

# LWF Peace Messengers Training

Training Manual for Participants



THE  
LUTHERAN  
WORLD  
FEDERATION

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## Preface

“Blessed are the peacemakers.” The biblical call to strive for peace lies at the very heart of The Lutheran World Federation’s (LWF) self-understanding. In a world marked by violence and conflict, God’s grace liberates us through Christ to live and work together for justice, peace and reconciliation.

The journey towards peace needs to be inclusive. Yet to date, peace processes often ignore or misrepresent youth as crucial actors. Many times they are regarded as passive victims of violence, or as threats to society, easily drawn to extremism and conflict. But young people are equally capable of building and shaping a more just and peaceful future. With their energy and creativity, they have a strong potential for being effectively engaged in peacebuilding efforts. As a global communion of churches, the LWF is able to connect the youth from different contexts and conflict prone areas around the world, and to empower them to take active part in creating more peaceful and just societies. The Peace Messengers Training aims to foster youth’s potential for peacebuilding by equipping them with the necessary knowledge and skills to constructively deal with conflict in their daily lives and to promote justice in their communities and beyond.

Religious differences are often seen as a major driver of unrest in today’s conflict zones. Stereotypes, prejudices and discrimination mark the relationships between many religious communities worldwide. With its specific expertise in interreligious relations, the LWF aims to create spaces for authentic encounters between people of different faiths, spaces where they can recognize their shared humanity and grow in understanding of their common concerns. The Peace Messengers Training is, therefore, designed as an interfaith training process that strengthens relationships and engagement between young people from different faith communities. Faith, religion and/or spirituality often form the basis for peacebuilding and motivate youth to actively promote peace and justice in their contexts across religious lines. At the same time, we can see harmful elements and hateful aspects within all faith traditions that might hinder the achievement of just peace. The Peace Messengers Training takes into

account the positive role of faith in peacebuilding by providing opportunities for joint learning and self-critical reflection for youth.

The Peace Messengers Training Manual is a tool designed to be used globally by youth in a participatory manner to facilitate local conflict resolution and peacebuilding training. The LWF will maintain the global network of Peace Messengers, utilizing a platform where those trained can share examples of the best peace efforts in their contexts. Network participants will support one another as they conduct local trainings, and to come up with joint activities and initiatives to promote human rights and peace. The Peace Messengers Training Manual was developed by a global LWF team with input from youth from various contexts and faiths during the first Peace Messengers Training of Trainers in Israel/Palestine in September 2017. It is a living tool that will be revised and adapted following local and global training programs in different parts of the world and within different religious communities. I am eagerly looking forward to seeing more and more young Peace Messengers around the world working together on their journey towards peace and justice.

We invite churches and other religious communities to utilize this manual, always keeping in mind that peacebuilding is a long-term endeavor.

A special thanks to all contributors to this manual: Marina Dölker (Mercator fellow), Caroline Bader (youth secretary), Rev. Dr Simone Sinn (study secretary for interfaith relations) from the LWF; and the first Peace Messengers generation: Ekemini Sunday, Levi Joniel, Isa Al-Musawi Umar, Angélica Oquendo, Carlos Parra Ariza, Hannah Wright-Osborne, Eamon Ormseth, Patience Udo, Anna Tervahartiala, Sem Loggen, Sonja Schüller, Hiba Allati, Noor Awad, Saleem Anfous, Khalil Abdallah, Alla Khair, and Mohammed Fararja.

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# Contents

<b>THEME I: UNDERSTANDING PEACE AND CONFLICT</b> .....	11
<b>Module 1 — Understanding Peace: Visions of Peace</b> .....	12
Introduction to Peace.....	12
Deepening: Peace Concepts and Peacebuilding.....	13
Reflection and Summary.....	19
<b>Module 2 — Understanding Conflict, its Effects and Dynamics</b> .....	20
Introduction to Conflict.....	20
Deepening: Conflict Escalation and De-escalation.....	23
Reflection and Summary.....	29
<b>THEME II: CONFLICT ANALYSIS</b> .....	33
<b>Module 3 — Conflict Causes, Layers and Mapping</b> .....	35
Introduction to Conflict Causes.....	35
Deepening I: Conflict Layers.....	36
Deepening II: Conflict Mapping .....	41
Reflection and Summary.....	47

<b>Module 4 — Digging Deeper: Conflict and Human Rights</b> .....	50
Deepening I: Human Rights and Discrimination .....	55
Deepening II: Gender and Peacebuilding .....	59
Deepening III: Human Rights in Context.....	64
Reflection and Summary.....	65
<b>THEME III: CONFLICT RESOLUTION</b> .....	67
<b>Module 5 — Faith as a Basis for Peacebuilding</b> .....	68
Introduction to Faith and Peacebuilding.....	68
Deepening I: Faith and Harmful Effects.....	73
Deepening II: Just War or Pacifism? — A Challenge for People of Faith.....	76
Deepening III: Interfaith Engagement for Peace.....	79
Reflection and Summary.....	81
<b>Module 6 — Negotiation and Mediation as Conflict Resolution Tools</b> .....	85
Introduction to the Problem Solving Approach.....	85
Deepening I: The Importance of Communication.....	88
Deepening II: Negotiation.....	90
Deepening III: Mediation.....	93
Reflection and Summary.....	96
<b>Endnotes</b> .....	98

## Introduction

Welcome to the Peace Messengers Training! It is great that you want to learn about conflict resolution and peacebuilding. This training manual will help you to successfully complete the training in your own context and to act as a Peace Messenger who uses the knowledge, skills and networks from the training to promote and advocate for peace within and beyond your community.

The Peace Messengers Training includes three themes and six modules:

- 1. Understanding Peace and Conflict:** You will gain a deeper understanding of peace (Module 1) and conflict (Module 2) as basic concepts.
- 2. Conflict Analysis:** You will discuss conflict causes and learn how to jointly analyse and map conflicts (Module 3). You will also explore the link between conflict and human rights — and find out how you can get involved in fighting human rights violations (Module 4).
- 3. Conflict Resolution:** You will reflect on faith as the basis for peacebuilding and get inspiration on how you can become actively engaged peace-making across religious lines (Module 5). You will also gain practical conflict resolution skills, which will enable you to constructively deal with conflict in your daily life (Module 6).

The Peace Messengers Training addresses conflict on different levels. You will discuss conflict on a **macro level** that affects large populations, such as political conflicts between dif-



ferent states or structural conflicts within a country (e.g., between a majority population and minority groups). Throughout the training, you will explore how you can become actively engaged in promoting and advocating for peace in your context (see Modules 4 and 5). At the same time, you will discuss conflict on a **micro level** between individuals or small groups, such as conflicts within families or religious communities. During the training, you will become aware of your own behaviour in conflict situations and practice communication, negotiation and mediation skills that will help you to resolve personal conflicts constructively in your daily life (see Module 6).

The Peace Messengers Training follows an approach of experimental learning (“learning by doing”) that is based on four different components, represented by these symbols:



**EXPERIENCING**: Start off with the act of experiencing something, e.g., through interactive activities or games.



**REFLECTING**: Share your observations, reactions and feelings about the experience, or discuss various issues based on your different perspectives and contexts.



**CONCEPTUALIZING**: Get some background information through several thematic inputs based on insights from peace research and theology that help you find patterns and conceptualize your learning.



**APPLYING**: Apply your learning and practice your newly gained skills, e.g., through role-plays and exercises, or by adapting learning to your context.

The training design follows a participatory approach. On the one hand, this training provides knowledge input on different topics concerning peace and conflict, conflict analysis and resolution. On the other hand, the Peace Messengers Training builds upon your own knowledge and hinges on your active participation. Both participants and facilitators are key resource person, whether this is the first time you are engaged in peace and conflict issues or are a peacebuilding expert!

We wish you an inspiring training with many new insights, fruitful discussion and good companionship. Let's go!



**THEME I:**

**UNDERSTANDING PEACE  
AND CONFLICT**



## MODULE 1 — UNDERSTANDING PEACE: VISIONS OF PEACE

**What is this about?** This module is all about peace — because this is what we are aiming for when we talk about conflict resolution and peacebuilding. Restoring and maintaining peace on a micro and, ultimately, macro level is our objective, and this training manual aims to equip us with the necessary knowledge, tools and skills. The first step on this journey is to become aware of what we actually mean when we talk about “peace”. During this module, we will reflect on our own understanding of peace and get to know how peace can be understood differently in different contexts and situations.

**Questions we ask:** How do we understand peace? What are our visions of peace? Why is peace understood differently in different contexts and situations? What are the central concepts of peace? How, and on what levels, can we participate peacebuilding?

**This is how we are going to do it:**

- Introduction to Peace
- Deepening: Central Concepts of Peace

### Introduction to Peace



#### ACTIVITY: MY VISION OF PEACE!

Take 20 minutes to read the texts and have a look at the photos and pictures. Choose one piece which reflects your own vision of peace the best, i.e., what you believe a peaceful future should look like. Reflect on the piece and answer the question: How do you personally interpret the word peace? Write down your answer on a sheet of paper in one or two sentences.



### DISCUSSION IN PLENARY: OUR VISIONS OF PEACE

Now share your vision of peace with the group and pin your definition of peace on the pin board. Discuss together:

- How do your definitions of peace vary?
- Why might your visions of peace be different?

## Deepening: Peace Concepts and Peacebuilding



### INPUT: PEACE CONCEPTS AND PEACEBUILDING

In your discussion, you probably have seen how the word “peace” is something that can be understood quite differently. In peace research there are different peace concepts and an ongoing debate on how to best define “peace”.

*Is peace more than the absence of war?*

The question of whether peace should be regarded as more than the absence of war, and in what way, is widely discussed. In international diplomacy, establishing peace mainly refers to ending hostilities and physical violence in conflict prone areas. But even after acts of war have ended and a peace agreement has been signed, issues of social inequality, injustice or discrimination remain in most countries. Can you really describe such a situation as peaceful? Many would disagree. In the 1960s, peace researcher Johan Galtung criticized the narrow understanding of peace as the mere absence of physical violence, which back then dominated the international sphere. He called this definition of peace “negative peace” because it only defines peace in negative terms, i.e., as the absence instead of the existence of something. According to him, this notion of negative peace falsely defines as peaceful those societies which are marked by social injustices like poverty, hunger, discrimination, the unequal distribution of resources, etc. He called this “structural violence” because these conditions, too, harm human beings and prevent them from achieving their full potential — even though they are often less visible than physical violence. **Galtung argued that peace in a positive sense should not only be the absence of physical violence, but also the absence**

**of structural violence, i.e., the existence of social justice: freedom, equality and justice.**

*How can we reach sustainable peace?*

Galtung argued that peace in a negative sense can never be sustainable because it only targets the most visible consequence of destructive conflict: physical violence. But striving for negative peace does not address social injustices as the root causes of conflict. Therefore, achieving negative peace can only be the very first small step towards sustainable peace. Striving for positive peace by resolving the underlying issues of conflict must follow - or ideally should happen before the conflict escalates into physical violence and war.

