

MAPPING STUDY



Integrated Learning for Peace

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INTRODUCTION

Integrated Learning for Peace is a strategic partnership project in the field of youth which aims to improve the provision of teaching, learning and training within the peacebuilding field by bringing together providers from the formal education and non-formal education sectors into a community of practice, and creating innovative tools for learners and educators.

Moreover, this mapping study offers an overview on the topic of the project and determines the existing needs and the gaps in methodologies and competences related to an integrated formal and non-formal learning approaches in the field of peacebuilding education.

The Mapping Study focuses on peacebuilding education which is designed to assist youth on their journey to becoming peacebuilders. The mapping study is a result of the years of extensive experience and daily practices in both formal and non formal education areas. This mapping study is designed for any peace educator, coming either from formal or from non formal sector.

Moreover, the mapping study is also based on a research done in the partner countries and among partners to identify young people's perceptions of conflict resolution and peacebuilding processes as well as the challenges and barriers for them. Moreover, the study aimed at analyzing the role educational and other institutions play in the peacebuilding process. Next, the research attempted to describe competencies and abilities that young people need in order to be peace promoters in the local and global community, and the potential online education has in that respect.

The first chapter of the mapping study serves as an Introduction to peacebuilding education. It will help you understand peace education, providing overview of its development over the years as well as providing also some modern context and trends. Moreover, in the chapter you will be also introduced to different definitions and approaches to peacebuilding education, the need for it and focusing also on the peace educator figure.

The second chapter provides overview of the methodologies for peacebuilding, that are used in formal education. Moreover, the chapter also focuses on the ICT role in formal education and peace building itself.

The chapter provides an overview of the evolution and adaptation of formal education methodologies and different teaching styles related to peacebuilding. In addition to that in the chapter you can also get familiar with the principles of the formal education in Montenegro.

The third chapter of the mapping study is Overview of methodologies used in non-formal education. First of all, the chapter provides definition and context of non formal education and focuses on different methodologies. The chapter gives information about concrete methods of NFE such as team building, role play, discussions, reflections, etc.

The next chapter focuses on the Knowledge, skills and attitudes need by peacebuilders, In addition to that the chapter will provide information on several types of knowledge based on Krathwohl, (2002) and KSA framework/Knowledge-skills-attitudes/ framework that defines the KSA needed by anyone. Both from formal or non formal education fields, who is willing to be a peace educator.



The last chapter is focusing on providing you with knowledge on Training approaches for peacebuilding education, underlying the benefits of online education

In addition to the several chapters the mapping study is ending with comprehensive survey which was conducted by project consortium and is analysed data provided by 375 participants. The survey gives an overview on the topics of conflict resolution and peacebuilding, challenges and barriers for conflict resolution and peacebuilding, the role of educational and other institutions in the peacebuilding processes and the potential of online education in this respect. Peace education has taken different shapes as it has developed around the world. All these different forms of peace education have in common teaching and learning about the roots of violence and strategies for peace. In the chapter you will be familiarized with Elicitive Approach and Perspective approaches, experimental learning approach and the experimental e-learning cycle. Moreover, the chapter focuses also on the role of ICT in promoting peace education, more specifically focusing on MOOCs as a tool.

We hope the mapping study will help you on your journey of involving youth in peace building and promoting their active role in making the world more peaceful today and every day!

Enjoy reading!



CHAPTER I Introduction to peacebuilding education

1. Definition of Peace education

The most significant way of promoting a culture of peace is through peace education.

Although peace education remains difficult to define, it is a concept grounded in the theory that education can lead to peace, and it is an essential component of quality basic education. While it



is possible to define education as a process of systematic institutionalized transmission of knowledge and skills, as well as of basic values and norms that are accepted in a certain society, the concept of peace is less clearly defined. Peace education is a diverse field that includes the theoretical, research, and practical activities of experts from many disciplines

assembled in a number of professional and research associations. Peace education includes teaching for and about human rights, gender equality, disarmament, social and economic justice, non-violence, sustainable development, international law and transnational peace practices.

Peace education can be defined in many ways and there is no universally accepted definition. Indeed, there are various definitions of peace education and a vast body of literature on this field. No one definition can be called correct, as no overarching authority of peace education exists; rather, the definition one chooses to adopt is a matter of personal preference. Below are offered some definitions from peace literature that can help you formulate your own view on peace education:

Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures - R. D. Laing (1978)

Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet - Fran Schmidt and Alice Friedman (1988)

Peace education is skill building. It empowers children to find creative and nondestructive ways to settle conflict and to live in harmony with themselves, others, and their world ... Peace building is the task of every human being and the challenge of the human family - Fran Schmidt and Alice Friedman (1988)



Peace education as a curriculum ... which will make it more difficult for the flames of hatred and suspicion to sweep over this country in the future, which indeed will make this impossible, because when children's minds are in the formative period we shall have fixed in them through the medium of the schools, feelings of respect and friendliness for the other nations and peoples of the world (p. 516) - John Dewey (1923)

Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures (R. D. Laing, 1978, as cited in Abebe, et. al., 2006, p. 14).

Peace education is a unifying and comprehensive concept that seeks to promote a holistic view of education. However, its relevance is inextricably part of and is highly dependent on contextual specificity. UNESCO literature states that Peace Education is more effective and meaningful when adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. Given such a framework, it is hard to find a universally accepted definition. As such, Peace Education is characterized by its many definitions - Abebe, Gbesso, & Nyawalo (2006)

In particular, UNICEF defines peace education as “**the process of promoting the knowledge, skills, attitudes and values** needed to bring about behavior changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to **resolve conflict peacefully**; and to **create the conditions conducive to peace**, whether at an intrapersonal, interpersonal, intergroup, national or international level”. Education for non-violence and peace includes training, skills and information directed towards cultivating a culture of peace based on human rights principles. This education not only provides knowledge about a culture of peace, but also imparts the skills and attitudes necessary to defuse and recognize potential conflicts, and those needed to actively promote and establish a culture of peace and non-violence

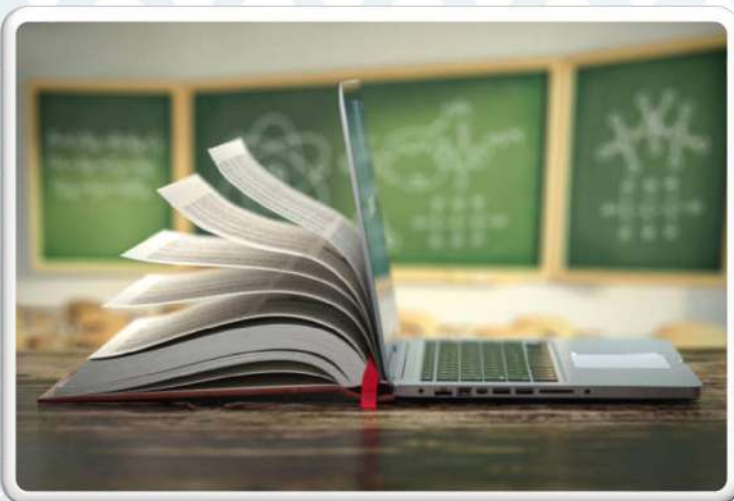
According to UNICEF, the learning objectives of peace education may include an understanding of the manifestations of violence, the development of capacities to respond constructively to that violence and specific knowledge of alternatives to violence. Two fundamental concepts of peace education are **respect and skills**. Respect refers to the development of respect for self and for others; skills refer to specific communication, cooperation and behavior skills used in conflict situations.

Other approaches to peace education are “**education for peace**” and “**education about peace**”. Education for peace is the education that creates preconditions for the achievement of peace, while education about peace involves the developmental and practice of instructions and processes that comprise of a peaceful social order.

Peace education highlights the essential unity of humanity and emphasizes the importance of constantly referring to the principles of empathy, sharing and cooperation in efforts to resolve our common problems. Sowing the seeds for peace and justice through formal and non-formal



education could nurture a new generation of world leaders and ordinary citizens who have a vision of peaceful and just world and who have both the skill and will to bring this vision to reality.



Education at all levels is the key to building a culture of peace, and the term “education” in this context refers to any process – whether in schools, universities, or in informal or non-formal educational contexts – that develops in youth or adults the knowledge, skills, attitudes and values leading to behavior change. Peace education must address the prevention and resolution of all forms of conflict and violence, whether overt or structural, from the interpersonal level to the societal and global level.

2. The need of peacebuilding education

Peace education is both an **important peacebuilding strategy** and an **effective way of preventing conflict**. Peacebuilding refers generally to the long-term project of building peaceful communities. It is a process that seeks to transform relationships as well as structures.

One effort that can help a society in this process is **peace education**, therefore, it is crucial that people are educated to be more active and proactive in seeking ways to live together despite differences, with respect, justice and compassion toward all. People themselves are the greatest resource for peacebuilding, because through their actions, they create peaceful relationships and structures. Moreover, educating people toward becoming peace agents is central to the task of peacebuilding education, because it is a critical response not only to the challenge of post-conflict peacebuilding but also to the challenge of preventing violent conflict.

In its core mission, peacebuilding education aims to initiate and support integrated, holistic learning processes that are guided by the concept of peace. In these learning processes, the main goal is generally to promote constructive ways of dealing with the potential for conflict and violence and thus help to build the peace skills of individuals and groups alike. Peacebuilding education is **essentially transformative**, because it cultivates the knowledge base, skills, attitudes and values that seek to transform the mindset, attitudes and behavior of people that, in the first place, have either created or exacerbated violent conflicts. It seeks this transformation by building awareness and understanding, developing concern, and challenging personal and social action that will enable people to live, relate to each other and create conditions and systems that actualize



non-violence, justice, environmental care and other peace values (Navarro-Castro & Nario-Galace, 2010).

The action towards transformation may include action against prejudice and the war system, or action for social and economic justice. As we are all aware of, social injustice, war and other forms of violence have long been futures of our human conditions, and universal peace education might help societies move toward a global culture of peace, **encouraging people to take action in favor of peace**. Peace education can improve people's understanding of current conflicts and can help them understand how each one's actions can contribute to more peaceful societies. In fact, the growth of peace education reflects on the development of peace movements that bring many changes in response to social, economic and political issues.

Integral areas to peace education are the knowledge about the concept of peace; conflict and violence; conflict resolution, transformation, and prevention. People should be aware that conflict is an essential part of our everyday life, and it might be seen as a both positive and negative process. For example, positive conflict can bring a change for good, but negative processes can easily tend to be violent and often harmful for humans. Moreover, the reasons for conflict emergence are numerous, and depending on the type and level of conflict, its effects and impact on humans and society are also different. Sometimes it can only affect one or two individuals, but sometimes it can affect entire societies.

In response to negative conflict outcomes, especially young people as important contributors to a culture of peace, have to know effective ways of resolving conflicts non-violently, being ready to implement some peaceful alternatives to prevent conflict or transform it into a situation that is more desirable. They have to understand that conflict should not be regarded as an isolated event that can be resolved or managed, but as an integral part of society's on-going evolution and development, and that conflict transformation might be a long-term, complex process that requires sustained engagement and interaction. Conflict transformation it doesn't have to be seen only as an approach and set of techniques, but as a way of thinking about and understanding conflict itself. The development of all this knowledge, skills and attitudes is directly linked to peacebuilding education, therefore, it is important that people are actively involved in peacebuilding processes in their community and their country as a whole.

3. The role of peace educators

Important to underline is the **role of peace educators**, as individuals who encourage a global culture of peace and put all their efforts to build a peaceful and sustainable dialogue between people facing cultural differences, social inequalities, racial and ethnic discrimination, etc. Peace educators can enhance structures that **promote the participation of youth** in peacebuilding processes, contributing to their active engagement and interest. They can motivate young people to be agents of peace, to promote intercultural and interreligious dialogue and advocates for social cohesion in their communities, because youth can be positive instruments in peacebuilding processes. Young people can play an incredible role in creating a peaceful world, working towards



peace by understanding and practicing equality, justice, freedom, and finding innovative solutions that aim to achieve a positive future for all.



Peacebuilding efforts involve a social change that can be brought about by formal, non-formal, and informal education; school-to-work transition; peace-building and conflict resolution; youth engagement, participation, and empowerment. Through different approaches and innovative ways, peace educators can encourage youth-led initiatives at local, national

and international level, fostering youth leadership and youth peacebuilder networks. Young people can play a leading role in building peace and transforming conflicts, and through youth empowerment they can become peace educators as well. The empowerment of young people from different social, ethnic, cultural backgrounds can lead to conflict transformation processes while enabling an environment for youth participation.

Peace educators can initiate partnerships with local and national governments, civil societies, private sector and the media. They can foster dialogue between different level institutions and young people, promoting community adoption of educational, social, and religious programs that mitigate environmental factors which raise the risk of youth adopting violent extremist worldviews. Moreover, they can design and implement initiatives for disengagement of individuals from violent extremism, creating initiatives and projects stopping the recruitment of vulnerable populations, such as internally displaced people and refugees.

Peace educators can ensure young people access to training opportunities in conflict transformation, mediation, negotiation and peace advocacy. They can encourage young people to become active, self-reliant and self-reflexive citizens and provide them with tools to work for peace and solidarity in their own communities. Peace educators can make young people reflect on a vision for peace and see themselves as active contributors and powerful multipliers toward this vision. Many revolutions have been started and led by young activists who were able to create networks, mutual support structures and common platforms for advocacy, sharing resources and ideas. Therefore, when equipped with the right skills, knowledge, and confidence, they can effectively manage and turn around potentially harmful situations in a clear, assertive and constructive manner. Peace educators must be seen as essential actors in contributing to peacebuilding processes, because as agents of positive change, they can enhance values of human rights, freedom and dialogue that lead to the creation of peaceful systems that lead to fair change.



CHAPTER II OVERALL OF METHODOLOGIES USED IN FORMAL EDUCATION

1. Education, learning and teaching methodologies



One of the major learning method that has been used in education is direct teacher-led instruction. Nevertheless, education methodologies have been transforming and adopting to the needs of the labor market. In addition, the changes in education system are also influenced by the use of ICT technologies, which changed the positions of learners as passive recipients to the education that uses attractive and innovative learning methods, and thus forming

students as creative transforming actors who will address society and global challenges.

The evolution and adaptation of education methodologies is integrated into the process of reviewing and revising the formal curriculum, as a regularly planned activity aiming at reinforcing the curriculum as tool for building knowledge, values and beliefs. Additionally, this process is used for establishing clear formulation of student outcomes that express what students are learning and expected to absorb, and the path from “teaching to learning – from describing what the teacher will do in the classroom (inputs) to what the students will do and learn (outputs)”¹. Consequently, learning outcomes should be based on Bloom's learning classification and Kohlberg's hierarchy of moral development that include examples of learning outcomes e.g. Levels of achievement and Teaching methods are given in the Table 1². Once defined, learning outcomes are linked to the ECTS of individual courses and the teaching methods used to achieve the learning outcomes. Furthermore, the ECTS credits define an evaluation method for reviewing learning outcomes and assessing how well the realized learning outcomes correspond to the planned learning outcomes. The ECTS valuation takes into account national policies related to: average student's working hours (40 hours), working week (student activities during “contact” lessons and independent work, and the requirements of ECTS credits related to duration of semester (the whole semester corresponds to 30 ECTS), i.e. “how many weeks a semester lasts, it can be ascertained how many hours one ECTS credit is valid”. (Vukasović, 2006, p. 105 -106).

¹ https://inee.org/sites/default/files/resources/UNICEF_Peace_Education_1999_en_0.pdf

² https://inee.org/sites/default/files/resources/UNICEF_Peace_Education_1999_en_0.pdf and Lončar-Vicković, S; Dolaček-Alduk, Z. (2009), (Learning outcomes – Guide for University teachers) Ishodi učenja- priručnik za sveučilišne nastavnike, Gradska i sveučilišna knjižnica, Osijek, p. 44



Levels of achievement	Teaching methods
<i>Knowledge</i>	<ul style="list-style-type: none"> • Outline the meaning of ‘peace’ and ‘conflict’ • Itemize fundamental/core personal, societal and global reasons for conflict • Recognise certain global conflict, and link accompanying peace initiatives
<i>Comprehension</i>	<ul style="list-style-type: none"> • Debate causes of conflicts that occur on different levels • Identify the importance of conflict prevention • Distinguish different types of conflicts and accompanying forms of resolutions • Describe to others Education for Peace essential concepts
<i>Application</i>	<ul style="list-style-type: none"> • Dramatize through role-plays and imaginative re-creation how conflicts between individuals can arise and be resolved • Make a programme, do a project, solve a problem, present, recognise devices, case study, compose a task, make a sculpture, construct according to instructions • Determine principles and values of Peacebuilding education in common conduct • Link personal experiences in conflict with other positions and conditions
<i>Analysis</i>	<ul style="list-style-type: none"> • Discussions, analysis, case study, essays, research papers • Thoroughly analyse conflicts and their goals at worldwide, public and individual levels • Explore the reasons for struggle/conflicts in a scope of circumstances and situations • Ask about the connections between people that achieve struggle/conflicts at an individual level
<i>Synthesis</i>	<ul style="list-style-type: none"> • Sum up reasons for explicit struggles/conflicts into different settings and circumstances • Form individual reactions to contentions about the legitimacy or in any case of explicit struggles/ conflicts • Change individual ways of behaving in order to achieve wiser resolutions in circumstances of personal conflict
<i>Evaluation</i>	<ul style="list-style-type: none"> • Think about elective reactions to explicit instances of conflict (e.g. consider what different game-plans could have been taken by the protagonist in authentic conflict circumstances) • Contend the requirement for nonaggressive reactions to agitation at individual, public and global levels • Endorse the claims set forward by the ones being in the specific situations, to legitimize their activities in a contention



circumstance (e.g. make well-informed decisions concerning the legitimacy regarding action taken in explicit, authentic struggles/conflicts at different levels

When defining the *teaching methods* for an individual course, a chosen method need to efficiently achieve defined learning outcomes. "When it comes to teaching methods, it is important to first emphasize that a) the teacher's attitude towards the lesson, and b) the teaching method determines the student's success in achieving learning outcomes" (Vukasović, 2006, p.98).

Table no.1. Examples of learning outcomes e.g. Levels of achievement and Teaching methods

Teaching methods indicates overlapping of different elements of didactics and methodics ("cooperative/partner studying" refers to the teaching approach; research paper may be completed by various methods; problem solving is teaching method as well as e-learning, etc.). Therefore, taking into account interlinkages and overlapping, the following Table 2 provides a list of definitions and teaching methods.

