact on intergroup attitudes and peacebuilding intentions. Individuals high in Universal-Diverse Orientation were more likely to demonstrate positive intergroup attitudes and peacebuilding intentions under conditions of high contact than were individuals low in Universal-Diverse Orientation. Implications for future research and intervention are discussed.

Our strength is in our unity and in our diversity.
—Colin Powell

Introduction

Following episodes of violent intergroup conflict, societies are faced not only with the daunting challenges of rebuilding economically and politically but also of rebuilding psychologically. Over the past hundred years, social psychology has amassed a wide base of empirical knowledge regarding the psychological orientations and processes that facilitate prejudice, conflict, and violence. Despite a recent increase in empirical studies on post-conflict reconciliation and forgiveness (Hewstone et al., 2004; Noor et al., 2008; Staub, 2006), our understanding of the psychological attitudes and behaviors that facilitate social and psychological reconstruction in post-conflict settings remains comparatively limited. As others (Bar-Tal, 2000; Coleman & Lowe, 2007; Noor et al., 2008) have noted, social-psychological research has largely focused on the dynamics of conflict and conflict resolution and less so on the processes of reconciliation, resilience, and peacebuilding. Post-conflict psychological research to date has largely been dominated by a focus on individual trauma as well as on the processes of forgiveness (Barkan, 2000; Byrne, 2004; Moeschberger et al., 2005; Staub, 2005). While such factors are important for ameliorating psychological suffering, the establishment of other positive factors that go beyond these inhibiting elements appears to be an opportunity for deeper inquiry. More research on the factors that contribute to a shift from what Bar-Tal (2000) calls a *conflict ethos* to a *peace ethos* is needed.

The extensive body of research on Intergroup Contact (Allport, 1954; Brown & Hewstone, 2005; Pettigrew & Tropp, 2006) presents one potential starting point for building a positive psychology of intergroup relations in post-conflict settings. Contact effects have been demonstrated to create cognitive and affective change in previously prejudiced individuals across a range of identity groups around the world. Furthermore, Pettigrew and Tropp (2006) have called for future contact research to focus on “the positive and negative factors in the contact situation, along with individual, structural and normative antecedents of the contact...” that help further advance understanding of both the moderating and mediating mechanisms of the theory (p. 768). In addition, while the majority of studies have focused on the effects of contact on intergroup prejudice, relatively few studies have focused on contact’s effects on other intergroup outcomes such as interethnic hope and peacebuilding intentions.

In addition to intergroup contact behaviors, developing socially inclusive rather than divisive attitudes would also seem to be important for building a positive post-conflict reconstruction psychology. Universal-Diverse Orientation (Miville et al., 1999) offers one positive psychological orientation that stands as an analogue to the negative ideological attitudes of Right-Wing Authoritarianism (Altemeyer, 1998) and Social Dominance Orientation (Sidanius & Pratto, 1993).

Thus, in this study, the roles of Intergroup Contact and of Universal-Diverse Orientation were examined as two potentially important factors for predicting a number of heretofore unexamined positive intergroup outcomes in the post-conflict setting of Bosnia and Herzegovina. The positive outcomes studied included interethnic hope, positive intergroup attitudes, intergroup friendship, and intergroup peacebuilding intentions.

Socially Inclusive Attitudes and Behaviors

Universal-Diverse Orientation

In studies examining prejudicial attitudes towards outgroups, two ideological orientations—Right-Wing Authoritarianism (Altemeyer, 1998) and Social Dominance Orientation (Sidanius & Pratto, 1993)—emerge as among the most consistently powerful predictors. Such social attitudes, or what Duckitt et al. (2002) describe as “motivational goal schemas,” orient individuals towards the world as well as towards relations with others. In addition to Right-Wing Authoritarianism (RWA) and Social Dominance Orientation (SDO), *restricted empathy*¹ (McFarland, 1999) was found to be a third correlate explaining prejudice.

If RWA, SDO, and restricted empathy help explain what drives individual differences in prejudice, what analogues would need to be developed in order to predict positive intergroup attitudes in post-conflict settings? As Martin Luther King, Jr. stated, “Peace is more than the absence of war, it is the presence of justice.” In like manner, being low in RWA, SDO, and restricted empathy does not necessarily imply the presence of socially inclusive attitudes. Universal-Diverse Orientation offers one such motivational goal schema that goes beyond the mere absence of prejudicial factors. Miville et al. (1999) define Universal-Diverse Orientation (UDO) as an “attitude of awareness and acceptance of both the similarities and differences that exist among people” (p. 291). In conflict and post-conflict settings such as in Israel and Palestine, Rwanda, and Bosnia and Herzegovina, developing a collective identity that affirms subgroup loyalties yet also simultaneously transcends into a new superordinate identity is essential for long-term reconciliation and resistance to the forces of conflict intractability (Coleman, 2003; Hicks, 1999; Kelman, 1999). Developing such complex and

¹ Soenen (2005), building on Davis’s (1983) concept of empathy, defines restricted empathy as the inability (a) to feel sympathy for other people experiencing misfortune, (b) to view things from the perspective of others, (c) to experience discomfort when confronted with the suffering of others, and (d) to become involved with imaginative characters in general (p. 111).

adaptable collective identities in settings where the past history of conflict has often resulted in more constricted identities represents a significant obstacle to reconciliation and peacebuilding efforts (Coleman & Lowe, 2007).

Universal-Diverse Orientation (UDO) offers an alternative to the extremes of universalism (Phillips & Ziller, 1997) on the one hand and mere tolerance or co-existence (Toscano, 1998) on the other, as it focuses simultaneously on the similarities existing among all humans as well as acknowledging and accepting² the differences. Universalism is defined by Phillips and Ziller (1997) “as a universal orientation in interpersonal relations whereby perceivers selectively attend to, accentuate, and interpret similarities rather than differences between the self and others” (p. 420). The co-existence or tolerance model, in contrast, views differences as unavoidable and irreducible, and therefore focuses on the role of giving recognition and validation to the differences rather than focusing on similarities as well as attempts at integration (Toscano, 1998). Empirical support for focusing on either similarities or differences as a means for reducing prejudice can be found in the intergroup conflict-studies literature. For example, research on social category inclusiveness, such as the Common Ingroup Identity Model (Gaertner & Dovidio, 2000), suggests that intergroup antipathy decreases as individuals begin to (re)categorize outgroup members within a common or superordinate identity ingroup (Gaertner et al., 1999). Other research, such as the Mutual Intergroup Differentiation Model (Hewstone & Brown, 1986), proposes that when group distinctiveness is first made salient, then prejudice reduction can occur through processes such as intergroup contact.

Universal-Diverse Orientation offers a conceptual middle-ground for managing the paradoxical tensions arising from an awareness of the similarities and differences existing between oneself and others. Rather than focusing on one pole exclusively, UDO allows for both perspectives to be held simultaneously. In addition Miville et al. (1999) found that UDO correlated with a number of positive psychological factors, including empathy, healthy narcissism, positive racial identity development, feminism, and androgyny, as well as low scores on dogmatism and homophobia. UDO then emerges as a potentially positive psychology analogue to the negative factors of RWA, SDO, and restricted empathy mentioned earlier.

Intergroup Contact

The study of social attitudes such as RWA, SDO, and UDO within post-conflict settings presents an individual differences perspective on the types of attitudes that thwart or foster an adaptable orientation towards both ingroup and outgroup members. Constructive intergroup behaviors are also required within post-conflict contexts. Following episodes of conflict, individuals and groups often cease communication with each other. This closing off of communication, or what Deutsch (1985) calls *autistic hostility*, acts to reinforce the differences and escalatory dynamics between the parties. Until healthy norms of interaction are re-introduced, a fundamental change in the conflict ethos cannot take place (Bar-Tal, 2000; Honeyman et al., 2004).

Over the past 50 years, Intergroup Contact Theory (Allport, 1954; Brown & Hewstone, 2005; Pettigrew, 2008; Pettigrew & Tropp, 2006) has consistently demonstrated contact's ability to reduce and transform prejudicial attitudes, even among contact participants who did not want to have contact. As outlined by Allport (1954) in his *Contact Hypothesis*, prejudice reduction will occur when members of different groups meet under four conditions, including equal status, cooperative interaction, acquaintance potential, and authority sanction. A recent meta-analysis by Pettigrew and Tropp (2006) demonstrated the positive role that

² As Universal-Diverse Orientation was conceived from a cross-cultural counseling psychology perspective for therapeutic contexts and not necessarily for post-conflict reconstruction settings, “accepting differences” may be qualitatively more difficult and different in post-war settings.

intergroup contact plays in reducing prejudice across a range of social groups, including the transfer of positive effects to other outgroups not immediately involved in the contact situation. While no conclusive studies yet exist demonstrating contact's effects within post-war settings as opposed to other more normative contact situations of less intensity, the effects of contact on prejudice reduction, forgiveness, and intergroup emotions have been demonstrated within a few recent studies in this domain (Hewstone et al., 2004; Paolini et al., 2004; Tam et al., 2007).

Given the polarizing effects of collective identities that exist in post-conflict communities, intergroup contact would likely be an important factor in addition to Universal-Diverse Orientation for creating a positive psychological climate for reconstruction. The two factors may also reinforce each other and therefore provide a substantial buffer against polarization. For example, trust is often fragile after agreements have been made between conflicting parties, and therefore such agreements are often susceptible to subsequent misunderstandings or other events that risk triggering a resumption of open conflict. Buffers that help manage misunderstandings and triggering events are needed. Intergroup contact would be expected to create channels of communication that could be utilized when such triggering events occur. For example, Tam et al. (2009) found that contact's effect on behavioral tendencies toward outgroups is mediated by intergroup trust, and these studies have also found that direct and indirect intergroup contact increases intergroup trust. In addition, UDO would also help with perspective taking, or what White (1984) calls *realistic empathy*, which has been found to reduce pre-emptive or unilateral strikes by one party (Smith, 2004). By understanding others' motives and intentions from their own worldview, individuals can choose actions more likely to induce de-escalation rather than escalation.

One important finding that emerges from the contact-studies literature is the role of friendship that results from contact. When contact leads to friendship, prejudice reduction has been demonstrated to be maintained longitudinally (Pettigrew & Tropp, 2006). Therefore, a positive predictor of psychological reconstruction in post-conflict settings would be the extent to which intergroup friendships are increasing. In addition to fostering friendship, intergroup contact may also facilitate other positive intergroup outcomes. For example, contact might be a primary pathway that leads to what Coleman et al. (2008) call *constructive engagement*, which comprises positive forms of peacebuilding in conflict and post-conflict settings, such as dialogue groups, problem-solving workshops, joint business ventures, and community organizing, aimed at creating new cooperative intergroup norms that replace old competitive and destructive ones.

Predicting Positive Psychological Outcomes

The preference for examining negative rather than positive psychological factors within social psychology has been highlighted elsewhere (Gable & Haidt, 2005; Noor et al., 2008; Seligman & Csikszentmihalyi, 2000). Even Allport (1954), over fifty years ago, encouraged more research to understand the psychology of tolerance in addition to the study of prejudice. Gable and Haidt (2005) define positive psychology as "the study of the conditions and processes that contribute to the flourishing or optimal functioning of people, groups, and institutions" (p. 104). Clearly, such research seems relevant in post-conflict contexts. However, little research has examined what optimal functioning would look like within post-conflict reconstruction settings. Such environments are among the most challenging situations humans face (Coleman, 2003). Faced with a range of frustrated human needs including those of survival, security, identity, recognition, and justice (Burton, 1987; Fisher, 1997) as well as deep levels of intergroup mistrust (Honeyman et al., 2004), the challenges of rebuilding society, including the reconstruction of hearts and minds, is often an overwhelming and a multigenerational endeavor. What positive conditions need to be

fostered that go beyond the cessation of violence and the removal of inhibiting factors such as trauma in order for post-conflict societies to move down the road towards “optimal flourishing”?

Looking to real world contexts can help identify such factors. In this study, data were collected in post-war Bosnia and Herzegovina (BiH) and a number of positive factors identified. The following is a brief overview of the war, as well as some background information on the types of social psychological challenges currently facing the Bosnian people. This backdrop provides context for the positive psychological outcomes investigated in this study and described below.

The Bosnian War that occurred between Serbian, Bosniak, and Croatian ethnic groups between March, 1992 and November, 1995 resulted in more than 100,000 deaths, the displacement of more than 1.8 million people, and the ethnic cleansing of ethnic groups from various regions, including those where mixed ethnic groups previously resided (Tabeau & Bijak, 2005). While it has been more than 14 years since the signing of the Dayton Peace Accords in November, 1995, a recent United Nations Development Programme survey conducted by Oxford Research International (2007) in Bosnia and Herzegovina found a number of persistent negative trends in the society, in particular amongst youth. For example, two-thirds of people below the age of 30 in BiH would like to emigrate. Since youth represent a key human-resource asset in the country, the desire to leave poses a significant long-term challenge to rebuilding the society. Other reported significant trends included low levels of optimism and social trust in the society, as well as concerns over collective identity.³ Finally, participants in the study rated lack of unity as the most important problem facing the nation.

Given this backdrop, this study examined how Universal-Diverse Orientation and Intergroup Contact are related to interethnic hope, positive intergroup attitudes, intergroup friendship, and intergroup peacebuilding intentions. These relationships are shown in Figure 1, following which I provide an overview of this model starting with interethnic hope.

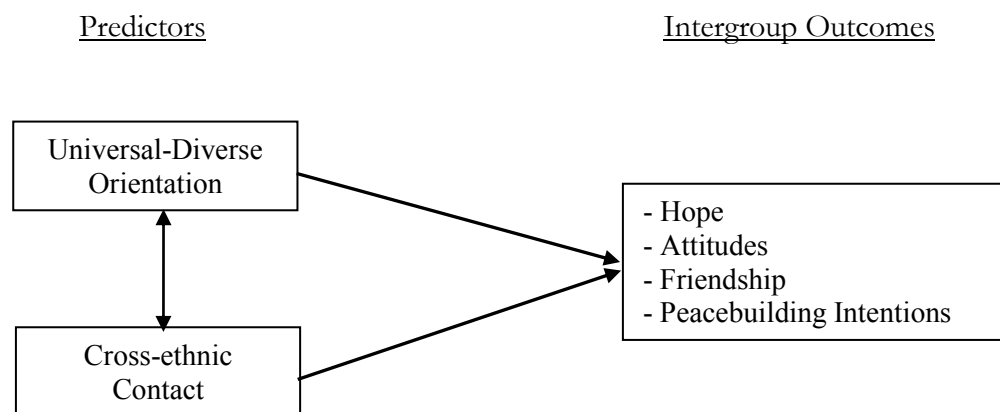


Figure 1. Model of socially inclusive attitudes and behaviors on positive intergroup outcomes.

Interethnic Hope

Among the casualties of intergroup conflict is a general hopelessness regarding the future, as well as a lack of trust and belief in human relationships, especially in relation to outgroup members (Honeyman et al., 2004; Tam et al., 2009). Without hope or belief that collective identity groups can co-exist, it will be difficult for parties to be motivated to build a new future. In the study reported in this paper, I use a new construct—*intergroup hope*—which

³ In the Oxford Research International Study (2007), 50% of Bosnians identified themselves as having a Bosnian national identity, 14% as having an exclusionary ethnic identity (i.e., Bosniak, Serbian, or Croatian), and 36% as having a dual identity (i.e., both national as well as ethnic).

concerns the extent to which an individual believes in the likelihood of a harmonious future between conflicting identity groups. Bar-Tal (2000) mentions that to create a “peace ethos” in conflict and post-conflict settings, changes in beliefs about outgroup relations, including the prospects for intergroup peace, are necessary. Therefore, I suggest that intergroup hope would be an important positive psychology factor to foster in such settings.

I expect that intergroup contact will be positively associated with interethnic hope, since contact with outgroup members will reduce negative intergroup emotions and promote positive ones such as hope. Brown and Hewstone (2005), discussing recent trends in intergroup contact research, noted that

[n]otwithstanding the importance of some cognitive variables, a key change in this literature over the last nearly 20 years has been the acknowledgment that intergroup contact cannot be considered only in terms of its cognitive processes....Indeed, a deeper understanding of intergroup relations in general requires recognition of the role of affective processes. (Brown & Hewstone, 2005, p. 287)

Affective factors such as intergroup anxiety and intergroup threat have been shown to mediate the relationship between contact and prejudice (Stephan & Stephan, 2000). When contact occurs, these negative emotions are reduced; and as contact leads to the establishment of relationships such as friendship, positive emotions such as empathy and perspective-taking are promoted (Pettigrew, 1997). Galinsky and Moskowitz (2000) have demonstrated how empathy resulting from contact with individual members of the outgroup also facilitates changes in attitudes towards the outgroup as a whole. Brown and Hewstone (2005) note that empathy and perspective-taking can “increase the perception that a common humanity and destiny is shared with the outgroup” (p. 293).

In addition to contact, because UDO is associated with a general openness towards others who are different, I propose that Universal-Diverse Orientation will also be associated with interethnic hope as well as the capacity to see similarities with diverse others. I expect that individuals high in UDO will be more likely to envision a superordinate identity inclusive of both ingroup and outgroup members. Others (Coleman & Lowe, 2007; Gaertner & Dovidio, 2000; Hicks, 1999; Kelman, 1999) have noted that following identity-based conflicts, establishing a new collective identity becomes essential for fostering constructive intergroup relations. While some individuals maintain an exclusionary identity, others appear to find a way to maintain their subgroup loyalties while at the same time being able to construct a larger superordinate ingroup that includes both ingroup and outgroup members. Extensive research on Gaertner and Dovidio’s (2000) Common Ingroup Identity Model demonstrates how the development of a superordinate identity results in bias reduction between groups. I suspect that individuals high in UDO will be able to construct such a superordinate identity and therefore will see hope in a positive joint future.