**Peace is not a static concept, but rather a complex and long-term process.** On the journey towards sustainable peace, different steps can be identified by measuring the decrease of violence and the increase of social justice. Peacebuilding does not end with the signing of a peace accord but is a process of ongoing work that includes all of society.

*Peacebuilding at different levels*

In the United Nations Agenda for Peace from 1992, peacebuilding is described as an instrument which can be applied at all stages of conflict, also as preventive measure in relatively peaceful societies. **Peacebuilding includes all activities which promote peace and aim to overcome physical and structural violence in society.** It takes place on structural, relational and individual levels. Peacebuilding targets social injustice and human rights violations as the root causes of destructive conflict. It strives to transform the relationship between con-

**“Peace, in the sense of the absence of war, is of little value to someone who is dying of hunger or cold. It will not remove the pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their loved ones in floods caused by senseless deforestation in a neighboring country. Peace can only last where human rights are respected, where people are fed, and where individuals and nations are free.”**

**The XIVth Dalai Lama during his Nobel Lecture on 11 December 1989**



flicted parties through reconciliation processes that jointly deal with issues emanating from the past, and build trust. Peacebuilding aims to change individual attitudes and behaviour by breaking stereotypes and halting discrimination. It strengthens the capacity of individuals to create peace in their communities.

We can identify three levels (“tracks”) on which peacebuilding takes place<sup>11</sup>:

### TOP LEADERSHIP

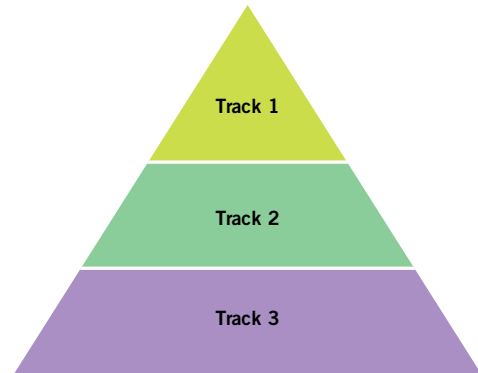
- ▶ High-level political (sometimes also military and religious) leaders with high visibility and decision-making power
- ▶ Number: few

### MIDDLE RANGE LEADERSHIP

- ▶ Influential elites with medium visibility who have the potential to directly influence political decisions (e.g. ethnic or religious leaders, academics, intellectuals, humanitarian leaders from NGOs)
- ▶ Number: some

### GRASSROOTS LEVEL

- ▶ Ordinary people who are involved in the community, in local NGOs, women’s or youth groups etc. (e.g. indigenous leaders, activists, youth leaders, dedicated individuals)
- ▶ Number: many



This Peacebuilding Pyramid mainly refers to international conflicts. But it can be easily adapted to other conflicts since the three tracks are present in most contexts. Whether you have a conflict in a country or within a small community, there is often an elite, some middle range leaders and ordinary people affected by the conflict. Even within families it is often the case that parents make the decisions in a conflict, not the children. We will later address

how to deal with these kind of power asymmetries. At this point, it is important to note that **sustainable peace is not only a task for decision makers, it is a multi-layered process and a task for everybody at all levels of society, including you!**

### **Info Box: Moving from Negative to Positive Peace — The Colombian Case**

In Colombia, an armed conflict between the Colombian government and several guerrilla groups has brutally affected the Latin American country and its people for decades. More than 200,000 people have been killed, another 15,000 are missing. The guerrilla warfare displaced millions. Frequent acts of sabotage have left hundreds of thousands without clean water and electricity. The majority of those killed or displaced are civilians. Much of the conflict has been financed through ransom for abductions and the drug trade.

In 2012, track one peace talks started in Havana, Cuba, between the Colombian government and the largest guerrilla group, the Revolutionary Armed Forces of Colombia (FARC). After years of negotiations, the two parties finally reached a historic peace deal in 2016. After some slight revision due to an unsuccessful referendum, the peace agreement was ratified by the Colombian Congress in November 2016.

Even though political ratification officially marked the end to violent conflict in Colombia, many steps still need to follow on all three tracks of the agreement in order to implement the peace accords and to reach a sustainable peace. According to the National Administrative Department of Statistics (DANE), almost three out of 10 people live below the poverty line, many suffer from lack of clean drinking water, sanitation, proper shelter, enough food, warm clothes and education. Other pressing issues include land grabbing and human rights violations, which have predominantly affected the indigenous population living in rural areas. As part of working towards a peace which is just and fair for all, the LWF World Service (WS) program in Colombia works on a grassroots level with rural communities most affected by the armed conflict. They receive training on human rights, land rights and international law to ensure that land is restored to vulnerable communities so that they can re-build their lives and livelihoods — and reach sustainable peace<sup>III</sup>.





Participants in the LWF Peace Messenger Training, 2017  
Photo by Ben Gray

**Further reading:**

- For more information about Johan Galtung and his distinction between negative and positive peace, see: Grewel, Baljit Singh (2003), *Johan Galtung: Negative and Positive Peace*, School of Social Science, Auckland University of Technology. URL: [www.activeforpeace.org/no/fred/Positive\\_Negative\\_Peace.pdf](http://www.activeforpeace.org/no/fred/Positive_Negative_Peace.pdf)
- An index to measure negative peace was developed by the Institute for Economics and Peace, *Global Peace Index*, URL: [www.visionofhumanity.org/indexes/global-peace-index](http://www.visionofhumanity.org/indexes/global-peace-index)
- Based on the Global Peace Index, a conceptual framework for measuring positive peace was developed by the Institute for Economics and Peace (2016), *Positive Peace Report 2016. A Compilation of the leading research on positive peace and resilience*, URL: [www.visionofhumanity.org/app/uploads/2017/02/Positive-Peace-Report-2016.pdf](http://www.visionofhumanity.org/app/uploads/2017/02/Positive-Peace-Report-2016.pdf)
- For the whole text of the UN Agenda for Peace from 1992, see: United Nations (1992), *An Agenda for Peace. Preventive diplomacy, peace-making and peace-keeping*, Report of the Secretary-General, adopted by the Summit Meeting of the Security Council on 31 January 1992, URL: [www.un-documents.net/a47-277.htm](http://www.un-documents.net/a47-277.htm)
- For more information about peacebuilding and the UN, with further links, see: United Nations Peacebuilding Support Office, *Peacebuilding and the United Nations*, URL: [www.un.org/en/peacebuilding/pbso/pbun.shtml](http://www.un.org/en/peacebuilding/pbso/pbun.shtml)
- For background information about John Paul Lederach's Peacebuilding Pyramid, see: Yael Ohana (ed.), T-KIT. *Youth transforming conflict* (Strasbourg: Council of Europe Publishing, 2013), Chapter 3: Understanding conflict, 70-73, URL: <http://pjp-eu.coe.int/en/web/youth-partnership/t-kit-12-youth-transforming-conflict>



### DISCUSSION IN PLENARY: WHAT IS PEACE?

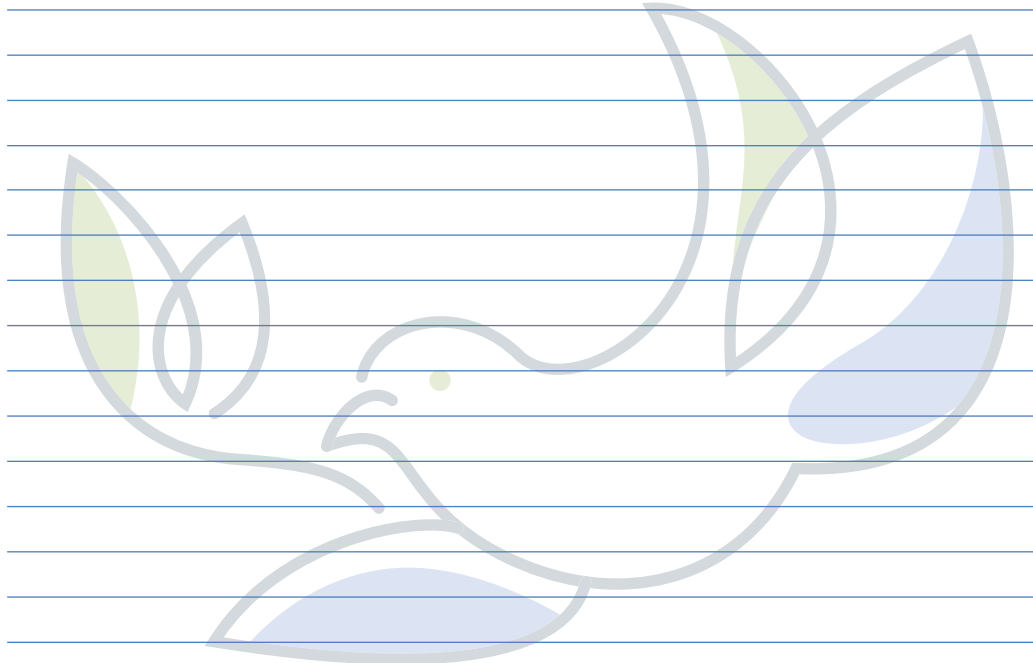
Based on the input, discuss together the following questions:

- Can you think of more examples of negative (as “absence of...”) and positive (as “existence of...”) peace from your context?
- Why is it important to have a vision of peace?

### Reflection and Summary

Reflect individually on what you have heard and discussed:

- How does my context affect the way I understand peace?
- What enables or prevents the achievement of my vision of peace in my context?



## MODULE 2 — UNDERSTANDING CONFLICT, ITS EFFECTS AND DYNAMICS

**What is this about?** This module is about conflict — because we need to address conflict in a constructive manner when working towards peace. Before resolving conflict constructively, we need to become aware of what conflict actually is and which effects and consequences it can have. Also, we will explore how conflicts escalate and at what point it is best to intervene in order to de-escalate destructive conflicts and establish peace.

**Questions we ask:** How do we understand conflict? What are our negative and positive associations and experiences of conflict? What effect can conflict have? How does conflict escalate? When and how can we best intervene to de-escalate conflict?

**This is how we are going to do it:**

- Introduction to Conflict
- Deepening: Conflict Escalation and De-escalation

### Introduction to Conflict



#### ACTIVITY: PAPER ENEMY

Each one of you will get one sheet of paper from the training facilitator. Imagine your sheet of paper is someone you are in conflict with. Now go ahead and do anything you want with the paper.

Afterwards, show your paper to the others and explain what you did. Ask the others: Does the word “conflict” trigger positive or negative feelings for you? Why?