Table no.2. Definitions and list of teaching methods

Definition	Classification comprises methods:	Author
"Teaching methods are ways of work in teaching. As teaching includes a teacher and pupils (students), each method has a two-way meaning, i.e. refers to the ways of work of the teacher and pupils (students)."	<ul style="list-style-type: none"> • demonstration • practical work • drawing, i.e. illustrations • written works, • reading and work on a text, • conversation • oral presentation 	Poljak (1970: 68–69)
„Teaching methods can be defined as scientifically-verified ways and methods of work of teachers (experts) and pupils (students as participants) in the curriculum process, which ensure optimal conditions for rational and efficient teaching, full implementation of the teacher’s, i.e. the expert’s didactic teaching goals, maximum manifestation of the pupil’s (student’s) individual and collective activities and complete development of personality of the pupil (student), i.e. the participant“.	<ul style="list-style-type: none"> • Verbal-textual (emphasised is the sphere of abstract thinking) • Illustrational-demonstrative (the accent is on live observation) • Laboratory/experimental (the accent is on practice). 	Prodanović (1974: 317–348)
"Teaching methods are ways of elaboration of teaching content"	<ul style="list-style-type: none"> • demonstration • oral presentation, • conversation 	Bakovljević (1998: 68– 94)



	<ul style="list-style-type: none"> • text-method • laboratory and other practical works 	
<p>“Teaching method is a scientifically verified way in which pupils (students), under the leadership of teachers, in the teaching process, acquire knowledge, skills and habits, apply them in practice, develop their psycho-physical capabilities and interests“.</p>	<ul style="list-style-type: none"> • Oral presentation • conversation • illustrative works • demonstration • practical and laboratory work • writing • reading and text analysis 	<p>Vilotijević (2000: 207–293)</p>
<p>“Teaching methods are conceived ways or procedures of work of pupils (students) and teachers in the teaching process, oriented towards realisation of concrete goals and objectives“.</p>	<ul style="list-style-type: none"> • No specific classification – mentioned and analysed are classifications of several didacts. 	<p>Laketa & Vasilijević (2006: 236–243)</p>

2. Main principles of education system in Montenegro

In accordance with the national policies giving the framework for national education system (Law on Higher Education³) Montenegro education is structured in formal and non-formal education:

- Formal Learning – activities of an accredited institution that is performed according to endorsed programs determined to further develop information, abilities and skills for individual, social and professional requirements. Learning performed in training and education institutions is structured based on learning objectives, learning time and learning support, resulting in formal certificate is issued.
- Informal Learning - is not organized or structured in terms of goals, time or learning support and is the result of a daily activities related to work, family or leisure.

Formal education system is based on following instruments and methodologies:

- *Learning Outcomes* - learning process results; acquired behavioural patterns, acquired knowledge and skills, and developed competencies in different areas.
- *Curriculum* - a set of activities related to the definition of an educational program or training program, and referring to the content (material to be learned) and the learning process (actions and resources related to learning and teaching). Curriculum incorporates defining educational goals, content, methods (including assessment), materials and organization of training for the realization of education.

³ Official Gazette of Montenegro, No. 44/2014, 52/2014, 47/2015, 40/2016, 42/2017, 71/2017, 55/2018, 3/2019, 17/2019, 47/2019, 72/2019 and 74/2020.



- *Module* - part of the study program, i.e. higher education program, with a distinguished structure that gives the learning results expected to get information, abilities and capabilities expected to perform those related actions in higher education stipulated in the national qualifications framework.
- *Study Program* - central unit for cataloguing of higher education with a distinguished structure that provides individuals with learning outcomes necessary for acquiring degrees, i.e. knowledge, abilities and capabilities expected to perform those related actions in higher education stipulated in the national qualifications framework.
- *Integrated study program* - combination of basic and master studies of 300 ECTS credits.
- *ECTS credits* – realisation of the education program is evaluated by the number of ECTS accumulation of ECTS credits, which can be up to 60 ECTS credits. Obtaining a degree and issuing a diploma required accumulation of a certain number of credits. *One ECTS credit* indicate 30 hours of student study and work that is required and expected for at least one of the accompanying exercises: teaching f2f, learning, pragmatic work, planning and defending individual papers, taking colloquia and tests.
- *Qualifications* - a formal outcome of the assessment and evaluation process that is acquired when the competent body determines that the person has achieved learning outcomes according to set standards. The types of qualifications are: qualification of education level, professional qualification, and other qualifications.
- *National Qualifications Framework (NQF)* - an instrument for establishing qualifications acquired in a particular country, i.e. a framework for classifying qualifications in accordance with the criteria for their acquisition, which provides the basis for clarity, degrees, ability to pass courses/exams, acquisition and quality of qualifications.
- *Qualification Level of Education* - acquired through formal education programs means reaching the level of education (degree) and enables continuation of education, but also inclusion in the labour market, based on issuing/awarding a diploma of completion.
- *Inquiry-based Education* - education in which each set of learning activities is understood as a problem to be solved and concluded by discovery.
- *Lifelong Learning Education* – element of the educational program such as module, with a distinguished structure that gives learning results for acquiring skills, recognised through the issued certificate for performing perform those related actions in higher education stipulated in the national qualifications framework.
- *Professional Qualifications* - formally recognized professional qualification at a certain level of requirements based on the standard of occupation. Professional qualification is acquired by completing a part of a publicly valid educational program (module, course), by completing a special educational program and after testing the knowledge to achieve the required scope of qualification. Other qualifications are qualifications that are acquired outside the professional qualification program.



3. Peacebuilding and education



Peacebuilding has been the instrument and methodology for achieving peace, which is the ground mission of the United Nations (UN) and its “tool” to maintaining of international peace and security. The liberal peace - United Nations Liberal Peacebuilding Model (Richmond, 2005, 2011; Chandler, 2010; Pugh et al., 2008; Duffield, 2007; Mac Ginty, 2006; Paris, 2004) has been mainstream by UN, integrating stability and economic development in post-conflict

nations (UN, 2010: 5; Galtung, 1975) and using political, economic and social environments to foster stability and longer-term peace (UNICEF, 2011: 12-17). Given that conflict and change are part of politics, diplomacy, international relations and ultimately the human life, it can be perceived that "conflict" is unavoidable segment of relations that persistently is adapting and changing. This continuous adjustment attribute of conflict is presented by Lederach's Conflict Transformation Model (Lederach J.P., *The Little Book of Conflict Transformation*, 2003) which in addition also signifies the relationship between education and peace - Peacebuilding Education⁴, a sustainable peacebuilding through structural change, social relationships and personal human development (Novelli, 2012: 22). The UN conceptual foundations and measures for long-term peacebuilding (UN Report of the Panel on Peace Action, "Report of the Panel on Brahimi", 2000) include the rehabilitation and reintegration of the conflict participants and valuing human rights by cultivating and encouraging dialogue, peacebuilding education and capacity building as cross-cutting measures for tolerance leading and building peaceful and inclusive society.



Education for fostering and underpinning peacebuilding has the fundamental role for instating peace, understating, tolerance, inclusivity and just society. The intended outcomes of peacebuilding education are both the cognitive and emotional realms that lead to an understanding of peace and conflict prevention, as well as the accompanying actions for developments/adaptation of appropriate values, beliefs and actions towards sustainable peacebuilding. This critical role of education and relevant activities and methodologies has been recognized by UNICEF and used in their Peacebuilding, Education and Advocacy in Conflict-Affected Contexts (PBEA) program that strengthen education policies and peacebuilding practices

⁴ <https://www.grin.com/document/335937>



resulting in strengthened resilience, built social cohesion and human security. Therefore, peacebuilding education is an important tool for addressing the root causes of political, economic and socio-cultural inequality that significantly and actively promotes a sustainable peace environment.



CHAPTER 3 OVERVIEW OF METHODOLOGIES USED IN NON-FORMAL EDUCATION

1. Defining Non-formal education

Non-formal education (NFE) refers to planned, structured programs and processes of personal and social education for people designed to improve a range of skills and competences, outside the formal educational curriculum. Non-formal education isn't a replacement to formal education, which is key and fundamental to the growth of the person, however, it can complement it by covering needs or certain aspects that the regulated institution lack, or be adapted to the specific interests of learners outside the institutions or schools. The importance of NFE can be stressed by the fact that the educators design appropriate learning environments to suit the learners and the socio-cultural approach appreciates the social dimension of learning.

According to a definition from UNESCO, non-formal education is education that is institutionalized, intentional and planned by an education provider. The defining characteristic of non-formal education is that it is an addition, alternative and/or a complement to formal education within the process of the lifelong learning of individuals. It is often provided to guarantee the right of access to education for all. It caters for people of all ages, but does not necessarily apply a continuous pathway-structure; it may be short in duration and/or low intensity, and it is typically provided in the form of short courses, workshops or seminars. Non-formal education mostly leads to qualifications that are not recognized as formal qualifications by the relevant national educational authorities or to no qualifications at all. Non-formal education can cover programs contributing to adult and youth literacy and education for out-of-school children, as well as programs on life skills, work skills, and social or cultural development. NFE is open to any age, origin and personal interest. Moreover, it's a relatively voluntary type of education, with diverse teaching methods and its end goal isn't a degree, but rather pure learning.

Non-formal education is what happens in places such as non-profit organizations, sports clubs, and community groups where people meet, for example, to undertake projects together, play games, discuss, go camping, or make music. Non-formal education achievements are usually difficult to certify, even if their social recognition is increasing. The educational progress in non-formal education has a more flexible curriculum and methodology, and NFE succeeds in converting the interests and needs of the learners in a flexible and adapted formation. Indeed, when learners' needs are taken into consideration, they will be more interested and more willing to participate in the activities.

Summarizing, NFE should be:

- voluntary,
- accessible to everyone (ideally),
- participatory,
- learner-centred,
- goal-oriented and relevancy oriented



- about learning life skills and preparing for active citizenship,
- based on involving both individual and group learning with a collective approach,
- holistic and process-oriented,
- based on experience and action,
- organised on the basis of the needs of the participants.

In addition, the cooperation between formal and non-formal education has to be seen as crucial and dependent because the shift in education requires the development of new methods of engaging within the changing educational landscape. The methods used in NFE may be more appropriate to tackle questions that lie outside formal subjects, because many important matters today, such as peace education and civic engagement, require a holistic approach. The traditional subjects of the school curriculum are not always capable of meeting the requirements of these fields of education, therefore, there is a need to develop new ways of promoting learning that might be created by cooperation between both learning providers.

2. Methodologies used in non-formal education



Non-formal education follows a holistic approach that seeks to fully activate all aspects of the learner's personality (intellect, emotions, imagination, body) for more effective and comprehensive learning. This approach is particularly important for peacebuilding education, because its main aim is to create positive and sustainable peace, and try to fix the core problems that underlie the conflict and change the patterns of interactions of the involved parties. A

peacebuilding holistic approach can create a self-sustaining environment, addressing the underlying causes of conflict, repairing damaged relationships and dealing with psychological trauma at the individual level. Moreover, it aims to create a safe space when the personal and interpersonal dimensions are considered, because peace is not only about responding to international conflicts, it is also about how people relate to themselves and those around them. By learning and exploring holistic approaches to peace, young people can become more effective peacebuilders within their communities and work, as well as it can help them explore creative ways of developing a holistic culture of peace.

NFE combines learning at the individual and group levels. Participants support and inspire each other in their learning process through group dynamics: cooperation instead of competition. Non-formal learning focuses on the input of participants in the learning process, but does not exclude



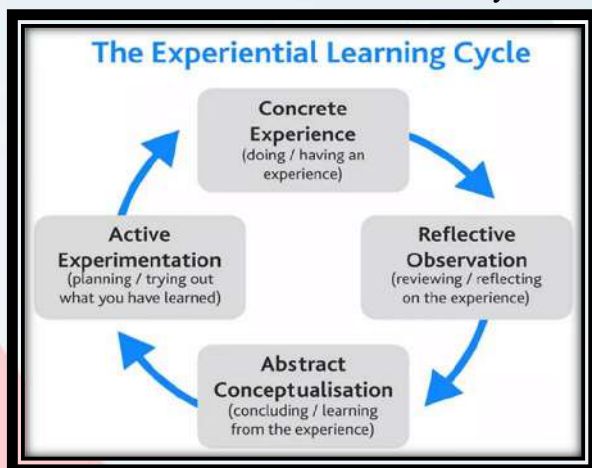
theory and expert input. Non-formal learning is not provided by an official center or institution but it is structured in learning objectives, time, outcomes and documents of support. In NFE, the learner is fully aware that a learning process is currently taking place, and unexpected benefits, skills and knowledge that learners may acquire (such as empowerment for example) are indicators of non-formal learning.

With the development of new technologies in the last years, teaching and learning methods have also evolved to add new perspectives and theories. All these changes make learners become more active and participative, and create new ways of interaction. In particular, it is very important to highlight the benefits of active learning which have a crucial role in helping educators adjust their information to the real need of their learners.

Moreover, since NFE is based on “learning by doing” it develops real-life skills by allowing participants to experience their learning, and this is where active learning becomes an important factor for knowledge to take place. By definition, learning is a process that implies the way in which people acquire knowledge, or modify the knowledge and skills they possess, in order to improve their task performance. It is an active mechanism that depends on the learner’s cognitive activities. It is facilitated by the analysis and reformulation of previous knowledge, and it results from the interaction and adaptation with the environment, in order to get holistically integrated into the world.

The Experiential Learning Theory described by Kolb, D. in 1984, enhances the role of experience in the learning process, and its transformative power to create knowledge. It complements the benefits of active learning since the latter is defined as an engagement of activities to assess people’s understanding and skills. This enables them to handle a particular situation, and keep active in their learning by evaluating, analyzing, and taking action. In this manner, it is important to acknowledge the benefits of deep, meaningful learning, facilitated by this process, since it is a more effective means of education.

According to the theory of David Kolb’s Learning Cycle, there are four steps in the cycle that are considered to be an “entrance door” to learning. We have different doors by which to enter learning. Entrance doors can differ from person to person. The same person may often use a different “entrance door” each time they are in an experiential learning process.



In a training session a regular activity alone will not suffice and neither will be good to run only a simple activity. Trainers and facilitators always need to balance different activities, and use a variety of methods in their daily sessions, checking the overall balance of their entire program. It should be taken into account how various people learn, remember and perceive things, because it is essential that a session varies between theory, exercises and discussions. This variety should be taken into



consideration when developing training aides since there will always be different types of participants in the group (e.g. visual receiving, verbal receiving, receiving and participating, etc.)

In general, NFE methodologies try to stimulate active participation, pro-activity, responsibility and sharing of problems and thoughts of all participants involved. In this way, trainers and facilitators aim to build a diverse and stimulating environment for studying, reflecting and working. Such programs have a horizontal and practical approach and make use of tools such as face-to-face lessons, experiential learning, team-building and team-working, best practice case-studies, driven simulations, role-play, study visits, focus-group, daily evaluation through self, group assessment, etc.

In the following part, you will have an opportunity to find out different non-formal methodologies that might be used in non-formal education peace programs . As mentioned above, there are a variety of teaching methods and tools that can be used depending upon the audience and the results trainers and facilitators want to achieve, so let's discover some of them.

Getting to know each other activities



The getting to know each other activities or also called “icebreakers” are fundamental for the first day of any NFE program. They help participants become more acquainted with each other — helping people to learn and remember names and as people share about their unique interests, experiences, memories, and so on. Such activities not only help participants to find common ground and feel closer to each other, but also help to build a greater productivity and trust. They can invite people to step out of their comfort zones (who they sit next to, how they

interact, the issues they discuss, etc.) in a non-threatening way. Such activities can provide kinesthetic ways of exploring complex topics or issues that may be difficult to discuss initially, as in the case of peacebuilding, as well as help facilitate a follow cooperation and communication between participants.

Teambuilding activities



An effective team is any group, small or large, working towards a common goal or objective that

demonstrates the ability to manage and overcome conflict in positive ways, building consensus, and ensuring that all voices and perspectives are heard. Teambuilding activities let trainers and facilitators observe the cooperation and the communication in the different groups. They can notice how everyone behaves in the group and how the whole group as a team is able to solve tasks. The assumption is that everyone has something to



contribute, and everyone is part of the solution. Indeed, teambuilding activities are facilitated by mutual affirmation and encouragement by the members.

For peacebuilding education programs, managing and overcoming conflicts is a very important learning indicator. Educating participants to create a safe and constructive learning environment is an important step in teaching learners to become peacemakers, while creating a climate that encourages parties to reach mutually acceptable solutions to disagreements. Participants should be tolerant and receive other people’s ideas, beliefs and experiences with a critical but open mindset, respecting each other’s diversity and different forms of expression. Trainers can also include in their non-formal peace education programs, a training in anger management as well as activities that develop skills in attentive listening, effective communication, constructive dialogue and other positive techniques that can help them arrive at a win-win solution to conflicts.

Discussion



Discussion is a method that gives space for participants to express their opinions, compare and analyses them, consider pros and cons and find a convenient conclusion. It can help learners reflect on their own understanding about peacebuilding and define peace, as a concept in their own environment and the real situations they face. The issues to be discussed should be carefully thought about when preparing the overall education program and they have to be in line with the overall objectives and specific aims that should be achieved by the training.

For example, if the overall aim of the program is to enable participants to deal competently with issues of conflict and conflict transformation, resolution and prevention in educational activities involving multicultural groups of participants, trainers should focus their session on how intercultural approaches can be used in conflict transformation. In this case, the objectives of the training will be to familiarize the participants with the commonly used concept of conflict



transformation, prevention and resolution, while using the multicultural group of participants as a learning space. During the activities the trainers have to encourage a group discussion of the problem providing the participants freedom to express their opinions about the issue and proposals for its resolution. Guided discussion of new information is used to help participants develop a better understanding of the training topics.

Role play

Role-playing, or "learning through acting", is a technique that requires participants to perform a task in a realistic situation simulating "real life". This type of activity is an effective means to take in and absorb the content and substance of new ideas. It facilitates an active understanding of the information and gives participants the opportunity to apply new skills and abilities. By recreating models of real situations, which "play out" a problematic scenario, the participants are given the opportunity to see the situation from perspectives other than those they might be taking in reality. Both the participants and the facilitators have an opportunity to see "hidden obstacles" that may arise in dealing with the problem and can then explore alternative ways of addressing them.

Teaching peacebuilding through simulations and role play activities is applicable for people of all ages, and this technique can help learners learn in a way that fosters creativity and uses new ideas to understand the various sides of conflict. More complex simulations using roleplay can also promote peace on several different levels of our being. First, at a personal level, acting a role in a simulation allows one to fully explore what it feels like to be one of the stakeholders in a conflict. This can spur tremendous reflection about a person's inner strengths and weaknesses. Ultimately, confidence and resolve to become a peaceful person are the outcomes. Simulations can emulate the gaps and fractures to relationships in everyday life allowing learners to practice strategies that repair these relational rifts. In a role play game, participants may need to persevere in holding a mediation session between conflicting parties while facing numerous obstacles. Practicing scenarios allow participants to explore harmonious responses to fellow participants that are empathetic and inclusive. Another benefit of using simulation reveals the structural problems that exacerbate conflict.

Role-playing is one of the effective methods to learn and gain experience, but in order to gain the maximum effect from the role game, proposed situations should be as close to reality as possible.

Reflections

Non-formal education is based on active participation, doing and experiencing. A central part of the learning process is self-reflection. Self-reflection in learning means examining the way an individual learns. This cognitive process of self-reflection not only helps participants to improve learning outcomes, but also helps them evaluate their attitudes, skills and new knowledge. In addition to learning terms and definitions, NFE training on peacebuilding may catalyze participants to explore theories, devise strategies, understand local contexts and develop an understanding of the self.