Hypothesis 1: Intergroup Contact (1a) and Universal-Diverse Orientation (1b) will be positively related to Interethnic Hope.

I also expect Universal-Diverse Orientation to explain additional variance in intergroup hope over and above that of intergroup contact alone. While individuals low in UDO may need an external catalyst such as intergroup contact to generate positive intergroup emotions like hope, those high in UDO may be intrinsically motivated to see the future as positive and as an opportunity to build something constructive and hopeful. For example, just as some individuals may intrinsically desire to visit other cultures and countries without ever having met people from those cultures, I suspect that individuals high in UDO will be intrinsically motivated to view future relations with the outgroup as a positive opportunity without having to generate this orientation through positive contact experiences.

Hypothesis 2: Universal-Diverse Orientation will explain additional variance in Interethnic Hope over and above Intergroup Contact alone.

Intergroup Attitudes: The autistic hostility (Deutsch, 1985) that exists between conflicting groups and the resulting negative intergroup emotions such as hatred and prejudice are formidable obstacles preventing individuals and groups from building a new future. Building on previous research on subtle prejudice (Pettigrew & Meertens, 1995), I define positive intergroup attitudes as the extent to which an individual admires and holds favorable views towards outgroup members. I also added “favorability” to the two items Pettigrew and Meertens measure in order to assess a general feeling of positivity toward the outgroup.

In this study I hypothesize that contact will be positively related to positive intergroup attitudes. This hypothesis is based on past theory on social contact that shows that contact fosters *individuation* with members of the outgroup as well as empathy. Individuation involves understanding unique attributes about individual members of the outgroup, which results in decategorization (Miller, 2002) and consequently empathy. As individuals experience individual members of the outgroup, they identify different characteristics among those members, which results in a change from viewing them all as a homogeneous. When an individual’s understanding of members of the outgroup becomes more individuated and personalized, this change also influences perceptions towards outgroups and fosters perspective taking and empathy. Furthermore, others (Hamberger & Hewstone, 1997; Pettigrew & Tropp, 2006) have noted that contact also can result in *friendship*, which facilitates even deeper individuation and decategorization effects, and therefore results in global changes towards outgroup members as a whole.

In addition, I hypothesize that UDO will be positively related to intergroup attitudes, as UDO is based on an “appreciation” of both similarities and differences with outgroup members. As mentioned earlier, individuals high in UDO will more likely be able to construct a common collective identity with members of the outgroup. In addition to the research on Gaertner and Dovidio’s (2000) Common Ingroup Identity model, which supports this assertion, Higgins’s (1997) theory of *promotion* and *prevention* motivations also provides additional theoretical backing. This body of theory and research suggests that when facing an external threat or loss, some individuals take a “preventive” stance as means for preserving one’s self and identity. Others however take a more “promotive” stance and try to engage the threat as an opportunity for change or gain. I suspect that individuals high in UDO will be more likely to see the post-conflict situation as an opportunity to build a new future with outgroup members that is based on positive attitudes rather than negative ones. An example of this was experienced by the author in a number of reconciliation workshops following Kenya’s political violence in 2008. While many Kenyans participating in the workshops viewed the communal violence that occurred as damaging and requiring a restoration of justice as well as healing, others saw the violence and its aftermath as an opportunity to address longstanding issues involving land distribution in the country as well as the promotion of a genuine superordinate Kenyan identity that transcended tribal differences.

Hypothesis 3: Intergroup Contact (3a) and Universal-Diverse Orientation (3b) will be positively related to Intergroup Attitudes.

I also predict that Universal-Diverse Orientation will explain additional variance in intergroup attitudes over and above intergroup contact alone. This is so because UDO has been shown to be positively associated with empathy and perspective-taking (Miville et al., 1999). Empathy and perspective-taking tend to invoke positive motivations for altruism (Bateson, Early, & Salvarani, 1997), restoring justice (Dovidio et al., 2004), and the sense of a

common collective identity (Gaertner & Dovidio, 2000). While contact has been shown to induce empathy in participants, individuals high in UDO already exhibit empathic capabilities even without the benefits of contact, and this factor should therefore foster positive intergroup attitudes. For example, in race relations in the United States, some white Americans high in UDO may be able to imagine that living with the legacy of slavery may be psychologically challenging for many of their black American counterparts. Other white Americans low in UDO, however, may not be able to envision such challenges without hearing directly from those facing such historical legacies. Therefore, I suspect that individuals high in UDO will hold positive attitudes towards outgroup members since they can more easily imagine the human challenges members of the outgroup may face.

Hypothesis 4: Universal-Diverse Orientation will explain additional variance in Intergroup Attitudes over and above Intergroup Contact alone.

Intergroup Friendship: I define intergroup friendship as relationships with outgroup members that are marked by personal and socially intimate qualities. As mentioned earlier, when contact results in ongoing friendship, reduction in intergroup prejudice is observed longitudinally. Therefore, the establishment of friendships among group members represents an important positive indicator of optimal group-functioning. While numerous studies on intergroup contact (Pettigrew & Tropp, 2006) have observed this positive psychological finding, no studies have examined whether Universal-Diverse Orientation will predict intergroup friendship in post-conflict settings. However, since Universal-Diverse Orientation involves the cognitive ability to focus on both the similarities and differences between oneself and others, as well as the motivation to get to know people of different backgrounds, I suspect this general openness will facilitate cross-group friendships. Specifically, openness towards others will result in self-disclosure in interactions. Research on self-disclosure finds that it is “a central process in cross-group friendships” (Pettigrew, 1997; 1998) since it reduces intergroup anxiety and promotes empathy and relational intimacy as well as individuation (Brewer & Gaertner, 2001)—all of which help to foster relationships.

Hypothesis 5: Intergroup Contact (5a) and Universal-Diverse Orientation (5b) will be positively related to Intergroup Friendship.

I also predict that Universal-Diverse Orientation will explain additional variance in Intergroup Friendship over and above Intergroup Contact alone. This is because UDO is based on a general motivation to get to know people of different backgrounds. While contact may augment this motivation, the motivation already pre-exists within individuals regardless of contact. Individuals high in UDO proactively desire to build relationships with people who are different, and a number of these relationships would likely result in friendship. All in all, I suspect individuals high in UDO would be motivated to make new acquaintances with others. This openness should independently facilitate intergroup friendship beyond mere contact alone.

Hypothesis 6: Universal-Diverse Orientation will explain additional variance in Intergroup Friendship over and above Intergroup Contact alone.

Peacebuilding Intentions: I define peacebuilding intentions as the planned intention to build positive intergroup relations through a variety of economic, social, cultural, or political activities. The Theory of Planned Behavior (Ajzen, 1991) and Behavioral Reasoning Theory (Westaby, 2005) suggest that the most immediate predictor of any planned behavior is the intention to engage in that behavior. Examining individuals' motivations or intentions to engage in peacebuilding would then be an additional positive psychological indicator to

observe in post-conflict environments. In such settings, engaging in peacebuilding activities or events such as problem-solving workshops (Kelman, 1986), collaborative business ventures, cultural and sports exchanges (Varshney, 2002), or reconciliation processes (Honeyman et al., 2004; Staub, 2004) help to re-establish healthy social norms of interaction and foster the development of collaborative rather than competitive psychological dynamics (Deutsch, 1973; Coleman, 2004).

While contact between members of previously conflicting groups is an end in itself in that such contact reduces prejudice and also creates opportunities for friendship, contact may also build motivation or “ripeness” for other peacebuilding initiatives. Ripeness theory (Zartman, 2001) explains what motivates parties in a conflict to negotiate and resolve their differences. The motivation results from the sense of a *mutually hurting stalemate* either in the recent past or present as well as a *mutually enticing opportunity* that creates a way out of the conflict. I suspect that individuals who have a positive experience in contact situations will generate additional motivation to engage in additional peacebuilding outcomes that promote intergroup cooperation. As an example, Coleman and Lowe (2007) found that when Palestinians and Israelis engaged in positive contact, it often resulted in the desire to initiate a range of intergroup peacebuilding activities, including joint dialogue groups, problem-solving workshops, business ventures, youth programs among other activities. Therefore I expect intergroup contact to generate peacebuilding intentions focused on creating mutual enticing opportunities focused on building a new future.

I also expect UDO to predict peacebuilding intentions as well, since individuals high in UDO seek to join activities where they can get to know people of different backgrounds. This willingness to engage in activities with outgroup members will likely transfer to activities that go beyond just getting to know others, such as peacebuilding activities.

Hypothesis 7: Intergroup Contact (7a) and Universal-Diverse Orientation (7b) will be positively related to Peacebuilding Intentions.

I expect that UDO will explain additional variance in peacebuilding intentions over and above intergroup contact alone as well. This is because individuals high in UDO are predisposed to engage with members of outgroups regardless of contact. They are attracted to diversity and therefore have motivations to build friendships and engage in activities with members of the outgroup. While contact will likely build on or reinforce this motivation, I expect the motivation to engage in peacebuilding to pre-exist contact itself. A common example of this can be found in various online groups that seek to build peace, such as groups trying to build peace between Palestinians and Israelis who are unable to have physical contact with each other for safety or logistical issues. Many of these individuals have been segregated from members of the outgroup and therefore have little or no contact yet still desire to build peace and therefore invent creative ways to build peace. Such individuals are motivated to engage in peacebuilding despite having little contact with members of the outgroup.

Hypothesis 8: Universal-Diverse Orientation will explain additional variance in Peacebuilding Intentions over and above Intergroup Contact alone.

Method

Participants: Data for this study were collected in the Spring of 2006. The participants in the study included 444 high school youth from Bosnia and Herzegovina representing a random sampling of classrooms in multiple high schools in different regions of the country. The schools were involved in a national peace education and reconciliation program facilitated by an international NGO entitled “Education for Peace.” Two hundred and sixty-six subjects

identified themselves as female, 160 identified as male and 19 as not indicating gender. The mean age of the participants was 18.26 years ($SD=1.10$). One hundred and eighty-four subjects identified themselves as Bosniak, 123 as Croatian, and 111 as Serbian, while 14 identified themselves as “other,” and 13 did not report their ethnicity. One hundred and eighty-seven subjects identified themselves as Muslim, 115 as Orthodox Christian, and 120 as Catholic, while 11 identified themselves as “other,” and 11 did not report their religion.

Procedure and Measures: The data were collected from high-school classes in the three main cities of each ethnic group, including Sarajevo (Bosniaks), Mostar (Croats), and Banja Luka (Serbs). The survey was translated into the three Serbo-Croatian dialects for each of the three ethnic groups, as well as back-translated into English. Informed consent was received from each participant, and data were collected during school hours by a team of Bosnia and Herzegovinian research assistants. Survey items were measured with five-point Likert scales with 1=*Strongly Disagree* and 5=*Strongly Agree*, unless otherwise indicated below.

The Universal-Diverse Orientation measure (derived from Fuertes et al., 2000) consisted of 14 items. A 15th item was excluded after internal consistency analysis revealed that dropping the item would increase the scale’s reliability. Following are a few sample items from the scale: “I attend events where I might get to know people of different nationalities,” “In getting to know someone I like knowing both how he/she differs from me and is similar to me,” “I am only at ease with people of my own nationality,” and “I often feel intimidated by persons of another race,” ($\alpha = .82$).

Intergroup Contact was measured using a ten-item Cross-Ethnic Contact scale derived from Rotheram-Borus (1990). Participants were asked to rate (0=None, 1=Some, 2=A Lot) how much contact they had with other ethnic groups in ten contexts, including: Sports Activities, Hanging Out, Work, Being with Friends, School, Attending Parties, Dating, Studying, Going to Religious Services, and in the Neighborhood, ($\alpha = .81$).

Interethnic Hope, a scale developed by Westaby and Lowe (2008), consists of four items assessing hope for positive interethnic relations in Bosnia and Herzegovina (BiH) in the future: “The future looks bright for interethnic relations in BiH,” “I think relations between groups in BiH will become better in the future,” “There is hope in the future for ethnic groups in BiH to get along well,” and “I am hopeful that all groups in BiH will eventually live harmoniously with each other,” ($\alpha = .82$).

Intergroup Attitudes consisted of three total items. Two of the items, concerning “sympathy” and “admiration” towards outgroup members, were derived from Pettigrew and Meerten’s (1995) affective prejudice subscale. One item concerning “favorability” towards outgroup members was added by the investigator to increase the scale’s length. As Pettigrew (1997, p. 176) states regarding the affective prejudice subscale, “...this direct measure asks respondents how often they have ever ‘felt’ two positive, rather than negative, emotions for members of the outgroup...” Participants were asked to rate on a scale of 1=None to 10=A Lot how “favorable,” how much “admiration,” and how much “sympathy” they felt towards the following groups: Bosniaks, Croats, Serbs, Roma, Jews, and the International Community ($\alpha=.85$).

Intergroup Friendship consisted of a four-item measure, which was also derived from Pettigrew (1997). Participants were asked to rate (None = 0, A Few = 1, and A Lot = 2) their number of friends from “other ethnic groups,” “another religion,” “another culture,” and “another nationality,” ($\alpha=.81$).

The Peacebuilding Intentions scale, developed and pilot-tested by Westaby and Lowe (2008), consisted of four items, including: “I intend to participate in peacebuilding events in the next six months,” “I know when and where I will participate in peacebuilding events in the next six months,” “I expect to participate in peacebuilding events in the next six months,” and “I will participate in peacebuilding events in the next six months.” Prior to rating their intentions, the survey defined peacebuilding events with the following statement:

“Peacebuilding events here are thought of as events where youth from different ethnic nationalities and a mixture of teachers, parents and community officials come together to share a variety of presentations about their ideas of peace (e.g., drama, music, puppet shows, mime, dance, posters, essays, drawings, panel displays, poetry, literature compositions, recorded music, videos, and other mediums). The events also offer participants the opportunity to socialize and establish friendships and reconciliation ($\alpha = .76$).

Finally several demographic variables were assessed, such as gender, birth year, and ethnic nationality (i.e., Bosniak, Croat, Serbian, or Other). These were assessed toward the end of the instrument.

Results

Descriptive statistics and intercorrelations are presented in Table 1. Stepwise hierarchical regression was used to test the study’s propositions on the four outcome variables of interest, and results are presented in Tables 2–5.

Interethnic Hope: The first regression examined the proposition that intergroup contact (H1a) and Universal-Diverse Orientation (H1b) would predict interethnic hope and also that Universal-Diverse Orientation would explain unique variance over and above contact alone (H2). Finally, an exploratory interaction effect, including both Universal-Diverse Orientation and intergroup contact was also examined to explore if the relationship between Universal-Diverse Orientation and Interethnic Hope varies based on level of contact. On Step 1, gender, birth year, and nationality were entered as control variables. Intergroup contact was entered in Step 2. In Step 3, Universal-Diverse Orientation was entered followed by the exploratory intergroup contact and Universal-Diverse Orientation interaction in Step 4.

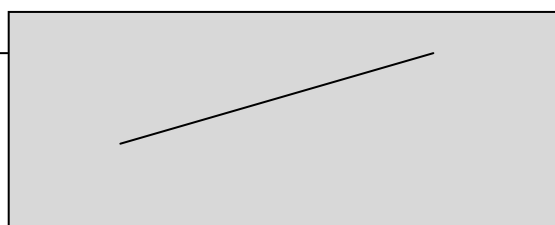
The control variables in Step 1 were not associated with hope. A significant increment in prediction was observed on Step 2 with the inclusion of Intergroup Contact ($R^2 = .07$, $\Delta R^2 = .04$). A significant increment in prediction was also observed by including Universal-Diverse Orientation in Step 3 ($R^2 = .13$, $\Delta R^2 = .06$). No significant prediction for the exploratory Contact x UDO interaction was observed in Step 4.

In Step 3, contact was found to be significant ($\beta = .16$, $p < .01$). This finding also confirmed Hypothesis 1a that contact would be associated with Interethnic Hope. In Step 3, UDO was also found to be significant ($\beta = .26$, $p < .001$). This finding supports Hypothesis 1b that UDO would be associated with increased Interethnic Hope as well as Hypothesis 2 that UDO would predict additional variance in Interethnic Hope over and above that of CEC alone. Table 2 presents complete regression results.

Intergroup Attitudes: The first regression examined the proposition that intergroup contact and Universal-Diverse Orientation (H3a & H3b) would predict positive intergroup attitudes and also that Universal-Diverse Orientation would explain unique variance over and above contact alone (H4). Finally, an exploratory interaction effect including both contact and UDO was also examined to explore if the relationship between Universal-Diverse Orientation and Intergroup Attitudes varies based on level of contact. On Step 1, control variables were entered. Contact was entered in Step 2. In Step 3, Universal-Diverse Orientation was entered followed by the exploratory Contact-UDO interaction in Step 4.

The control variables in Step 1 were associated with intergroup attitudes ($R^2 = .06$, $\Delta R^2 = .06$). A significant increment in prediction for contact was observed on Step 2 ($R^2 = .08$, $\Delta R^2 = .03$), while a significant increment in prediction was also observed for Universal-Diverse Orientation in Step 3 ($R^2 = .15$, $\Delta R^2 = .07$). Finally, a significant increment in prediction was observed for the exploratory Contact x UDO interaction ($R^2 = .17$, $\Delta R^2 = .01$) in Step 4. Figure 2 depicts the interaction results.