### INPUT: CONFLICT — ALWAYS SOMETHING BAD?

Most people perceive conflict as something genuinely negative, something very unpleasant that needs to be prevented or avoided. Conflicts can destroy relationships, disturb communities and can even lead to deadly violence and war. However, if we take a closer look, we might see that it is not conflict itself which is bad and destructive, but our response to it. Conflict can be simply defined as the position difference between two or more people, groups or states. Hence, conflict is a natural and inevitable part of our lives and an everyday social phenomenon. Conflict itself is neither negative nor positive. **It is rather the way we deal with conflict that transforms it into either a negative and destructive experience or a positive and constructive opportunity for growth.**

“Conflict is inevitable, but combat is optional.”  
Max Lucado

Conflict has the positive potential to act as a driver for social change. It is a necessary tool to advance society, for instance when people protest for greater social justice and equality, irrespective of gender, social status, ethnicity or other differences. In the 1950s and 1960s, Rev. Dr Martin Luther King Jr., an American civil rights activist and Baptist pastor, openly confronted US leaders and society as a whole regarding the racist segregation laws governing the country. In order to effect change, he provoked open conflict through non-violent civil disobedience. According to Lewis Coser (1956), conflict can unmask unequal power structures and work to redistribute power. On an individual and interpersonal level, conflict can help us to develop our identity and independence, and to strengthen relationships.<sup>IV</sup>

Conflicts emerge on different levels, on a micro level, it can develop between persons and small groups, or on a macro level, it can between different societal groups within a country, between states and/or other political erupt between groups nationally or internationally. Though we cannot eliminate conflict, we can make sure that we learn how to handle it constructively. **Constructive approaches to deal with conflict address the root causes of conflict and promote non-violent measures.** In order to address the root causes, we first need to understand the respective conflict. This is why in this chapter you will learn more about the effects and dynamics of conflict. Then we can move on to conflict analysis, and finally to resolution.



### **SMALL GROUPS: MY PERSONAL EXPERIENCES WITH CONFLICT PT. 1**

Take five minutes on your own to write down two conflicts that you have experienced in the past: one that could be resolved and one that could not be resolved.

Get together in groups of three persons. Start with your conflicts that could not be resolved. Take 10 minutes to share about your experiences by answering the following questions:

- How did you, and the others involved, deal with this conflict?
- What were the consequences?

Based on your experiences, reflect together on what kind of negative effects conflicts can have. Write them down.

Now take another 10 minutes to talk about your conflicts that could be resolved, using the same questions. Based on your experiences, reflect together on what kind of positive effects conflicts can have. Write them down.



### **DISCUSSION IN PLENARY: POSITIVE AND NEGATIVE EFFECTS OF CONFLICT**

Share your answers from the small groups with the others. Discuss your input and answers together:

- Why is it sometimes hard to understand conflict in a positive way?
- How does it change our approach to dealing with conflict if we take into account both its positive and negative potential?

## Deepening: Conflict Escalation and De-escalation



### INPUT: CONFLICT ESCALATION AND DE-ESCALATION

The negative effects of conflict become increasingly devastating the more a conflict hardens and escalates into division and violence. There are different conflict resolution tools that can be used to limit or prevent those destructive consequences, and to de-escalate conflicts. However, not all conflict resolution tools are equally helpful in every conflict situation. Which tool is most appropriate depends on how far the respective conflict has already escalated. **There are different models which can help us to find out how escalated a conflict is, and to decide which form and force of conflict intervention fits the level of escalation.**

#### *Conflict Escalation: The Staircase Model*

Friedrich Glasl's staircase model of conflict escalation is the most widely known. It can be applied to both personal conflicts, which take place on a micro level, or political conflicts, which happen on a macro level.<sup>v</sup> **Glasl looks at conflict escalation as a descent into ever deeper, primitive and inhumane forms of conflict.** This is why the nine stages of his model are often called stairs: The further the conflict escalates, the further we are sliding down the stairs. The model consists of three main phases with three stairs each:

**Phase 1 (win-win):** In the first three stages, the conflict issue is the center of the differences between the conflicted parties. This phase is called "win-win" because the conflicted parties strive for a mutually beneficial situation.

**1. Hardening:** Different positions collide with each other. The conflicted parties are irritated and aware of impending tensions, but are committed to resolving the conflict.

**2. Debates and polemics:** Opinions become polarised. The conflicted parties turn to black and white thinking and only hear what they want to hear. Each party has an increasing perception of their own superiority. Communication becomes harsher and escalates into verbal attacks. Yet the parties still try to maintain their relationship by talking to each other.

**3. Actions, not words:** The conflicted partners consider further debate to be only making things worse and stop talking to each other, leaving much room for misinterpretation. They turn to actions and increasingly focus on each other's behaviour.

**Phase 2 (win-lose):** In Phase 2, the conflict issue is no longer at the center of the conflict, the parties themselves are. The counterparts try to create a situation where they win and the other loses.

**4. Images and coalitions:** The conflicted parties distance themselves from each other and from groups the other belongs to (e.g., on a macro level, from states that support the opponent, or on a micro level, from each other's family and friends). They spread rumors and search for supporters. The conflict is no longer about concrete issues: The counterparts simply want to win and blame each other for everything that has happened. All actions are greeted with suspicion and are considered the evil deeds of the conflict partner, whose nature is seen as impossible to change.

**5. Loss of face:** The conflicted parties focus their entire attention on the other's presumed viciousness. Much energy is spent on publicly accusing and slandering each other so the opponent loses face. Reactions become more irrational; fear and insecurity increase.

**6. Strategies of threat:** The conflicted parties start to issue ultimatums and threats to demonstrate their power (e.g., "We will ban your imports if you don't sign the treaty", or "I will leave you if you don't stop lying"). There is an increased sense of time pressure, and the chance of logical conflict resolution decreases.

**Phase 3 (lose-lose):** To proceed to Phase 3 the conflicted parties cross the threshold of destruction. They try to cause damage to each other, even if it causes losses to themselves. In this phase, the counterparts are prepared to lose as long as the other side loses more.

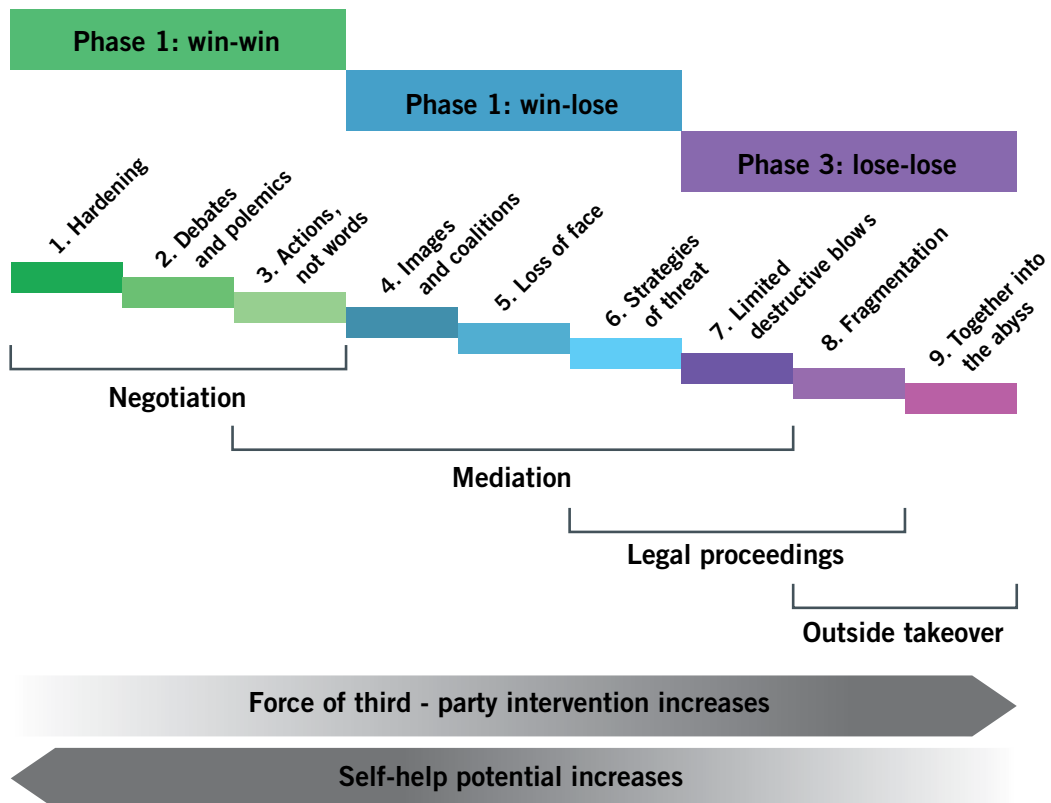
**7. Limited destructive blows:** The conflicted parties no longer regard each other as human. They start harming each other and see any damage to the other party as a victory. Personal losses are neglected and the one losing the least feels like the winner. Causing harm does not necessarily mean physical violence. In a macro-level conflict this could also involve economic sanctions, at the micro level it could mean intentionally playing loud music during the night to disturb a hard working neighbor (but at the same time not getting any sleep themselves).

**8. Fragmentation:** Central targets of particular importance to the opponent are attacked. The conflict partners concentrate exclusively on what hurts the other party most. Any sense



of proportionality is lost. At a macro level, in a conflict between states, this could mean bombing the enemy's military base or occupying a city. In a micro-level conflict, this could involve destroying highly valued personal photos, damaging the opponent's professional reputation, or vandalizing the apartment of an ex-partner.

**9. Together into the abyss:** There is total confrontation. The conflict parties pursue the extermination of the enemy, even at the price of self-destruction. They might risk the deployment of weapons of mass destruction at a macro level; physical injury, bankruptcy or imprisonment at a micro level: Nothing matters more than annihilating the enemy.



*Conflict De-escalation: Climbing Back up the Stairs*

Glasl's model not only shows how conflicts escalate down the staircase into the abyss, but also how they can be de-escalated. **De-escalating a conflict means slowly climbing back up the stairs, one step at a time.** In the first phase, the conflicted parties are, in principle, still able to constructively handle the conflict by themselves through negotiation, simply by showing interest in and empathy with one another's perspectives.

When communication breaks down at Stage 3, however, the involvement of a third party will be necessary. A mediator may help to de-escalate the situation at this stage by facilitating informal communication between the parties to reverse the step from words to action. In Phase 2, the mediator might try to de-escalate the conflict by encouraging the parties to use non-violent language (see Module 6), to clearly distinguish between facts and feelings and to consider their needs and how they can be fulfilled instead of issuing threats (see Module 3). When the conflict has already escalated to stage 7 in Phase 3, the mediator may help the conflicted parties to become aware of the fact that they (and possibly innocent civilians or people they love) will be damaged by their own actions against the other.

Some threats might already be subject to legal prosecution, threatening the lives of family members in a personal conflict. This is why legal proceedings might be necessary when the conflict has escalated to Stage 6 or further. Here, the judicial system operates as a third party to the conflict and can force the parties to comply. On a macro level, international law might pressure conflict parties to settle their conflict.

**“[A] very powerful technique [...] is to observe with both parties how the conflict can escalate and imagine what results this worsening of conflict may lead for each side. A question is raised here as to whether we can do something to prevent this further escalation. Otherwise, getting worse would mean that it will affect the living conditions of both sides. Very often I work with the parties separately, to help them to express what according to them could get worse.”<sup>vi</sup>**

**Friedrich Glasl during an interview in May 2011**





Participants in the LWF Peace Messenger Training, 2017  
Photo by Ben Gray

When the conflict has escalated to the very last staircases, it might be necessary for outside parties to oversee the situation, a judge in micro-level conflicts, or a UN peacekeeping mission in a macro-level conflict where immediate action is need to halt violence between the conflicted parties.