As mentioned previously, training programs on peacebuilding should also include activities that stimulate reflection. An unfamiliar situation can nevertheless make participants revert to attitudes deeply ingrained in themselves. It is hence necessary for them to develop strong skills in self-reflection in order to truly and continuously challenge unfavorable attitudes that might come up at any given time. In addition, peacebuilding practice is enhanced by regular reflection and learning. Learners need to reflect on, analyses, react to, and apply information and lessons learnt about peacebuilding.

The presented methods and tools used in non-formal education peace programs are few examples that aim to give you a basic introduction to the power and benefits of non-formal learning. However, trainers and facilitators have to tailor the working methods based upon their participants' needs, attitudes and professional profiles in order to ensure high productivity, effectiveness and transferability into practice. For peacebuilding programs standard methodology has to be highly practical and participative with hands-on approach that comprises real-case examples, case studies examination and simulations. The teaching process should embrace collaboratively working methods that foster mutual learning and cooperation among participants. The focus must be placed on learning in an interactive and international environment knowledge applicable to the real contexts. The pedagogical methods that an effective NFE program uses should be based upon experiential training, group and peer activities, learning-by-doing and best practices' exchange. It can also include study visits to local peace entities and institutions allowing the participants to better understand the local reality and exchange ideas and contacts. Daily evaluations have to be foreseen to ensure quality of education and to adapt the learning program to participants' needs, as well as reflection activities that can help participants evaluate their self and group experience.



CHAPTER 4 KNOWLEDGE, SKILLS AND ATTITUDES REQUIRED BY PEACEBUILDERS

Peacebuilding reflects a general understanding that the underlying, structural inequalities contributing to violence must be addressed in order to achieve lasting peace and avoid a relapse into conflict. There are several definitions for peacebuilding emphasis on different aspects for creating and sustaining peace. Some consider the responsibilities of the institutions towards peace, like Lindland, and others (2020) who defined peace building as "Peacebuilding efforts can be supported across sectors by a multilateral system of local, national, and international organizations". Peacebuilding is defined also as "the practice and process of building or re-building new relationships or transforming existing ones" (UNESCO 2020). The building or rebuilding process addresses justice and human rights issues, among others". Others considered the tools and

input factors for peace like Brahim, (2000, p.3) which was cited by Frère, and Wilen, that defining peacebuilding as "involves activities undertaken on the far side of conflict to reassemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war". The Islamic though for making peace deliberates the human nature and interactions which defined it as "a process through which human beings can establish foundations for



interacting with each other and with nature in harmony, instituting just social-economic structures where human beings can flourish and fulfil their potential." - (Kadayifci-Orellana, Abu-Nimer, & Mohammed-Saleem (2016: 16) cited by Payne, and Islamic Relief (2020, p5). In actual fact, the concept of peacebuilding seen as a reaction to some of the more simplistic earlier approaches to building peace, recognizing the deep-rooted nature of conflict and its link to development (Waldman 2009).

Moreover, the education systems in different countries especially where the conflict constant like Palestine can assist in conflict transformation and contribute to positive peace by promoting different conducts such as; social justice, and the social and economic status connected to education. This encourages understanding and reconciliation between groups in conflict at the local level and international level mainly when implementing international projects for peace as this aims of project.

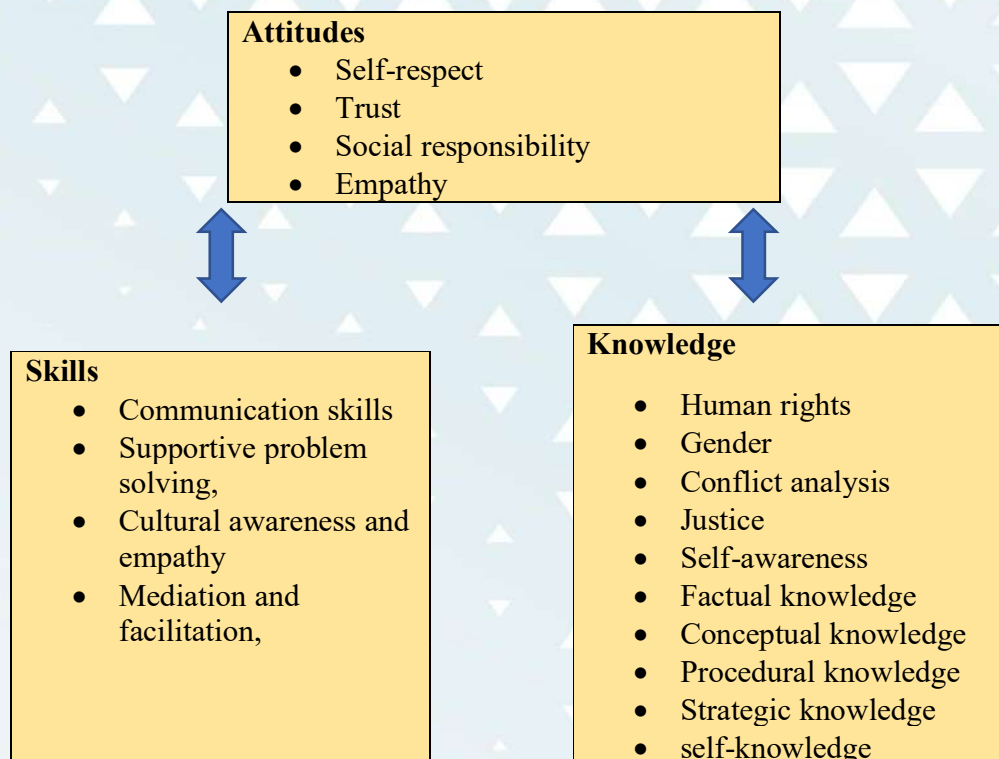
Thus, Peacebuilding is a technical area that requires specific knowledge, skills and attitudes to interact with others in a non-violent and respectful way (Tschirgi 2011, Payne, and Islamic Relief 2020). youth can experience conflict differently from older people and children. Youth are often



portrayed as a threat to security and stability, but the vast majority of youth living in conflict contexts do not engage in violence or armed groups. A group of NGOs and UN agencies working with young peacebuilders have written a resource for engaging with young people in peacebuilding, which you can access (Payne, and Islamic Relief 2020).

As the high demanded for peace building, there are various means to impart peace knowledge, skills, and attitudes and endorse peacebuilding both inside and outside the educational classroom. This related to the quality of education either school or higher education, that spread the development of knowledge, attitudes, and skills (KAS). Therefore, instructors require such support and guidance for moving from traditional pedagogical methodologies based on conventional methods of memorization to the dynamic and participatory models required to improve knowledge, develop skills, and shape positive attitudes (Margarte, 2004). Figure (1) discuss the KAS that consisting out of **developing knowledge**, **building skills** and **shaping attitudes**. Which, the peacebuilding skills development aspect of the intervention is found to effectively have increased knowledge, influenced understanding of conflict and attitudes towards violence and preferred methods of conflict management.

Figure 1: Overview of KSAs cited in relevant literature





KNOWLEDGE

Different types of knowledge required for peace building; a training may catalyze participants to explore theories, devise strategies, understand local contexts and develop an understanding of the self. The following types of knowledge have been found relevant to personal characteristics including (justice, human rights and duties, gender, interdependency, self-awareness) (Reardon, 1997). In addition to several types of knowledge based on Krathwohl, (2002)

Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviors of both women and men (femininity and masculinity) (UNESCO, 2020).

A human rights-based approach is a conceptual framework that is normative and based on international human rights standards. It promotes and protects rights and fosters human development ((Reardon, 1997). The goal of a human rights-based approach to education is to assure every child a quality education that respects and promotes her or his right to dignity and sound development (UNESCO, 2020).

Self-awareness related to the respect other people's culture , we expect others to respect ours (Reardon, 1997). Learning to become aware of these feelings and needs helps us respond with compassion and understanding instead of in defense. It helps keep the channels of communication open and productive. A greater sense of self-awareness helps us learn about ourselves and ultimately become better, more empathic humans who can engage in productive and cooperative relationships.

Conflict analysis is the activity of identifying, breaking down and categorizing conflict actors, root causes, context, dynamism, issues, power relationships, scenarios and structures (UNESCO, 2020, Reardon, 1997).

Several types of knowledge also proposed in a theoretical framework by Krathwohl, (2002) as the following:

-Factual knowledge that, covering the basic elements for becoming acquainted with a discipline and for solving problems within its context, for instance dealing with such terminologies, definitions. This is the information that can and must be learned through exposure, repetition, and commitment to memory.

-Conceptual knowledge that refers to the interrelationships between the basic elements within a larger structure, such dealing with classifications, categories, models and theories. Basically,



conceptual knowledge is knowing that facts can be organized in meaningful ways. There must be conceptual knowledge of the differences and the meaningful differentiated of one over another.

-Procedural knowledge that ties on giving theoretical insight on how to do something, e.g. step-by-step guides, techniques, methods, conflict mapping and conflict analysis. This knowledge type is critical for success in goal attainment because it puts the “what” into action through the “how” process. This is understood as knowledge of subject-specific skills and algorithms, subject-specific techniques and methods, and criteria for deciding when to use the right procedures.

-Metacognitive knowledge includes the conveying of best practices and lessons learned from the field. This is probably the least paid-attention-to knowledge type because sometimes it feels uncomfortable to reflect on what is happening inside your world. We fear what we might find. Metacognitive knowledge can be understood as (1) strategic knowledge, (2) knowledge about cognitive tasks (i.e. contextual, conditional), and (3) self-knowledge. Because people are complex, and groups of people only add to the dynamic of complexity within a system, having a good measure of metacognitive knowledge (that is, engaging in this type of thinking) is critical to your performance, well-being, and success.

SKILLS

The skills needed for peacebuilding derives from the peace training needs that focus on such context. That is the capability of actual application of developed techniques for conflict analysis, prevention and peacebuilding in a variety of social contexts special when considering different cultures (Lindland, E. and others 2020, Payne, and Islamic Relief 2020). This requires teaching very closely tied to effective practice and real-life scenarios, including for example lessons on how to create trust or how to facilitate dialogue between conflicting parties. The following are several important skills needed for peaceabilities including communication, supportive problem solving, cultural awareness, mediation and facilitation).

Communication skills: All projects, whether development, humanitarian or peacebuilding, need a communications and advocacy plan. In a peacebuilding project, communications and advocacy often form part of the core activities to achieve behavioral or social change, rather than simply being a public relations tool. Communication tools, such as social media, radio, print and TV, play a crucial role in shaping people’s views. They are used to incite violence and spread rumors and misinformation, but they can also be used to carry messages that help prevent violence and promote peace and reconciliation (Payne, and Islamic Relief 2020). This also include entailing active listening, the use of de-escalating language and non-verbal communication (Tidwell, 2004).



Supportive problem solving, including approaches such as brainstorming and consensus building, that seeks to resolve the underlying causes of conflict. To solve problems and make peace in their world, they are better able to focus and learn (Sommers, 2003).

Cultural awareness is understood as the ability to comprehend the cultural characteristics of a certain population and also be in the position to distinguish the way in which these are differentiated from others. Cultural awareness is the necessary ingredient for improving the knowledge of the human terrain in a conflict or a post-conflict region.

Mediation and facilitation, managing conflict through negotiation requires skills in areas including diplomacy, conflict analysis, and trauma-healing (Lindland, E. and others 2020). In addition several skills proposed by Tidwell (2004) that considered as a general skills needed for peacebuilding including; Peaceful resistance, assertiveness and refusal skills, cooperation and teamwork, advocacy skills for increasing internal locus of control, self-awareness, self-esteem/confidence-building skills.

ATTITUDES

Peacebuilding also deals with attitudinal aspects of conflict that involve instilling attitudes within individuals and participants to promote the values of peace especially most nations nowadays suffer of different conflicts. These may require changes in attitudes, behavior or context. Some transformations will be achievable over a short time frame (Payne, and Islamic Relief 2020). Preparing participants in peacebuilding requires enforcing the belief that peace is possible and desirable and the upholding of certain core norms such self-respect, trust, social responsibility, and Empathy. These factors are based on (Miller et al, 2002).

Self-respect, this reflects the respect for others that related to the belief in anti-discrimination, the active challenging of stereotypes, the desire to understand and respect those different from self, tolerance, the recognition of each person's dignity. We were taught to respect others, their privacy and their things. We were taught to respect their religious beliefs, to respect our country, to respect those in authority and to respect the rule of law. A society without respect is a society doomed to failure. It will be lost to chaos, conflict and eventual destruction.

Trust, considers as the belief that all people regardless of gender, sexual orientation, ethnicity, this includes equal respect and valued in the sense of fundamental human rights. Trust also considers as the glue that holds relationships, societies, and economies together. Violent conflict results in the breakdown of trust and that is why rebuilding it is a core element of our approach. By working with all sectors and levels of society to develop a common vision for the future, this should contribute to increased mutual understanding and the rebuilding of trust.



Social responsibility, means the realization of a global interconnectedness and interdependence, as well as an accompanying sense of duty for improving the world and guaranteeing dignity to every actor involved. CSR's contributions to implementing peacebuilding actions, this path is not sufficient and the confluence of other organizational factors is required in order to be more effective in this task (López-Santamaría and others, 2017).

Empathy is a non-judgmental attitude, listen to others and not to elevate oneself above others or demonize them. This also refers to building relationships with local stakeholder, assessing needs and designing suitable interventions inflicting least potential harm. This also involves the ability to understand the perceptions, points of view, interpretations, anxieties and needs of different parties to a conflict and identify ways of overcoming them. Curiosity goes without judgments; it is a capacity to listen with open mind and heart (Miller et al, 2002).



CHAPTER 5 TRAINING APPROACHES FOR PEACEBUILDING EDUCATION, UNDERLYING THE BENEFITS OF ONLINE APPROACHES



Peace education has taken different shapes as it has developed around the world. At the beginning of the twentieth century in the United States and Europe people concerned about the advent of mechanized warfare began to educate the population in those countries about ways that war could be outlawed through the League of Nations and other international agreements. Educators in countries in the South, more concerned about the structural

violence and poverty, have promoted a variety of peace education known as development education to improve the quality of living in poor countries. Towards the end of the twentieth century people throughout the world concerned about the suffering of minority groups began to see that human rights education could engender respect for principles embodied in the Universal Declaration of Human Rights. Educators concerned about ecological catastrophe have developed a type of peace education known as environmental education that explains the principles of living sustainably on this planet. By the beginning of the twenty-first century, peace educators concerned about civil and domestic forms of violence have developed a new form of peace education known as conflict resolution education. All these different forms of peace education have in common teaching and learning about the roots of violence and strategies for peace.

In the fields of civilian crisis intervention, violence prevention, peacebuilding and conflict transformation, the importance of training is increasingly recognized as essential to develop the professional competencies of interveners. It is only in recent decades, and particularly over the last 10-15 years, that training people to prevent violence, transform conflicts constructively and to assist countries, communities and individuals to heal and recover from the visible and invisible impacts of violence has been carried out with such rigor and application. Educating individuals to deal constructively with conflict has increasingly gained significance in the last two decades. Experiences from various community and international conflict settings point to the importance of thoroughly preparing adults for peace work and for the need of further exploration in the field of training.

Peace educators nowadays contribute to this process by teaching about peace—what it is, why it doesn't exist, and how to achieve it. They use their educational skills to teach about how to create peaceful conditions.

An approach towards Conflict Prevention and Peace Building (CPPB) training, or the construction of CPPB training programs, concerns the broad understanding of what guides the training. Often,



such understanding remains implicit and grows from evolving practices within training institutes and practitioners organizations such as international organizations, state governments, NGOs and other civil society actors. Training approaches guide the type of content delivered, how the content is delivered (the methods), trainer-trainee interactions, and types of evaluations, but also the timing and sequencing of training moments, and the competencies addressed, whether these are Attitudes, Knowledge, and/or Skills (ASK).

Even though training approaches often remain implicit, several approaches can be analytically discerned from each other. In practice, however, aspects of several approaches can guide a training all at once depending on the styles and practices of training organizations and individual trainers. This is often only natural, as each approach has its benefits for training.

Lederach (1995) describes two possible approaches to training and education, the prescriptive and elicitive approaches. Within the prescriptive approach, the trainer takes on the role of expert and only source of knowledge, while the participants' goal is to absorb knowledge from the trainer. Prescriptive trainings often make use of the lecturing method, for instance. The backgrounds and prior knowledge of participants are not generally brought into the training. The elicitive approach, which is highly compatible with Knowles' adult education, incorporates the experience of participants into the training and allows participants to learn from each other as much as the trainer. Here, the trainer facilitates an experience whereby the participants actively engage in the material and with each other. They may practice skills and experience group activities as well as analyses and reflect on the modules. Through such an approach, the trainer can help participants apply the content to the real world.

In a Prescriptive Approach to training, the trainer's role is to teach the participants content or skills. The trainer may stand at the front of the room and present content to the participants. This may involve informing participants through a presentation or lecture. The knowledge is absorbed by the participants, without significant regard to variations in their background or expertise. The prescriptive approach to training assumes a hierarchy between trainer and participants. The trainer is seen as the source of knowledge and the participants are considered passive recipients of knowledge. In this model, the trainer often stands in front of the group imparting information on the participants while participants take notes, ask questions or quietly listen.

The core characteristics of Elicitive Approach

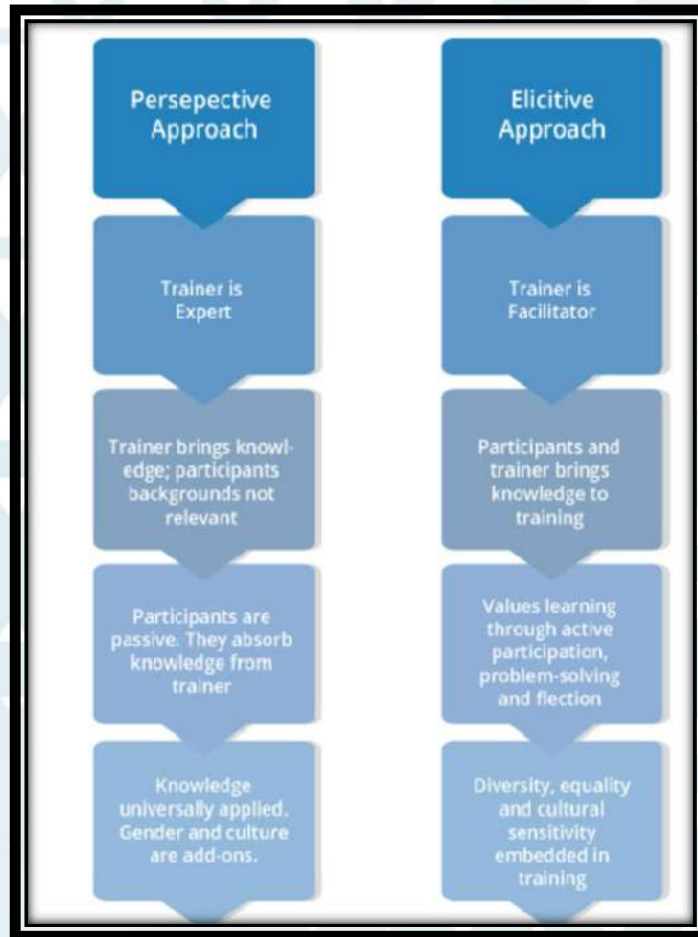
-More Equitable Relationship Between Trainer and Participants: In the Elicitive Approach, the trainer takes the role of facilitator rather than expert. S/he acknowledges and values the pre-existing knowledge of participants and incorporates it into the training. Their knowledge is valued and included. Additionally, the trainer is responsive to participant needs and adjusts the training to their specific learning goals.