5.0



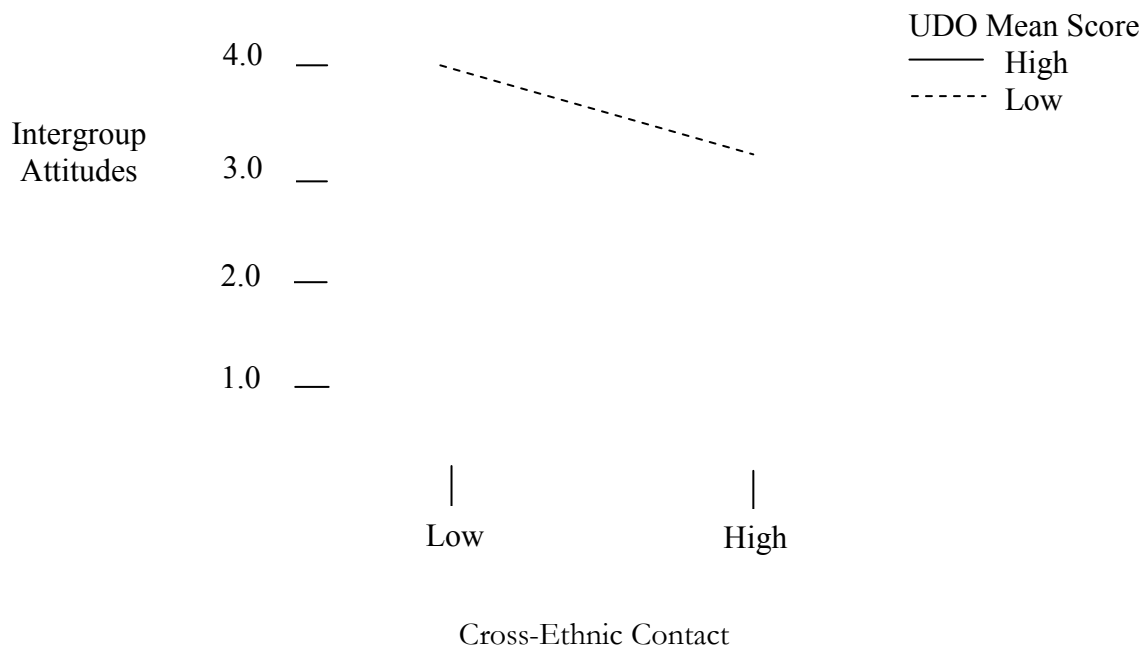


Figure 2. Interaction between Universal-Diverse Orientation and Intergroup Contact on Intergroup Attitudes.

Note. Significant interaction between Universal-Diverse Orientation and Cross-Ethnic Contact on Intergroup Attitudes. $B=.12^*$, $R^2 = .17$, $F_{1,1} = 4.40^*$

In Step 3, cross-ethnic contact was found to be significant ($\beta=.12$, $p<.05$). This finding also confirmed Hypothesis 3a that contact would be associated with increased intergroup attitudes. In Step 3, UDO was also found to be significant ($\beta=.29$, $p<.001$). This finding supports Hypothesis 3b that UDO would be associated with increased intergroup attitudes as well as Hypothesis 4 that UDO would predict additional variance in intergroup attitudes over and above that of contact alone. In Step 4 the exploratory Contact-UDO interaction was found to be significant ($\beta=.12$, $p<.05$). Table 3 presents complete regression results.

Intergroup Friendship: The first regression examined the proposition that intergroup contact and Universal-Diverse Orientation (H5a & H5b) would predict intergroup friendship and also that Universal-Diverse Orientation would explain unique variance over and above contact alone (H6). Finally, an exploratory interaction effect, including both Contact and UDO was also examined to explore if the relationship between Universal-Diverse Orientation and Intergroup Friendship varies based on level of contact. At Step 1, the control variables were entered. Cross-ethnic contact was entered in Step 2. In Step 3, Universal-Diverse Orientation was entered, followed by the Contact-UDO interaction in Step 4.

The control variables in Step 1 were not associated with intergroup friendship. A significant increment in prediction for cross-ethnic contact was observed on Step 2 ($R^2=.16$, $\Delta R^2=.12$), while a significant increment in prediction was also observed for Universal-Diverse Orientation in Step 3 ($R^2=.26$, $\Delta R^2=.10$). No significant increment in prediction was observed for the exploratory interaction term.

In Step 3, intergroup contact was found to be significant ($\beta=.31$, $p<.001$). This finding also confirmed Hypothesis 5a that contact would be associated with increased intergroup friendship. In Step 3 UDO was also found to be significant ($\beta=.34$, $p<.001$). This finding supports Hypothesis 5b that UDO would be associated with increased intergroup friendship,

as well as Hypothesis 6 that UDO would predict additional variance in intergroup friendship over and above that of contact alone. Table 4 presents complete regression results.

Peacebuilding Intentions: The first regression examined the proposition that intergroup contact and Universal-Diverse Orientation (H7a & H7b) would predict peacebuilding intentions and also that Universal-Diverse Orientation would explain unique variance over and above contact alone (H8). Finally, an exploratory interaction effect including both Contact and UDO was also examined to explore if the relationship between Universal-Diverse Orientation and Peacebuilding Intentions varies based on level of contact. At Step 1, the control variables were entered. Contact was entered in Step 2. In Step 3, Universal-Diverse Orientation was entered, followed by the exploratory Contact-UDO interaction in Step 4.

The control variables in Step 1 were associated with intergroup friendship ($R^2=.04$, $\Delta R^2=.04$). A significant increment in prediction for contact was observed at Step 2 ($R^2=.11$, $\Delta R^2=.07$), while a significant increment in prediction was also observed for Universal-Diverse Orientation in Step 3 ($R^2=.14$, $\Delta R^2=.02$). Finally, a significant increment in prediction was observed for the exploratory Contact x UDO interaction ($R^2=.16$, $\Delta R^2=.02$). Figure 3 depicts the interaction findings.

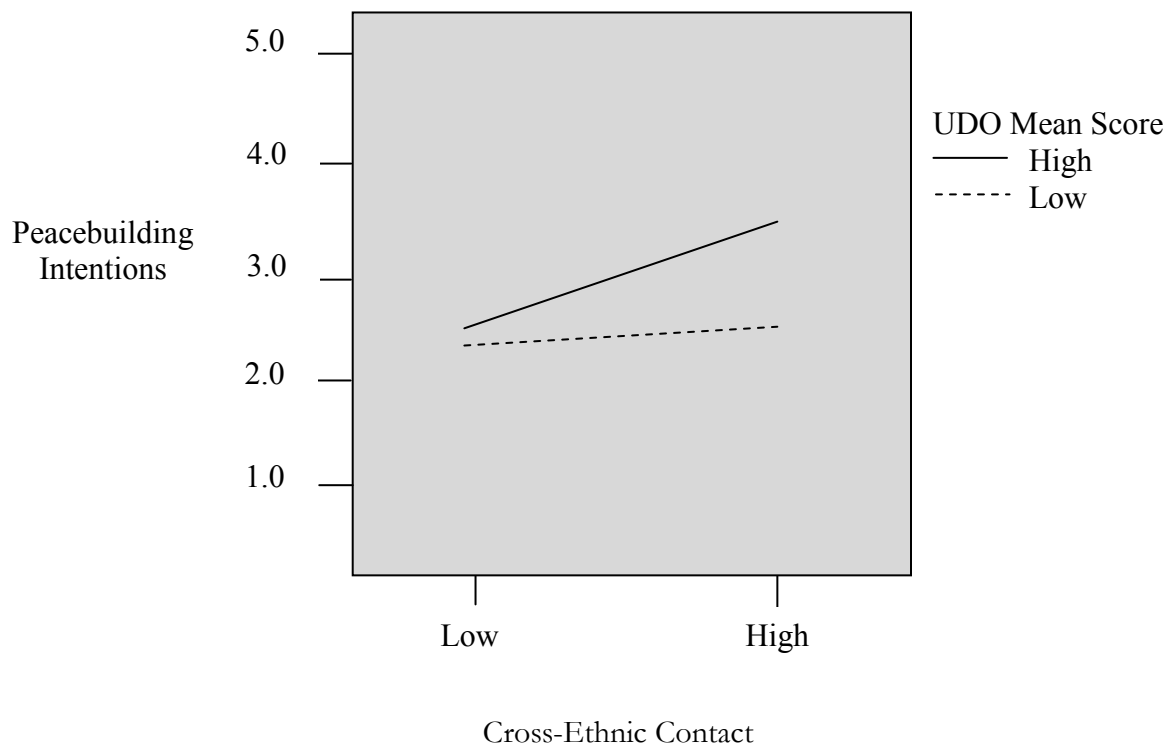


Figure 3. Interaction between Universal-Diverse Orientation and Intergroup Contact on Intergroup Peacebuilding Intentions.

Note. Significant interaction between Universal-Diverse Orientation and Cross-Ethnic Contact on Peacebuilding Intentions. $B=.15^*$, $R^2 = .16$, $F_{1,111}=5.90^*$

In Step 3 intergroup contact was found to be significant ($\beta=.25$, $p<.001$). This finding also confirmed Hypothesis 7a that contact would be associated with increased peacebuilding intentions. In Step 3 UDO was also found to be significant ($\beta=.17$, $p<.01$). This finding supports Hypothesis 7b that UDO would be associated with increased peacebuilding intentions, as well as Hypothesis 8 that UDO would predict additional variance in intergroup

friendship over and above that of Contact alone. Table 5 presents complete regression results.

<i>Scale</i>	1	2	3	4	5	6
1. Universal-Diverse Orientation	-	.16**	.29***	.33***	.38***	.21***
2. Cross-Ethnic Contact Ψ		-	.21***	.18***	.36***	.28***
3. Interethnic Hope			-	.28***	.26***	.39***
4. Intergroup Attitudes \dagger				-	.25***	.24***
5. Intergroup Friendship Ψ					-	.22***
6. Peacebuilding Intentions						-
M	3.67	0.99	3.08	4.45	1.05	2.97
SD	0.57	0.43	0.89	2.09	0.51	0.78

Note. * $p < .05$. ** $p < .01$. *** $p < .001$. \dagger Measured on a 10-point scale. Ψ Measured on 3-point scale.

Table 1. Correlations, means and standard deviations for total Bosnian sample (N=444).

<i>Predictor</i>	β			
	Step 1	Step 2	Step 3	Step 4
<i>Step 1 - Controls</i>				
Gender ^a	-.03	-.02	.05	.05
Age ^b	.06	.05	.06	.06
Bosniak	.03	.06	.07	.07
Croatian	.06	.08	.09	.09
Serbian	-.10	-.07	-.02	-.02
<i>Step 2 - Social Contact</i>				
Cross-Ethnic Contact (CEC)		.20***	.16**	.16**
<i>Step 3 - Ideological Attitude</i>				
Universal-Diverse Orientation (UDO)			.26***	.26***
<i>Step 4 - Exploratory Interaction</i>				
CEC x UDO				.00
R ²	.03	.07	.13	.13
Adjusted R ²	.01	.05	.11	.10
Δ R ²	.03	.04	.06	.00
F Δ	1.90	12.30**	19.80***	.00

Note. $n = 444$. β = standardized coefficients.

* $p < .05$. ** $p < .01$. *** $p < .001$; $a = \text{gender}$, 0=female 1=male; $b = \text{birth year}$.

Table 2. Coefficients of regression models for Interethnic Hope.

<i>Predictor</i>	β			
	Step 1	Step 2	Step 3	Step 4
<i>Step 1 - Controls</i>				
Gender ^a	-.18**	-.17**	-.09	-.10
Age ^b	.06	.06	.07	.05
Bosniak	-.41*	-.39*	-.37*	-.35*
Croatian	-.40*	-.38*	-.37*	-.37*
Serbian	-.39*	-.37**	-.31*	-.30*
<i>Step 2 – Social Contact</i>				
Cross-Ethnic Contact (CEC)		.16**	.12*	.15**
<i>Step 3 – Ideological Attitude</i>				
Universal-Diverse Orientation (UDO)			.29***	.27***
<i>Step 4 – Exploratory Interaction</i>				
CEC x UDO				.12*
R ²	.06	.08	.15	.17
Adjusted R ²	.04	.06	.13	.14
ΔR^2	.06	.03	.07	.01
F Δ	3.60**	8.42**	25.00***	4.40*

Note. *n* = 444. β = standardized coefficients.

p*<.05. *p*<.01. ****p*<.001; *a* = gender, 0=female 1=male; *b* = birth year.

Table 3. Coefficients of regression models for Intergroup Attitudes.

<i>Predictor</i>	<i>B</i>			
	Step 1	Step 2	Step 3	Step 4
<i>Step 1 - Controls</i>				
Gender ^a	-.09	-.06	.03	.04
Age ^b	-.07	-.08	-.07	-.10
Bosniak	.21	.24	.27	.28
Croatian	.05	.09	.10	.11
Serbian	.03	.09	.16	.16
<i>Step 2 – Social Contact</i>				
Cross-Ethnic Contact		.35***	.31***	.30***
<i>Step 3 – Ideological Attitude</i>				
Universal-Diverse Orientation			.34***	.30***
<i>Step 4 – Exploratory Interaction</i>				
CEC x UDO				.05
R ²	.03	.16	.26	.22
Adjusted R ²	.02	.14	.24	.20
ΔR^2	.03	.12	.10	.00
F Δ	1.96	44.03***	40.40***	.85

Note. *n* = 444. β = standardized coefficients.

p*<.05. *p*<.01. ****p*<.001; *a* = gender, 0=female 1=male; *b* = birth year.

Table 4. Coefficients of regression models for Intergroup Friendship.

<i>Predictor</i>	<i>B</i>			
	Step 1	Step 2	Step 3	Step 4
<i>Step 1 - Controls</i>				
Gender ^a	-.07	-.05	-.00	-.02
Age ^b	.15*	.14*	.15*	.13*
Bosniak	-.22	-.19	-.18	-.16
Croatian	-.26	-.23	-.23	-.23
Serbian	-.27	-.23	-.20	-.18
<i>Step 2 - Social Contact</i>				
Cross-Ethnic Contact		.27***	.25***	.28***
<i>Step 3 - Ideological Attitude</i>				
Universal-Diverse Orientation			.17**	.15*
<i>Step 4 - Interaction</i>				
CEC x UDO				.15*
R ²	.04	.11	.14	.16
Adjusted R ²	.03	.10	.12	.13
ΔR ²	.04	.07	.02	.02
F _Δ	2.50	22.34***	7.70**	5.90*

Note. $n = 444$. β = standardized coefficients.

* $p < .05$. ** $p < .01$. *** $p < .001$; $a = \text{gender}$, 0=female 1=male; $b = \text{birth year}$.

Table 5. Coefficients of regression models for peacebuilding intentions.

Discussion

The goal of this study was to examine a number of psychological processes and outcomes largely unexplored in the social psychological literature concerned with post-conflict reconciliation and reconstruction. To do this, a model consisting of socially inclusive attitudes (e.g., Universal-Diverse Orientation) and behaviors (e.g., intergroup contact), and some heretofore neglected outcome variables (e.g., interethnic hope, intergroup attitudes, intergroup friendship, and intergroup peacebuilding intentions) was tested in a post-conflict context. While past research on intergroup contact theory has demonstrated that the strongest effects on prejudice reduction result from contact that leads to friendship, little research to date has examined its effects on other important post-conflict processes such as hope and the motivation to engage in peacebuilding activities. Furthermore, contact researchers (Pettigrew, 2008; Pettigrew & Tropp, 2006) have recently called for future contact studies to focus on new outcomes variables other than prejudice, as well as more research examining, moderating, and mediating variables such as the threatening conditions under which contact may have negative rather than positive effects. The findings in this study demonstrated support for contact's positive relationship to all four outcome variables examined, thereby helping to answer in a small measure the call by researchers just mentioned.

The study also demonstrated that Universal-Diverse Orientation explained additional variance in the outcome variables over and above Intergroup Contact alone. As contact researchers have also called for additional research that examines the antecedents of contact, this finding suggests that other psychological factors such as ideological orientations like Universal-Diverse Orientation may be useful targets for change in addition to facilitating intergroup interactions. These findings provide a potentially interesting contribution to the literature on intergroup identity and conflict processes (Tajfel & Turner, 1986) as well. This literature has proposed a number of systematic processes for attenuating the polarizing

effects of identity in conflict and post-conflict settings. These processes include reducing group identity salience through de-categorization and personalization (Brewer & Miller, 1984); increasing or focusing on group identity salience and differentiation (Hewstone & Brown, 1986); and re-categorizing or developing a common ingroup identity (Gaertner & Dovidio, 2000) or transcendent identity (Kellman, 1999). Two approaches have attempted to integrate these perspectives. The first by Pettigrew in his Reformulated Contact Theory (1998) suggests a three-stage model, with the first stage involving de-categorization and personalization followed by a stage where group differentiation is then made salient. These two stages would then be followed by the development of a common ingroup in stage three. Brown and Hewstone (2005) offer an alternative approach in their Integrative Theory of Intergroup Contact suggesting that the first two stages in Pettigrew's model are not mutually exclusive and can occur simultaneously. Universal-Diverse Orientation may help manage these paradoxical tensions of maintaining loyalty to the ingroup that has suffered from past injustices while at the same time not losing sight of the similarities that exist across individuals and identity groups.