**Further reading:**

- For a detailed explanation of Glasl's staircase model, including an example of an escalating micro-level conflict, see: FlixAbout, *Nine Stage Model of Conflict Escalation*, URL: [www.youtube.com/watch?v=OBjOwPBxYgA](http://www.youtube.com/watch?v=OBjOwPBxYgA)
- For more information on concrete measures that can be taken to de-escalate conflicts at the different stages, see: Yael Ohana (ed.), T-KIT. *Youth transforming conflict* (Strasbourg: Council of Europe Publishing, 2013), Chapter 3: Understanding conflict, 80-84, URL: <http://pjp-eu.coe.int/en/web/youth-partnership/t-kit-12-youth-transforming-conflict>



**SMALL GROUPS: MY PERSONAL EXPERIENCES WITH CONFLICT - PART 2**

Get back together in the same groups of three as before. Take the same conflicts that you discussed earlier: three that could be resolved and three that could not be resolved. Start with the conflicts that you were able to resolve. Have another look at Glasl's staircase model and discuss the following questions:

- Up to which stage had your conflicts escalated before you were able to resolve them?
- What were the concrete measures you took to de-escalate the conflicts?

Now, think back to the other conflicts that could not be resolved. Based on Glasl's staircase model, discuss the following questions:

- Up to which stage did your conflicts escalate?
- Which measures could you have taken to effectively de-escalate the conflicts?
- Do you think there is still a chance to take those measures?



## DISCUSSION IN PLENARY: CONFLICT ESCALATION AND DE-ESCALATION

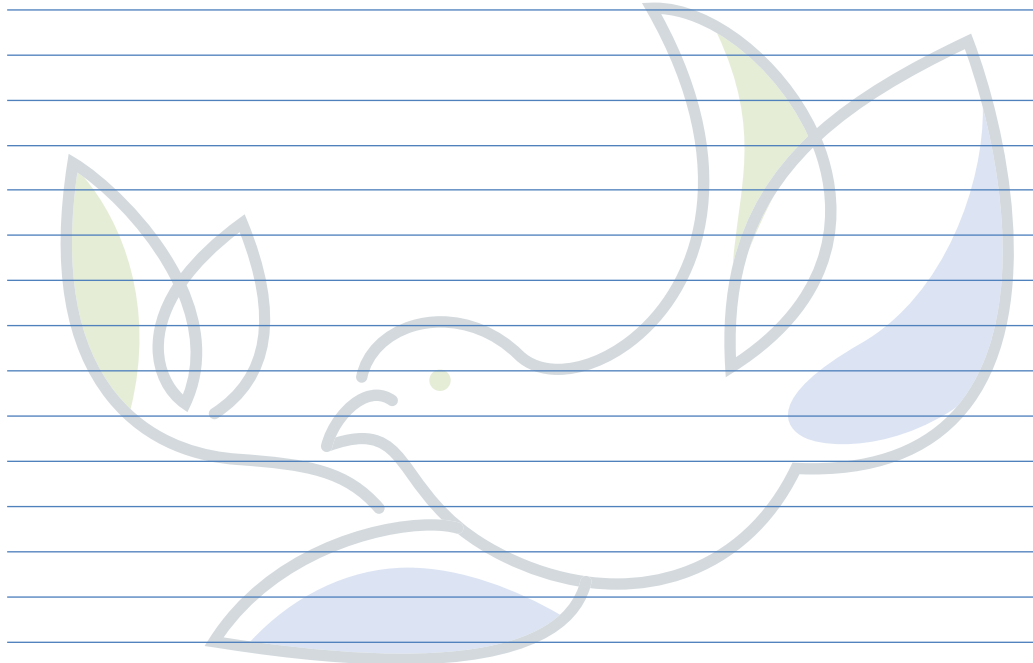
Discuss together, based on the input and your discussions in the small groups:

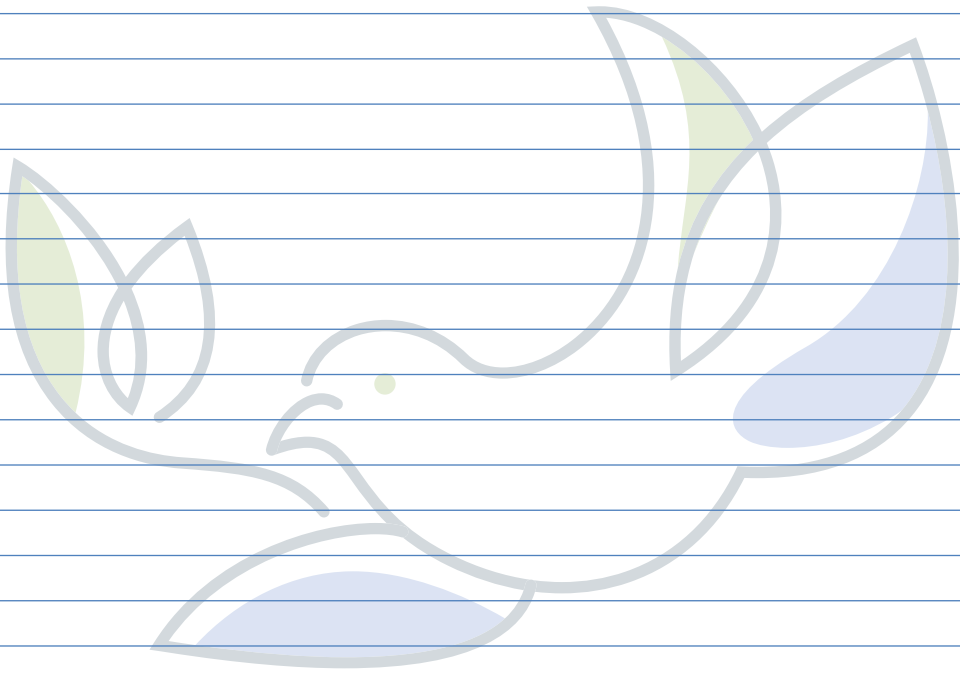
- To what extent does Glas's staircase model reflect your experience with conflict?
- How do you think this model might help you when you are confronted with conflict in the future?

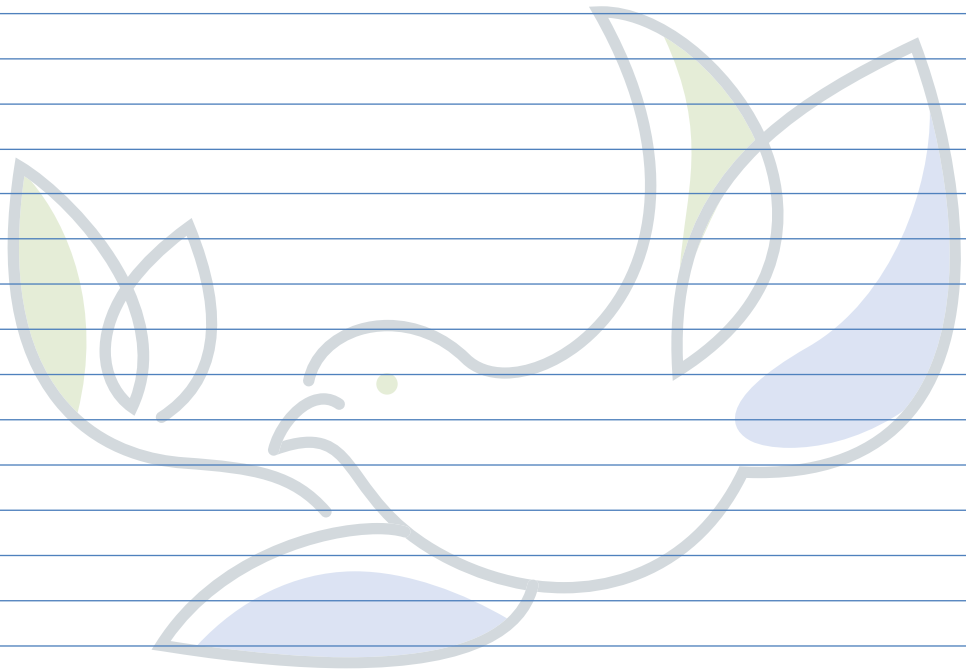
## Reflection and Summary

Reflect individually on what you have heard and discussed:

- Where can I see the positive potential of conflict in my context?
- What measures can I take to illustrate the positive effects of conflict?











**THEME II:  
CONFLICT ANALYSIS**





Participants in the LWF Peace Messenger Training, 2017  
Photo by Ben Gray

## MODULE 3 — CONFLICT CAUSES, LAYERS AND MAPPING

**What is this about?** This module helps us to better understand what causes conflict — because we need to address root causes if we want conflict resolution to be sustainable. We will uncover the different layers of conflict and find out which causes should be addressed in order to constructively deal it. We will also get to learn and practice conflict mapping in order to find possible solutions.

**Questions we ask:** What causes conflict? How do our positions, interests and needs relate to conflict and conflict resolution? How can conflict mapping help us to resolve conflicts?

**This is how we are going to do it:**

- Introduction to Conflict Causes
- Deepening I: Conflict Layers
- Deepening II: Conflict Mapping

### Introduction to Conflict Causes



#### SMALL GROUPS: MY EXPERIENCES WITH CONFLICT - PART 3

Get back together in the same groups of three used during Module 2. Choose one of the six conflicts you experienced, and discuss the following question:

- What do you think caused this conflict?

Make note of the conflict cause(s) that you could identify.



### DISCUSSION IN PLENARY: CONFLICT CAUSES

Afterwards, briefly share your answer(s) with the others and reflect together:

- How difficult was it to identify what caused the conflicts?
- Do you think that you were able to grasp the core of the conflict?

## Deepening I: Conflict Layers



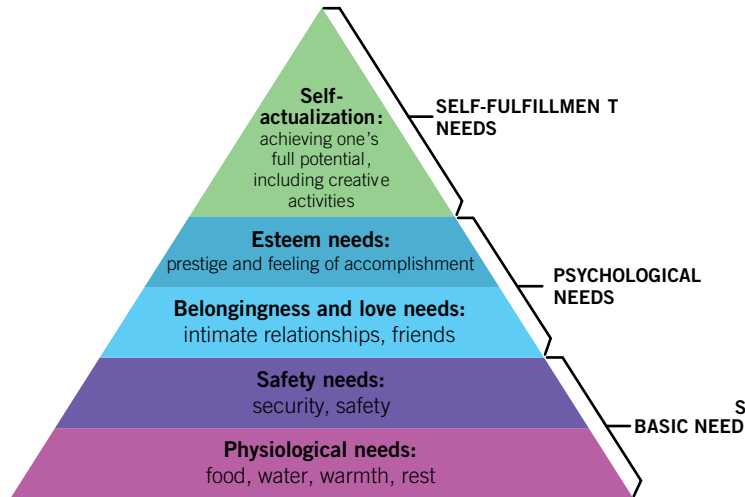
### INPUT: UNMET HUMAN NEEDS AS CONFLICT CAUSES

Sometimes it can be quite difficult to identify conflict causes and what is at the very core of the conflict, particularly when the conflict is complex and involves several parties. **Taking into account the needs of all parties involved in a conflict can help us to identify the root causes of conflict.** Human needs theorists argue that unmet needs are among the primary causes of conflict, and that the needs of all parties must, therefore, be explored, addressed and satisfied in order to resolve conflict in a sustainable manner.