-Recognizing and Valuing Context: The trainer tends to work with local partners, develops needs assessments, and acquires an understanding of how language and practices may need to be adapted



for a particular context. Contextual understandings of conflict are acknowledged and discussed (Young). During the training, issues of diversity and power hierarchies are explored and reflected upon.

Perspective vs Elicitive Approach



1. Experimental Learning approach

Experiential Learning (EL) approaches to training are those in which participants learn by doing (Felicia, 2011). Experiential learning immerses participants in an experience. This can include both on-site real time immersion and experiential learning in work-based or training contexts (through role-plays, simulations, applied practice sessions and exercises), as well as on-line simulations, gaming and immersive experiences. In CPPB training this can include everything from 4-wheel drive to applying mediation practices or simulating addressing critical incidents (such as the outbreak of violence), trauma counselling and more. Participants engage in the

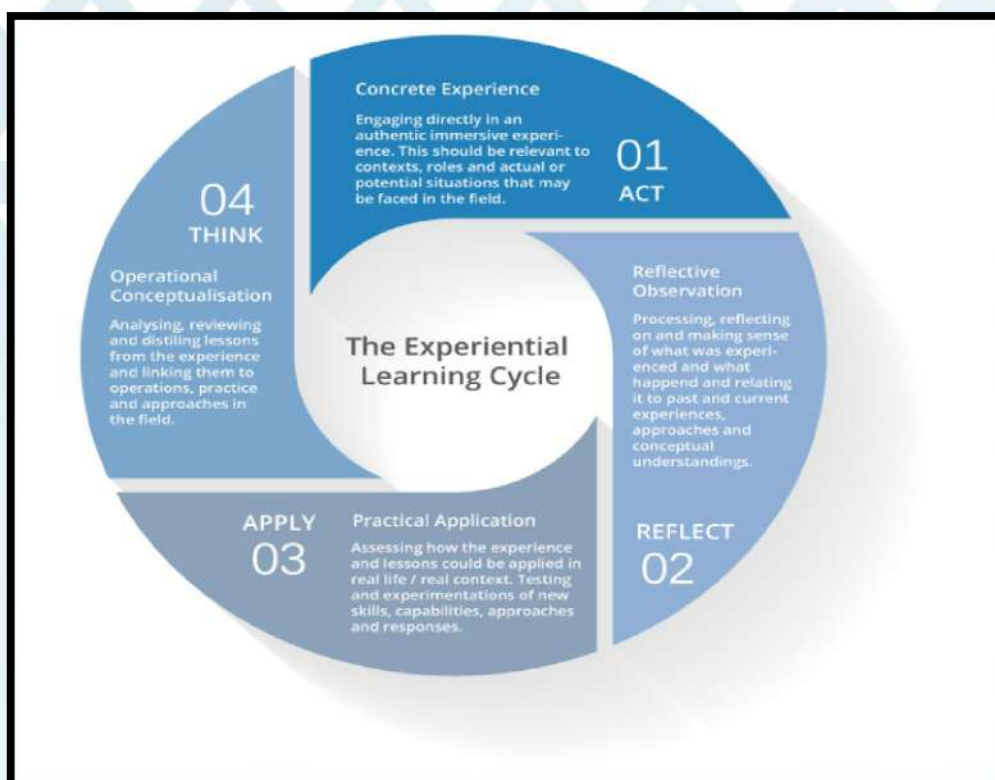


experience and then reflect on the experience to facilitate development and transformation of knowledge, skills and attitudes.

In Experiential Learning (EL) participants are directly involved in the experience – either as participants or witnesses/observers. In Experiential Learning, participants are the protagonists of the learning experience – learning, developing, testing and challenging their knowledge, skills and attitudes through the combination of doing – exercising and being immersed in an experience – and reflecting on the experience.

The Experiential Learning Cycle developed by Kolb and Fry (1975) identifies 4 components:

- The concrete experience
- Reflective Observation
- Conceptualization
- Application



2. Peace Education Online

With the globalization, the rapid development of internet and technologies, the educational approaches have also changed significantly. The internet offered a new learning environment -the online education that rapidly became one of the most popular and desired forms of education for



students and adults. Especially in COVID19 pandemic, the online education became more and more spread out and valued.

Benefits of learning through online education and MOOCs:

- Gain a taster experience for a full degree program.
- Courses are flexible, you can start now and study at your own pace.
- Being able to register for free and many MOOCs are free certificate courses.
- Engage and feedback with your fellow learners.
 - Deadlines are flexible according to your schedule.
 - Preview the syllabus and most of the course materials for free
 - Interactive courses are designed by specialists in their field at top universities
 - Know how many hours are required to devote to a course.

We will take a look at one of the biggest platforms online for providing quality online courses on any topics, including peace building-edX. edX is a non-profit, massive open online course (MOOC) provider founded by Harvard and MIT. edX is a credible platform for education and learning. It was actually founded by professors from Harvard and MIT and has more than 34+ million learners. Its courses are created and taught by some of the top-ranked universities and industry-leading companies in the world.

It offers free online courses from top schools and institutions, with optional paid certificates is an online learning destination and MOOC provider, offering high-quality courses from the world's best universities and institutions to learners.

“ Every individual has the potential to create change, whether in their life, their community, or the world. The transformative power of education is what unlocks that potential. Yet, access to high-quality education has been a privilege of the few. Back in 2012, we realized it was a time for a seismic shift in learning. From the tried and true to the leading edge. From “for some” to “for all.” By opening the classroom through online learning, edX empowers millions of learners to unlock their potential and become changemakers’

3. Massive Open Online Courses (MOOCs) as a approach to peace education

Massive Open Online Courses (MOOCs) are free online courses available for anyone to enroll. MOOCs provide an affordable and flexible way to learn new skills, advance your career and deliver quality educational experiences at scale. In addition to traditional course materials, such as filmed lectures, readings, and problem sets, many MOOCs provide interactive courses with user forums or social media discussions to support community interactions among students, professors,



and teaching assistants (TAs), as well as immediate feedback to quick quizzes and assignments. MOOCs are a widely researched development in distance education.

Millions of people around the world use MOOCs to learn for a variety of reasons, including: career development, changing careers, college preparations, supplemental learning, lifelong learning, corporate eLearning & training, and more. MOOCs have dramatically changed the way the world learns, including also peace education.

MOOCs integrate social networking, accessible online resources, and are facilitated by leading practitioners in the field of study. Most significantly, MOOCs build on the engagement of learners who self-organize their participation according to learning goals, prior knowledge and skills, and common interests. Teaching follows the format of lectures, videos, reading material and often there is feedback on the interactive forums. This encourages user participation and you can check and feedback on your fellow members' course work.

Some courses also allow for dynamic development of study material which could be useful if you are working on a project close to your interests.

The online education offers some other benefits for the learners:

- Added Flexibility and Self-Paced Learning.
- Better Time Management.
- Demonstrated Self-Motivation.
- Improved Virtual Communication and Collaboration.
- A Broader, Global Perspective.
- Refined Critical-thinking Skills.
- New Technical Skills.



VI. CROSS-NATIONAL STUDY OF PEACEBUILDING PROCESSES

1. Methodology

1.2. Aim and research questions

The aim of the research was first to explore young people's perceptions of conflict resolution and peacebuilding processes as well as the challenges and barriers for them. Moreover, the study aimed at analyzing the role educational and other institutions play in the peacebuilding process. Next, the research attempted to describe competencies and abilities that young people need in order to be peace promoters in the local and global community, and the potential online education has in that respect.

Therefore, the following research questions guided the study:

1. What are the participants' perceptions of conflict resolution and peacebuilding?
2. What are the challenges and barriers for conflict resolution and peacebuilding?
3. What is the role of educational institutions in the peacebuilding process?
4. Which other institutions may contribute to/play a significant role in the peacebuilding process?
5. Which competences and abilities are required for effective peacebuilding?
6. What is the potential of online education for the development of competences and abilities needed for effective peacebuilding?

1.3. Participants

The examination sample consisted of 375 participants selected from six different countries: 57 from Bosnia and Herzegovina (15.2%), 62 from Italy (16.5%), 83 from Montenegro (22.1%), 53 from Spain (14.1%), 50 from Palestine (13.3%) and 70 from Bulgaria (18.7%). Out of 375 participants, 235 (62.7%) were male, 127 (33.9%) were female and 13 (3.5%) preferred not to indicate their gender. The participants were selected from different education levels, therefore the sample consisted of 28 (7.5%) participants with completed PhD's, 67 (17.9%) with completed Masters, 136 (36.3%) Bachelors, 136 (36.3%) with completed secondary education and 8 (2.1%) with completed primary education. The main occupations of the participants were in the fields of: 155 (41.3%) students, 59 (15.7%) Education, 15 (4.0%) Media and Communication, 16 (4.3%) Project Management, 38 (10.1%) Social Work, 24 (6.4%) unemployed and 68 (18.1%) others. Lastly, we asked the participants about their association with any groups/organizations or clubs/networks; 44 (11.7%) associated with youth organizations/youth centers, 62 (16.5%) with NGO's, 14 (3.7%) with school management committees, 65 (17.3%) with local security committees, 27 (7.2%) with political parties/groups, 17 (4.5%) with others, and 146 (38.9%) were not involved with any groups or organizations. A detailed overview of the participants is presented in Table 1.

Table 1. *The descriptive statistics for the participants*

	Category	N	%
Home Country	BiH	57	15.2
	Italy	62	16.5
	Montenegro	83	22.1



	Spain	53	14.1
	Palestine	50	13.3
	Bulgaria	70	18.7
Gender	Male	235	62.7
	Female	127	33.9
	Prefer not to say	13	3.5
Education Level	PhD	28	7.5
	Masters	67	17.9
	Bachelors	136	36.3
	Secondary	136	36.3
	Primary	8	2.1
Total		375	100.0

1.4. Instruments

The data were collected by a questionnaire based on previous similar research studies and consisting of a set of closed and open answer questions. The first part including questions about the participants' age, gender, nationality, level of education, main occupation, association with a specific group/ organization collected necessary socio-demographic data. The next part comprised a set of questions about the local people's perceptions of the conflict resolution and peacebuilding promotion. The following sections investigated the role of specific groups in the peacebuilding processes, namely the youth, women and leaders. Questions related to the role of media and peace education in peace building processes followed. The final section explored attitudes towards online education.

1.5. Data collection and analysis

The survey was shared online and the participants from six different countries completed it voluntarily in the period from 1 February to 4 April 2022. In the introductory text, they were all informed about the aim and purpose of the research. The anonymity was guaranteed to all the participants. The data were analyzed using descriptive statistics such as frequencies, means, and standard deviations, as well as inferential statistics such as one-way ANOVA and one-way MANOVA, as well as the Chee Square Test.

2. Key Findings

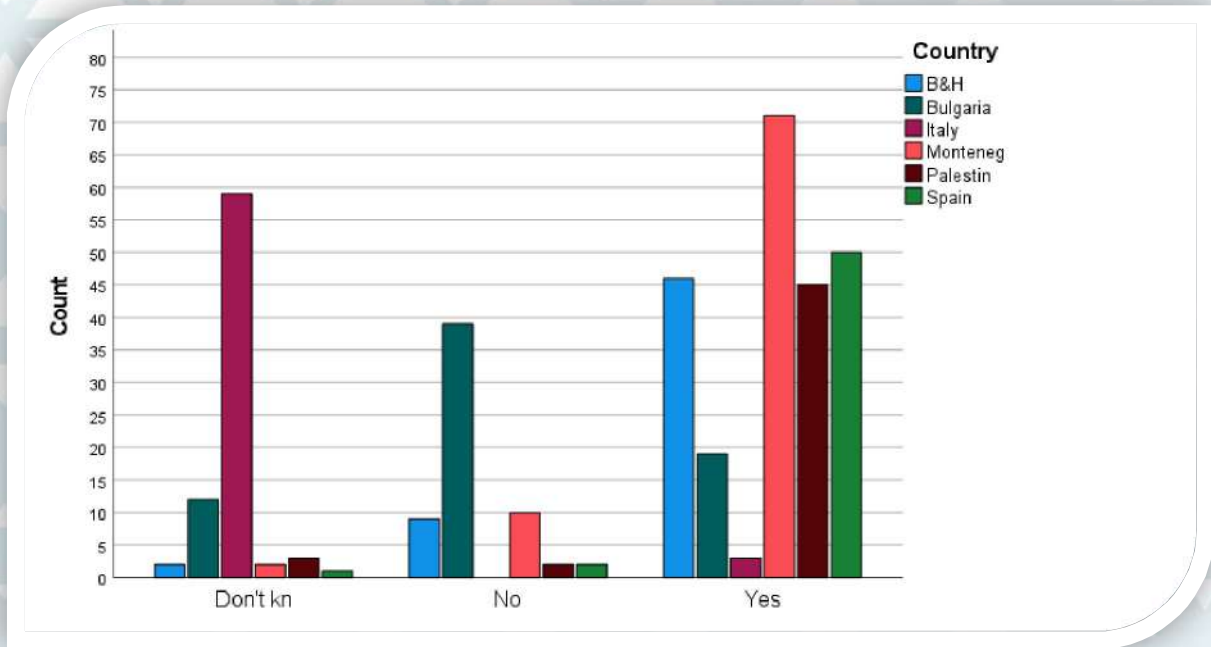
2.1. Preliminary results

Our participants coming from 6 countries showed that the presence of conflict and dispute situations varied among them. A Chi-Square Test of Independence was performed to assess the relationship between **the participants' home country** and conflict awareness. There **was a significant relationship** between the two variables, $\chi^2(10, 375) = 356.845^a$, $p < 0.001$. When answering the question of whether they noticed conflict and dispute situations in their communities, 375 participants had three options to choose from: 'don't know'; 'yes' and 'no'. Out



of 57 participants from Bosnia and Herzegovina, 2 participants said that they did not know, 46 said that they did notice and 9 said that they did not notice conflict and dispute situations in their communities. In the case of Italy, out of 62 participants, 59 responded that they did not know, 3 responded that they noticed conflict and dispute situations while the answer ‘did not notice conflict and dispute situations’ was not chosen by any of the participants.

Figure 1. Conflict awareness based on the home country



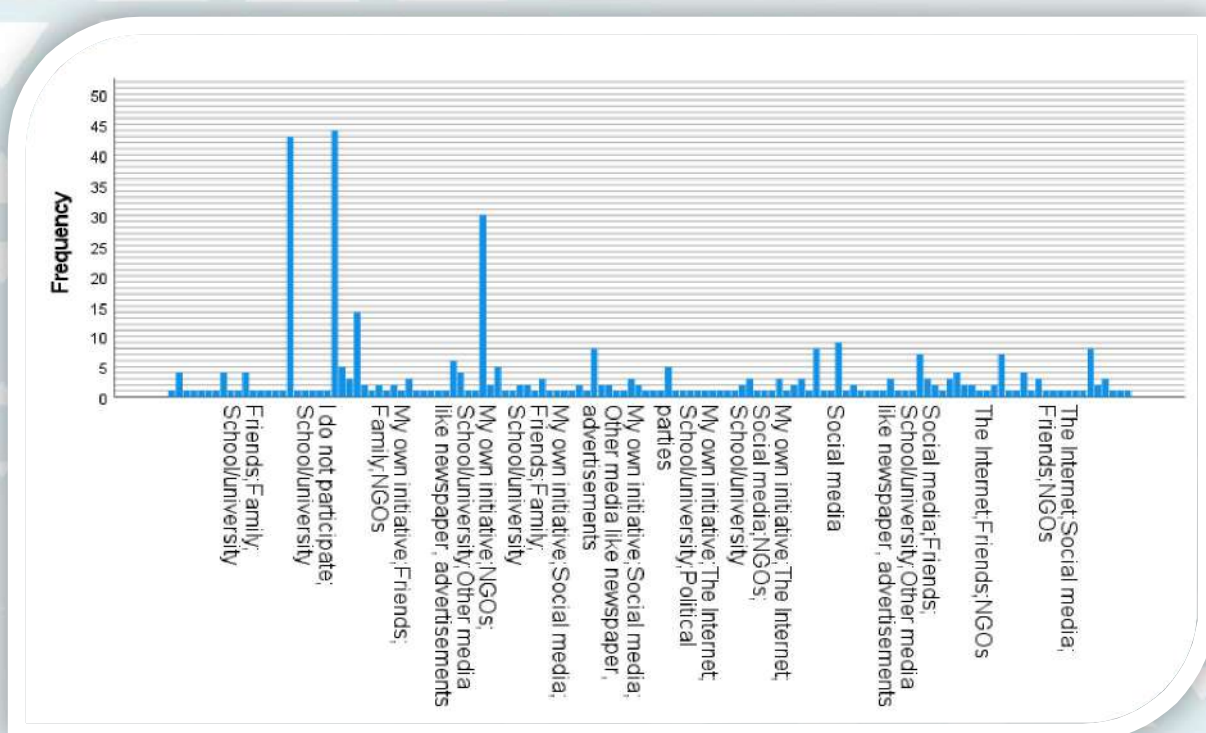
Furthermore, 83 participants from Montenegro answered in the following manner: 2 said that they did not know, 71 said that they noticed conflict and dispute situations, and 10 participants stated that they did not notice conflict and dispute situations. Out of 53 participants from Spain, 50 claimed they noticed and 2 that they did not notice conflict and dispute situations in their community, and only 1 participant chose the ‘don’t know’ option. In the case of Palestine, out of 50 participants, 3 responded with ‘don’t know’, 45 with ‘yes’, and 2 participants with ‘no’. Lastly, out of 70 participants from Bulgaria, 12 said that they did not know, 19 said that they noticed conflict and dispute situations, while 39 participants responded that they did not notice conflict and dispute situations in their community. In total, out of 375 participants from six countries, 79 (21.1%) claimed that they did not know if they noticed conflict and dispute situations in their communities. The majority of the participants (N = 234; 62.4%) said that they did and 62 (16.5%) participants that they did not notice conflict and dispute situations in their communities (Figure 1).