In terms of the exploratory interactions between UDO and Intergroup Contact examined in this study, significant interaction effects were observed for intergroup attitudes and intergroup peacebuilding intentions. These interactions generally demonstrated that individuals high in UDO predicted intergroup attitudes and peacebuilding intentions more when contact was high rather than low. Following each interaction effect is discussed in more detail.

Regarding the intergroup attitudes finding, while intuitively one would not expect that individuals lower in UDO would actually have decreased intergroup attitudes as a result of contact, research suggests that contact in some instances can have negative rather than positive effects. In Pettigrew's (2008) article entitled, "Future Directions for Intergroup Contact Theory and Research," he notes (p. 190) that approximately 5% of the thousands of contact studies conducted over the past 50 years have observed increased prejudice rather than decreased prejudice resulting from contact. He goes on to state that "negative outcomes do occur from threatening contact situations..." and that more research is needed to understand these threatening conditions. Contact research has largely focused on the conditions that facilitate positive outcomes rather than on those conditions that result in the opposite. Such threatening contact situations noted include intergroup anxiety, authoritarianism, and normative restraints.

Of these conditions, intergroup anxiety may help explain the counterintuitive findings in this study. Brown and Hewstone (2005), in their review of important mediating variables in the contact and prejudice literature, identified that when contact is experienced by participants as more "intergroup" rather than "interpersonal," this will increase intergroup anxiety, which can lead to decreased attitudes towards the outgroup. A number of studies (Islam & Hewstone, 1993; Greenland & Brown, 1999) cited in that review provide empirical support to this supposition. Therefore, one possible explanation for the results observed in this study is that individuals high in UDO may have been experiencing the contact as more "interpersonal," while those lower in UDO experienced the contact as more "intergroup" and therefore had increased intergroup anxiety. Individuals high in UDO are more likely to see similarities as well as differences between self and members of outgroup, thereby generating a more "de-categorized and personalized" (Brewer & Miller, 1984) experience; whereas, those low in UDO may only see the distinctions. In addition, as post-war settings are often threatening given the recent history of violence, different subsections of the population may have very different attitudes towards intergroup contact. As was noted in the Oxford Research International study cited earlier, fully 14% of Bosnians have an exclusionary identity and may therefore find contact highly threatening to the maintenance of such an identity. Therefore, given that relatively few studies have been conducted on the

threatening conditions of intergroup contact, this study may offer a potentially important contribution to this area of research.

For the significant interaction effect observed between contact and UDO on intergroup peacebuilding intentions, this finding may result from individuals high in UDO who already have an openness to participate in activities with members of outgroups. Such individuals may find that contact with diverse others provides positive reinforcement to their worldview regarding seeing similarities as well as differences with others and therefore generates the desire to have additional contact. In the Oxford Research International study conducted in Bosnia, it was found that next to the economy, the number one challenge facing the country was reported to be lack of cohesion and unity among the ethnic groups. Therefore, the need to engage in peacebuilding may be more salient to individuals high in UDO who therefore may find purposeful contact such as engaging in peacebuilding activities as important for reconstructing the society. In this study, those lower in UDO witnessed very little increase in their peacebuilding intentions as a result of contact. It may be that for these individuals more than just contact is needed to provide motivation for engaging in peacebuilding. This is a potentially important finding, as little research has examined people's differential motivations to engage in reconciliation and peacebuilding contact. As Honeyman and her colleagues noted in their 2004 study on the Gaccaca community reconciliation courts in Rwanda, participation in the voluntary community court process was a significant challenge to the success of the efforts. Universal participation was not achieved for a variety of reasons, including finding the time due to economic pressures, feelings of insecurity, as well as concerns about whether the courts could deliver justice. One potential conclusion here is that individual differences may matter in certain types of contact situations that require proactive effort such as in peacebuilding events. Individuals high in UDO may have such predilections.

The findings in this study have a number of potentially significant implications for practitioners and policy makers. First, while fostering intergroup contact in post-conflict settings is likely to result in positive psychological outcomes for many participants, for others participation may be highly threatening and may have the opposite effect intended. Therefore, screening potential participants to find those motivated to participate first in the contact process may be important in order to reduce the potential threat surrounding such contact and to allow for gradual changes in norms of interaction between groups to occur. For a subsection of participants in post-conflict settings, such contact may be highly threatening. These individuals may need to observe others having positive contact interactions before building up the courage and motivation to take the risk to have contact. Additionally, such individuals may face negative social pressure from subgroup members or family members, making participation an act of betrayal.

In addition to who should participate in contact in such settings, the research here also suggests that timing of contact may be an important factor to consider as well. Immediately following the cessation of violence or peace agreements, facilitating intergroup contact could be premature and could result in negative outcomes. In this study, data were collected on youth ten years after the signing of the Dayton Peace Accord in 1995. Negative feelings towards the outgroups in this sample were still quite salient even after such a long period. Therefore, fostering a Universal-Diverse Orientation prior to contact may be an important target variable for change that may be less risky than fostering intergroup contact without such preparation. Fostering such attitudes prior to contact may also increase the likelihood for contact to result in beneficial outcomes especially for group members, such as those mentioned above, who may be facing significant social-psychological challenges to participation in such activities. In the Bosnian context, educational curriculum as well as the messages communicated by civic and religious leaders as well as parents/guardians could play a large role in helping foster such attitudes.

Second, the Oxford Research International data (2007) suggest that youth as well as adults have little hope and optimism in the future and note that lack of unity is the most pressing problem after jobs. Our study found that individuals higher in UDO were more likely to be hopeful, to be willing to build unity through peacebuilding, to have positive attitudes towards outgroup members, and to foster intergroup friendships. UDO therefore may provide a strong motivational goal orientation (Duckitt, 2002) for building peace and psychological reconstruction. One example of how such an orientation can be instilled is through programs such as the Education for Peace initiative in Bosnia and Herzegovina (Clarke-Habibi, 2005). This project, which started in 2000, has sought to develop a new inclusive orientation within students that focuses on universal as well as diverse aspects of individuals, groups, and larger social systems. Following significant intrapersonal and intragroup work, the program then facilitates exchange through intergroup peacebuilding and reconciliation events. Hundreds of these events have been conducted successfully in Bosnia to date.

A third implication stemming from this research is the potential role that developing Universal-Diverse Orientation might play in helping to prevent intergroup conflict in the first place. Clearly, the long-lasting effects of violent conflict provide a strong case for the importance of identifying psychological processes that may prevent conflict or that provide a buffer against the polarizing effects of collective identities when intergroup tensions occur. UDO may provide a promising area for the focus of practitioners and policy makers. Education efforts both within the education and business sectors could promote such orientations, in particular in those settings where diverse identity groups comprise the demographic topography.

Despite the positive effects of UDO demonstrated in this study, there are potential caveats. First, individuals high in UDO who engage in contact with outgroup members may need to be aware of situations in which such contact could be dangerous. Some outgroup members may hold extreme ideological perspectives and could retaliate against individuals high in UDO, whether they are members of the ingroup or the outgroup, who seek to engage in contact. Second, in some cases where significant injustices have occurred between warring parties, intergroup contact may need to occur in parallel with other restorative justice mechanisms. In a study conducted by Gibson (2004) in post-apartheid South Africa, it was found that intergroup contact participants felt that contact was a necessary yet insufficient condition for addressing systemic inequalities and injustices that occurred during and after apartheid. In addition to the Truth and Reconciliation Commission and intergroup contact, the study found that individuals, especially those historically in the low power group, desired additional restorative justice interventions as well. Therefore, while contact may be one important element in a post-war reconstruction process, it should not be viewed as a panacea. Third, most intergroup contact occurs between groups with asymmetrical power. These asymmetries could be downplayed by members of both groups who happen to be high in UDO.

In conclusion, this research provides some evidence that in addition to the widely studied effects of intergroup contact, additional variables such as Universal-Diverse Orientation provide promising foci for future research in post-conflict settings. Such studies should seek to replicate the relationships examined here in other samples and also move beyond cross-sectional models based on self-report data. Such studies could examine actual behavioral indicators and could also involve experimental or quasi-experimental research designs. In addition, the exploratory interaction effects observed in this study could potentially guide future efforts to understand the 5% of cases in which contact has the opposite effect as well as to determine which types of individuals should be targeted in communities seeking to engage in peacebuilding events. Such studies, while important in

general, would also help us understand potentially important moderating conditions of contact in post-conflict contexts.

Allport (1954) suggested that researchers not only examine the psychological processes underlying intergroup prejudice but also seek to understand the processes that lead to tolerance. Over the past 60 years, social psychology has responded largely to the former. It is hoped that this and similar studies will help to answer the latter call by developing an equally robust understanding of the psychological processes conducive to intergroup reconciliation and peace.

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2003–2005 REPORT



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EFP
EDUCATION FOR PEACE™

MESSAGE FROM THE DIRECTOR

During the past three years, through the exemplary and unified initiative of all Education Ministries in Bosnia and Herzegovina (BiH), a remarkable new phase in peace education has begun in that country which is unparalleled in the history of peace education.

Thousands of students, teachers and parents—representing every ethnicity and all segments of BiH society—are actively engaging in the creation of a culture of peace and a culture of healing within and between their communities. This process provides a model of development and rehabilitation in a recently war-affected country that is worthy of careful attention and study. It testifies to the deep-seated quest for peace that propels people in every country to dedicate themselves to the cause of peace, and demonstrates the ability of human beings to transcend limited and disunifying ideologies in favor of new worldviews based on the principle of the fundamental nobility and oneness of the human race.

Most significant, at this time, is the upcoming introduction of the Education for Peace program into the framework of the BiH formal education Curriculum. The Government of BiH is setting an example of how a nation's education system can be truly reformed by adopting a peace-based Curriculum for the standard education of every new generation. This courageous and visionary undertaking on the part of BiH government officials merits the full support and encouragement of the international community. We, at EFP-INTERNATIONAL and EFP-BALKANS, are now preparing to assume the challenges of this peace-based education reform, a challenge which we are confident to meet adequately with the help, support, and financial assistance of those governments and organizations that have given and continue to give generously to the cause of peace.

Parallel with these heartwarming developments in BiH, the International Education for Peace Institute has also been called upon by an increasing number of governmental and non-governmental agencies to bring its Education for Peace (EFP), Leadership for Peace (LFP), and Youth Peace-builders Network (YPN) programs to countries in Africa, the Indian sub-continent, the Middle East, and to other conflict and violence-ridden regions of the world.

Clearly, meeting these challenges requires the collaboration and support of many, and would be impossible to accomplish without the continued generous support from governments, foundations, like-minded NGOs, businesses and private contributors that EFP-INTERNATIONAL has been grateful to receive during the past three years. We hope that the noble-minded leaders, in all segments of society and in all regions in the world, will add even greater momentum to the cause of peace through their continued support of these programs.

It is in this vein that we wish to share this Education for Peace 2003-2005 Report. Inside you will find how our partnerships have enabled us to achieve many milestones in the fields of peace-building, peace education, leadership, and scholarship. Together, we are raising a league of children, youth, and adults, who are not only optimistic about a peaceful future, but who are actively living and creating peace at present.

Sincerely,

Dr. H.B. Danesh, Director



TABLE OF CONTENTS

OVERVIEW OF THE ORGANIZATION	4
EFP-INTERNATIONAL	4
EFP-BALKANS	5
EFP-AMERICA	6
EFP-CANADA.....	6
YOUTH PEACE-BUILDER NETWORK	7
THE EFP-INTERNATIONAL TEAM.....	8
OVERVIEW OF 2003-2005 PROGRAMS & ACTIVITIES	10
EFP-INTENSIVE PROGRAM	10
EFP-INTENSIVE: MOSTAR SCHOOLS.....	11
EFP-INTENSIVE: JICA SCHOOLS.....	12
EFP-WORLD PROGRAM	13
EFP PROFESSIONAL CERTIFICATE PROGRAM	17
EFP INTERNSHIP PROGRAM	18
LEADERSHIP FOR PEACE PROGRAM	19
CULTURE OF HEALING PROGRAM	20
EFP POLICY INTEGRATION INITIATIVE.....	21
EFP CURRICULUM	22
CURRICULUM HANDBOOK.....	22
ACADEMIC ARTICLES	23
PEACE MOVES.....	24
RESEARCH PROJECTS.....	25
COLUMBIA UNIVERSITY TEACHER'S COLLEGE RESEARCH PROJECT.....	25
UNITED STATES INSTITUTE FOR PEACE RESEARCH PROJECT	26
INTERNATIONAL CONSULTANCY & TRAINING.....	27
PARTNERS AND SPONSORS	28
DIRECTORS	29
FINANCIAL REPORT	30

EFP-INTERNATIONAL

The International Education for Peace Institute (EFP-INTERNATIONAL) is a research, training, and community development agency, registered in Switzerland as an independent, non-profit association. EFP-INTERNATIONAL, with its offices in Neuchâtel, Switzerland and Vancouver, Canada, coordinates the activities of its sister agencies, EFP-BALKANS and EFP-CANADA, and partners with EFP-AMERICA and YOUTH PEACE-BUILDERS NETWORK on certain projects. EFP-INTERNATIONAL'S field offices administer all aspects of program development and implementation in their respective regions.



The main purpose of EFP-INTERNATIONAL and its sister institutes is to develop and implement programs that foster a culture of peace and a culture of healing in communities around the world that are struggling to cope with the effects of conflict, injustice and violence. Through in-depth, systematic and sustained programs of Education for Peace (EFP), Leadership for Peace (LFP), Youth Peacebuilders Network (YPN) and Conflict-Free Conflict Resolution (CFCR), every generation of new leaders and citizens is equipped with the necessary insights and skills to decrease the occurrence and intensity of conflict, to prevent its descent into violence and war and, more importantly, to dedicate its resources and energies to the creation of a sustained and progressive culture of peace.

**Equipping
communities
with the
insights and
skills needed
to prevent
conflict, and
to create
sustainable
and
progressive
cultures of
peace.**

EFP-INTERNATIONAL's scope of activities includes:

- Developing a universal Core Curriculum of Education for Peace that can be offered globally through the Internet and other media;
- Implementing classroom-centered and media-based Education for Peace programs at elementary and secondary schools in regions where the ravages of prejudice, war, terror or rapid social, economic, and cultural change have created conditions of insecurity and conflict in families, schools, and communities;
- Establishing a comprehensive on-line library on issues pertaining to peace education;
- Conducting field-based research into the theories and methodologies of effective Education for Peace programming;
- Providing specialized training in the principles and skills of peace education, Conflict-Free Conflict Resolution (CFCR), peace leadership, the creation of violence-free environments, and the creation of "cultures of healing";
- Consulting with governmental and non-governmental agencies regarding issues of conflict, violence and peace.

EFP-INTERNATIONAL draws upon the expertise of an international faculty specialized in the fields of curriculum development, peace education, conflict resolution, political science and psychology. The faculty works closely with local educators, pedagogues, school administrators and community representatives to develop and implement EFP programs around the world. The Institute is directed by Dr. H.B. Danesh, author of the Education for Peace program and founder of the International Education for Peace Institute.

EFP-BALKANS

The Education for Peace Institute of the Balkans (EFP-BALKANS) is a non-governmental research, training, and service organization established to bring EFP Programs to school communities in Bosnia and Herzegovina (BiH) and other Eastern European countries. EFP-BALKANS is a regional branch of EFP-INTERNATIONAL, and all of its programs are administered in collaboration and active participation of EFP-INTERNATIONAL's Faculty.

Since the initiation of the EFP pilot project in 2000, the EFP program has made considerable progress towards realization of its twin objectives: namely, to establish a culture of peace and a culture of healing within and between formerly warring communities in BiH. Beginning in 2003, EFP-BALKANS expanded its program reach to some 112 BiH schools located in 60 communities across the country. Approximately 80,000 students, 5,000 teachers and some 150,000 parents are now involved in the Education for Peace process. The government of Bosnia and Herzegovina is committed to adopting the EFP program as a part of the national educational framework as demonstrated by the unanimous support accorded the program by all 13 BiH Ministries of Education, and senior officials at both the BiH entity and state levels. EFP-BALKANS is currently consulting with the BiH Government about how the EFP Curriculum may be included in the educational reform process so that the principles of peace will be adopted as part of the framework through which all subjects are taught in every school in BiH. As well, EFP-BALKANS has the full and active support of the Organization for Security and Cooperation in Europe (OSCE), which oversees the education reform process in BiH on behalf of the international community.

Building upon its five-year program foundation within Bosnia and Herzegovina, EFP-BALKANS is now poised for expanding its reach beyond BiH into countries with shared histories of conflict and similar socio-political profiles. In June 2003, Education for Peace was first introduced to community leaders within the civil sector of Cypriot society. The response was extremely positive, with plans being made for implementation of an EFP-CYPRUS program by 2010.

The institute is directed by Ms. Naghmeh Sobhani, who has played a central role in the development of the EFP program in Bosnia and Herzegovina since its pilot phase began in 2000.



**Presently
reaching some
80,000 students,
5,000 teachers
and 150,000
family members
across Bosnia &
Herzegovina.**



EFP-AMERICA and EFP-CANADA

Education for Peace America (EFP-AMERICA) has been registered as an independent charitable organization in the United States of America, with the aim to advance the education of young people world-wide in the prevention of violent conflict and the promotion of peace. Education for Peace Canada (EFP-CANADA) is in the process of registering as an independent charitable organization with the same aim. Both institutions are gradually undertaking the following lines of activity:

- Developing curricula and course materials for use in primary and secondary schools in the United States of America and Canada, respectively, and around the world, that aim to educate young people how to resolve disputes without violence, how to prevent violent conflict, and how to promote peace;
- Designing and implementing training programs for educators, policy makers, development professionals, peace and conflict resolution experts and others in peace education, peaceful conflict resolution, and violence prevention;
- Providing consulting services to governments, communities and institutions; and,
- Conducting research in the fields of peace education, violence prevention, and conflict resolution.