#### *The Pyramid of Human Needs*

Abraham H. Maslow identified several human needs and clustered them in three categories: basic needs, psychological needs and self-fulfilment needs.<sup>vii</sup>

- **Physiological needs** include physical requirements for human survival, such as air, food, water, warmth and rest.
- **Safety needs** include physical safety (the absence of physical violence and the order of law), economic safety (such as job security, insurance policies or housing), health and well-being. Religion can also provide safety by offering certain rituals and moral guidance.
- **Belongingness and love** needs relate to the interpersonal level and the need for social relationships with friends, intimate partners and family. People can also feel



a sense of belonging and acceptance among their social groups such as religious communities, colleagues or sports teams.

- **Esteem** needs refer to the desire to be respected and valued by others and by yourself. For instance, people gain recognition based on their profession, wealth, prestige or social accomplishments.
- **Self-actualization** includes self-fulfilling needs that refer to a person's potential and personal desires, and whether those are realized. People can also identify with higher goals such as altruism and caring for others, which are based on religious beliefs, spirituality and faith.

**“[I]t is as necessary for man to live in beauty rather than ugliness, as it is necessary for him to have food for his aching belly or rest for his weary body.”<sup>viii</sup>**

**Abraham Maslow**

”

Maslow's categorization of needs is often portrayed in the form of a pyramid. However, that does not mean that one need is more important than the other. **When taking into account the needs of conflicted parties, it is important to be aware of and respond to all needs — rather than judging which need is more pressing and which party is therefore more “right”.** Our approach to conflict should be to first ask and analyze, not judge. Furthermore, it is important to understand that to consider some needs more important than others is subjective and culturally sensitive. In some contexts, or for some people, self-actualization in the form of professional achievements might be more important than family. In different contexts, people may be willing to give up on their physical safety to be with their loved ones.

The human needs approach sees needs as non-negotiable issues as underlying every conflict. Such needs are often not taken into account by traditional negotiation models, which focus on positions alone. **Human needs theory states that human needs, though non-negotiable, can be met in different ways.** The need for a sense of belonging can be either fulfilled by spending time with your family or by calling a friend. The need for warmth during a cold winter day can be met by warm clothing or heating.

#### *Exploring Positions, Interests and Needs: The Conflict Onion*

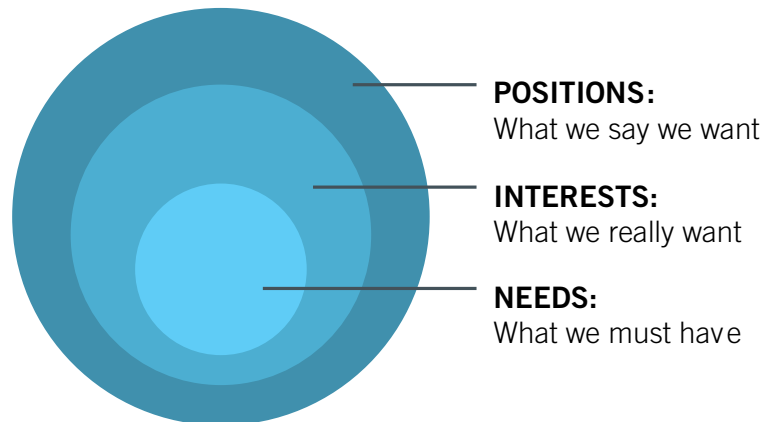
In specific situations, human needs result in concrete interests. An interest is a human need that has become concrete in a specific situation. Since needs and interests can be met in different ways, they can also result in different positions through which conflicted parties try to meet their needs. It is, therefore, crucial to explore the needs and resulting interests of all conflicting parties before trying to address their apparent positions.

**The conflict onion model helps us to better understand how human needs, interests and positions relate to each other.** The outer layer of the onion symbolizes the different posi-

#### **The conflict onion in practice: The Philippines<sup>x</sup>**

The conflict onion can be a useful tool when dealing with different sorts of conflict, e.g., land rights conflicts in the Philippines. The positions of the conflicted parties are about owning the land: “This is our land.” Ownership of the land might, however, not be the only way to meet underlying interests (such as a stable income to be able to send children to school, pay for medication etc.) and related needs (security, food). Exploring all layers of the conflict onion opens up new possibilities. Not all conflicted parties can own the land and see their positions met, but new work options or additional support structures in the community can be created through which the parties can still fulfil their interests and needs.

tions that are clearly articulated by the conflicted parties. **A position is a demand or the stance the parties take on an issue**, and is located in the realm of communication and interaction, e.g., “The window must be closed”. In conflict situations, the conflicted parties have opposite positions. The middle layer represents the actual interests that underlie these positions and demands. **Interests include what the parties actually need in a specific situation**, e.g., “I need to stay warm”. Interests are the reason why the conflicted parties articulate their specific positions. **They build upon broader human needs**, i.e., the physiological need for warmth, which are located at the core of the onion and must be fulfilled in order to reach an outcome that satisfies all parties.



### *Opportunities and Limitations of the Tools*

Both models — the pyramid of human needs as well as the conflict onion — can be used to analyze conflicts on the micro and macro levels. Conflicts can also be addressed in a problem solving manner that aims to satisfy the interests and needs of all people involved, even though their positions may change. The first step is to ask questions that reveal the interests and needs underlying the contradictory positions.

**A limitation of the conflict onion tool is that it does not work in full isolation**, i.e., when one party in a conflict is not willing to resolve the situation or truly understand the other party. This is often the case in so-called asymmetric conflicts, where one party has considerably

more power than the other. In conflicts of asymmetric power relations, either the intervention of a mediator or other forms of struggle might be needed to help shift the power dynamics. In a conflict between powerful state authorities and a minority group within a country, these might involve exerting public pressure through advocacy (see Module 4) or non-violent resistance (see Module 5). Both can be effective tools and can become sources of power themselves.

### What is Power?

Power can be defined as the ability or capacity to do something or to influence the behavior of others or the course of events.<sup>x</sup> Power does not only describe physical strength and legal or military force. It can also involve non-coercive, so-called soft forms of power that are sometimes even more powerful than coercion, such as credibility, education or moral values.

### Further reading:

- For a detailed explanation of the differentiation between positions, interests and needs, including several (macro-level) examples, and critique of the conflict onion model, see: *Irénées, Positions, Interests and Needs. A classical tool used in conflict transformation* (Irénées: 2011), URL: [http://www.irenees.net/bdf\\_fiche-experience-770\\_en.html](http://www.irenees.net/bdf_fiche-experience-770_en.html)
- For an example of how exploring interests and needs can help resolve a personal conflict, see: *Consensus Mediation, Don't battle over positions. Just get to the heart of what's at stake — real needs and interests!* (2014), URL: <http://www.consensusmediation.ie/dont-battle-over-positions/>



### DISCUSSION IN PLENARY: THE HUMAN NEEDS APPROACH TO CONFLICT

Based on the input introduced above, discuss the human needs approach and conflict onion tool:

- Which needs are particularly important or most pressing in your context?
- How can the conflict onion tool help you to deal with conflict in your daily lives?





## ROLE-PLAY: THE ORANGE

In a role play we will see how positions, interests and needs relate to each other. Three people are invited to act, the others will observe and describe. Everyone will discuss the outcomes together.

## Deepening II: Conflict Mapping



### INPUT: THE THREE STEPS OF CONFLICT MAPPING<sup>XI</sup>

It is helpful to take time analyze a conflict with regard to the conflicted parties' positions, interests and needs before attempting to find solutions. The following three steps give guidance on how structured conflict mapping might look.

#### 1. Define the issue

- ▶ Write the issue in a circle at the center of the page.
- ▶ Take care not to identify a person as the problem. Instead, try to label the issue in broad, objective terms that all parties to the conflict would agree to. For instance, instead of “daughter leaving her room in a mess”, write “household chores”.
- ▶ It is no problem if the issue is not clear from the beginning as it often gets revealed throughout the process of mapping itself.

#### 2. Identify conflicted parties and power relations

- ▶ Decide who the main conflicted parties are. These can be individuals, groups or state actors, depending on the scope of the conflict.
- ▶ Include people or groups who may affect or be affected by the conflict, either directly or indirectly.

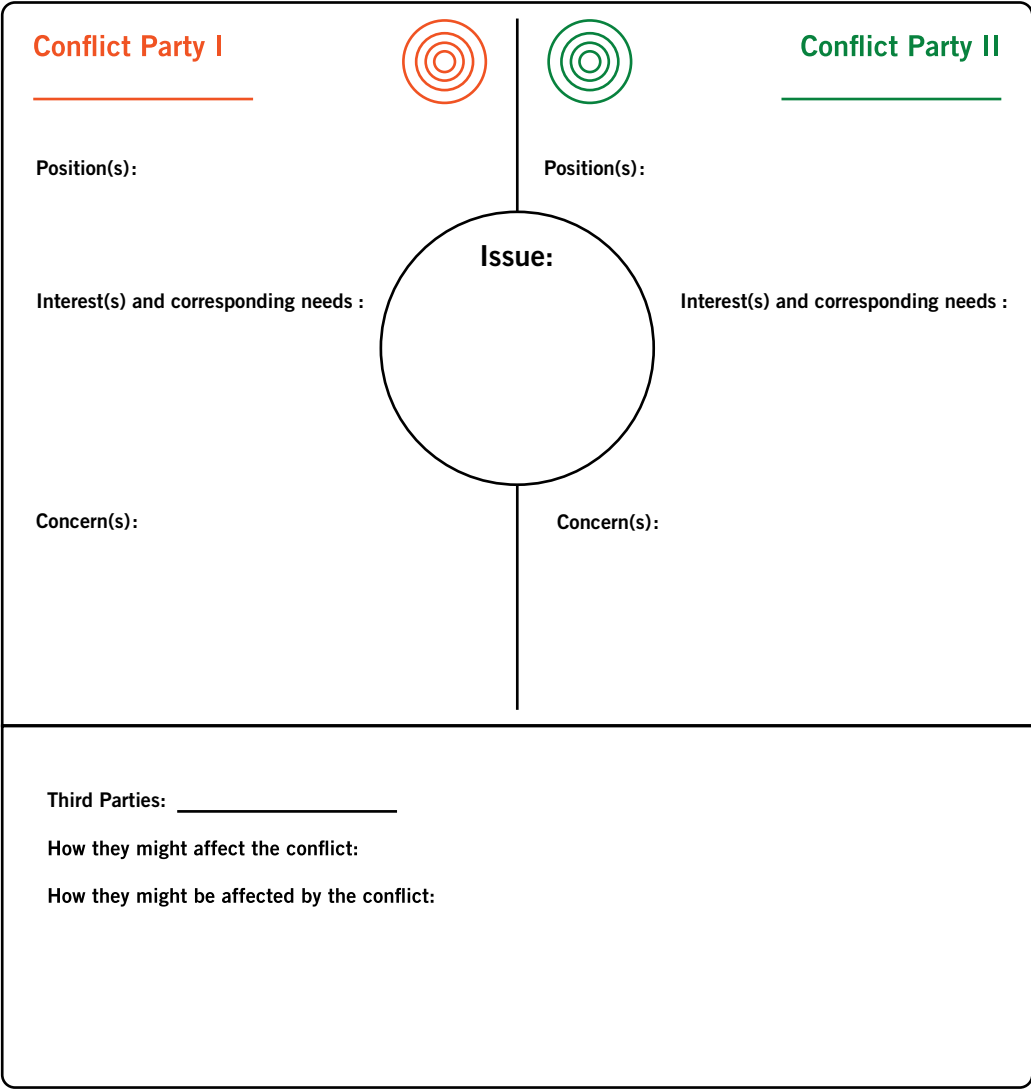
- ▶ Write a list of all these people and/or groups. Then decide whom to focus on in the map. Draw segments out from the circle and write each person or group at the top of one segment. You can group different parties together if they share the same needs and concerns on the issue.
- ▶ Think of the power relations between the conflicted parties: Is one party considerably more powerful than the other(s)? If yes, highlight this by drawing black circles next to each conflicted party in different sizes (or color the respective circles in the blank maps below).