Although the greatest number of the participants recognized some traces of conflict situations in their community, they do not seem to be strongly encouraged to take part in various peacebuilding programs, as their participation in them is most often motivated by their own initiative (N = 194; 51.7%). This answer to the question of what encouraged them to take part in peacebuilding



programs appeared most often in combination with the ‘other media like newspaper, advertisements’ selection. With N = 30, this amounts to the 15.4 percent of all the answers that contained ‘my initiative’. The second most popular answer to the question was that the encouragement for involvement in the peacebuilding efforts was coming from NGOs, with 132 choices, which totals to 35.3 percent of the overall answers. Then, the participants chose mostly social media (N= 124), school/ university (N = 90), other media (N = 86), Family (N = 76), Family and Friends (for both N = 75). The lowest relevance was assigned to political parties, which with 31 choices amounted to only 8.2 percent of the participants’ responses. However, it is also noticeable that 48 of them stated they do not participate in such meetings (Figure 2).

Figure 2. Encouragements to participate in the meetings related to peacebuilding



To further explore their background related to peacebuilding education, we asked them to mark any of the listed non-formal education methods that helped them in developing their role as a peacebuilder. The results showed that informal education was the most frequently chosen answer. This response received an overwhelming majority with N = 224 which equals to a staggering 59.7 percent of the participants. The second most often selected option was Teambuilding, which received 190 responses, i.e. 50.7 percent. Unsurprisingly, the most represented combination of responses to this question contained both of these options, with the addition of games. With N = 31 choices, this combination represented 13.8 percent of all the responses that contained informal education, and 16.3 percent of all the answers which contained teambuilding. Games (N = 131), and creative expressions (N = 102) followed. The least represented option, besides ‘other’, is the



theater of the oppressed with $N = 40$, which represented 10.7 percent of all the participants, followed by simulation ($N = 75$) and testimonies ($N = 77$).

When asked about the importance of their participation in the process of peacebuilding and conflict resolution, the majority of the participants, 87 of them selected the response ‘My active participation is important’. With 23.2 percent, this response is thus the most represented one. The difference from the next one, though, was not very large. The next most frequent response, which was selected by 82 participants (21.9 percent of the sample), was option number 4 which stated that ‘Others’ roles are important, but I should also participate’. This slight difference between the most frequent responses, in combination with the response of indecisiveness (option one ‘Don’t know/ Can’t say’) being the third most frequent one, showed that there was a significant awareness of the importance of participation in peacebuilding, but there was also a very indecisive and unclear way to move forward with it. Furthermore, another 18.1 percent of the participants expressed lack of familiarity with the subject which posed the question of the reason behind this apparent lack of awareness with almost a fifth of the participant sample. Notably, the least frequent responses were opposed to one another. With $N = 43$, amounting to 11.5 percent of the responses, option 2 ‘My participation does not matter’ was the second least frequent response. This shows that approximately every tenth person believed that they had no business in peacebuilding efforts, which is a somewhat devastating fact to observe. On the other hand, option 6 was the least frequent response with $N = 19$ (5.1 percent), and this was the only option that stated how ‘peacebuilding and conflict resolution are not possible without my participation’. In other words, only every 20th person believed that their role in peacebuilding and conflict resolution was relevant to its eventual success (Table 2).

Table 2. *Role in peacebuilding and conflict resolution*

Country	The role’s frequencies						Total
	1	2	3	4	5	6	
B&H	9	9	12	7	18	2	57
Italy	44	16	0	0	2	0	62
Montenegro	11	11	18	21	17	5	83
Spain	0	0	15	33	5	0	53
Palestine	10	2	9	12	14	3	50
Bulgaria	2	5	14	9	31	9	70
Total	76	43	68	82	87	19	375

Note: 1. Don’t Know/Can’t Say, 2. My participation does not matter, 3. It’s just about being familiar with the subject, 4. Others’ roles are more important but I should also participate, 5. My active participation is important, 6. I think peacebuilding and conflict resolution are not possible without my participation

2.2. What are the participants’ perceptions of conflict resolution and peacebuilding?

When the participants were asked to provide their own definition of peacebuilding, they emphasized its importance for the well-being of the society, its development, security, social and economic justice and the leading role of peacebuilding in the prevention of conflicts, war, violence and any kind of social disorder and, overall, in the process of reconciliation and conflict resolution. The participants also foregrounded the role of peace-building as a social binder and pointed out



that it brings people together and helps develop different kinds of relationships across ethnic, religious, class, racial and other types of boundaries. The participants from Italy specifically focused on the role of peace-building in achieving social cohesion and prevention of violent conflicts, defining peace-building as “the development of constructive personal, group, and political relationships across ethnic, religious, class, national, and racial boundaries”, which aims to “resolve injustice in nonviolent ways and to transform the structural conditions that generate deadly conflict” and “ensure the protection of fundamental human rights”. The participants from Spain emphasized that peace-building “brings balance into the society” and that it refers to the “number of tools or methods used by NGOs and governmental representatives to educate people as well as to keep calm relations between countries”. In Palestine, the participants’ focus was on the role of peace-building in establishing good relations between different parties and avoiding conflict as it is “mainly based on dealing with the underlying causes of people fighting among themselves in the first place as well as supporting societies to manage their differences and conflicts without resorting to violence”. The participants from Bulgaria also specified that peace-building is a socio-economic and political-cultural process “consciously adopted by a society” and “characterized by the decision to move towards equality, justice and human rights”. In Bosnian and Herzegovina and Montenegro, harmony, mutual understanding and equality were frequently pinpointed and the participants specified that peace-building is “some sort of organization which is associated with that there are no differences in gender, age, that there are no minority groups and that there are no ethical differences” or “a systematic, all-inclusive and transformative program which, in its core, has the aim to change the mentality of a man on the street to think of his fellow humans as friends and not foes”.

We also explored their perceptions about the role of youth in the peacebuilding processes. The youth appear to be included in the peacebuilding processes to a different extent. Out of 57 participants from BiH, 18 of them stated that the youth have a very important role in the peace building process. Similar situation was noticed in Montenegro and Palestine, with 21 participants out of 83, and 14 out of 59, respectively, claiming the same. On the contrary, out of the 53 participants from Spain, 33 stated that the youth have a very important role in the peacebuilding process. Out of the 70 participants from Bulgaria, 31 stated that peacebuilding initiatives are undertaken by the youth. Finally, out of the 62 participants from Italy, 44 of them stated that the youth has no role at all in the peacebuilding process.

In order to see their ideas for the youth’s better involvement in the peacebuilding processes, we asked the participants to evaluate different ways in which the youth might contribute to a peaceful and conducive environment. Around 50% (184 participants, 49%) of the participants believe that they can contribute to a peaceful environment through appreciation of diversity, while around 46.1% of them (N = 173) believe that could be achieved through the organization of workshops and educational community activities. A large number of the participants think that they can contribute to peace by not taking part in violent activities (N = 162, 43.2%) or by taking responsibility (N = 158, 42.13%), and the smallest, though still rather large, number of the participants (N = 155, 41.3%) think that this contribution to a peaceful environment can be made through the organization of peace-g geared activities e.g. concerts, retreats, tournaments (N = 155, 41.33%).

The participants could choose more than one option and these findings point to some interesting facts. The most frequently combined were the following options: the appreciation of diversity, not



taking part in violent activities and taking responsibility (34 participants selected these options). The participants also combined all of the following options: through the organization of workshops and educational community activities, raising awareness to the ignorant to those without the know-how, through organization of peace-gear activities e.g. concerts, retreats, tournaments, the appreciation of diversity, not taking part in violent activities, and taking responsibility, with a total of 21 choices.

Then, we wanted to analyze their perceptions of the women's role in the process of peacebuilding and conflict resolution. A Chi-Square Test of Independence was performed to assess the relationship between **the participants' home country** and women's role in the process of peacebuilding and conflict resolution. The results demonstrated that there **was a** significant relationship between the two variables, $\chi^2(20, 375) = 108.283, p < 0.001$. The majority (N = 32) of 57 respondents from Bosnia and Herzegovina said that women have a very important role in the peacebuilding process, while only 4 respondents said that women have no role at all in the peacebuilding process. Out of 62 respondents from Italy, 61 said that women have a very important role in the peacebuilding process while only 1 respondent said that successful peacebuilding initiatives are undertaken by women. 34 Montenegrin respondents said that women have a very important role in the peacebuilding process, and 22 said that women have some role but are not decision makers. As of the remaining 27 Montenegrin respondents, 14 said that successful peacebuilding initiatives are undertaken by women; 9 said that women have some role but it is not effective, and 4 said that women have no role at all. Spain shared similar results as Montenegro, with 29 respondents saying that women have a very important role, and 17 claiming that women have some role but are not decision makers. The remaining 7 respondents out of 53 responded in the following manner: 4 said that successful peacebuilding initiatives are undertaken by women, and 3 said that women have some rule but it is not effective. In the case of Palestine, the majority of respondents share the same opinions as the previous countries: 20 said that women have a very important role and 12 said that women have some role but are not the decision makers in the peacebuilding process. The data for Bulgaria were slightly different, the highest number of the responds being for the third and the fourth option as in the other five countries, however more participants (N = 34) thinking that women do have some role but are not decision makers, than those who think (N = 19) that women have a very important role in the peacebuilding process. In total, out of 375 respondents, the majority (N = 195; 52.0%) responded that women have a very important role in the peacebuilding process. 92 (24.5%) stated that women have some role but are not decision makers in the peacebuilding process. Furthermore, 39 (10.4%) respondents said that successful peacebuilding initiatives are undertaken by women, and 38 (10.1%) said that women have some role but it is not effective. Lastly, 11 (2.9%) said that women do not have any role at all in the peacebuilding process (Table 3).

Table 3. *Women's role in the peace building process*

	1	2	3	4	5	Total
B&H	4	6	7	32	8	57
Italy	0	0	0	61	1	62



Montenegro	4	9	22	34	14	83
Spain	0	3	17	29	4	53
Palestine	3	8	12	20	7	50
Bulgaria	0	12	34	19	5	70
Total	11	38	92	195	39	375

Note: 1. No role at all; 2. Have some role but not effective; 3. Have some role but women are not decision makers; 4. Have a very important role; 5. Successful peace building initiatives are undertaken by women

Following, we asked them to assess the role of political leaders in the conflict resolution issues. A Chi-Square Test of Independence demonstrated a significant relationship between the country and political leaders' role, $X^2(20, 375) = 86.164$, $p < 0.001$. They had a chance to choose one out of the following five options: Leaders have not done anything; Leaders only talk; Leaders have roles but they are not active; Leaders have important roles and have done something; Leaders have done as per their commitment (Table 4). The participants with B&H as their country of origin chose the option of "Leaders only talk" as their primary response, with 38.5% of responses (N = 22) choosing this option. A close secondary number was the option of "Leaders have roles but they are not active", which was finalized as a total of 17 responses out of 57. The least chosen response was "Leaders have done as per their commitment", which had a meager 2 out of 57 participants. The participants from Italy had divided results, with 3 out of 5 of the options left with no participants whatsoever. The responses of "Leaders have roles but they are not active" and "Leaders have an important role and have done something" had 48.3% and 51.6% (N = 32; N = 30) respectively, hinting towards stronger underlying political affiliations.

The participants from Montenegro actively chose the option of "Leaders only talk", with 44.5% (N = 37) out of 83 participants choosing this as their primary selection. A secondary option was "Leaders have an important role and have done something", with 22 out of 83 responses. The least chosen option was "Leaders have done as per their commitment", with a total of 2 participants choosing this option.

The participants from Spain most often chose the option of "Leaders have roles but they are not active" (N = 27; 50.9%), with the secondary option of "Leaders have an important role and have done something" finalizing with 17 out of 53 participant responses. It should be noted that the options of "Leaders have not done anything" and "Leaders have done as per their commitment" both had 0 responses.

The participants from Palestine had varied responses, with the most-chosen option being "Leaders only talk" holding 40% (N = 20) out of 50 participant responses. A low secondary choice was "Leaders have roles but they are not active", with 12 out of 50 responses. The lowest-chosen option was "Leaders have done as per their commitment", with only 3 participant responses.

The participants from Bulgaria most frequently selected "Leaders have roles but they are not active", with 41.1% (N = 29) choosing this option. The response of "Leaders only talk" gained a total of 22 responses, while the least-chosen option with 2 responses was "Leaders have not done anything."

Table 4. *The role of national leaders in the peace building process*

	1	2	3	4	5	Total
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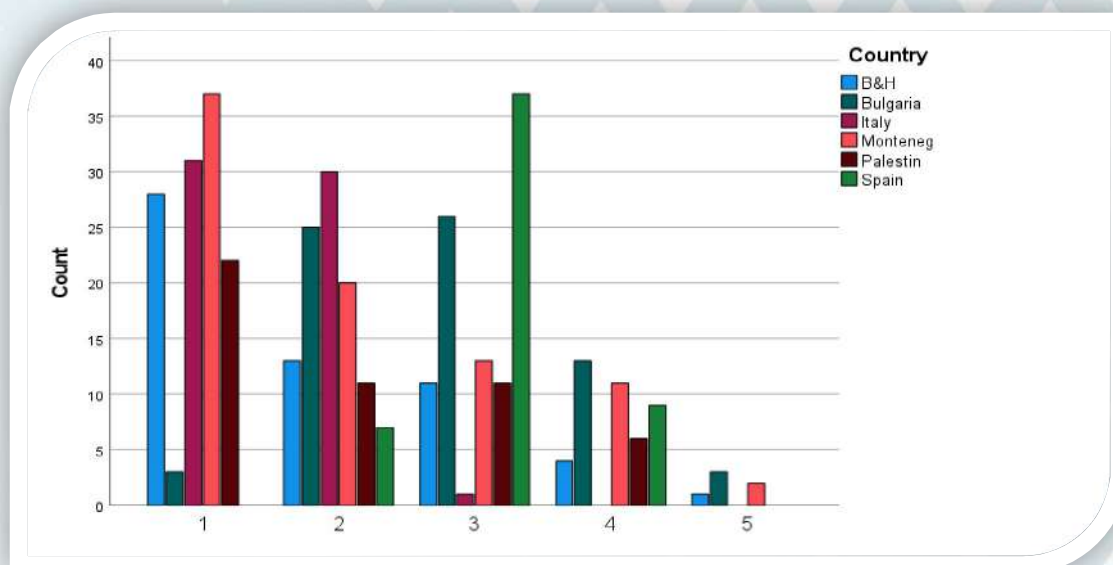


B&H	7	22	17	9	2	57
Italy	0	0	32	30	0	62
Montenegro	5	37	17	22	2	83
Spain	0	8	28	17	0	53
Palestine	5	20	12	10	3	50
Bulgaria	2	22	29	14	3	70
Total	19	109	135	102	10	375

Note: 1. Leaders have not done anything; 2. Leaders only talk; 3. Leaders have roles but they are not active; 4. Leaders have important role and have done something; 5. Leaders have done as per their commitment

In addition to exploring their perceptions of political leaders, we also aimed at investigating their stances about the relation among political parties in their community, considering it a very important aspect of peacebuilding and conflict management (Figure 3). The participants were offered 5 options to choose from: Not good relation; Personal relationship but not any collaboration; Seem to have good relations but their political views differ; Good relation, collaboration and agreement in the decision-making process; Strong collaboration in peace maintenance and promotion. A Chi-Square Test of Independence demonstrated a significant relationship between the country and the role of political parties, $\chi^2(20, 375) = 146.863, p < 0.001$. 49.12% (N = 28) participants from BiH, 50% (N = 62) from Italy, 44.58% (N = 28) from Montenegro and 44% (N = 22) from Palestine stated that there is no good relation among different political parties in terms of peacebuilding promotion in their community. However, no participants from Spain claimed the same. Out of the 53 participants from Spain, 37 stated that different political parties in their communities seem to have good relations in terms of peacebuilding promotion but that their political views differ. Finally, out of the 70 participants from Bulgaria, 26 stated that different political parties in their communities seem to have good relations in terms of peacebuilding promotion but that their political views differ.

Figure 3. *The relation among different political parties in terms of peace building promotion*



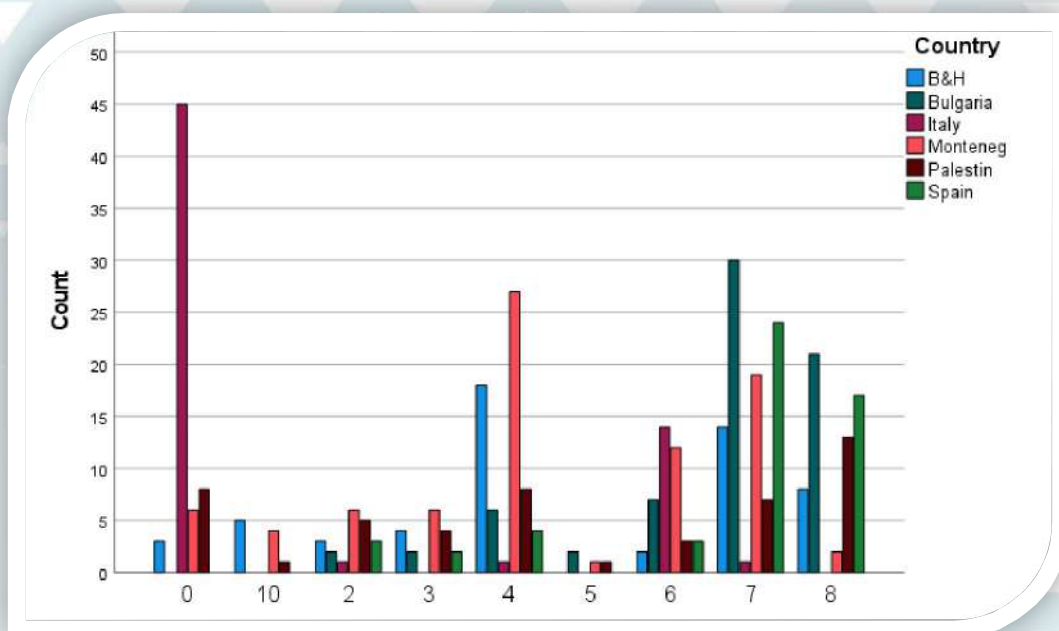
Note: 1. Not good relation; 2. Personal relationship but not any collaboration; 3. Seem to have good relations but their political



views differ; 4. Good relation, collaboration and agreement in the decision-making process; 5. Strong collaboration in peace maintenance and promotion

We also asked them to express their opinion about the best way to negotiate or protest against peace violators. Out of 375 participants, 62 (16.5%) of them stated that they did not know the best way to negotiate or protest against peace violators. Out of 375 participants 10 (2.7%) of them stated that there were other ways to negotiate or protest against peace violators. Out of 375 participants, 20 (5.3%) of them stated that protest is the best way to deal with peace violators, 18 (4.8%) that mass gatherings are the best way to negotiate or protest against peace violators, 64 (17.1%) that dialogue and discussion are the best way to negotiate or protest against peace violators and 4 (1.1%) claimed that destruction of physical infrastructure is the best way to negotiate or protest against peace violators. Moreover, 41 (10.9%) of the participants stated that dialogue and discussion are the best way to negotiate or protest against peace violators. 95 (25.3%) of them selected three options from the ones provided for negotiating or protesting against peace violators and 61 (16.3%) selected four options from the ones provided for negotiating or protesting against peace violators (Figure 4).