EFP-AMERICA is directed by Dr. Roshan Danesh, SJD and co-author of the Conflict-Free Conflict Resolution (CFCR) model.



YOUTH PEACE-BUILDER NETWORK

Youth Peace-builder Network (YPN) is an organization of youth who seek to engage and train their peers to actively contribute to the establishment and advancement of a culture of peace. YPN works to connect and engage youth in a creative discourse on peace that culminates in grassroots activities. Discourse and activities take the form of workshops, discussion groups, community development efforts, and artistic and creative endeavors. Youth are encouraged to take the insights discovered in their study of peace and integrate them in a constructive way in their personal lives, schools, communities and society at large. YPN is unique in its approach in that it nurtures local grassroots activities within the framework of a larger international network for action, partnership and support. Youth are members of school councils that address local challenges and engage in community building initiatives; these various student councils unite to form regional chapters which address regional/national issues of concern. On the international level, youth members participate in international committees on selected themes thus enabling dialogue and joint peace-building activities.



At the invitation of the Education for Peace Institute of the Balkans (EFP-BALKANS), six members of the Youth Peace-builder Network (YPN) Coordinating Committee undertook a field and project mission to Bosnia and Herzegovina from 13-29 May 2005. The team members included Aelia Shusterman, Andrew Mitton, Simone Mitton, Philip Binioris, Fred Beebe, and Julian Mitton.

The YPN team engaged in the following activities during their visit to Bosnia and Herzegovina:

- Learned about the activities/projects and recent developments of EFP-BALKANS through Executive
- Participated in EFP staff briefings, meetings and field observations;
- Held high-level consultation sessions with the EFP-BALKANS Executive Council;
- Enhanced partnership and communication between YPN in North America and other EFP institutions and projects, especially EFP-BALKANS;
- Piloted YPN training workshop activities with BiH youth and EFP staff;
- Learned about and experienced BiH culture, history and society;
- Solidified the YPN Coordinating Committee and hold consultations so as to draft a comprehensive YPN team Plan-of-Action for 2005-2006; and,
- Initiated preparatory work for the future International Youth for Peace and Development Conference, hosted by YPN and EFP, to be held in New York City in May 2006 at Fordham University.

The Youth Peace-builder Network is directed by Mr. Julian Mitton.



**Youth
Peace-builder
Network**

**Helping youth
address local
challenges and
engage in
community
building
initiatives.**

**Dedicated
to turning
vision into
reality**

THE EFP-INTERNATIONAL TEAM

EFP-INTERNATIONAL is grateful to have a core team of dynamic, talented and diverse people building and serving its programs and sister institutes. Representing many nationalities, cultures and religions, what attracts each of the staff, interns and volunteers to the work of Education for Peace is a common vision that peace is possible when individuals and communities learn about the universal nature of peace, its principles and pre-requisites, and practice these ideals in all aspects of daily life, studies and work. The aim of the EFP team members is to serve communities that are striving to bring this vision into reality.

Since the beginning of the EFP pilot project in 2000, more than 18 full-time staff, 57 part-time staff, 10 interns and 10 consultants have overseen the development and implementation of the EFP program in Bosnia and Herzegovina.

Unity in Diversity

The EFP program defines peace as a psychological, social, economic, political, moral, ethical and spiritual phenomenon. Peace is universal in its overarching principles, but unique in its social and cultural expressions.

In line with its conceptual framework, EFP ensures that both its staff and its curriculum are representative of the diversity of humanity. The EFP curriculum draws from the latest scientific concepts pertaining to peace and education, as well as the universal ethical principles that form the common spiritual heritage of humanity. EFP, in all aspects of its work, is free from political and religious affiliations.



Essentially, EFP-INTERNATIONAL is a learning organization that promotes and strives to embody the principles of unity-in-diversity, respect for all ethical and spiritual belief systems, rejection of all forms of prejudice, and promotion of gender equality and the human rights of all people. These standards are not only reflected in EFP's materials and its service-oriented programs in multi-ethnic and multi-religious communities, but also in the diverse composition of the EFP team itself.

2003-2005 PROGRAMS & ACTIVITIES

Among the programs of EFP-International and its sister institutes are the following:

EFP–INTENSIVE PROGRAM

A two-year full-immersion Education for Peace program in which all teachers, staff and students of a given school community are trained in EFP. Designed for schools situated in zones of intense conflict, the program assists communities to overcome the barriers of ethnic hatred and the traumas of war by focusing on the development of both a culture of peace and a culture of healing.

EFP–WORLD PROGRAM

An interactive, computer-based version of the Education for Peace program that draws upon state-of-the-art e-Learning methodologies and employs high-quality graphic design. The program is designed to propel group discussion and activity in the classroom. Adaptable for both high- and low-tech environments, EFP-WORLD is available both online and on CD-Rom.

EFP PROFESSIONAL CERTIFICATE PROGRAM

A certificate program offering professional training in all aspects of the EFP curriculum and implementation methodologies to a select number of teachers in participating schools. Local specialists then facilitate and monitor the implementation of EFP in their schools and assist in developing models of peace-oriented curricula.

EFP INTERNSHIP PROGRAM

A 1 or 2 semester internship program designed to offer graduate students on-the-job experience through field work with an EFP program, as well as basic training in the Education for Peace conceptual framework.

LEADERSHIP FOR PEACE PROGRAM

A program designed to build the capacity of municipal leaders to respond effectively to the challenges of governing multi-ethnic communities so that they can foster, in practical terms, increased harmony and cooperation, regard for the human rights of all citizens, the equality of women and men and the practice of conflict-free methods of conflict resolution.

CULTURE OF HEALING PROGRAM

A program for communities emerging from violence that assists participants to understand the dynamics of individual and collective recovery from violence, acquire the necessary skills for creating a culture of healing, and to develop cultures of healing appropriate to the specific needs of the communities in which they are rooted.

EFP POLICY INTEGRATION INITIATIVE

A strategy being undertaken in consultation with the Ministries of Education, Pedagogical Institutes and the Ministry of Civil Affairs in Bosnia and Herzegovina regarding the integration of the Education for Peace curriculum in the formal educational policy of the country.

EFP–INTENSIVE PROGRAM

EFP–INTENSIVE is a two-year program of Education for Peace that immerses all members of the school community in the study and application of principles of peace to all aspects of school life.

In participating schools, all teachers, support staff, and students are assisted by the EFP faculty to learn about and integrate principles of peace into curricular activities of every subject area (languages, sciences, arts, social studies, etc.).

The program is designed for schools emerging from experiences of aggression, violence and ethnic conflict and/or segregation, as well as schools with displaced and refugee populations. Such schools are most often situated in zones of intense conflict and/or socio-economic depression. The EFP–INTENSIVE Program helps all members of such school communities to find their own ways to overcome the barriers of ethnic hatred and the traumas of war.

The two-year program focuses on the development of 1) a culture of peace, and 2) a culture of healing in the participating school communities. Through a carefully monitored and sustained implementation process, EFP–INTENSIVE facilitates the forging of the bonds of trust, the opening of communication channels, and the growth in awareness of one's own and others' sensitivities, all of which takes time to develop yet is essential for genuine and lasting socio-psychological recovery.

**Engaging
whole
communities
to build
cultures of
peace and
healing.**

“The EFP Program is one of the first programs I have ever heard of that includes the entire school community (teachers, staff, students) in the implementation of the program. This is absolutely crucial and I am very impressed that EFP takes this approach.”

Teacher, 21 Mart School, Matuzici

Training is provided for all school members in the principles, pre-requisites and practices that build toward a culture of peace in the school, community and home environments. While addressing such themes as inter-ethnic harmony, human rights and democratic decision-making processes, the program gives particular attention to issues of worldview, human nature, individual and collective development, and psycho-social healing from the traumatic effects of violence and war. This combined approach lays the critical foundation for the creation of both a culture of peace and a culture of healing, which are essential pre-requisites for the establishment of a truly democratic society. Following trainings, teachers, students and other members of the school community then actively engage in applying the principles of peace to every subject of study in every classroom, during every school day, as well as in activities outside of the classroom. The objective is to engage the whole school community in the study, reflection, and practice of peace.

During the course of the school year, students from the EFP schools have several opportunities to take the core themes of the project to the wider community. At public “Peace Events” within the schools, regionally, and countrywide, students demonstrate their understanding of the above-mentioned principles of peace whilst also practicing the spirit of community service that is vital to a healthy democratic society. These events, which complement classroom instruction, enable young people from different ethnic and cultural backgrounds to meet each other, interact, and learn from one another. Moreover, the peace events allow for youth to act as “peace educators” for their own society. In this way, the EFP–INTENSIVE Program, particularly through the Peace Events, prepares the future generations to be peace builders in their every day lives, and the leaders of the future to be “Leaders for Peace”.

EFP-INTENSIVE: MOSTAR SCHOOLS

In January 2003, the Rotary Foundation recognized the special needs of the divided city of Mostar and provided funds for the implementation of the EFP-Intensive Program in two selected secondary schools: the Mostar Economics School in West Mostar, and the Bosniak Mostar Gymnasium hosted on the Mahala School campus in East Mostar. Project activities included intensive training in the EFP conceptual framework, workshops on lesson planning strategies, and student-centered EFP discussions and assignments in classes.

By the end of one semester of implementation, students, faculty, staff, families and city leaders from both schools co-created a Peace Week June 2003, at which students celebrated and reflected upon the principles of peace through artistic media. Citizens who, for nearly ten years, had not crossed the "line of confrontation" that has divided Mostar since the war courageously moved from one side of the city to the other. For many, this was an historic event that added momentum to the much-needed process of healing in this city.

At the start of the 2004-2005 academic year, Mostar Gymnasium—which had been segregated into a "Croat-only" school after the war—began to re-integrate its displaced Bosniak students and staff. In actuality, this "reintegration" was limited to a system of "two schools under one roof" where classes remain segregated along ethnic lines and students have few opportunities to associate with one another. Each ethnicity is taught in its own national language, has its own faculty, schedule, curriculum and academic calendar. To date, only two of the Bosniak classes from the Mahala campus in east Mostar have moved back into the old Gymnasium on the western side. The remaining two classes are still housed in the Mahala School, waiting for reconstruction of the Gymnasium to finish. Reconstructed is to be completed by 2007, should remaining funds prove to be sufficient.

The impact of these physical and social changes on the EFP-INTENSIVE Project in Mostar has been enormous. Regular school visits and in-school activities have become extremely difficult for three main reasons:

- a) Teachers are working extra shifts to accommodate the changes, and have less time to be involved in EFP-related activities;
- b) The student body remains segregated by geographical location, by ethnicity, and by morning and evening "shifts";
- c) Agreement on a strategy for integrating the Croat portion of the Gymnasium into the EFP program has yet to be reached and will be contingent on further fundraising.

As a result of these constraints, regular activities were paused for autumn 2004 semester—a decision which proved to be beneficial. In the final semester of the program, the focus of activities shifted from the teachers to the students, with the EFP holding weekly, voluntary, dramatic and artistic workshops for students. These workshops have proven extremely successful in bringing together students from the different sides of Mostar, have enabled them to explore different modes of artistic expression, and have facilitated greater dialogue among the youth on highly sensitive topics and issues.

"...The important question is: 'What is going to happen tomorrow; the day after tomorrow; or in couple of years?' ...We are going to be one people, one town. Everything else is not important now."

From a poem by student, Ivana Mlikota, Mostar



EFP-INTENSIVE: JICA SCHOOLS

“The EFP program is definitely one of the most important projects our school has ever taken part in, and we are fully committed to making it an integral part of our everyday learning environment.”

Teacher, Matuzici School

This project was designed in response to an invitation from the Japan International Cooperation Agency (JICA) Vienna Office to introduce the EFP-INTENSIVE Program into four BiH primary schools that have been reconstructed by the Government of Japan. The four primary schools are located in zones that have been particularly affected by the war, and show signs of on-going ethnic division and tension. They include:

- “Sveti Sava” Primary School (Lukavica, Srpska-Sarajevo)
- “Dežanka Maksimovi ” Primary School (Oštra Luka)
- “Ilija Jakovljevi ” Primary School (Mostar)
- “21 Mart” Primary School (Matuzici)

Together these schools are comprised of a total of 2225 students, 177 teachers and approximately 4000 parents and guardians. These four schools collectively represent the three main ethnic populations in BiH: Bosniak, Croat and Serb. Relevant local and national educational authorities in BiH have also committed their full support for JICA and EFP-BALKANS on this new project that started in January 2005 and will continue until December 2006.



The program activities are structured according to the EFP-INTENSIVE model, with semesterly trainings for all teachers and staff, follow-up workshops for teachers and students with EFP faculty, classroom-based EFP projects for students, and an annual “Peace Event” at which students share their projects with the community-at-large.



As a part of the project, EFP has also established student councils in each of the four schools – an initiative that was positively received during the original EFP Pilot Project. In April 2005, a weekend “Student Council Retreat” was held in Sarajevo for the 35 students and 24 parents and teachers from schools across Bosnia and Herzegovina who comprise the new EFP Student Council Network. Each student council is comprised of nine students from grades 6, 7, 8, and 9, who are elected by their peers. The retreat was organized as the first step towards introducing the students to one another, to the vision of the student council, and to the basic content of EFP. The gathering also served as a forum for the students to express their ideas concerning the role of the student council both within their own schools and at an inter-school level. This retreat was a unique opportunity for the student delegates to come together, as representatives of the diverse ethnic and religious backgrounds in Bosnia and Herzegovina, for the purpose of developing leadership skills and cooperation.

EFP-WORLD PROGRAM

A significant development of the 2003-2005 period was the adaptation of the EFP Curriculum into an interactive, multi-media, e-Learning program called "EFP-World". This online and CD-Rom based program employs cutting-edge e-Learning instructional design strategies and high-quality graphics. It draws teachers and students into a stimulating but serious learning environment where critical issues such as worldview and violence-prevention can be learned about, discussed and used a framework for multi-faceted peace-building strategies.

EFP-WORLD is designed to deliver the EFP Curriculum to schools around the world at a significantly lower cost to participants and, in countries like Bosnia and Herzegovina where the program is being piloted, it has the added benefit of initiating a whole generation into the world of information and communication technologies (ICTs).

Coupled with a multi-lingual EFP-World online forum where teachers and students from different regions can exchange ideas, the EFP-World program represents the next phase in the globalization of Education for Peace.

EFP-WORLD aims to become a model of how information technology can be used as a tool for the achievement of sustainable social development and conflict prevention objectives. Through EFP-WORLD, education, peace, technology, and development go hand-in-hand. To meet the challenge, the EFP-WORLD project team—composed of educators, researchers, curriculum development specialists, field participants, and e-Learning experts—have collaborated on translating the existing EFP Curriculum into a comprehensive and engaging online program of the highest quality.

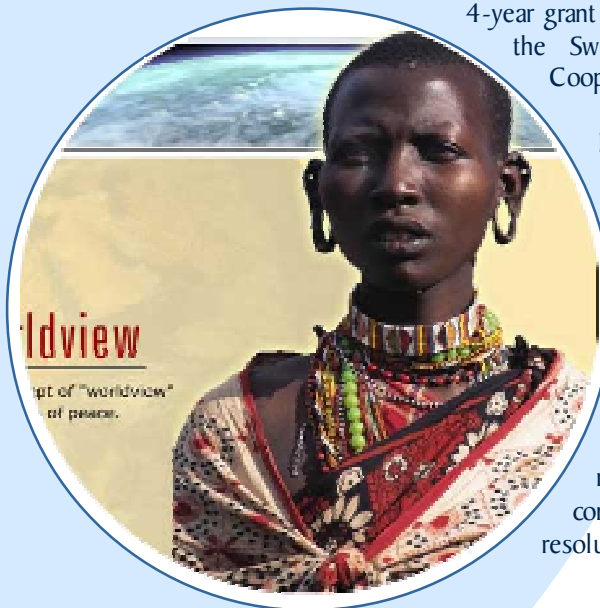
The creation of the EFP-WORLD program was made possible through a 4-year grant totaling 2 million Swiss Francs from the Swiss Agency for Development and Cooperation (SDC).



**Using
information
technology
as a tool
for the
achievement
of sustainable
social
development
and conflict
prevention
objectives.**

Format

Available in both CD-Rom and online formats, the EFP-WORLD program is composed of an initial 30 hours of computer-based training for teachers and 20 hours for their students in the fundamental concepts and elements of peace: the oneness of humanity, unity in diversity, democracy, human rights, interethnic harmony, and consultative and violence-free conflict resolution practices.

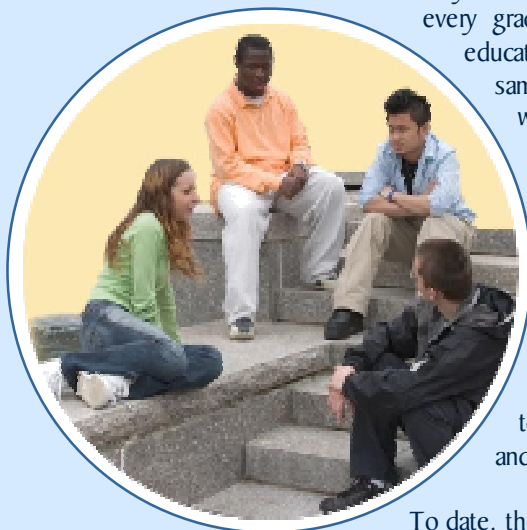


Methodology

The EFP–WORLD e-Learning Course combines instructional text, questions-and-answers, multiple-choice quizzes, prompts, evaluation and polling mechanisms, suggestions for further reading and investigation, and recommended supplementary activities for the classroom.