#### Interests...

- ...should always be open for more than just one realization.
- ...should be concrete (as opposed to needs), e.g., what does “safety need” mean in this specific situation?
- ...should be formulated in a positive way and state what the parties want (not what they do not want).

### 3. Identify positions, interests and needs

- ▶ Start by writing down the positions of each party in the respective segment.
- ▶ Then try to identify the underlying interests (see box).
- ▶ If possible, try to identify each party’s basic needs that are relevant to the conflict. Note that interests and needs are often masked by the parties’ positions.
- ▶ In real life situations, you can uncover interests and needs by asking “why”. Note that the parties may articulate certain concerns (fears, anxieties, worries) that are often related to a corresponding need. Sometimes, it is easier to articulate a concern instead of a need (e.g., for some people it might be more comfortable to say “I fear being out of control and powerless” instead of “I need to have power and control”).



 <b>Conflict Party I</b> _____	<b>Conflict Party II</b>  _____
<b>Position(s):</b> <b>Interest(s) and corresponding needs:</b>	<b>Position(s):</b> <b>Interest(s) and corresponding needs:</b>
<b>Concern(s):</b> _____	<b>Concern(s):</b> _____
 <b>Conflict Party III</b> _____	<b>Conflict Party IV</b>  _____
<b>Position(s):</b> <b>Interest(s) and corresponding needs:</b> <b>Concern(s):</b>	<b>Position(s):</b> <b>Interest(s) and corresponding needs:</b> <b>Concern(s):</b>
<b>Issue:</b>	
<b>Third Parties:</b> _____ <b>How they might affect the conflict:</b> <b>How they might be affected by the conflict:</b>	



Participants in the LWF Peace Messenger Training, 2017  
Photo by Ben Gray



### SMALL GROUPS: CONFLICT MAPPING

Get together in groups of four. Choose whether you want to map a micro- or macro-level conflict and get the respective conflict description. You will now map the conflict together by following the three steps of mapping and the conflict onion tool. You can use one of the blank cluster diagrams below or draw your own map.



### DISCUSSION IN PLENARY: CONFLICT MAPPING

The first group with the micro-level conflict reads the scenario description and shares its conflict map with the plenary. The other groups with the same conflict can add things if needed. Share with the others:

- Which valuable insights did you gain through mapping the conflict that you did not see before?

Then, one of the groups with the macro-level conflict reads the scenario description and shares its conflict map with the plenary. Others with the same conflict can add things if needed. Share with the others:

- Which valuable insights did you gain through mapping the conflict that you did not see before?



### SMALL GROUPS: DEVELOPING SOLUTIONS

Get back together in the same small groups. Now, have another look at your map, and try to find:

- **Common ground:** Which interests and needs (or concerns) are held by more than one conflicted party?
- **Potential pay-offs:** Are there potential pay-offs between the groups based on their respective interests and needs?

Then, try to come up with first options for resolving the conflict in a way that takes into account the interests and needs of all conflicted parties. Write down your possible solutions.



### DISCUSSION IN PLENARY: DEVELOPING SOLUTIONS

First, the small groups with the micro-level conflict briefly share their potential solutions and how they respect the interests and needs of the conflicted parties. They are followed by the groups with the macro-level conflict scenario. Discuss together:

- How can conflict mapping help you in your daily life? Give some examples.

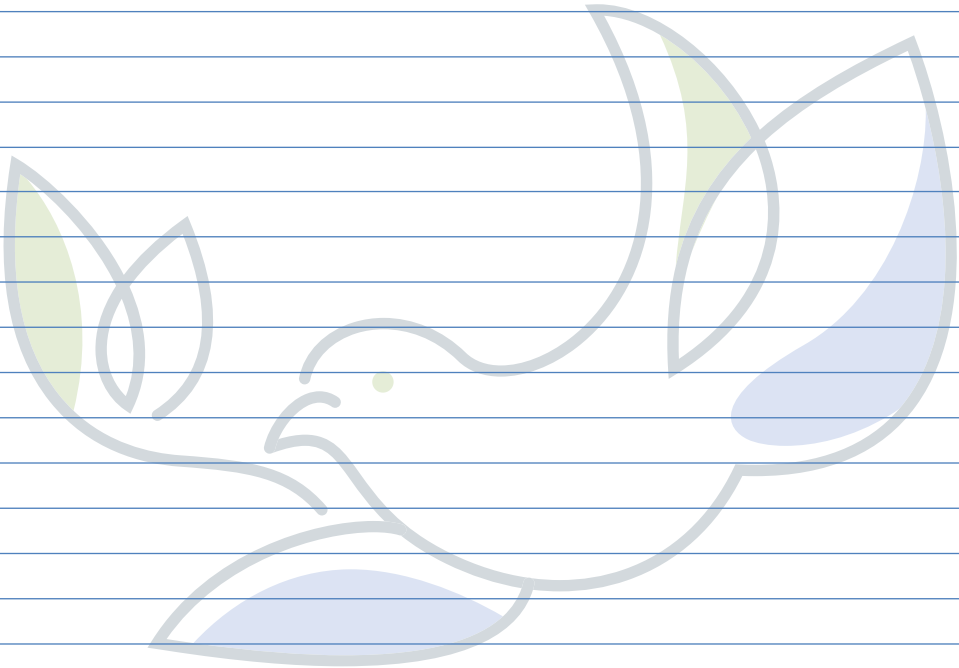
## Reflection and Summary

Reflect individually on what you have heard and discussed:

- Why is conflict analysis important for resolving conflicts in my context?
- Which conflicts exist in my surrounding where it would be helpful to analyze underlying interests and needs?







## MODULE 4 — DIGGING DEEPER: CONFLICT AND HUMAN RIGHTS

**What is this about?** This module helps us to deepen our understanding of conflict. We will become aware of how conflict and human rights relate to each other. We will discuss how human rights violations can both lead or deepen conflict and be the result of existing conflict. As this becomes particularly relevant in contexts where there are clear majority and minority groups, we will explore how discrimination and exclusion affect individuals and groups. Moreover, we will discuss the role of gender and women in peacebuilding. In a panel session with human rights experts, we will get some inspiration on how everyone can become actively engaged in advocating for peace and human rights in their contexts.

**Questions we ask:** What are the links between conflict and human rights? How do stereotyping, discrimination and exclusion affect minorities and vulnerable groups? What is the role of gender in peacebuilding? Which role do human rights play in our context?

**This is how we are going to do it:**

- Introduction to Human Rights
- Deepening I: Minority-Majority Situations and Human Rights
- Deepening II: Gender and Peacebuilding
- Deepening III: Human Rights in Context

### Introduction to Human Rights



#### INPUT: HUMAN RIGHTS — A STRONG TOOL TO PROMOTE JUSTICE

“Peace is the presence of justice” — this is what the first generation of Peace Messengers heard many times during their training in the Palestinian context. But how can we promote

justice to make peace truly sustainable? **Human rights can be a strong driver for justice and a helpful tool that we can use to promote human rights and justice in conflict situations.**

### *The Link Between Conflict and Human Rights*

Human rights and conflict are closely linked in two ways: **The sustained denial of human rights is a core cause of destructive conflict, while destructive conflict itself can lead to gross human rights violations.** Protecting and promoting human rights is, therefore, an essential part of managing conflict on a macro level.

In the previous module, we talked about human needs and how they relate to conflict. Human rights cover those needs by stating the requirements for human survival, subsistence and development. Each human right aims to fulfil certain human needs, for instance the right not to be subjected to torture directly aims to fulfil the need for physical integrity. Thus the realization of human rights means that the respective human needs are being met, while their denial means they are not — which, again, leads to conflict.

### *Human Rights - A Short History*

Human rights include a number of basic rights that each and every person worldwide is entitled to, regardless of nationality, gender, ethnicity, religion or any other status. Throughout history and across all cultures and faith traditions, justice and human dignity have always had their place in human societies.

Human rights as we know them today, however, evolved in the early modern period in the Western world. During the 19th and early 20th centuries, there was considerable social progress in many countries illustrated by such developments as the abolition of slavery, and the growing provision of education. The promotion and protection of human rights became an international objective after World War II. The UN was founded in 1945 as a global organisation to ensure peace and security and the observance of human rights.

**“[R]ecognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.”**

**Universal Declaration of Human Rights, Preamble**



One of the organisation's first major achievements was the Universal Declaration of Human Rights (UDHR) that was adopted by the General Assembly in 1948. **The UDHR is a historic document and globally agreed compass affirming each individual's human rights for the first time in history.** The 30 articles of the declaration laid the foundation for several international treaties, regional human rights instruments and national laws.

### **Info Box: Human Rights**

Human rights include civil and political rights that ensure a person's ability to take part in the civil and political life of society without discrimination or repression, including the right to vote, the right to privacy, freedom of speech, freedom of religion and freedom from torture. Governments must make sure that each person's access to these rights is upheld.

Human rights also include economic, social and cultural rights that ensure a person's right to prosper and grow and to take part in social and cultural activities, including the right to health, the right to work and the right to education. To make sure these rights are being fulfilled for everyone, government must take active steps.

The LWF follows a Rights-Based Approach (RBA) in its programs and humanitarian work. This means that the rights of the poor and oppressed should be upheld (Psalm 82:3) by empowering them to defend themselves. Focus areas relate to economic, social, civil and political rights, access to services, education, social and recreational activities (especially for children and young people) and processes and structures for community governance. Civil society groups and organizations are supported in their role as rights holders and encouraged to act intentionally in holding governments and other duty-bearers accountable.<sup>xii</sup>

### *Human Rights Instruments*

Today, **the UN Human Rights Council is the principal body responsible for promoting and protecting human rights around the globe.** It is made up of 47 UN member states and meets three times a year to discuss human rights issues and countries that need its attention. During council meetings, civil society organizations such as the LWF can take part in discussions by delivering oral statements or submitting written statements to raise human rights concerns.