Figure 4. *The best way to negotiate or protest against peace violators*



Note: 0. Don't know; 1. Strike; 2. Protest; 3. Mass gathering; 4. Dialogue and discussion; 5. Destruction of physical infrastructure; 6. Dialogue and discussion; 7. Three Listed; 8. Four Listed; 9. Five listed; 10. Others

2.3. What are the challenges and barriers for conflict resolution and peacebuilding?

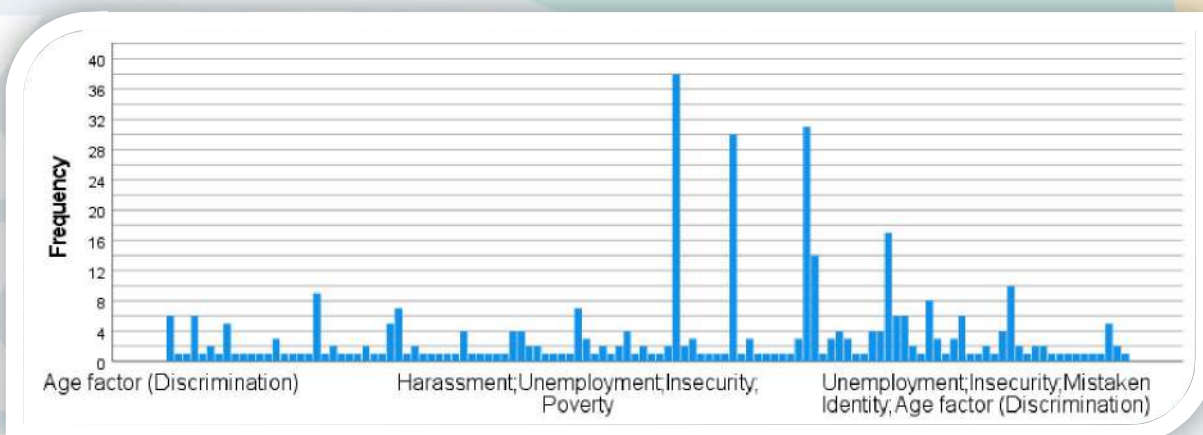
The next research question probed further into some of the main barriers for peace building and conflict resolution. The participants' opinions on the main barriers or problems for peace building



varied systematically. Thus, some participants found a lack of knowledge about peace building or a lack of peace education in the society at all levels as the main barrier, while the others emphasized that the main problem is a lack of intercultural communication and any kind of dialogue, as well as different kinds of cultural and religious barriers, general misunderstanding, no respect for others and no appreciation for diversity. For a large number of the participants, the countries' governments, along with the overall economic situation, poverty and corruption, are the main barriers for peacebuilding, as they do not have authority or enough will to resolve problems and do not undertake any initiatives to prevent conflicts. Besides these, gender inequality as well as a general lack of human rights contribute to the creation of stereotypes, negative thinking, narrow mindedness, which also impede the process of peacebuilding. The Italian participants focused on the lack of knowledge about peacebuilding and the length of the process stating that 'local-level peacebuilding efforts take decades of sustained effort', while some Spanish participants focused on a lack of communication or any willingness to participate in the process of peacebuilding by saying that 'important actors that can bring change are not always interested in supporting peacebuilding' and there is no 'enough attention by leaders and local community to the country's problems'. The Palestinian participants shared similar opinions stating that there is no one 'to initiate the peace process' or 'set specific goals for the peace process'. Bulgarian participants emphasized the importance of youth for peace building saying that their positioning in the society 'has a bearing on their leadership potential and their possible role in peacebuilding'. Some participants from Montenegro emphasized the importance of key stakeholders for peacebuilding and their 'scattered, uncoordinated, unprofessional and unimpactful efforts' as some of the main barriers for the process. The participants from Bosnia and Herzegovina blamed nationalism, intolerance, lack of communication, the media, political parties which 'base their political campaigns on divisions, conflicts and fear' as well as the educational system that does not promote peace building and each ethnic group 'learns its side of history'.

When it comes to the challenges faced in particular by the youth within their living environments the most prevalent, according to this study, is unemployment with an overwhelming frequency of 242 participants choosing this option out of the total 375 participants (64.53%), followed by insecurity selected by 221 participants (58.93%), poverty (125 participants, 33.33%) and exploitation (100 participants, 26.67%) (Figure 5). On the other side of the spectrum, the least chosen option was HIV/Aid/Health, with a meager presence of only 32 participant responses (8.53%). As the participants were able to select all challenge types they found relevant, the challenges most often selected in combination with unemployment were insecurity (17 overall), age factor (14 overall), as well as insecurity and poverty (10 overall). These three combinations, i.e., unemployment & insecurity, unemployment & age factors and unemployment, insecurity, & poverty make up for 41 selections out of the 242 provided above (16.94%); however, the challenge of unemployment appears at least once in 40 other combinations. This makes it the most prominent challenge as perceived by the youth. Some of these combinations received a very small number of responses, such as the combination unemployment, mistaken identity & poverty (1 response) and unemployment, exploitation, degradation of environment & age factor (discrimination) (1 response).

Figure 5. *Challenges faced by youth within their living environments*



2.4. What is the role of educational institutions in the peacebuilding process?

Through a set of questions, the role of educational institutions and peacebuilding education was also explored. The results of A Chi-Square test demonstrated a significant difference between the countries, $\chi^2(20, 375) = 22.827, p < 0.001$. Rather interestingly, peacebuilding education seems to be largely neglected in educational institutions. When asked whether participants had any previous training in peacebuilding education, 335 participants (out of 375, 89.33%) said that they did not have any previous training in peacebuilding and conflict transformation offered by universities, while only 40 participants (10.67%) confirmed that they already had some training in peacebuilding provided by universities. When different countries are compared, it can be noticed that there is a huge lack of peacebuilding training and education, particularly in Spain and Italy, since all the participants from Spain and almost all, or 98.39%, participants from Italy stated they never had any training developing their peacebuilding competences. On the other hand, the number of participants who received some training in peacebuilding increases in the countries which experienced some form of conflict or are in the vicinity of the countries experiencing some sort of conflict, but is still not large. Thus, in B&H, 9 participants stated that they had previous training in peacebuilding (15.79%), while 48 of them said they had no previous training (84.21%). In Montenegro, 7 participants also had some form of peacebuilding training (8.43%), while the majority of them (N = 76; 91.57%) did not have any previous training in this respect. 20% of Palestinians (N = 10) had been trained in peacebuilding and conflict transformation. This is similar to the Bulgarian data, since 81.43% of Bulgarian participants (N = 57) did not have any previous training in peacebuilding and only 18.57% of participants (N = 13) had some previous training in peace building and conflict transformation offered by a university. The topics that were covered within these trainings mainly revolved around conflict resolution and gender inequality (N = 40; 100%), as well as the root cause of conflict (N = 37; 92.5%), the role of youth in conflict management (N = 36; 90%), and group psychology/team building (N = 35; 87.5%). When the participants were asked which topics they would like to see covered in some future peacebuilding trainings, a significant portion of them selected conflict resolution as one of their choices, making up 44.8% of all participants (N = 168). However, a large number of participants also chose the



root cause of conflict (N=157; 41.8%), while the least frequently chosen option was managing and regulating structural violence, with only 63 participants (17.65%) opting for this option, as well as the theater for peace, which was chosen by 64 participants (17.07%). The participants were allowed to select multiple options. Thus, the most popular combination was as follows: conflict resolution, role of youth in conflict management, self-awareness/behavior change/character transformation/ attitudes/self-esteem and self-realization, and gender inequality, with a total of 31 participants (8.27%) choosing this combination.

The participants were also asked to specify how they believe peace education affects peacebuilding and peace culture. One-way MANOVA indicated that there was a statistically significant difference based on the participants' home country, $F(30, 1458) = 6.312, p < .001$; Wilk's $\Lambda = 0.450$, partial $\eta^2 = .093$. Participants stated that peace education improves the understanding of individual and collective self-identities while promoting fundamental human rights ($M = 4.31$; $SD = .93$), increases psychological tranquility among youths ($M = 4.07$; $SD = 1.02$) and increases societal stability and consonance ($M = 4.05$; $SD = .93$). Rather interestingly, the participants scored lower on the reduction of violence/hostility amongst rivaling communities ($M = 3.81$; $SD = 1.07$) as one of the decisive effects of peace education. However, these responses varied across countries. Thus, the participants from B&H believe that the greatest effects of peace education in the aspects of peacebuilding and peace culture are improvement of the understanding of individual and collective self-identities while promoting fundamental human rights ($M = 3.89$; $SD = 1.10$) and increase in societal stability and consonance ($M = 3.77$; $SD = 1.05$). However, they believe that it least affects the reduction of violence/hostility amongst rivaling communities ($M = 3.60$; $SD = 1.24$). The participants from Italy gave similar responses as they also believe in improvement of the understanding of individual and collective self-identities while promoting fundamental human rights ($M = 4.82$; $SD = .43$) but also in the reduction of chaos and peacelessness amongst youths ($M = 4.81$; $SD = .52$). They also believe that the aspects of peacebuilding and peace culture do not have a big effect on reduction of violence/hostility amongst rivaling communities ($M = 4.37$; $SD = .49$) and increase in societal stability and consonance ($M = 4.39$; $SD = .49$). The participants from Montenegro believe that the most prominent effects are improvement of the understanding of individual and collective self-identities while promoting fundamental human rights ($M = 4.00$; $SD = 1.05$), consolidation of democracy through dialogue ($M = 3.77$; $SD = .99$) and increase in societal stability and consonance ($M = 3.76$; $SD = .93$), while reduction of chaos and peacelessness amongst youths ($M = 3.52$; $SD = 1.12$) is seen as the least prominent effect of peace education in aspects of peacebuilding and peace culture. Furthermore, the participants from Spain showed the same results with improvement of the understanding of individual and collective self-identities while promoting fundamental human rights ($M = 4.83$; $SD = .43$) and consolidation of democracy through dialogue ($M = 4.60$; $SD = .49$) being deemed as the biggest effects of peace education. Reduction of violence/hostility amongst rivaling communities ($M = 4.13$; $SD = .59$) was seen to have the smallest effect by these participants. Similarly, the participants from Palestine see improvement of the understanding of individual and collective self-identities while promoting fundamental human rights ($M = 3.90$; $SD = .95$) and reduction of chaos and peacelessness amongst youths ($M = 3.74$; $SD = .94$) as most important, while reduction of violence/hostility amongst rivaling communities ($M = 3.32$; $SD = 1.32$) is seen as the least important. The results from Bulgaria also show that participants overwhelmingly believe that the effects of peace education in the aspects of peacebuilding and peace culture are improvement of the understanding of individual and collective self-identities while promoting fundamental human rights ($M = 4.46$; $SD = .77$),



increase in psychological tranquility among youths ($M = 4.36$; $SD = .83$) and increase in societal stability and consonance ($M = 4.31$; $SD = .81$). Reduction of violence/hostility amongst rivaling communities ($M = 3.69$; $SD = 1.12$) is believed not to have such a large effect on peace education by these participants as well (Table 5).

Table 5. *The effects of peace education in peace building and peace culture*

Home country		1	2	3	4	5	6
B&H	Mean	3.60	3.70	3.61	3.61	3.77	3.89
	SD	1.23	1.01	1.09	1.04	1.05	1.09
Italy	Mean	4.37	4.42	4.81	4.73	4.39	4.82
	SD	.487	.691	.507	.682	.491	.426
Montenegro	Mean	3.75	3.77	3.52	3.64	3.76	4.00
	SD	1.08	.992	1.11	1.08	.919	1.04
Spain	Mean	4.13	4.60	4.42	4.58	4.55	4.83
	SD	.590	.494	.663	.535	.539	.427
Palestine	Mean	3.32	3.54	3.74	3.54	3.54	3.90
	SD	1.31	.885	.944	.994	1.16	.953
Bulgaria	Mean	3.69	3.87	4.17	4.36	4.31	4.46
	SD	1.12	.833	.816	.835	.808	.774
Total	Mean	3.81	3.97	4.02	4.07	4.05	4.31
	SD	1.06	.922	1.01	1.01	.928	.928

Note: 1. Reduction of violence/hostility amongst rivaling communities; 2. Consolidation of democracy through dialogue; 3. Reduction of chaos and peacelessness amongst youths; 4. Increase in psychological tranquility among youths; 5. Increase in societal stability and consonance; 6. Improvement of the understanding of individual and collective self-identities while promoting fundamental human rights

The participants' opinions on the integration of a non-formal approach to peace education into higher education curricula also differed. The results of A Chi-Square test demonstrated a significant difference between the countries, $X^2(20, 375) = 113.247$, $p < 0.001$. The largest number of participants strongly believe that such an integration will have a positive ($N = 192$; 51.2%) or very positive ($N = 108$; 28.8%) impact, with some variances existing across countries. Thus, 8 participants (14%) from B&H believe that this integration will leave no impact, while the rest of the Bosnian participants believe that it will have a positive ($N = 35$; 61.4%) or very positive ($N = 7$; 12.28%) impact. Similar results were obtained for Montenegro, where 46 participants (55.4%) believe that integration will have a positive impact, but there are also 14 participants (16.8%) who do not believe in this integration and who claim that the integration will not have any impact at all. The participants from Italy believe that such an integration will impact peacebuilding, either that it will have a positive impact ($N = 33$; 53.2%) or a very positive impact ($N = 29$; 46.7%). Similarly, almost all the participants from Spain and Bulgaria also chose only these two options. In Spain, 38 participants believe that the integration will have a very positive impact (71.7%), and 14 participants believe the impact to be very positive (26.4%). In Bulgaria, 40 participants (57.1%) believe the impact will be positive and 14 (20%) participants that it will be very positive. However, there was 1 Spanish participant who expressed a belief that this integration will not have any impact. Rather interestingly, some participants from Palestine were the only participants who claimed that the integration could have a little negative effect ($N = 9$, 18%), though a large number of these participants as well believe that the integration will have a positive impact ($N = 24$, 48%)



2.5. Which other institutions may contribute to the peacebuilding process?

We also wanted to investigate which other institutions or individuals may contribute to the process of peacebuilding in addition to educational institutions. Thus, the participants were asked to mark how they perceived the role of different institutions and individuals in the peacebuilding process in their community. One-way MANOVA indicated that there was a statistically significant difference based on the participants' home country, $F(30, 1458) = 8.036, p < .001$; Wilk's $\Lambda = 0.492$, partial $\eta^2 = .132$. The participants from all six countries discerned educational leaders ($M = 4.26$; $SD = 1.02$), parents or caregivers ($M = 4.23$; $SD = .95$) and teachers ($M = 4.17$; $SD = 1.10$) as the most important roles of educational agents in the peacebuilding process. Furthermore, the participants considered school officers ($M = 3.83$; $SD = 1.09$) and political leaders ($M = 3.97$; $SD = 1.14$) as the least important roles of educational agents (Table 6). The participants from B&H stated that the most important educational agents in the peacebuilding process are parents or caregivers ($M = 4.67$; $SD = .78$), teachers ($M = 4.46$; $SD = 1.07$), and educational leaders ($M = 4.37$; $SD = 1.16$). On the contrary, political leaders ($M = 3.84$; $SD = 1.46$), and school officers ($M = 4.07$; $SD = 1.25$) were perceived as the least important educational agents in the peacebuilding process. Similar findings were obtained for the participants from Montenegro and Palestine. Those from Montenegro saw parents or caregivers ($M = 4.34$; $SD = .94$), educational leaders ($M = 4.06$; $SD = 1.03$) and teachers ($M = 4.05$; $SD = 1.10$) as the most important educational agents and school officers ($M = 3.39$; $SD = 1.20$) and political leaders ($M = 3.72$; $SD = 1.26$) as the least important educational agents. Palestine shared similar results with parents or caregivers ($M = 4.02$; $SD = 1.08$), educational leaders ($M = 3.94$; $SD = 1.15$) and teachers ($M = 3.74$; $SD = 1.29$) being the most important educational agents, and youth workers ($M = 3.50$; $SD = 1.16$) and school officers ($M = 3.54$; $SD = 1.15$) the least important educational agents in the peacebuilding process. As of the participants from Italy, they believed that the most important educational agents are students ($M = 4.37$; $SD = .52$), teachers ($M = 4.03$; $SD = 1.04$) and political leaders ($M = 3.98$; $SD = 1.00$), while the least important educational agents in the peacebuilding process are youth workers ($M = 3.55$; $SD = 1.37$) and educational leaders ($M = 3.85$; $SD = 1.02$). In Spain, educational leaders ($M = 4.91$; $SD = .35$), youth workers ($M = 4.81$; $SD = .52$) and teachers ($M = 4.75$; $SD = .55$) were perceived as the most important educational agents in the peacebuilding process. On the other hand, students ($M = 3.98$; $SD = .80$) and school officers ($M = 4.11$; $SD = .72$) were seen as the least important educational agents in the peacebuilding process. The Bulgarian participants put the most importance on education leaders ($M = 4.53$; $SD = .85$), youth workers ($M = 4.47$; $SD = .79$) and parents or caregivers ($M = 4.29$; $SD = .76$) in the role of educational agents in the peacebuilding process. However, students ($M = 3.90$; $SD = .82$) with teachers ($M = 4.04$; $SD = 1.12$) and school officers ($M = 4.04$; $SD = .87$) sharing the same results, were seen as the least important roles of educational agents in the peacebuilding process (Table 6).