As the EFP Curriculum is intended to complement study in all primary and secondary school subjects, the EFP–WORLD program encourages integration of EFP into all classroom subjects using relevant subject-specific examples. This approach enables teachers and students to discuss peace within the context of their normal studies, and lays the foundation for the future development of peace-oriented pedagogical standards and education policies in the school system.

Following this introductory study of the principles of peace by all members of the school community, new lessons specially designed for the progressive study and application in every grade will be added. To ensure that this process is generated by local educators, teachers also have access to online methodological resources, lesson samples, and activity planning templates, specially adapted to equip them with the tools they need to implement the program in their classrooms.



EFP-WORLD PILOT APPLICATION: BOSNIA AND HERZEGOVINA

EFP–WORLD is currently being piloted in 100 secondary schools across Bosnia and Herzegovina from 2003-2006. The schools have an average of 600 students each, representing Bosniak, Croat and Serb communities in the BiH Federation and Republika Srpska, and involve the total participation of approximately 60,000 students and 5,000 teachers and school staff.

To date, the implementation process has included the following components:

- Training and utilizing 200 teachers (i.e. two per school) as certified EFP facilitators of school-based implementation processes (2003-2004)
- Implementing EFP concepts in every classroom (January 2004 onwards)
- Hosting "Local Peace Events" at each school (March-April 2004)
- Hosting "Regional Peace Events" in seven localities across BiH (May 2004)
- Hosting a "Youth for Peace: International Peace Event" (June 2004)

Throughout the fall of 2004, the EFP Team in BiH conducted field visits to each of the 100 participating EFP–WORLD schools in order to introduce the program to all 5,000 school staff and all 60,000 students. An introductory letter addressed to the students, along with a brief outline of some of the main EFP principles and objectives was given to each student to share with their parents at home.

During the spring of 2005, parent councils became involved in the program through introductory EFP sessions, at which the main goals and concepts of the program were shared, questions from parents were discussed, and ideas on how to support the peace-building process within the home were shared.

Peace Week

In April 2005, mayors in the 60 municipalities where participating schools are located jointly proclaimed the week of 25-29 April 2005 as "Peace Week," during which time all 100 schools hosted "Open Houses" and students of all grades shared creative projects and performances with the wider community. Many local authorities and media attended these community celebrations.

Regional Peace Events

The end of the semester was full of Regional Peace Events, with delegations from EFP school communities traveling to one of seven locations across the country to collectively host a day-long showcase of students' theatrical, musical and artistic presentations. These events offer fantastic opportunities for the youth and teachers from the diverse communities to come together and share their thoughts and visions for building a culture of peace in Bosnia and Herzegovina.

"Youth for Peace: International Peace Event"

Concluding the first year of the EFP–WORLD pilot program in Bosnia and Herzegovina, a "Youth for Peace: International Peace Event" (IPE) was held at the Skenderija Stadium in Sarajevo on 12 June 2004. More than 1000 participants attended, including almost 600 student delegates, performers and volunteers from among BiH's various ethnic and religious groups.

The IPE was a full-day event, consisting of three programs: a Youth Conference, a Directors' Conference, and an Evening Celebration with student creative performances.

Youth consultations on how to create a culture of peace took place during the day. Student delegations from each of the 100 schools, together with their teachers, were formed into multi-ethnic, multi-regional consultation groups. Each group consulted on the question "How can we create a culture of peace?" with a focus on one of the following areas: Youth,

Family, Religion, Politics, Business, the Arts, the Media, Science & Technology, Education, School Community, BiH and the World.

A local EFP facilitator was also assigned to each group. Through the process of group consultation and decision-making, students had the opportunity to participate critically and positively in the development of collective values and strategy-making for their communities. The results of their deliberations were summarized in the form of joint statements and action points prepared by each group, which were then presented to invited guests and the community-at-large during the evening event.



Parallel to the youth conference, directors of the 100 schools participated in a 2-hour consultation on how they plan to facilitate and collaborate together on building a culture of peace in their schools and neighboring communities during the upcoming years of the EFP–WORLD program. Due to the fragmented educational system in BiH, along with the physical distances between localities, it is very rare that school directors from different regions of BiH have an occasion to meet and discuss in this manner. This event was a unique opportunity for them to share their questions, thoughts and ideas about the EFP strategy and to consult on the critical issues of education in their country.

The IPE evening program focused on 13 EFP student performances using dance, drama, film, poetry, song and visual creations that had been selected from twelve EFP Regional Peace Events held earlier in the school year. The performances focused on students' understanding of how the principles of peace apply to their lives, their studies and current affairs. One group of students produced a film about humanity's oneness as expressed through common principles of love, respect and hope. A technical high school connected the principles of peace with their syllabus on automotive studies. Another presentation discussed the physical, historical and symbolic importance of bridges viz. peace and development in BiH. Many groups conveyed their desire to create a culture of peace through dance, using powerful music to animate their dramatic routines which often reflected good overcoming evil. Enthusiasm and emotions were high as the audience watched these inspiring performances and listened to youth from all ethnic groups express their shared visions of peace in BiH and the world.

The event was financed by a grant of CDN \$50,000 from the Canadian International Development Agency (CIDA). In addition, through a rigorous sponsorship-seeking campaign by the IPE coordination team, more than 17 local businesses contributed financially or in-kind to the food, decorations, printing and promotion of the event.



EFP PROFESSIONAL CERTIFICATE PROGRAM

The EFP Professional Certificate Program is a two-year, in-service training program for educators who wish to receive specialized training in Education for Peace in order to implement the program on a broad basis within their schools. These teachers receive conceptual and skills training in the principles of Education for Peace, as well as training in process-oriented teaching-learning methodologies. At the completion of the program, trainees receive a Professional Certificate in Education for Peace from EFP-International. EFP-certified teachers form the EFP On-Site Faculty who oversee the continuation of the Education for Peace program in their respective schools and in other schools throughout their country and the region.

In Bosnia and Herzegovina, through coordinated efforts by the Pedagogical Institutes, Ministries of Education and 100 participating EFP-World school directors, 200 teachers (two per school) were selected for inclusion in the two-year Professional Certificate program of Education for Peace. The first Joint Training Seminar was held in Sarajevo from the 5-7 September 2003, and involved the participation of all 200 teachers from each region of the country. The training was conducted by the senior EFP Faculty, the EFP-BALKANS staff, and 20 EFP-certified local teachers. Subsequent Joint Training Seminars were held in the cities of Banja Luka, Mostar and at the mountain resort of Jahorina. The joint training format forms a critical component in the process of advancing inter-ethnic harmony and inter-community healing. The content of the trainings focused on the EFP conceptual framework, integrative curriculum design and the application of diverse teaching and learning methodologies. As well, discussions focused on identifying the conditions necessary for building a culture of healing in the school communities.



Trainings are complemented by independent study. Participants are assigned a required reading list, which includes articles and materials related to peace education, conflict resolution, human rights and democratic decision-making processes. Each participant prepared a critical analysis of these materials, with particular focus on their application to the context of BiH.

Next, participants are required to develop and share peace-oriented lesson samples related to their subject of teaching (e.g. history, geography, music, physics, etc.). This exercise provides an opportunity for teachers to incorporate process-oriented learning strategies and interactive teaching methods into the learning design in order to maximize student participation, foster critical thinking and enhance their understanding of the principles and application of a peace-oriented worldview. Teachers were encouraged to consult with one another during the lesson design process and to take inter-disciplinary approaches wherever appropriate.



Currently, participants are implementing the lessons they have designed in their classrooms. Students are becoming engaged in high-level exploration of the principles and dynamics of peace, their pre-requisites and applications in all subject areas. Follow-up discussion workshops and individual meetings with teachers are conducted by EFP facilitators in the middle of each semester in to discuss participants' progress, problems, conceptual issues and results of implementation.

EFP INTERNSHIP PROGRAM

EFP–INTERNATIONAL and EFP–BALKANS regularly accept undergraduate and graduate students from the fields of Peace Studies, Conflict Resolution, Social-Economic Development, Education, Psychology, and Management for the purpose of gaining practical experience in the development field during a period of internship. EFP Interns gain on-the-job experience through field work with an EFP program, as well as basic training in the Education for Peace conceptual framework and Conflict-Free Conflict Resolution.

Since 2002, EFP–BALKANS has hosted 12 interns from across the globe, including Japan, Australia, the United Kingdom, Canada, the United States, and Finland. Three of these interns have been Rotary World Peace Scholars. Each intern has both gained from and contributed to the development of the program. The opportunity to be “in the field” and participating in the implementation of EFP–INTENSIVE and EFP–WORLD in communities across Bosnia and Herzegovina provides valuable training opportunities in project management, cross-cultural understanding, and practical application of Education For Peace principles and concepts. Students have also used their internships with EFP as a basis for undergraduate or graduate research and thesis work.



“EFP stands out as a truly unconventional approach to peace education in both its conceptual framework and its practice in the field. It provides a framework for learning through, with, and among individuals, institutions, and communities. I find that it is organic and creative. It aims to inspire confidence and seeks to build capacity.”

– Michelle Stolp, Intern from USA
January – May 2005

“What I have found in the EFP programs is thoroughly original and revolutionary. EFP represents an inspiring new approach—not only to peace education but also to almost all areas of social and cultural development. It incorporates new ways of thinking about conflict resolution, about leadership and political representation, and about social dynamics and relationships.”

– Trent Newman, Intern from Australia
January – June 2005

“EFP provides a framework for achieving an advanced human society that is both practical and universal...”

– Yolanda Cowan, Intern from Australia
August 2004 – March 2005

LEADERSHIP FOR PEACE PROGRAM

The Leadership for Peace (LFP) is an intensive training program designed to address the fundamental challenges of contemporary leadership. It provides the participants with the necessary knowledge, insights, and skills required for effective, inspiring, and unifying leadership. The objective is to enable leaders, at every level in society, to engage the members of their respective communities and agencies in the pursuit of excellence and in the creation of a vibrant, productive, and peaceful environment—free from destructive conflict, disuniting and self-interested behavior, aggression, and violence.

The main components of the program include the conceptual understanding of the fundamental human needs and human rights; the impact of worldview on the nature of leadership; review of worldviews most conducive to unifying, peaceful, and effective leadership; the roles of authority and power in leadership; and, an introduction to the concepts and skills of Conflict-Free Decision Making and Conflict Resolution. Along with the conceptual knowledge presented during the course of the workshops, participants are also provided with opportunities for experiential learning and practice.

The Leadership for Peace Program has three main modes of delivery: 1) as a unit within the EFP Curriculum, 2) as a specially developed executive leadership development program for government and community leaders at all levels of leadership, and 3) as an intensive training program for the students, policy-makers, practitioners, and those interested in peace education, leadership and management, and conflict resolution.

In March 2005, EFP–INTERNATIONAL in collaboration with EFP–BALKANS, presented an introductory training seminar on Leadership for Peace in Sarajevo, Bosnia and Herzegovina. Participants came from the UK, Israel, the United States of America, the Netherlands, Japan, and Australia and included university professors, MA students, and peace practitioners.



A substantive executive leadership development program for government officials in Malawi is also underway, in collaboration with the United Nations Development Programme (UNDP). More details on this project can be found in the International Consultancy section on page 29.

CULTURE OF HEALING PROGRAM

During the past five years of Education for Peace in Bosnia and Herzegovina, the faculty of the EFP–INTERNATIONAL have developed a unique and highly effective approach to addressing the serious effects of violence on whole populations. This approach aims at creating a “Culture of Healing” in and between participating populations that have a recent history of brutal civil war. Participants in this workshop learn the dynamics of individual and collective processes of recovery from the impact of violence, acquire the necessary skills for creating a culture of healing, and are assisted with developing models of cultures of healing appropriate to the specific needs of the communities in which they are rooted.

Workshops and trainings on the topic of a “Culture of Healing” have conceptual and experiential components. Generally, Culture of Healing workshops and trainings review current approaches to healing conflict and violence-related personal and social disorders, define health and healing within this context, outline the signs and causes of ill health, and discuss how a culture of healing is created.

To date, EFP–INTERNATIONAL and EFP–BALKANS have conducted the following four Culture of Healing seminars:

1. In Tuzla, Bosnia and Herzegovina (BiH), approximately 400 teachers from across the country participated in intensive training workshops on a Culture of Healing in 2003. This program was generously sponsored by Embassy of Japan;
2. In March 2005, more than 200 teachers participating in the EFP–World program received the first part of an intensive training program in a Culture of Healing in Jahorina, BiH. This program was generously sponsored by the Swiss Agency for Cooperation and Development;
3. An introductory intensive training seminar in a Culture of Healing was conducted in March 2005 with the participation of university professors, MA students, and general practitioners from the UK, Israel, the Netherlands, the US, and Australia.
4. Since 2003, EFP–INTERNATIONAL has been conducting research on the nature and dynamics of a Culture of Healing as a part of grant sponsored by the United States Institute for Peace (USIP). EFP–INTERNATIONAL is still engaged in the research process and will publish the results once the research is complete.



EFP POLICY INTEGRATION INITIATIVE

The Education for Peace Institute of the Balkans has made concrete progress towards the formal integration of Education for Peace (EFP) in Bosnia and Herzegovina's educational policy. In May 2005, an EFP-BiH Advisory Commission, with appointed representatives from the 13 Ministries of Education and 8 Pedagogical Institutes representing all regions of Bosnia and Herzegovina, formally began its work. The twin mandates of the Advisory Commission are to:

- 1) Review and provide input on the framework for formal integration of the EFP Curriculum into BiH education reform policy; and
- 2) Undertake the function of bringing the process into the phase of implementation.

A full-day meeting of the Advisory Commission was held on 16 June 2005. The meeting began with opening remarks from the Head of the Organization for Security and Cooperation in Europe (OSCE) Mission in BiH, Ambassador Davidson and His Majesty's Ambassador Matthew Rycroft from the United Kingdom, functioning under the European Union Presidency seat for the upcoming 6-month period.

OSCE is the coordinating agency that collaborates with all international agencies and local authorities on implementing strategic reform objectives in the education sector. Part of OSCE's mandate is to support and promote efforts that are making an essential and meaningful contribution towards education reform in Bosnia and Herzegovina. In his remarks, Ambassador Davidson emphasized the concrete contribution of the EFP program towards education reform in BiH, as it systematically trains young people to develop their critical thinking skills and competencies in order to actively participate in creating a culture of peace and inter-ethnic understanding. He further commented that the methodology of Education for Peace enhances the quality of teaching and learning in that it draws on diverse modern, interactive, student-centered and objective-oriented teaching tools that participating teachers are concretely trained to apply in their daily teaching activities.

The Advisory Commission demonstrated a clear commitment towards institutional partnership with EFP-Balkans for moving the policy-integration process forward and a marked enthusiasm for the inclusion of the EFP Program as a model of peace education in BiH Educational Policy. In its conclusions following the meeting, the Commission strongly recommended that a program of Education for Peace training for all staff of BiH's eight Pedagogical Institutes be pursued; and that a consultations be held with all BiH universities on how pre-service training of education faculty students in the conceptual framework and methodology of Education for Peace can be arranged and coordinated.

"This project is so important for our country. We are honored to be part of it and want to show an example to other school communities of how it is possible to build an inter-ethnic community based on the principle of unity in diversity."

Teacher,
EFP-INTENSIVE School

BIH POLICY INTEGRATION COMPONENTS:

- 1) **Integration of "Education for a Culture of Peace" as a guiding principle in the educational vision and mandate of BiH;**
- 2) **Adoption of the EFP Program as a cross-curricular framework for the design of teaching & learning strategies in all subject areas by each teacher;**
- 3) **Inclusion of EFP-focused lessons in "homeroom" class schedule for all students;**
- 4) **Formalization of in-service and pre-service training of all teachers in the EFP conceptual framework and methodology;**
- 5) **Integration of "Peace Week" and "Peace Day" in the formal calendar of schools on an annual basis.**

**Establishing
“education for
peace”
as a framework
for the
exploration
and application
of all subjects**

EFP CURRICULUM

The core EFP conceptual framework emerged in the process of over 30 years of academic research and professional work with individuals, groups, communities and governments by Dr. H.B. Danesh—a medical doctor, psychiatrist, conflict resolution and violence-prevention specialist, and international trainer. Through innumerable seminars, workshops, community-based programs, consultations and collaboration with colleagues of various disciplines, the conceptual framework evolved in response to the needs, issues and concerns of various sectors of society, in numerous countries and cultures.

In 2000, this conceptual framework was adapted to the needs of public primary and secondary schools in post-war Bosnia and Herzegovina (BiH) and implemented during the course of a two-year, intensive pilot program. During the 2003-2005 period, the materials developed and insights gained during the EFP pilot program provided the foundation for the preparation and publication of an Education for Peace Curriculum Handbook, complete with conceptual materials, methodological guides, sample lessons plans and activities for teachers and students. Drawing on the work of Dr. H.B. Danesh and Dr. Roshan Danesh (co-author of the Conflict-Free Conflict Resolution component), the supporting research, instructional design and international review processes for the 10-unit EFP Curriculum Handbook and EFP-WORLD e-Learning program were conducted by Sara Clarke-Habibi.