**The Universal Periodic Review (UPR) is one of the mechanisms of the Human Rights Council aimed at improving the human rights situation in each of the 193 United Nations member states.** It includes all UN member states and deliberates on every human rights issue. Under this mechanism, the UN reviews the human rights situation in all of its member states every four and a half years. The review is conducted mainly on the basis of reports by the state under review, UN reports and reports by civil society and national human rights institutions. Since the creation of this mechanism, the LWF, its Country Programs, member churches and partners have brought local voices to the attention of the UN.

### **Info Box: Challenging Injustice — The Role of the Church**

“In the midst of complexities, the church unequivocally raises a prophetic voice when people’s dignity is violated and basic human rights are infringed upon. At times the church can use established procedures to advocate for the marginalized and excluded, at others it needs to find creative and extraordinary ways to address injustice. The gospel entails a clear vision of transforming oppressive structures and destructive systems. Christians are called to engage in politics, not for the sake of power, but for the sake of empowering those who suffer injustice. The church promotes the rule of law and good governance as highly important structural conditions for enabling justice and peace in society.”<sup>xiii</sup>

The Lutheran World Federation, *The Church in the Public Space*

### *Criticism of the Human Rights Agenda*

One big weakness of the human rights framework is that governments still bear the main responsibility for ensuring that all people living in the country are able to enjoy their human rights. However, in many cases governments are not able or willing to implement laws and services that protect and promote human rights. On the contrary, there are many cases where governments have violated human rights in the most horrible ways, and the international community watched helplessly.

**For critics, the human rights agenda does not sufficiently reflect different cultural norms and values, but is written from a Western perspective.** The UDHR puts much emphasis on individual rights, while communal rights that include whole groups or the family and that

**“When violence touches the doors of a home, of the neighbors, of the whole city, it becomes somewhat normal, and it is seen as a fact without much importance. What is really dangerous is when no one speaks out about violence, terrorism, state crimes, and abuse of human rights, and we do not contribute to changing the lives of others.”** <sup>xiv</sup>

**Angélica Oquendo Ramos, Peace  
Messenger**

”

tend to be more important in other parts of the world are not taken fully into account.

Yet to date, the UDHR is the only universally agreed framework to protect people from abuse and suffering that the vast majority of countries worldwide have ratified. This means that **any government should be held accountable if it fails to respect or protect human rights**. It is up to us all to promote human rights and to try to overcome their weaknesses.

#### Further reading:

- For the full text of the UN Universal Declaration of Human Rights, see: United Nations, *The Universal Declaration of Human Rights*, URL: <http://www.un.org/en/universal-declaration-human-rights>
- For more information on the LWF's work on human rights issues and advocacy, see: The Lutheran World Federation, *International Affairs and Human Rights. Advocacy. Human Rights. Justice. Peace. Religious freedom*, URL: [www.lutheranworld.org/content/international-affairs-and-human-rights](http://www.lutheranworld.org/content/international-affairs-and-human-rights)
- For more information about the role of churches in the public space, see: The Lutheran World Federation, *The Church in the Public Space. A Study Document of the Lutheran World Federation* (Geneva: 2016), URL: <https://www.lutheranworld.org/content/resource-church-public-space>



### DISCUSSION IN PLENARY: HUMAN RIGHTS IN OUR CONTEXT

Based on the input provided above, discuss the following questions together:

- How would the world look without human rights?
- Which human rights are being denied in your context?
- What hinders the protection of those human rights in your context?

## Deepening I: Human Rights and Discrimination



### ACTIVITY: THE COLOR GAME<sup>xv</sup>

In this activity, you will have a unique experience together. Get ready to follow the instructions of your facilitator.



### DISCUSSION IN PLENARY: EXCLUSION IN MY CONTEXT

Reflect on your own context and discuss together:

- Which groups in your context are being excluded by others?
- How do our religious communities deal with people and groups who are being excluded?



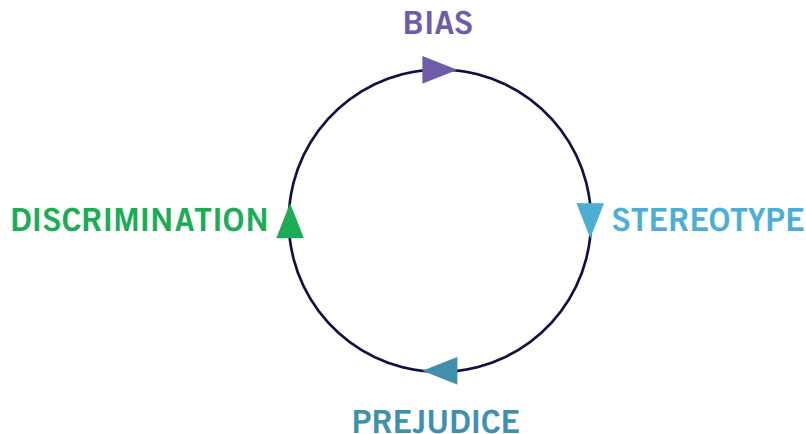
### INPUT: BIAS, STEREOTYPING, PREJUDICE AND DISCRIMINATION

Many groups around the world are systematically being marginalized in society and excluded from the full access to resources and their rights. Members of minority groups are particu-

larly vulnerable to exclusion and marginalization. Exclusion mostly happens on the basis of external characteristics such as ethnicity, gender, religion or social status. Excluding people in different contexts is, therefore, closely linked to bias, stereotyping, prejudice and discrimination.

- **Bias** describes a particular point of view: “I don’t eat meat because I don’t want to eat animals.”
- **Stereotyping** means that this particular point of view is applied to all members of one specific group. Stereotypes can be both positive and negative, but they can always have a negative effect on a person, e.g., “Meat eaters don’t care about animals.”
- **Prejudice** describes the situation when stereotypes are taken one step further in applying them to a specific person. Prejudice is a feeling (e.g., like or dislike) towards a person based on his/her affiliation with a group: “I don’t like Nader because he is a meat eater and doesn’t care about animals.”
- **Discrimination** eventually means that resources (such as access to education or jobs) are not given to the group that is being stereotyped and against whom there is prejudice. On an individual level, it means that you act based on your prejudice and treat the members of a specific group accordingly, e.g., “I don’t sit next to Nader because he is a meat eater.”

The dynamics of bias turning into stereotyping, prejudice and finally discrimination can be illustrated in the form of a cycle<sup>xvi</sup> :







## ROLE PLAY: BIAS, STEREOTYPING, PREJUDICE AND DISCRIMINATION<sup>xvii</sup>

Get together in groups of five or six and develop an everyday role play that demonstrates the cycle of bias turning into stereotyping, prejudice and discrimination.

Relate your role play to one of the following topics:

- gender;
- religion;
- ethnicity.

Develop and practice your role play together in about 20 minutes, then act out the situation in front of the others. You can speak and also use items that might be helpful to demonstrate your point.

After each role play, the audience discusses the following questions:

- What were the four steps towards discrimination in this role play?
- What were the consequences for the affected person?

Afterwards, get back together in your groups for another 10 minutes and discuss how the cycle could be broken in that specific situation. Revise your role play accordingly and perform it again in front of the whole group.



## DISCUSSION IN PLENARY: FIGHTING DISCRIMINATION

Think about how stereotyping and discrimination affect the rights of minority groups in your context and discuss the following questions:

**“Rights are important tools for calling into question discourses of majority vs. minority groups. They allow to identify injustice.”<sup>xviii</sup>**

**LWF, The Church in the Public Space**





Participants in the LWF Peace Messenger Training, 2017  
Photo by Ben Gray

- How can human rights help us to identify discrimination and injustices?
- What measures can we take to end stereotyping and discrimination in our communities?

## Deepening II: Gender and Peacebuilding



### INPUT: THE ROLE OF GENDER IN PEACEBUILDING

#### *The Impact of Armed Conflict on Men and Women*

**Men and women experience armed conflict in different ways.** In a war, it is mainly men who leave their homes to join the armed forces. As soldiers and military opponents, they are more likely to be attacked as legitimate targets. They are vulnerable to being wounded, getting detained or losing their lives in battle or by being executed. In armed conflicts, according to the International Committee of the Red Cross, around 95% of detainees and 90% of missing persons are male.<sup>xix</sup>

Women, on the other hand, are increasingly targeted as civilians. They are more exposed to sexual violence and exploitation, particularly when they stay in refugee camps and/or in households without men. **Sexual violence against women in conflict situations is not limited to individual acts only, but can be systematically employed as a method of waging war** by destroying communities and families. Often women face stigmatization after they have been victims of sexual violence. Furthermore, women in conflict situations are often exposed to increased insecurity and poverty. But women are not only victims of conflict. They, too, can commit violent acts and fight as soldiers.

#### *The Role of Men and Women in Peacebuilding*

**To date, women are either fully absent or clearly under-represented in high-level (track one) peace negotiations.** Those are dominated by men. Between 1992 and 2011, only 2% of mediators and 9% of negotiators in official track one peace talks were women.<sup>xx</sup> Even though women are active in track two peacebuilding and on a grassroots level, their insights and proposals often do not find their way into the formal peace processes.<sup>xxi</sup> Female voices are barely being heard in local and national decision-making processes.

This imbalance leads to a failure as it fails to take into full account or address the specific concerns and protection risks of women in post-conflict societies. This might result in unjust and inefficient targeting of resources that hinder peace. **Peace is impossible to achieve where half of the population is excluded from high- and mid-level peacebuilding processes.** Women’s participation in peacebuilding efforts is critical as they can bring different perspectives and priorities to the table, such as the impact conflict has on their daily lives. The statistics show that including women in peace processes on all levels leads to a 20% increase in the probability of a peace agreement lasting at least two years, and a 35% increase in the probability of an agreement lasting at least 15 years.<sup>xxii</sup> Women can help design long-lasting peace that is just for all.

### *Towards Inclusive Peacebuilding*

In recent years there has been growing understanding of the importance of making peacebuilding more inclusive by ensuring women’s participation.

There are different tools that can help those advocating for more inclusive peacebuilding. The most important document about women, conflict and peace is the UN Security Council Resolution (UNSCR) 1325 from 2000. This document is the first Security Council resolution that specifically addresses the role of women in conflict and peacebuilding, and it calls for women’s inclusion in peacebuilding and post-conflict reforms such as electoral processes or disarmament. **For the first time, women are not only regarded as victims of armed conflict, but as powerful actors in preventing and resolving conflict:** “As many international and UN organizations have developed their programs and engaged in peace processes, Resolution 1325 remains the cornerstone for any peacebuilding work aimed at the inclusion and protection of women.”<sup>xxiv</sup>

**“We believe that in order to achieve a sustainable, future-ready, balanced and well represented peace solution, we can’t miss half of the world’s population. But what has to be underlined is that there is no one-size-fits-all or a just-add-women solution. There is no simple and culture-free and context-free path to inclusivity. But we can all start raising awareness on the topic, focusing on the facts, and providing safe spaces for those not included to make themselves heard.”<sup>xxiii</sup>**

**Anna Terhavartiala and Sem Loggen, Peace Messengers**

Since Resolution 1325 was adopted, six supporting UN Security Council resolutions (1820, 1888, 1889, 1960, 2106, 2122 and 2242) and declarations and resolutions from other international bodies have been adopted that emphasize the importance of inclusive peacebuilding.