Table 6. Role of peace education in peace building process

Home country		Teachers	Students	Parents or caregivers	Education leaders	School officers	Youth workers	Political leaders
BiH	Mean	4.46	4.33	4.68	4.37	4.07	4.14	3.84
	SD	1.07	.97	.78	1.16	1.25	1.19	1.46
Italy	Mean	4.03	4.37	3.94	3.85	3.97	3.55	3.98



	SD	1.04	.52	1.07	1.02	.99	1.37	1.00
Montenegro	Mean	4.05	3.90	4.34	4.06	3.39	3.73	3.72
	SD	1.10	1.02	.94	1.03	1.20	1.07	1.26
Spain	Mean	4.75	3.98	4.02	4.91	4.11	4.81	4.15
	SD	.55	.80	.89	.35	.72	.52	.82
Palestine	Mean	3.74	3.62	4.02	3.94	3.54	3.50	3.68
	SD	1.29	.97	1.08	1.15	1.15	1.16	1.15
Bulgaria	Mean	4.04	3.90	4.29	4.53	4.04	4.47	4.41
	SD	1.12	.82	.76	.85	.87	.79	.84
Total	Mean	4.17	4.02	4.23	4.26	3.83	4.02	3.97
	SD	1.10	.90	.95	1.02	1.09	1.15	1.14

Furthermore, the participants were asked to specify the accountability of different institutions in the peacebuilding process. A One-way MANOVA indicated that there was a statistically significant difference based on the participants' home country, $F(55, 1805) = 6.261, p < .001$; Wilk's $\Lambda = 0.369$, partial $\eta^2 = .205$. Rather interestingly, the participants from all six countries perceived youth networks ($M = 3.77$; $SD = .86$) and NGOs ($M = 3.77$; $SD = .76$), followed by international NGOs ($M = 3.71$; $SD = .76$) and media ($M = 3.69$; $SD = 1.06$) as the most accountable organizations in the peacebuilding process. On the contrary, political parties ($M = 3.18$; $SD = .83$), security agencies ($M = 3.44$; $SD = .83$) and minority groups ($M = 3.46$; $SD = .89$) were seen as the least accountable organization in the peace building process based on the overall results (Table 7). The participants from B&H believed that the most accountable organizations in the peacebuilding process are youth networks ($M = 3.39$; $SD = .88$), NGOs ($M = 3.34$; $SD = .86$) and international NGOs ($M = 3.18$; $SD = .90$). On the other hand, the least accountable in the peace building process are political parties ($M = 2.62$; $SD = .85$) and minority groups ($M = 2.84$; $SD = .99$). In comparison, the results for Italy were completely different. The participants from Italy thought that the most accountable organizations in the peace building process are minority groups ($M = 4.47$; $SD = .19$), media ($M = 4.43$; $SD = .37$), civil society ($M = 4.42$; $SD = .43$) and local peace committees ($M = 4.39$; $SD = .15$). However, just like in B&H, the Italian participants believed that political parties ($M = 3.70$; $SD = .43$) along with security agencies ($M = 3.92$; $SD = .46$) are the least accountable in the peacebuilding process. In the case of Montenegro, the participants perceived international NGOs ($M = 3.58$; $SD = .81$), media ($M = 3.53$; $SD = .80$) and civil society ($M = 3.49$; $SD = .68$) as the most accountable organizations in the peacebuilding process. Furthermore, it hailed the same results as B&H regarding the least accountable organizations in the peacebuilding process which are political parties ($M = 2.91$; $SD = .89$) and minority groups ($M = 3.01$; $SD = .75$). In Spain, the highest score was achieved for local peace committees ($M = 4.22$; $SD = .35$), followed by NGOs ($M = 4.18$; $SD = .37$) and youth networks ($M = 4.16$; $SD = .38$). As for the least accountable organizations, Spain shared similar results to the previous countries with political parties ($M = 3.65$; $SD = .61$), minority groups ($M = 3.82$; $SD = .48$) and local communities ($M = 3.82$; $SD = .43$) occupying this position. Palestine also shared similar results as media ($M = 3.72$; $SD = .91$), youth networks ($M = 3.51$; $SD = .82$) and NGOs ($M = 3.49$; $SD = .72$) were seen as the most accountable organizations for the peacebuilding process. Minority groups ($M = 2.97$; $SD = .80$) and political parties ($M = 3.02$; $SD = .84$) were considered the least accountable. Similarly, the participants in Bulgaria believed that the most accountable organizations in the peace building process are youth networks ($M = 4.03$; $SD = 1.07$), NGOs ($M = 3.92$; $SD = .62$) and civil societies ($M = 3.83$; $SD = .79$). On the other hand, political parties ($M = 3.25$; $SD = .71$) were seen as the least accountable, followed by security agencies ($M = 3.31$; $SD = .73$) and media ($M = 3.39$; $SD = .67$) (Table 7).



Table 7. *The accountability of different organizations in the peace building process*

Home country		Organizations										
		1	2	3	4	5	6	7	8	9	10	11
BiH	M	3.39	3.34	2.95	2.95	3.16	3.18	3.17	2.62	3.13	2.84	3.08
	SD	.88	.86	.91	.80	.89	.90	.88	.85	.82	.99	.95
Italy	M	4.28	4.39	4.19	3.92	4.43	4.31	4.42	3.70	4.39	4.47	4.14
	SD	.19	.27	.28	.46	.37	.16	.43	.43	.15	.19	.28
Montenegro	M	3.33	3.38	3.32	3.22	3.53	3.58	3.49	2.91	3.14	3.01	3.24
	SD	.82	.78	.81	.82	.80	.81	.68	.89	.90	.75	.79
Spain	M	4.16	4.18	4.00	4.15	4.05	4.06	3.85	3.65	4.22	3.82	3.82
	SD	.38	.37	.46	.39	1.84	.34	.50	.61	.35	.48	.43
Palestine	M	3.51	3.49	3.27	3.20	3.72	3.44	3.18	3.02	3.19	2.97	3.10
	SD	.82	.72	.80	.99	.91	.83	.76	.84	.92	.80	.84
Bulgaria	M	4.03	3.92	3.74	3.31	3.39	3.71	3.83	3.25	3.71	3.65	3.58
	SD	1.08	.62	1.81	.73	.67	.63	.79	.71	.68	.64	.66
Total	M	3.77	3.77	3.58	3.44	3.69	3.71	3.67	3.18	3.61	3.46	3.49
	SD	.86	.76	1.09	.83	1.06	.76	.81	.83	.87	.89	.79

Note: 1. Youth networks; 2. NGO; 3. Government agencies; 4. Security agencies; 5. Media; 6. International NGOs; 7. Civil Society; 8. Political Parties; 9. Local Peace Committee; 10. Minorities groups; 11. Local community

When asked to specify which organizations they believed are best for providing peacebuilding education and through which the strategies aiding the development of peacebuilding competences could be adopted, the majority of the participants claimed that both universities and non-governmental organizations are good places to teach and learn strategies and methods aiding the development of peacebuilding competences (N = 261; 69.6%), while only 46 of them (12.27%) and 54 of them (14.4%) think that universities and NGOs respectively are the best places for adopting these strategies. 38 participants from B&H (66.67%), 61 participants from Italy (98.39%), 48 participants from Montenegro (57.83%), 45 participants from Spain (84.9%), 32 participants from Palestine (64%) as well as 37 participants from Bulgaria (52.86%) believe that both universities and non-governmental organizations are best places to provide peacebuilding education.

The role of media in the peacebuilding process was also discussed through a set of questions. A One-way MANOVA indicated that there was a statistically significant difference based on the participants' home country, $F(25, 1357) = 7.946, p < .001$; Wilk's $\Lambda = 0.602$, partial $\eta^2 = .096$. The participants from all six countries believe that the media can solve the major and root cause of conflict when it comes to gender disputes (M = 3.21; SD = 1.15), ethnic disputes (M = 3.21; SD = 1.08) and class disputes (M = 3.12; SD = 1.20). However, the participants believe that the media cannot solve the conflict related to religious disputes (M = 3.09; SD = 1.27) so these disputes need to be solved elsewhere. In B&H, the participants deem the media capable of solving the major and root cause of conflict when it comes to gender disputes (M = 3.12; SD = 1.45) and class disputes (M = 3.07; SD = 1.39), but not when it comes to religious disputes (M = 2.68; SD = 1.27). Likewise, the Italian participants also believe that the media cannot solve religious disputes (M = 2.52; SD = 1.48), while they can solve the major and root cause of conflict mostly in personal disputes (M = 3.82; SD = .67) and gender disputes (M = 3.05; SD = 1.40). In some other countries, the media is believed to be able to solve religious disputes as well. Thus, the participants from Montenegro think that the media can solve the major and root cause of conflict when it comes to gender disputes (M = 3.42; SD = 1.15), ethnic disputes (M = 3.37; SD = 1.12) and religious



disputes ($M=3.28$; $SD=1.25$) but not when it comes to personal disputes ($M=3.12$; $SD=1.24$). The same situation occurred with the participants from Spain, who shared almost the same results as the participants from Montenegro. The Spanish participants believe that the media can solve the conflict issues in gender disputes ($M = 3.45$; $SD = .69$), ethnic disputes ($M = 3.43$; $SD = .72$) and religious disputes ($M = 3.23$; $SD = .85$), but it cannot help with personal disputes ($M = 2.15$; $SD = 1.28$). However, the participants from Palestine think that the media is the most helpful when it comes to resolving conflict in class disputes ($M = 3.40$; $SD = 1.07$) and ethnic disputes ($M = 3.26$; $SD = 1.01$), while it is the least helpful when it comes to religious disputes ($M = 2.90$; $SD = 1.09$). Bulgaria stands out, with participants thinking that the media can solve class disputes ($M = 3.57$; $SD = 1.00$), religious disputes ($M = 3.49$; $SD = .94$) and ethnic disputes ($M = 3.36$; $SD = .80$). However, the participants believe that the media is not helpful when it comes to solving the major and root cause of conflict in gender disputes ($M = 3.04$; $SD = .94$).

Table 8. *The role of media in solving the major and root causes of conflict*

Home country		Gender disputes	Ethnic disputes	Religious disputes	Class disputes	Personal disputes
BiH	Mean	3.12	2.86	2.68	3.07	2.79
	SD	1.45	1.34	1.27	1.39	1.28
Italy	Mean	3.05	2.89	2.52	2.76	3.82
	SD	1.40	1.20	1.48	1.17	.67
Montenegro	Mean	3.42	3.37	3.28	3.22	3.12
	SD	1.15	1.12	1.06	1.25	1.24
Spain	Mean	3.45	3.43	3.23	2.57	2.15
	SD	.69	.72	.85	.99	1.28
Palestine	Mean	3.14	3.26	2.90	3.40	3.10
	SD	1.11	1.01	1.09	1.07	1.15
Bulgaria	Mean	3.04	3.36	3.49	3.57	3.34
	SD	.91	.80	.94	1.00	1.34
Total	Mean	3.21	3.21	3.04	3.12	3.09
	SD	1.15	1.08	1.18	1.20	1.27

The participants also expressed their thoughts on which media is the most important for peacebuilding and which media can contribute most to developing peacebuilding competences. A One-way MANOVA indicated that there was a statistically significant difference based on the participants' home country, $F(30, 1458) = 14.768$, $p < .001$; Wilk's $\Lambda = 0.346$, partial $\eta^2 = .214$. Overall, the participants from all six countries perceive that the Internet ($M = 6.06$; $SD = 1.22$), social media ($M = 5.96$; $SD = 1.26$) and television ($M = 5.35$; $SD = 1.54$) are the most important media in the peacebuilding process, while radio ($M = 4.06$; $SD = 1.79$) and posters and pamphlets ($M = 4.61$; $SD = 1.51$) are believed to be the least important media in this process. The participants from B&H perceive that the most important media in the process of peacebuilding are the Internet ($M = 6.19$; $SD = 1.27$), social media ($M = 5.91$; $SD = 1.63$) and television ($M = 5.53$; $SD = 1.56$) and that the least important are radio ($M = 4.05$; $SD = 1.91$) and posters and pamphlets ($M = 4.49$; $SD = 1.86$). In the case of Italy, the results are quite different as the participants consider newspapers ($M = 6.47$; $SD = .92$), television ($M = 5.82$; $SD = .69$) and radio ($M = 5.61$; $SD = .99$) the most important media in the peacebuilding process. However, the Internet ($M = 4.90$; $SD = 1.00$) and posters and pamphlets ($M = 5.06$; $SD = .79$) are the least important. Montenegro shares



the same results as B&H, with the participants perceiving the Internet ($M = 6.48$; $SD = 1.06$), social media ($M = 6.39$; $SD = 1.06$) and television ($M = 5.95$; $SD = 1.30$) as the most important media. The least important media in the peacebuilding process are radio ($M = 3.23$; $SD = 1.74$) and posters and pamphlets ($M = 4.07$; $SD = 1.61$), which is again the same results as in B&H. The participants from Spain also see the Internet ($M = 6.21$; $SD = .93$), social media ($M = 5.92$; $SD = 1.09$) and television ($M = 5.45$; $SD = 1.25$) as the most important media in the peacebuilding process, while posters and pamphlets ($M = 4.43$; $SD = 1.31$) and newspapers ($M = 4.66$; $SD = 1.47$) are seen as the least important. Following the results for the previous countries, the participants from Palestine also believe that the Internet ($M = 6.20$; $SD = 1.35$) and social media ($M = 5.78$; $SD = 1.69$) are the most important media, but surprisingly also posters and pamphlets ($M = 4.28$; $SD = 1.64$). However, newspapers ($M = 2.50$; $SD = 1.62$) and radio ($M = 2.78$; $SD = 1.82$) are perceived as the least important media in the peacebuilding process in this country as well. The participants from Bulgaria share the same opinions on the role of specific media in the peacebuilding process as the participants from Palestine and consider the Internet ($M = 6.26$; $SD = 1.06$), social media ($M = 6.00$; $SD = 1.09$) and posters and pamphlets ($M = 5.31$; $SD = 1.27$) the most important media and radio ($M = 4.10$; $SD = 1.31$) and newspapers ($M = 5.09$; $SD = 1.19$) as the least important media in the peacebuilding process.

Table 9. *The role of media in peace building processes*

Home country		Radio	Television	Newspapers	Social media	Posters and pamphlets	The Internet
BiH	Mean	4.05	5.53	4.77	5.91	4.49	6.19
	SD	1.91	1.56	1.88	1.63	1.86	1.27
Italy	Mean	5.61	5.82	6.47	5.56	5.06	4.90
	SD	.99	.69	.92	.84	.79	1.00
Montenegro	Mean	3.23	5.95	4.69	6.39	4.07	6.48
	SD	1.74	1.30	1.75	1.06	1.61	1.06
Spain	Mean	4.70	5.45	4.66	5.92	4.43	6.21
	SD	1.28	1.25	1.47	1.09	1.31	.93
Palestine	Mean	2.78	3.70	2.50	5.78	4.28	6.20
	SD	1.82	1.89	1.62	1.69	1.64	1.35
Bulgaria	Mean	4.10	5.19	5.09	6.00	5.31	6.26
	SD	1.31	1.43	1.19	1.09	1.27	1.06
Total	Mean	4.06	5.35	4.77	5.96	4.61	6.06
	SD	1.79	1.54	1.85	1.26	1.51	1.22

Furthermore, we explored the most trustworthy source from which the participants get information about peacebuilding and conflict management. A One-way MANOVA indicated that there was a statistically significant difference based on the participants' home country, $F(30, 1458) = 11.964$, $p < .001$; Wilk's $\Lambda = 0.415$, partial $\eta^2 = .161$. In total, the participants from all six countries said that they trust the information provided to them by the Internet ($M = 3.43$; $SD = 1.04$), television ($M = 3.33$; $SD = 1.01$) and social media ($M = 3.30$; $SD = 1.17$) the most. On the contrary, they trust the information from posters and pamphlets ($M = 3.14$; $SD = 1.05$) and newspapers ($M = 3.21$; $SD = 1.01$) the least (Table 10). The participants from B&H said that the most trustful information they got is from television ($M = 2.98$; $SD = 1.13$) and radio ($M = 2.88$; $SD = 1.09$), while the most untrustworthy media information comes from posters and pamphlets ($M = 2.65$; $SD = 1.06$). The participants from Italy shared a somewhat different opinion as social media ($M = 4.10$; $SD = .99$) and radio ($M = 3.98$; $SD = 1.00$) are believed to be the most trustful



media to get information from. However, the Internet ($M = 3.18$; $SD = .38$) is seen as the least trustful media for information. In Montenegro, television ($M = 3.25$; $SD = 1.15$) and newspapers ($M = 3.25$; $SD = 1.07$) shared the same results for the media that the participants trust the most while social media ($M = 2.63$; $SD = 1.08$) is the media for information that the participants trust the least. The Internet ($M = 4.19$; $SD = .59$) and television ($M = 3.85$; $SD = .73$) are the most trusted media for information when it comes to the participants from Spain. Posters and pamphlets ($M = 2.92$; $SD = .94$) are the least trusted source of information. Furthermore, the participants from Palestine trust the information provided to them by the Internet ($M = 3.72$; $SD = 1.07$) and social media ($M = 3.42$; $SD = .99$) the most, while they trust the information provided to them by newspapers ($M = 2.68$; $SD = 1.17$) the least. Bulgaria shared quite similar results as Palestine, as the participants also trust the information from the Internet ($M = 3.94$; $SD = .93$) and social media ($M = 3.79$; $SD = .93$) the most. However, unlike Palestine, Bulgarian participants trust the information provided by Radio ($M = 3.04$; $SD = .95$) the least.

Table 10. *Trust the information from media*

Home country		Radio	Television	News papers	Social media	Posters & Pamphlets	The Internet
BiH	M	2.88	2.98	2.74	2.67	2.65	2.74
	SD	1.09	1.13	1.16	1.14	1.06	1.08
Italy	M	3.98	3.66	3.48	4.10	3.76	3.18
	SD	1.00	.48	.53	.99	.72	.38
Montenegro	M	3.08	3.25	3.25	2.63	2.72	2.99
	SD	1.08	1.15	1.07	1.08	.98	1.06
Spain	M	3.60	3.85	3.53	3.36	2.92	4.19
	SD	.72	.72	.77	1.04	.94	.59
Palestine	M	2.78	3.08	2.68	3.42	3.20	3.72
	SD	1.37	1.26	1.17	.99	1.11	1.07
Bulgaria	M	3.04	3.17	3.46	3.79	3.61	3.94
	SD	.95	.87	.90	.93	.97	.93
Total	M	3.23	3.33	3.21	3.30	3.14	3.43
	SD	1.12	1.01	1.01	1.17	1.05	1.04

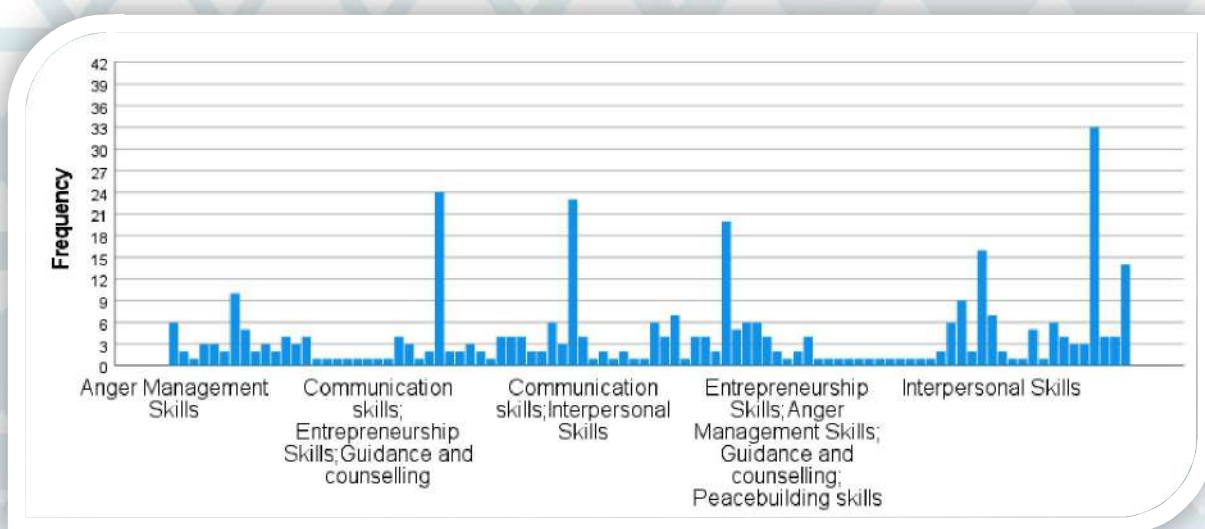
2.6. Which competencies and skills are required for effective peacebuilding?