The EFP Curriculum is formulated not as a separate subject of study, but rather as a framework within which all subjects – such as literature, history, math, biology, sociology, and music – are explored. Teachers trained in EFP become familiar with the principles of peace, and then use an “Understanding-Oriented” approach to lesson development and teaching in order to integrate these principles into their daily lectures and activities with students. By exploring broad principles and concepts, students develop the ability to contextualize information and data in each of their subject areas, and to connect learning in one area with relevant issues in other fields. The EFP Curriculum forms the substance of the EFP–World online program.

Curriculum Handbook

The EFP Curriculum is comprised of:

- **Nine Concept Units** which explore key principles and concepts underlying a culture of peace, animated with engaging examples and sample lesson plans for teachers;
- **An Educational Methodology Unit** which outlines for teachers the educational philosophy, methodology and tools available in the Education for Peace program;
- **The Peace Moves Story** which enacts a dialogue among international youth on the challenges of and opportunities for world peace; and
- **An Academic Article Series** published by senior EFP faculty on key issues related to peace, including violence-prevention, conflict resolution, worldview education, and research findings on the effectiveness of community-based programs in Education for Peace.

Throughout the process of development, two review bodies gave critical input and guidance: the Curriculum Advisory Group (CAG) and the Peer Review Committee (PRC).

The **Curriculum Advisory Group** was comprised of a team of educators representing all major ethnicities of Bosnia and Herzegovina, who graduated from the EFP Professional Certificate Program and had extensive experience implementing the EFP program in their subject-specific classrooms. The CAG reviewed each draft EFP Curriculum unit for suitability in the BiH context, and gave their suggestions and input on sample classroom applications that could be included as an integral part of the materials.

The **Peer Review Committee** was formed to critically review unit drafts and provide additional research guidance. This group included:

- Elaine K. McCreary, Ed.D., Adult Learning and International Development, British Columbia Ministry of Education
- Ruth Yates M.A., M.Ed. Coordinator, Centre for Education, Law and Society, Simon Fraser University
- John Rager, Superintendent, Ottawa-Carlton School Board
- Barbara Rager, Retired Secondary School Teacher, Ottawa-Carlton School Board
- Roshan Danesh, SJD (Harvard), Conflict Resolution and Constitutional Law Expert, Director, EFP-AMERICA
- Krister Lowe, Ph.D. candidate in Social and Organizational Change, Columbia University Teachers' College

The complete EFP Curriculum Handbook will be published during autumn 2005.

New Academic Publications on EFP

A number of new and forthcoming academic articles related to the EFP conceptual framework and implementation experience in Bosnia and Herzegovina are now available. References for these publications are as follows. Several of the articles are also available in PDF format on the EFP-International website at www.efpinternational.org.

Danesh, H.B. (2006) Towards an Integrative Theory of Peace Education. *Journal of Peace Education*, Spring 2006 (forthcoming).

Danesh, H.B. (2006) Education for Peace: The Pedagogy of Civilization. *Forthcoming book publication*. Eds. Zvi Bekerman (Hebrew University School of Education).

Danesh H.B. and Danesh R. (2004) Conflict-Free Conflict Resolution: Process and Methodology. *Journal of Peace and Conflict Studies*, Vol. II, No. 2, Fall.

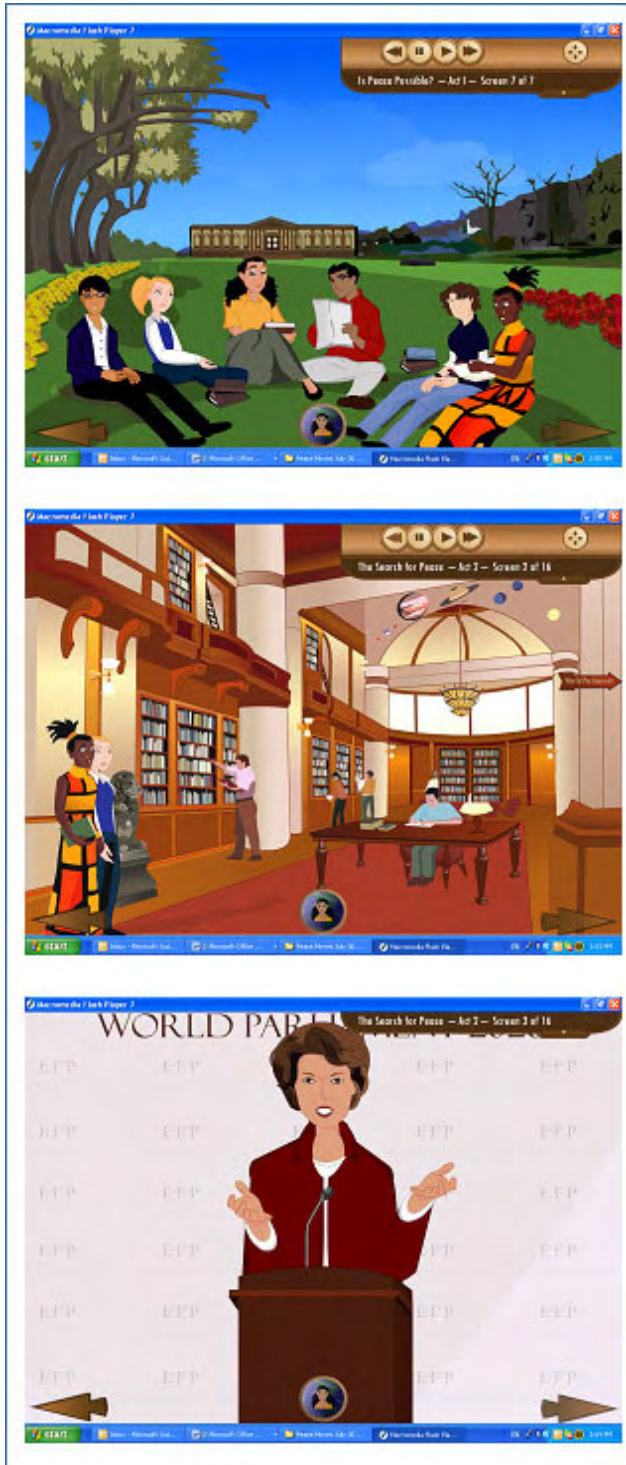
Danesh H.B. and Danesh R. (2002) A Consultative Conflict Resolution Model: Beyond Alternative Dispute Resolution. *International Journal of Peace Studies*, Autumn/Winter.

Danesh H.B. and Danesh R. (2002) Has Conflict Resolution Grown Up? Taking a Developmental Model of Decision Making and Conflict Resolution. *International Journal of Peace Studies*, Spring/Summer.

Clarke-Habibi S. (2005) Transforming Worldviews: The Case of Education for Peace in Bosnia and Herzegovina. *Journal of Transformative Education*, January.

PEACE MOVES

A unique component of the EFP Curriculum is a story entitled Peace Moves, which has been produced in the format of an interactive, animated, educational movie, through a grant from the Canadian International Development Agency.



The Peace Moves story centers on an absorbing dialogue about peace among a number of young people from around the globe, who represent different societies and cultures. The original Peace Moves manuscript proved to be one of the most engaging components of the EFP Curriculum for students, teachers and parents alike during the EFP pilot project conducted from 2000-2002.

The interactive media version of Peace Moves centers on a dialogue among six young individuals participating in an international peace conference, at which they encounter a variety of experts—past and future—who inform and guide their consultations. A cast of voice actors and an original musical score add appealing dimensions to the quality animation work. The viewing length of the piece is approximately 1 hour. The production is in English, a subtitled version also available for audiences in Bosnia and Herzegovina.

Though the media version was in production until October 2005, teachers began using copies of the Peace Moves in booklet form at the start of the 2004 academic year to foster “peace dialogues” in the classroom. Students then created presentations demonstrating their reflections on how certain principles of peace addressed in the book can be related to the subjects they study in school and to the issues they face in their lives. Students’ also shared their presentations with the community-at-large during school-based and regional “Peace Events”.

RESEARCH PROJECTS

Two large-scale research and evaluation projects are being carried out in BiH through two independent institutions: the United States Institute for Peace and the Columbia Teachers' College. Each project involves both quantitative and qualitative methodologies, including questionnaires incorporating both open and closed answer questions. The broad aim in each case is to attempt to evaluate the approach of Education for Peace to peace education in Bosnia and Herzegovina. The more specific objectives of each project are detailed below.

Such research and evaluation is essential to the development of EFP and its programs, not only for the purpose of providing empirical evidence of the psycho-social impact of EFP to its financial supporters, but also for acceptance and recognition – especially academic – of the highly unique EFP approach to peace education. Notwithstanding, this same unique approach makes it extremely difficult to evaluate the impact or effect of the EFP–INTENSIVE and EFP–WORLD programs on participating students, teachers, and members of the wider community that may be indirectly involved. As a result, the significant difficulty of identifying and measuring such “results” as an individual’s shift in worldview were encountered in the contexts of both of these research projects.

Columbia University Teacher’s College Research Project

In spring of 2004, the Columbia Teacher’s College Research Project began and remains in process. Students from selected schools have participated in a research study on interethnic interaction and peace among youth in Bosnia and Herzegovina. The purpose of this research is to understand their thoughts and feelings about interacting with youth from other ethnic groups and participating in peace events.

The primary objectives in this research are:

- To assess change in the students as it relates to the various (EFP) program objectives;
- To assess satisfaction with the program by the participants (both students and teachers);
- To identify areas for improvement for future implementation;
- To identify challenges facing the program;
- To assess the level of control or pressure by teachers, school administrators, EFP representatives, or others to participate in the program;
- To examine the dynamics, and give account of the process, of participation in interethnic peace-building events facilitated within the EFP programs.

The primary methodology employed in this project has been a survey (both quantitative and qualitative). The survey is in the process of being administered to a random sample of three ethnic groups in BiH taken from 100 treatment schools and 100 control schools. Other possible resources for evaluation may yet also include participant observation of various peace events and interviews with students and teachers. A report is to be issued after the surveys have been collated.

The results of the study will be used for the creation of a more in-depth survey to be administered in the near future to other students who are participating in EFP programs throughout Bosnia and Herzegovina. The information collected from this new survey to be designed based in part on the current survey will be used for educational purposes

consisting of improving the program as well as for publication in journal articles and presentation at conferences.

United States Institute for Peace Research Project

The United States Institute of Peace (USIP) is an independent, nonpartisan federal institution created by Congress to promote the prevention, management, and peaceful resolution of international conflicts. Established in 1984, the Institute meets its congressional mandate through an array of programs, including research grants, fellowships, professional training, education programs from high school through graduate school, conferences and workshops, library services, and publications.¹

In 2004, USIP awarded EFP–BALKANS a research grant in support and recognition of the work of EFP in Bosnia and Herzegovina, and specifically in the divided city of Mostar. Dr H.B. Danesh, Director of EFP–INTERNATIONAL, designed the objectives and approach of the research project in collaboration with USIP and with the assistance of Stacey Makortoff at EFP–INTERNATIONAL, Yolanda Cowan, Trent Newman and the staff at the EFP–BALKANS office. The principle aim of the project is to determine the degree of impact that the different EFP programs do or do not have on the worldviews of students from a variety of schools in Mostar. A lengthy questionnaire, with both quantitative and qualitative components, was designed in order to draw out by both direct and subtle means the students' deep sentiments about questions of peace, war, ethnic and religious difference, and the EFP Program.

One class from each of the following six schools (two EFP–INTENSIVE, two EFP–WORLD, two non-EFP schools) are participating in this research project:

- Economic High School (Croat; EFP–INTENSIVE)
- Mahala Gymnasium (Bosniak; EFP–INTENSIVE)
- Electro-Technological High School (Bosniak; EFP–WORLD)
- Bio-Medical High School (Croat; EFP–WORLD)
- Bio-Medical High School (Bosniak; control school)
- "Old" Mostar Gymnasium (Croat; control school)

After the data from these questionnaires has been translated and collated, EFP–INTERNATIONAL will be publishing an academic paper(s) on the findings and results from this empirical research evidence.

¹ Excerpted from <http://www.usip.org/aboutus/index.html> on 09/05/05.

INTERNATIONAL CONSULTANCY & TRAINING

International Consultancy Activities

Upon invitation, the staff and senior faculty of EFP–INTERNATIONAL and its sister institutes draw upon their training and experience to develop and assist with the implementation of specialized peace-related programs. The Malawi Comprehensive Leadership Development Program is an example of one such program offered by EFP–INTERNATIONAL in response to an invitation for assistance. The program was initiated in 2004 when the United Nations Development Programme–Southern Africa Capacity Initiative (UNDP-SACI) and the Government of Malawi requested that EFP–INTERNATIONAL develop an “Executive Leadership Development” program for the senior government officials and public servants in that country.

Developed by Dr. H.B. Danesh, Director of EFP–International and Dr. Roshan Danesh, Director of EFP–AMERICA, the Malawi Comprehensive Leadership Development (MCLD) Program is designed in response to the Government of Malawi’s urgent need to address the leadership mindset and practices among senior leaders in government. The program aims to provide support for the government’s plans for development of responsible public leadership and management characterized by ownership, accountability, service to Malawi’s society, and the ability to be an active part of the process of change – both as leaders and as role-models. In essence, the MCLD Program aims at creating a ‘new mindset’ among leaders in Southern Africa.

Various components of the MCLD Curriculum will be developed in the course of two years. The development process is in direct response to the specific needs of various segments of Malawi’s Government and the direct feedback of the participants during and after each training session. To date, two intensive training seminars have been held for mid- and high-level government officials in the Malawian capital of Lilongwe.

International Seminars

Since 2003, four open international seminars have been hosted by EFP–INTERNATIONAL, with an approximate total of 80 participants. Hosted in Switzerland, Canada and Bosnia and Herzegovina, the international participants have included students, educators, conflict resolution specialists, government officials, legal experts, international relations and development specialists, humanitarian workers and researchers of diverse fields. Structured in an interactive workshop format, the seminars to date have been focused on the themes of “EFP–INTENSIVE in Bosnia and Herzegovina,” “Building a Culture of Healing in Post-Conflict Communities” and “Leadership for Peace.”



PARTNERS AND SPONSORS

EFP–INTERNATIONAL and its sister institutions have been pleased to work with the following partners and sponsors on the programs outlined in this report:

BiH Ministry of Foreign Affairs, Bosnia and Herzegovina

BiH Office of the High Representative (OHR)

BiH Secondary and Primary Schools

Canadian International Development Agency

Columbia University Teacher's College Research Group

Federation BiH Ministry of Education, Science, Culture and Sport

Grand Duchy of Luxembourg

Japan International Cooperation Agency

Japanese Embassy, Bosnia-Herzegovina

**Organization for Security and Cooperation in Europe (OSCE),
Mission to Bosnia and Herzegovina**

Republika Srpska Ministry of Education

Rotary Clubs of Zurich and Mostar

Rotary World Peace Scholarship Program

Swiss Agency for Development and Cooperation

United Nations Development Program (UNDP)

United States Institute for Peace (USIP)

Vectis Solutions for Development, Inc.

Plus, more than 30 individual contributors and small businesses including:

Bazeni Restoran

BH Telecom

Bravo Public Team Printers

Coca-Cola Company

Cvjećara «Ara»

Heljic

Hotel Hollywood

Hotel Ilidža

Hotel Saraj

KLAS Catering

Pizza Hot

Salon Civjeka «Margareta»

Sarajevo Canton Parks Authority

Sarajevo City Parks Authority

The City of Sarajevo

United Colors of Benetton

DIRECTORS

Dr. H.B. Danesh, *Founder and Director, EFP–INTERNATIONAL*

Dr. H.B. Danesh is the founder and director of the International Education for Peace Institute, and a former professor of Conflict Resolution and Peace Studies at Landegg International University. He is an author, international lecturer and consultant, with more than thirty years of academic and clinical experience as a psychiatrist.

Dr. Danesh's areas of research and expertise include the causes and prevention of violence, marriage and family therapy, death and dying, consultation and conflict resolution, ethics, spiritual psychology and world order and peace studies. Dr. Danesh is the author and creator of the internationally acclaimed Education for Peace Program, first piloted in Bosnia and Herzegovina. In addition to several scientific papers in his areas of specialty, Dr. Danesh is the author of the many books.



Sara Clarke-Habibi, *Associate Director, EFP–INTERNATIONAL*

Sara Clarke-Habibi is the Associate Director and Coordinator of Curriculum Development at the International Education for Peace Institute in Switzerland.

For 18 months Sara was the Project Coordinator of the Education for Peace Pilot Project in Bosnia and Herzegovina. She then returned to Switzerland to establish and oversee the operations of EFP–INTERNATIONAL. Since January 2003, Sara has focused intensively on the development of the EFP Curriculum, which will be published in the form of teacher and student resource books and delivered to schools in an interactive, e-Learning format later in 2005. She has been the primary instructional designer and creative director for both of these projects.

Sara completed her Bachelor of Arts degree with a double-major in Ethics, Law & Society and Cultural Anthropology from the University of Toronto, and her Master of Arts degree in Consultation and Conflict Resolution from Landegg International University. She has lived and worked in North America, Europe, the Middle East and Africa.



Naghmeh Sobhani, *Director, EFP–BALKANS*

Naghmeh Sobhani is the Director of the EFP–BALKANS office, based in Sarajevo. She directs and monitors all Education for Peace programs implemented in Bosnia and Herzegovina, coordinates a staff of local educators and international graduate students, and oversees the administrative operations of the Institute. Naghmeh provides training support for adults and youth in "Conflict-Free Conflict Resolution", peace education and curriculum development, assists in grant writing and donor pursuits, coordinates organizational development and strategic planning, and liaises with government and media contacts on behalf of the EFP program in Bosnia and Herzegovina.

Naghmeh has field experience in human resource and project management in the USA, Niger, Burkina Faso, Togo, Eritrea and Ethiopia. She has administrative experience in educational institutions including Banani International School in Zambia, and the University of Connecticut, USA. Naghmeh completed her undergraduate degree at the University of Connecticut as an Honor's Scholar in International Development and Political Science and her Masters Degree in Leadership and Management at Landegg International University.



STATEMENT OF FINANCIAL POSITION
AS OF 31 DECEMBER 2004

ASSETS	
Cash and Cash Equivalents	CHF 402,382
Property and Equipment (less 50% depreciation)	11,500
Total Assets	CHF 413,882
LIABILITIES	
Accounts Payable and Accrued Expenses	CHF 31,986
Total Liabilities	31,986
NET ASSETS	
Unrestricted Net Assets	11,500
Temporarily Restricted Net Assets	326,909
Total Net Assets	338,409
Total Liabilities and Net Assets	CHF 370,395

STATEMENT OF ACTIVITIES
AS OF 31 DECEMBER 2004

INCOME	
Donated Professional Services	CHF 800,000
Grants	1,102,580
Tuition and Fees	101,535
Miscellaneous Income	1,687
Total Income	2,005,803
EXPENSES	
Program Services	1,438,079
Management and General Expenses	195,356
Fundraising	1,973
Total Expenses	1,635,407
Change in Net Assets	(132,971)
Net Assets at Beginning of Year	503,366
Net Assets at End of Year	CHF 370,395



International Education for Peace Institute®

*Building cultures of peace
and healing around the globe*



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Editing & Graphic Design: Sara Clarke-Habibi

Appreciations

The children all over the world are in need of peace and security. On the occasion of the Summit devoted to the children, we recommend this program [EFP] to all the nations for consideration, as a model of society oriented towards peace, cooperation, and development.

— From a letter addressed to the Special Session of the United Nations General Assembly on Children (8–10 May 2002) by the Government of Bosnia and Herzegovina through its Mission to the UN in New York

This is a unique project. It will teach how to create a violence-free environment, in homes and schools and in the country as a whole.

—The Senior Deputy High Representative, Ambassador Dr. Matei Hoffmann (28 June 2000)

This invaluable project was conceived in such a way that the soul-searching process of reflection which the participants undergo as the project unfolds—be they pupils, teachers, parents, administrators, ordinary school workers—results, largely speaking, as we have ascertained ourselves, in a heightened holistic awareness of the war period and its tragic consequences, and indeed triggers the desire amongst them to become authentic peace-makers, and precisely provides them with the necessary tools to achieve this goal...

— Claude Kieffer, Senior Education Advisor, Office of the High Representative, BiH (2002)

As a result of participating in the EFP project, my way of teaching has changed, my relationships with students has changed, and my relationship with my family has changed... all for the better.

—Teacher, Secondary School, BiH (2001)

In this project we learned many new things: new approaches to resolving conflicts, how to create our own lives, and how to make our own decisions. But the most important thing that we learned is to be at peace with ourselves and teach other people to be peaceful. Our society doesn't have many projects like this.

— Student, High School, BiH (2002)

This project has changed our vision and worldview. I feel that the vision of every teacher and student in this school has been in some way changed through this project.

— Literature Teacher, High School, BiH (2002)

Education for Peace has helped us look at our syllabus in a different way, from a different perspective, giving us a chance to enrich it with issues not dealt with so thoroughly before. It hasn't always been easy...but we have become more confident in applying the principles of peace.

— Primary School Teacher, BiH (2004)

Many different programs have been implemented in our school, but none of these projects brought as many positive changes as did the Education for Peace Program.

— Primary School Director BiH (2004)

Before this project things were imposed in our classes, but with EFP we do it because we love it.

— Student, Primary School, BiH (2003)

I am attending primary school in....My class and I have been participating in EFP since March [2005]. I was very surprised when I heard that my male friends did not want to participate in EFP, my female friends are much different from them! Almost all teachers in the school were saying how we are the worst class in the school, and we are! At the end, we all finally agreed that we also wanted to participate in EFP. When teachers heard how our class wanted to participate in EFP, they were very surprised since everybody was saying that we were irresponsible. Since then, we have been involved in EFP and prepared ourselves for it; my class has changed a lot, and it has become one of the best classes in my school. Teachers are amazed at our behaviour now. It is really worth the participation in those presentations. That was just one of the good changes that happened to me during participation in EFP!

— Upper Primary School Student, BiH (2005)

The war had terrible influence on me and my family. My husband is Croat, I am Serb, my daughter-in-law is Bosnian, and my son-in-law is Slovenian....It has been hard to go through all that. Personally I had lost faith in hope and faith in people. People I knew disappointed me, and I had become very careful and distrustful with strangers. The children are my only hope and wealth in this world. I fear for their future. I fear now.

By participating in the activities that proceed in the context of the EFP project—since March of this year [2005]—again I have hope, and the feeling of hopelessness for my country and for the youth in my country is fading away; and my faith that people would cherish peace, worldwide, is reawakening....

— Primary School Teacher, BiH (2005)

Since the beginning of the implementation of the project in our school, many changes have happened. The fact that our country has gone through the war is overwhelming and difficult. The people have suffered too much, and now our goal is to aspire to peace in our community and school, as well as in the whole world. EFP is the best thing that has happened in our school. The students, the teachers, the parents have shown a great interest for development of culture and principles of peace in our school....The most significant thing is that as a result of participation in EFP Program, the way of teaching in the classrooms has changed: the students are more interested, more tolerant, and more peaceful, and there are fewer fights and conflicts among them. The students have a chance to express themselves in a different way—through creativity and art based on the principles of peace. Through the presentations the understanding among students, teachers, and parents is growing stronger....

— High School Teacher, BiH (2005)

As an American peacemaker, I often find myself internally torn asunder by my role in a country (and a world) that seems to thrive in a state of violent conflict. The question I constantly wrestle with is: How do I bridge the gap between living out Martin Luther King, Jr.'s call to righteous indignation and Gandhi's challenge to "be the change I wish to see in the world"? ...For the past few months, I have been taught that conflict is unavoidable and is only destructive when one is unable to transform it in positive ways. Dr. Danesh's rejection of this model and his proposal of UNITY as an alternative was quite invigorating. Personally, I find that working toward unity is much more life-giving than is conflict transformation.

— Robert Rivers, MA student, European University Centre for Peace and Conflict Studies (2005)

EFP provides a framework for achieving an advanced human society that is both practical and universal....I have always heard people say that 'education is the key' to creating a culture of peace. Before now though, no one seemed to have the right key that would actually open the lock. A 'Culture of Peace' is no longer an empty concept for me.

— Yolanda Cowan is a Rotary World Peace Scholar Studying in Paris and an Intern with in EFP Balkans (2004–2005)

What I have found in the EFP programs is thoroughly original and revolutionary. EFP represents an inspiring new approach—not only to peace education but also to almost all areas of social and cultural development. It incorporates new ways of thinking about conflict resolution, about leadership and political representation, and about social dynamics and relationships.

— Trent Newman, Intern from Australia January–June 2005

The EFP experience for the faculty of Boulder Prep was quite interesting. As the faculty began to see how students being taught from the perspective of peace in all subjects could cause dramatic changes in the outlook of our youth, the faculty themselves began to experience the beginnings of a paradigm shift. A paradigm shift, the whole world but especially our schools worldwide need to experience.

— Andre Adeli, Co-Founder and Co-Director, Boulder Preparatory High School, Boulder, Colorado, USA (2006)

Education for Peace has provided me with a conceptual framework with which to study the world around me. I feel as though I can alter the architecture of my reality without tearing down its walls! In my work as a teacher, my students now take the lead role in developing comparative tools to evaluate their personal growth.

— Ron Doyle, Instructor, Boulder Preparatory High School, Boulder, Colorado, USA (2006)

Education for Peace has provided me with a conceptual framework with which to study the world around me. I feel as though I can alter the architecture of my reality without tearing down its walls!

In my work as a teacher, my students now take the lead role in developing comparative tools to evaluate their personal growth. Finding the common denominator between two fractions becomes a study of diverse elements coming together, transforming to a higher state of existence. The Scientific Method offers the opportunity to examine universal ethical principles, the universal pursuit of truth, unity, service and justice. Each lesson offers an opportunity to use my new-found knowledge for the advancement of peace.

— Instructor, Boulder Preparatory High School, Boulder, Colorado, USA (2006)

The three-day course was an inspiring and stimulating exploration into the potential of humanity to create peace through education and unity-based approaches. The course was an experiential example of what education for peace truly is—the first I have had as a graduate student of Peace Studies. Many professors and lecturers share their perspectives and approaches to peace and education for peace, yet Dr. Danesh is the first who created education for peace in our classroom. The three days were filled with deep listening, sharing, and dialogue, which not only enriched my learning experience but also my soul.

— Brittney Menzel, MA Student
European University Centre for Peace and Conflict Studies, Austria (2006)

I believe the uniqueness of the EFP Project, alongside its successful outcomes, can also inform educational policy and curriculum in many other communities in crisis; for example, Indigenous and minority communities.

— Sophia Close, researcher from Australia (2005–2006)

Acknowledgements

This volume contains significant contributions by several authors; many colleagues in the Education for Peace Program; and numerous teachers, students, parents, school administrators, and education officials, and generous contributors and supporters—all of whom have demonstrated profound and sustained dedication to the cause of peace and education based on its principles. The volume is dedicated to them as an expression of profound gratitude for their invaluable contribution and dedication.

The majority of articles in this volume have been already published in various journals or as chapters in different books. The versions here are prepublication versions. They have been brought together in one volume for ease of access by educators for reference in their classrooms and/or their research work. The *EFP Reader* is made available, free of charge, in electronic format on the website of the International Education for Peace Institute (www.efpinternational.org). Library print copies can be obtained from EFP Press.

In the preparation of the *EFP Reader*, I was the fortunate recipient of much appreciated input by the authors of the various articles and the valuable assistance of Christine Zerbinis, who edited and proofread the volume, and Sara Clarke-Habibi, who is among the authors in the volume and who also prepared the *Reader* for publication.

My abiding gratitude to them all and to my dear family for their precious and loving support.

About the Authors

Sara Clarke-Habibi is a researcher, practitioner and curriculum developer in the areas of peace education, transformative learning, and participatory decision-making. From 2000—2002, she was the National Coordinator of the Education for Peace pilot project in post-war Bosnia-Herzegovina. As Associate Director of the International Education for Peace Institute in Switzerland (2002-2006), she worked with government agencies to achieve national policy integration of Education for Peace in Bosnia-Herzegovina; co-authored a series of Education for Peace curriculum manuals; and developed interactive *e-learning* resources in Education for Peace for upper middle and secondary school students. She holds an MA in Conflict Resolution from Landegg International University, Switzerland (2002), with a specialization in peace education, and a BA from the University of Toronto in Ethics, Society and Law (1999). She will be continuing her post-graduate research at the Faculty of Education, University of Cambridge in 2011 as a Gates' Cambridge Scholar. Her research interests center on the role of education in the transformation of conflict-based worldviews and the promotion of social cohesion. She and her family are currently based in Neuchâtel, Switzerland.

Sophia Close is currently First Secretary, Democratic Governance in Port Moresby, Papua New Guinea with the Australian Agency for International Development and is researching her PhD with the National Centre for Indigenous Studies at the Australian National University. Sophia worked as an Evaluation Consultant to the Education for Peace Institute of the Balkans (EFP-Balkans) in a volunteer capacity from August 2005 to March 2006. The evaluation discussed in this article was researched and implemented with the facilities of the Education for Peace office in Sarajevo, Bosnia and Herzegovina.

Roshan Danesh is a lawyer, conflict-resolution innovator, and educator whose areas of work, teaching, and writing include conflict resolution, peace-building, constitutional law, Indigenous rights, and interethnic and interreligious dialogue. Dr. Danesh completed his doctoral studies at Harvard Law School; currently teaches at the University of British Columbia and the Justice Institute of British Columbia; and formerly was the Chair of the Department of Conflict Resolution at Landegg International University, Switzerland, and a faculty member for the University of Victoria's Akitsiraq Law Program in Iqaluit, Nunavut. He was one of the founders of Education for Peace and as a part of his work with Education for Peace founded the Youth Peace Builders Network, an international network of youth leaders who work to create a culture of peace and positive engagement in their schools and communities. For the past four years he has worked extensively with the Aboriginal peoples of Canada to design and implement negotiation and reconciliation processes with the governments of British Columbia, Alberta, and Canada. He publishes extensively in academic journals, including the *International Journal of Peace Studies*, the *Journal of Peace and Conflict Studies*, and the *Journal of Law and Religion*, as well as the entry on "Youth and Peace-Building" in the *Encyclopedia of Peace Education*. He lives with his family in Victoria, British Columbia.

H. B. Danesh is the founder and president of the International Education for Peace Institute (Canada and Switzerland), visiting faculty at the European Peace University (Austria); World Peace Academy, University of Basel (Switzerland), and the former president of Landegg International University, Switzerland. He is a retired professor of conflict resolution and peace education, (1998–2003) and psychiatry, University of Ottawa, Canada (1973–1983). His areas of research and expertise include Peace studies, Education for Peace, peace-based leadership, religion and peace, causes and prevention of violence, marriage and

family studies, unity-based conflict resolution, and psychology of spirituality. Dr. Danesh is the author and creator of the internationally acclaimed Education for Peace Program—first piloted in Bosnia and Herzegovina—and the main author of its 11-volume curriculum.

J. Krister Lowe is an organizational change and learning consultant and founding partner for C Global Consulting based in New York City with over fifteen years of experience working in diverse global organizations throughout Europe, Asia, Africa, the Middle East, and the Americas. His consulting and training interventions have engaged thousands of leaders, managers and staff in the business, government, non-profit and education sectors. Among his most recent clients include: the United Nations (Secretariat, DPKO, UNICEF, UNDP, UNFPA and the International Criminal Tribunal for Rwanda), The World Trade Organization, Pfizer Inc., Independence Blue Cross, FilmAid International, Columbia University (Center for International Conflict Resolution, Middle East Institute, Business School, Klingenstein Institute for Independent School Leadership, and the Center for Educational Outreach and Innovation), Rockefeller Brothers Fund, Bellevue Hospital Center and the Washington International School. As an organization change and learning consultant, he has facilitated a wide range of interventions including strategic planning, data-driven organization development, executive coaching, teambuilding, e-learning development, and measurement. As a specialist in the area of conflict management he has led teams of consultants and trainers around the world delivering hundreds of interventions in the areas of conflict resolution, collaborative negotiation, transformative mediation, reconciliation, dialogue, and intercultural communication. He is a certified Mediator in New York State and has facilitated the successful resolution of a wide range of disputes in the legal, business and non-profit arenas. He holds a Master of Arts degree in social-organizational psychology from the Department of Organization & Leadership at Teachers College, Columbia University where he is currently an adjunct instructor as well as an advanced doctoral candidate. He is the co-author of a number of articles and papers on conflict management and organizational psychology.

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Education for Peace Reader

Extracts from the 2004 Evaluation Report by the Swiss Development and Cooperation (SDC) agency project evaluation experts:

It must be looked at as an achievement that all thirteen Bosnia-Herzegovinian Ministers of Education had agreed to participate in this EFP Project, as well as the Directors of the eight [ten in 2011] Pedagogical Institutes, and one hundred Directors of secondary schools [all 1,000+ primary and secondary schools in 2011]. The ministers, deputy ministers, directors of pedagogical institutes, and directors of secondary schools who met with the evaluation team talked positively about the program.

The teachers interviewed mentioned first of all the opportunity to be trained by the EFP Program through a new educational framework that offers new didactic possibilities: more interaction between students and teachers, an open forum for discussion between students and teachers, and the relief for students of not having a heavy memory load with drill exercises.

Almost all students interviewed referred to the impact of EFP in positive terms. Some students mentioned that EFP had been used as a common topic to discuss with their parents/guardians. The project brought people together across nationalities and languages. Several persons said that in the education sector there was no other project like this.

The project seems to have had—and still continues to have—a healing effect on a war-torn nation. One teacher said: “The biggest impact was on the psychological level. People got an opportunity to express their emotions. We need this type of therapy. It had to do with the atmosphere created.”

There seems to be little doubt that the project has had great impact on many of the participants, both on teachers, support staff, administrators, and students involved.

Reflecting on your life since the EFP process started in your school in March 2005, in your opinion, what is the most important change that happened to you since you have been involved in EFP?

As one teacher responded:

“One day, something strange happened inside of me. I decided to go to my former school and visit all those people that I had once loved. They all were happy to see me. I needed a lot of strength to do that, but I think that the project ‘Education for Peace’ has helped me to change my views of the past, and in relation to these people. I felt joy in my heart, because I have made that step, and have opened my heart to love.”

And as a student responded:

“This project encouraged me to think. Before this project, I always paid attention to the skin color or religion of the person. I did not pay attention to the inner values. I have realized that I was wrong. We should not regard nationality, but inner values. Every person deserves a chance. Personally, I am very happy that this program is being implemented in our school.”