Through multiple questions, we investigated which competencies and skills are required for effective peacebuilding. In relation to peace and security within the living environments, participants chose peacebuilding skills ($N = 224$) as the most important competencies to acquire through peacebuilding and conflict transformation training. This choice most often appeared in combination with communication skills, entrepreneurship skills, interpersonal skills, anger management skills, guidance and counseling and intercultural skills ($N = 24$); then in combination with communication skills and intercultural skills ($N = 23$); and in combination with communication, interpersonal and intercultural skills ($N = 20$). Furthermore, after peacebuilding skills, the most frequently chosen skills were communication skills ($N = 204$). As with the



peacebuilding skills, the most frequent combinations with communication skills were: entrepreneurship skills, interpersonal skills, anger management skills, guidance and counseling, intercultural skills and peacebuilding skills (N = 24); followed by the combination with peacebuilding skills and intercultural skills (N = 23); then intercultural skills, interpersonal skills and peacebuilding skills (N = 20). The least chosen skills were entrepreneurship skills (N = 97), while the most popular combination with entrepreneurship skills were communication skills, peacebuilding skills, interpersonal skills, anger management skills, guidance and counseling and intercultural skills (N = 24).

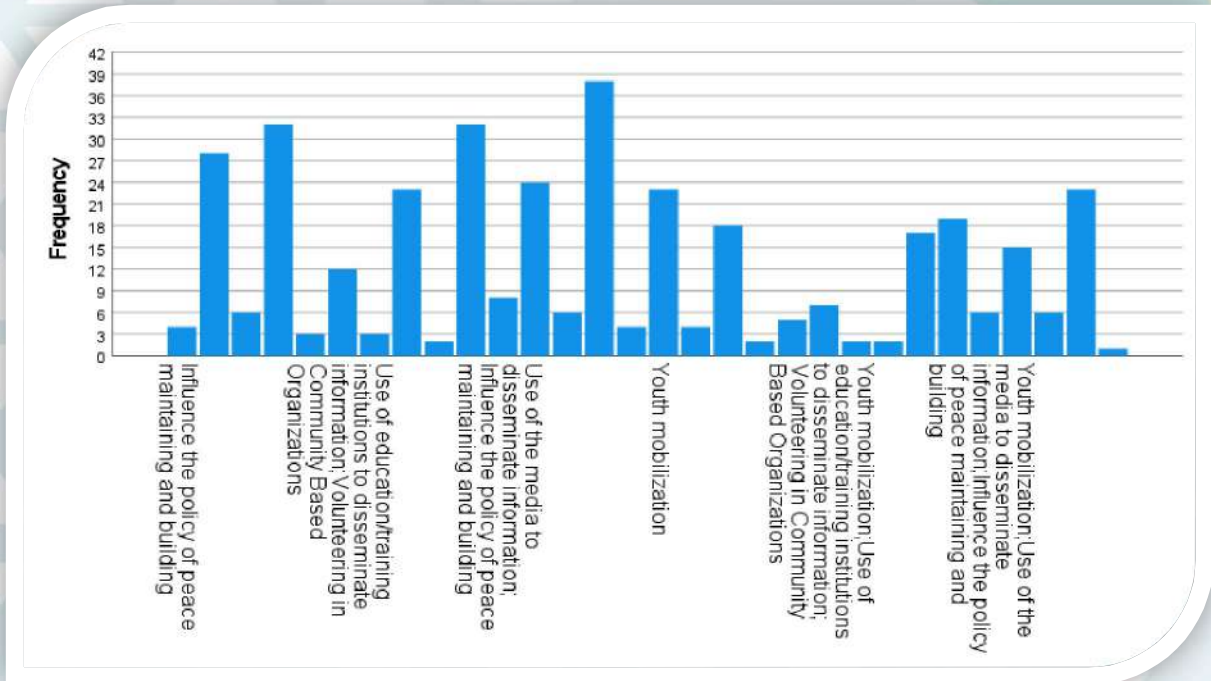
Figure 6. Skills preferences



The participants were also asked about how they would utilize the skills gained through a peacebuilding and conflict transformation training within their environment. According to the collected data, 218 participants (58.13%) chose the media due to its ability to disseminate information is the field in which their acquired skills are most likely to be utilized after completion of a peacebuilding and conflict transformation training. On the other end of the scale, the least likely field to benefit from the skills acquired through this training is, almost ironically, the field of influencing the policies of maintenance and building of peace (N = 74). In relation to the use of media, as participants were able to select multiple fields, and the fields most often selected in combination with the utilization of media in the dissemination of information were as follows: volunteering in community based organizations (N = 38), use of education/training institutions to disseminate information (N = 32), youth mobilization and volunteering in community based organizations (N = 23). On the other hand, the least commonly selected fields in combination with the use of the media to disseminate information were the combination of youth mobilization, volunteering in community-based organizations, influence of the policy of peace maintaining and building (N = 1).



Figure 7. Utilize skills gained from a Peace building and Conflict transformation



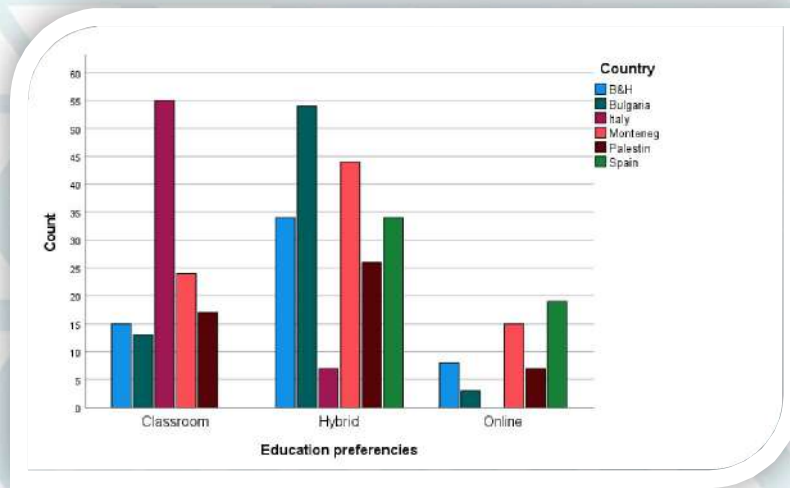
2.7. What is the potential of online education for the development of competencies and abilities needed for effective peacebuilding?

The questionnaire also contained questions related to the participants' opinion on online education. When asked how they prefer their classes to be organized, 199 participants (53.07%) specified the hybrid way as the preferred method of organizing education, 124 participants (33.07%) selected the organization of in-person classes in the classroom as their preferred method and only 52 participants (13.87%) opted for fully online organization of classes. Thus, the results of A Chi-Square test demonstrated a significant difference between the countries, $X^2(10, 375) = 143.759$, $p < 0.001$. The participants from B&H showed a preference towards hybrid organization of classes and 34 of them (59.65%) selected this option. The second preferred method is the organization of classes in classrooms, which was selected by 15 participants (26.32%), while the third, or least frequently selected option, was to have classes conducted fully online, which was the selection by 8 participants (14.04%). Italy shows a very obvious favoritism towards in-person classes with 55 participants choosing this option (88.71%). 5 Italian participants (8.06%) selected the hybrid mode as their preferred mode of education and no participants at all opted for fully online education. In Montenegro, 44 participants (53.01%) want their classes to be organized in the hybrid mode, while 24 of them (28.92%) prefer in-class teaching and 15 participants (18.07%) opt for fully online education. The Spanish participants show favoritism towards the hybrid method (N = 34; 64.15%), though there are also 19 participants (35.85%) who prefer online education. Rather interestingly,



no participants from Spain want classroom-only classes. The Palestinian participants also prefer the hybrid mode of teaching (N = 26; 52%), followed by the classroom only method (N = 17; 34%), while only 7 of them (14%) opted for fully online teaching. The preferred method in Bulgaria is the hybrid method with 54 (77.14%) of all the responses. The second most preferred method in Bulgaria is the classroom-only method with 13 (18.57%) of all responses, while the fully-online method received the least number of responses (N = 3; 4.29%).

Figure 8. Education preferences



The participants' stances towards Online Web Assisted Learning were rather similar. The results indicated significant differences based on the participants' home country [F(5, 368) = 12.90, $p < 0.001$]. Most participants were indecisive when asked about their attitude towards Online Web Assisted Learning (M = 3.26; SD = .43). Of all the participants, those from Spain (M = 3.64; SD = .34) had the most positive attitude towards this concept. The results were closely followed by the participants from Montenegro (M = 3.25; SD = .39), who were slightly more undecided and the participants from B&H (M = 3.24; SD = .41) and Italy (M = 3.24; SD = .50), who produced the same results. On the other hand, the participants from Palestine (M = 3.10; SD = .39) were the most undecided on the topic and the mean value of their attitudes towards Online Web Assisted Learning was the lowest out of all six countries.

Table 11. Stances towards Online Web Assisted Learning

	N	M	SD	St. Er.	Min	Max
BiH	57	3.24	.41	.054	2.21	4.14
Italy	62	3.24	.50	.063	2.57	3.93
Montenegro	83	3.25	.39	.042	2.57	4.43
Spain	53	3.64	.34	.046	2.79	4.29
Palestine	49	3.10	.39	.055	2.29	4.00
Bulgaria	70	3.13	.33	.039	2.57	3.93
Total	374	3.26	.43	.022	2.21	4.43



The participants were also asked whether they are interested in participating in an online course, created for young people, which aims to support them to acquire important competencies in the field of peacebuilding. The results indicated significant differences based on the participants' home country [$F(5, 369) = 15.03, p < 0.001$]. Out of the six countries, the country that was the most interested in participating in such an online course was B&H ($M = 2.05; SD = 1.89$), followed by Montenegro ($M = 1.89; SD = .84$), Palestine ($M = 1.88; SD = .92$), Italy ($M = 1.69\%, SD = .56$) and Bulgaria ($M = 1.37; SD = .62$). The country that showed the least interest in such a course was Spain ($M = 1.06; SD = .23$).

Table 12. *Interested in participating in an online course, that aims to support them to acquire important competences in the field of peacebuilding*

	N	M	SD	St. Er.	Min	Max
BiH	57	2.05	.97	.129	1	4
Italy	62	1.69	.56	.071	1	4
Montenegro	83	1.89	.84	.092	1	4
Spain	53	1.06	.23	.032	1	2
Palestine	50	1.88	.92	.130	1	4
Bulgaria	70	1.37	.62	.074	1	4
Total	375	1.67	.80	.041	1	4

Thus, when asked about the effectiveness of online education, the results indicated significant differences based on the participants' home country [$F(5, 369) = 38.46, p < 0.001$]. The participants from Spain stated that they believe that online education in creating peacebuilders was not effective at all ($M = 1.00; SD = .00$), while the participants from Bulgaria ($M = 1.47; SD = .79$) and Palestine ($M = 1.80; SD = .88$) were more aligned with the assessment of 'marginally effective'. On the other end of the scale, the participants from Italy believed that online education is somewhat effective when it comes to creating peacebuilders ($M = 2.84; SD = .58$), followed by participants from Montenegro ($M = 2.12; SP = .90$) and B&H ($M = 2.04; SD = .98$) who shared similar opinion.

Table 13. *Effectives of online education in creating peacebuilders*

	N	M	SD	St. Er	Min	Max
BiH	57	2.04	.98	.130	1	4
Italy	62	2.84	.58	.073	1	4
Montenegro	83	2.12	.90	.099	1	4
Spain	53	1.00	.00	.000	1	1
Palestine	50	1.80	.88	.125	1	4
Bulgaria	70	1.47	.79	.095	1	4
Total	375	1.90	.95	.049	1	4



CONCLUSIONS

This cross-national study of peacebuilding processes involving 375 participants from the following six countries: B&H, Italy, Montenegro, Spain, Palestine and Bulgaria, revealed useful findings with respect to the participants' perceptions of conflict resolution and peacebuilding, challenges and barriers for conflict resolution and peacebuilding, the role of educational and other institutions in the peacebuilding processes and the potential of online education in this respect.

Preliminary results confirmed that significant differences existed in the participants' awareness of conflict and dispute situations based on their home country, with the participants from Montenegro being the most aware and those from Bulgaria the least aware of them. However, it seems that they are not appropriately encouraged to take active role in different peacebuilding programs, as they are most often encouraged by themselves to participate in such programs, and much less by other potential entities. It also appears that there is much space for formal education to assist young people in developing their role as peacebuilders, since for the time being they get most support from informal education. Regardless of the lack of proper encouragement and support, the majority of the participants still deem their active participation in peacebuilding processes important. However, we should not disregard a relatively high number of the participants who do not see themselves as relevant in these processes or see others as much more important.

The analysis of the participants' perceptions of conflict resolution and peacebuilding showed that in their opinion peacebuilding implies the well-being of the society, its development, social and economic justice. They evaluated the role of different groups in peacebuilding processes, and the findings indicated that the role of youth, women and political leaders varies significantly across six participating countries. Their views of the most effective method to negotiate or protest against peace violators also differ, but it is noticeable that a relatively high number (N = 62) claimed they do not know how to do that. Still, many recognize dialogue and discussion as the most effective ways.

When asked about the challenges and barriers for conflict resolution and peacebuilding, they pointed out the lack of knowledge about peacebuilding, or proper education aiding the development of such knowledge and necessary skills such as skills of intercultural communication and effective dialogues. Moreover, numerous are challenges faced by youth in their environment which contribute to the overall situation in the countries: unemployment, insecurity, poverty and exploitation being some of the most often named.

The role of educational institutions in the process of peacebuilding was also explored. Despite significant differences existing between the countries in that respect, peacebuilding education still seems to be largely neglected in educational institutions in all the countries, with almost 90% of participants having received no training in peacebuilding at all. Such education seems to be almost completely absent in Italy and Spain, where almost all the participants (around 98%) denied having any previous training in peacebuilding. These percentages are a bit lower for the Balkan countries (Bosnia and Herzegovina and Montenegro), the countries close to the Balkan area (Bulgaria) as well as for Palestine, due to the fact that some of these countries have experienced some type of



conflict or ethnic or religious disputes. These findings clearly indicate that there is a need to implement peacebuilding education in all the researched countries.

The participants' opinions on how peace education affects peacebuilding and peace culture also differed significantly based on the place of their residence. The participants firmly believe that peace education improves the understanding of individual and collective self-identities and increases social stability and their own psychological tranquility. However, the participants do not think that peace education can contribute to reducing violence and hostility among rivaling communities to such a large extent as the above mentioned. Though the between-country differences were significant, there were some similarities in the responses and the participants from each country see improvement of understanding of individual and collective self-identities while promoting fundamental human rights as most important effects of peacebuilding education on peacebuilding in general, which confirms that the participants believe that any societal change starts with individuals. The participants mainly think that the integration of non-formal approach to peace education into higher education curricula would have positive or even very positive impact (approximately 80% of the participants). However, the between-country differences were significant in this respect too and the numbers of participants believing that this integration would have no impact varies across the countries from around 2% for Spain, around 15% for Bosnia and Herzegovina and Montenegro and around 20% for Bulgaria. Rather interestingly, there were around 18% of the participants from Palestine who firmly believe that its impact can even be negative.

As for the contribution of other institutions or individuals to peacebuilding, the participants' responses also differed significantly across countries. Overall, educational leaders, parents or caregivers and teachers are believed to have the most important role in the peacebuilding process in all the countries, with educational leaders having the most prominent role in Spain and Bulgaria and parents or care givers in Bosnia and Herzegovina, Montenegro and Palestine, the countries where some forms of conflict or ethnic disputes continuously occur. This indicates that in these countries the participants firmly believe that peacebuilding competencies should be developed primarily at home.

All participants find youth networks and NGOs, followed by international NGOs and media as most accountable in the peacebuilding process. The participants from Bosnia and Bulgaria hold the youth most accountable as they need to take active steps in the process of peacebuilding and conflict prevention. On the other side, the participants from Italy, Montenegro and Palestine hold the media most accountable, while the participants from Spain the accountability assign to local peace communities, which they believe should take some steps in the prevention of conflict.

The participants' responses to the types of media which are most important for peacebuilding also differed significantly. Though all the participants from Bosnia and Herzegovina, Montenegro, Spain, Palestine and Bulgaria strongly claim that the Internet is most important, the participants from Italy find television most important in the process. On the other hand, the participants from Bosnia, Montenegro and Bulgaria find radio least important, while the participants from Italy and Spain assign the least importance to posters and pamphlets and the participants from Palestine to newspapers. However, when asked to mark how trustful the media are, the participants from Spain, Palestine and Bulgaria find the Internet the most trustworthy source, while the participants from Bosnia and Herzegovina and Montenegro share the same opinion and believe that television is



most trustworthy. Rather interestingly, the Italian participants believe that they can receive the most trustworthy information via social media. These data clearly show clear trends in the reliance on certain types of media in these countries, the information which can be very helpful in the within-country development of peacebuilding.

It is rather interesting to observe that the participants believe that the most important competencies they will acquire through peacebuilding are peacebuilding skills and communication skills, peacebuilding skills most frequently combined with communication and intercultural skills, as well as interpersonal and anger management skills and communication skills most frequently combined with entrepreneurship, interpersonal, intercultural and other skills. The least chosen individual skills were entrepreneurial skills, due to the fact the participants probably believe that these skills are more likely to be developed through special trainings in the field of entrepreneurship. The participants believe that they would most likely use the acquired skills and competencies in different types of media, but they do not believe that with these skills they can impact policies of maintenance and building of peace. This indicates that they can contribute to peacebuilding through writing on different social media, but that they think that they cannot make any important societal changes.

In the final part of the questionnaire, the potential of online education was also explored. The participants prefer hybrid and in-class mode of teaching (around 86%) over online teaching (around 14%). However, significant differences were found between countries and while Bosnia and Herzegovina, Bulgaria, Palestine, Montenegro and Spain give preference to the hybrid mode of teaching, only Italy prefers solely in-class education. The least preferred method of teaching is online teaching for all the participants except for Spanish participants, who find in-class teaching least favorable as no participants selected this option. When asked whether they would want to participate in an online course which would help them acquire some important peacebuilding competences, the differences in the responses were significant and the most interested participants were those from conflict-affected areas or areas where ethnic or other types of disputes are very prominent, such as the participants from Bosnia and Herzegovina, Montenegro and Palestine, respectively. The participants who showed least interest in such a course were Spanish participants, which can be related to their uncertainty about the need for such a training in that country. The participants from different countries also differed significantly in their beliefs about the effectiveness of online education. While the participants from Italy, Montenegro and Bosnia and Herzegovina believe that online education is effective, the Spanish participants find it ineffective and the Bulgarians and Palestinians marginally effective. Still, as indicated above, all of these countries selected a hybrid teaching mode and not an in-class mode.

The current study's findings are very comprehensive and show statistically significant between-country differences. It clearly shows how the participants from different countries approach the peacebuilding process differently and how the differences in the perceptions about peacebuilding processes are frequently based on the participants' own experiences with large-scale conflicts or any kinds of larger ethnic, religious or different types of disputes. Thus, the findings are expected to contribute to a successful implementation of the project 'Integrated Learning for Peace' in these countries.



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