### Info Box: The LWF on the Journey Towards More Inclusivity

The LWF adopted its **Gender Justice Policy** in 2013 as an instrument that assists the communion and its member churches, congregations, groups and organizations to achieve equality between women and men by implementing measures that promote justice and dignity for all. It includes 10 Gender Justice Policy principles.

The LWF is a communion of churches committed to:

1. Promote gender justice as a theological foundation to proclaim dignity and justice for all human beings and to promote gender equality as a universally recognized human right.
2. **Uphold values of dignity and justice, inclusiveness and participation, mutual accountability and transparency, reflecting respect for all people's gifts.**
3. Apply at regional and local levels the LWF Assembly and Council decisions regarding inclusiveness and gender and generational balance, **ensuring the equal representation and participation of women and men positions.**
4. Ensure gender analysis in all humanitarian and development work and intentionally address gender equality in order to reinforce patterns of justice and inclusiveness. For this reason, it is essential to recognize and analyze the effects of all development processes on gender equality.

**“The Holy Scriptures provide a basis for inclusiveness. As we read in the gospels, the ways in which Jesus related to women were open, inclusive, welcoming and restoring. Biblical testimonies affirm that God’s Word is the word of abundant life for all—women and men.” (p. 4)**

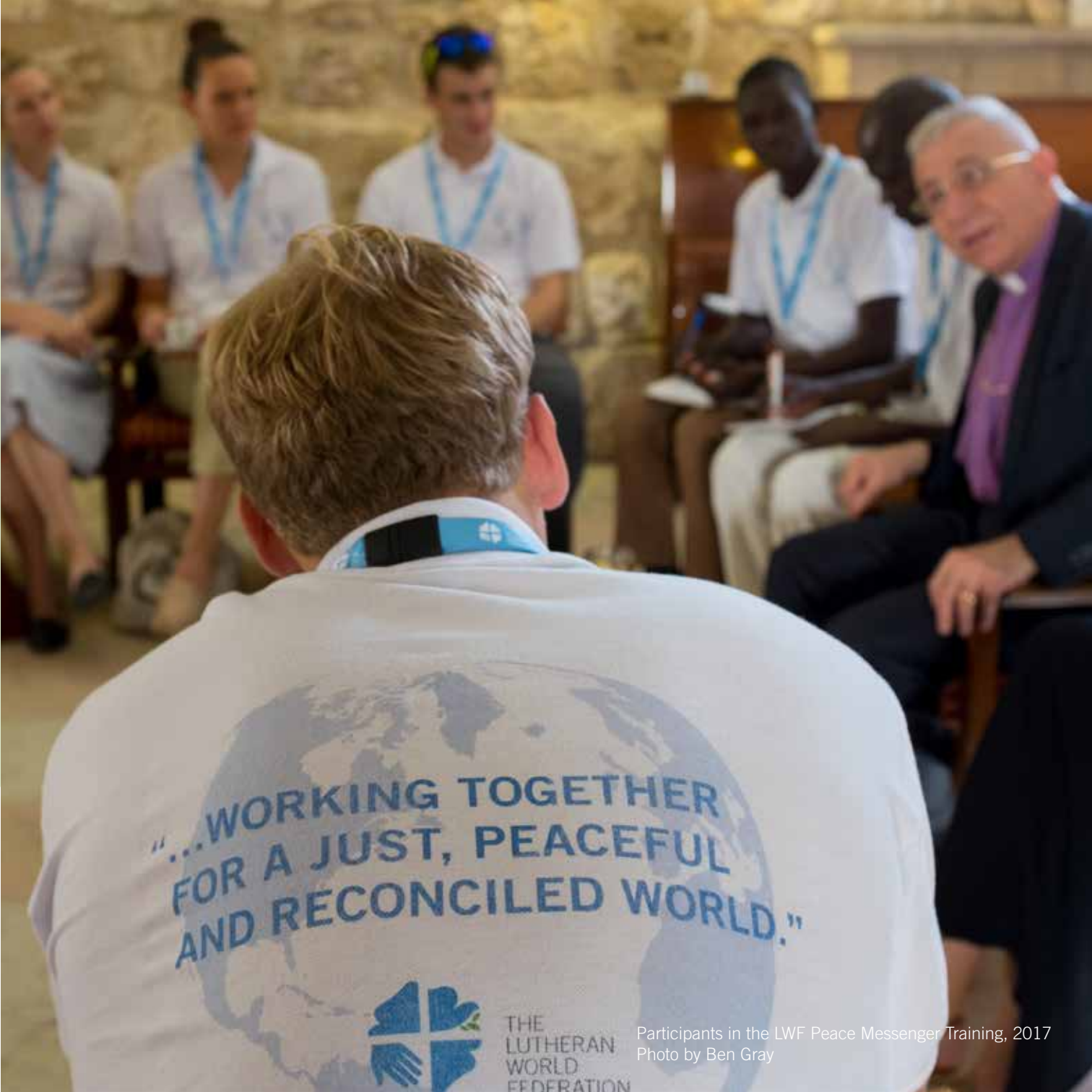
”

5. Support the empowerment of women as a key strategy toward ending the unequal distribution of wealth and conflict, and preventing and responding to gender-based violence.
6. Actively promote the involvement of men reflecting on models of transformed masculinities engaged in gender justice.
7. **Address systemic and structural practices that create barriers to the full participation of women in leadership and at levels of decision making.**
8. Ensure that key organizational policies, systems, practices, budgets, human resource management, staffing, representation, training, management and decision-making bodies are gender balanced and support the equal participation of women and men.
9. Ensure that gender analysis is built into all programs and stages of project cycles: assessment, planning, implementation, monitoring and evaluation.
10. Engage all aspects of theology, liturgy and devotional life from the perspective of gender justice.

**“The communion is called to live and work in Christ to address injustices and oppression and to create transformed realities and communities of good life with gender just relations that nurture and lead to the flourishing of all human beings.” (p. 8)**

#### **Further reading:**

- For the full text of UN Security Council *Resolution 1325*, see: United Nations Security Council, Resolution 1325 (2000), adopted by the Security Council at its 4,213th meeting, on 31 October 2000, URL: [http://www.un.org/Docs/journal/asp/ws.asp?m=S/res/1325%20\(2000\)](http://www.un.org/Docs/journal/asp/ws.asp?m=S/res/1325%20(2000))



“...WORKING TOGETHER  
FOR A JUST, PEACEFUL  
AND RECONCILED WORLD.”



THE  
LUTHERAN  
WORLD  
FEDERATION

Participants in the LWF Peace Messenger Training, 2017  
Photo by Ben Gray

- For the full text of the LWF Gender Justice Policy, see: The Lutheran World Federation, *Gender Justice Policy* (Geneva: 2013), URL: <https://www.lutheranworld.org/content/resource-lwf-gender-justice-policy>
- For more information about women, gender and peacebuilding, see: Peace Building Initiative, *Women, Gender & Peacebuilding Processes*, URL: <http://www.peacebuildinginitiative.org/index9aa5.html?pageId=1959>



### DISCUSSION IN PLENARY: TOWARDS INCLUSIVE PEACEBUILDING

Based on the input, discuss the following questions together:

- Where do you see potential for more inclusivity in your community?
- How can we promote the full participation and inclusion of women in our context?

## Deepening III: Human Rights in Context

During a panel session with human rights activists or advocacy workers, we will hear about the role of human rights in our context. We will get inspiration on how we can become active and advocate for justice and peace as Peace Messengers.

### **Info Box: Advocacy for Justice and Peace**

Even though we sometimes feel powerless in the face of gross human rights violations and abuse of power, there is something we can do about them. We can defend and promote justice as advocates for peace. Advocacy can be defined as “[i]nfluencing the decisions, policies and practices of powerful decision-makers, to address underlying causes of poverty, bring justice and support good development”<sup>xxv</sup>. Advocacy means seeking and working for change. It involves influencing the powerful by speaking out and upholding the rights of the poor and oppressed and empowering those without power.



## Reflection and Summary

Reflect individually on what you have heard and discussed:

- Which stereotypes and prejudices do I have, and how do they affect people around me?
- What can I personally do to fight discrimination and exclusion in my context?





**THEME III:  
CONFLICT RESOLUTION**



## MODULE 5 — FAITH AS A BASIS FOR PEACEBUILDING

**What is this about?** This module deepens our understanding of the role of faith for peacebuilding. We will explore how your different faith traditions are linked to peace, but also discuss religion's potential to fuel conflict. We will get to know some proponents of pacifism and non-violence who might challenge your approach to dealing with conflict. Finally, we will talk about the importance of interfaith engagement and get inspired by religious leaders who work for peace across religious lines.

**Questions we ask:** Which elements within our faith traditions promote peace and motivate us for peacebuilding? How can we overcome and transform harmful effects within our faith traditions? Shall peace be achieved by peaceful means only? How can we work together for peace as people of different faith?

**This is how we are going to do it:**

- Introduction to Faith and Peacebuilding
- Deepening I: Faith and Harmful Effects
- Deepening II: Just War or Pacifism? — A Challenge for People of Faith
- Deepening III: Interfaith Engagement for Peace

### Introduction to Faith and Peacebuilding



#### INPUT: FAITH MOTIVATIONS FOR PEACEBUILDING

Religious communities claim that their traditions can make an important contribution to sustainable peacebuilding. **Religions provide powerful stories of overcoming conflict and help**

**people to see their own lives in the context of God's peace.** In the Hebrew Bible, we find the story of the reconciliation between the two brothers, Jacob and Esau, after their relationship had been marked for a long time by competition and betrayal: “But Esau ran to meet him [Jacob], and embraced him, and fell on his neck and kissed him, and they wept“(Genesis 33:4); “(...) truly to see your face is like seeing the face of God—since you have received me with such favor“ (Gen 33:10). Furthermore, religions provide rituals of repentance, forgiveness and reconciliation. In the Islamic tradition, the month of Ramadan is a time for reflection and spiritual renewal that includes elements of repentance and forgiveness.

**Religious messages help to widen heart and mind to reach beyond the current intractability, and to transform destructive conflict into peace.** John Paul Lederach says: “The mystery of peace is located in the nature and quality of relationships developed with those most feared.”<sup>xxvi</sup> For most people, to connect to this mystery of peace is to engage with God, spirituality and/or religion. This connection transcends all human impasses and truly and constructively transforms. Furthermore, religion’s potential for transformation does not only concern peace between God and human beings and among human beings, but also with the whole of creation, or the eco-system.



### SMALL GROUPS: MY FAITH TRADITION AND PEACE

Get together in groups of four or five people of the same faith and reflect together on the following questions:

- Which **story or text** from your sacred scriptures motivates you to constructively engage in peacebuilding?
- Is there a specific **ritual** in your tradition that empowers you for peacebuilding?
- Is there a specific **time or place** in your religious practice that is particularly relevant for peacebuilding?

Summarize your answers and write them down. The background information below about peaceful elements in your faith tradition may offer a starting point for your discussion.

### Info Box: Different Faith Traditions and Peacebuilding

#### Hinduism

The Hindu tradition teaches that the universe has its source and origin in *brahman*, the limitless.<sup>xxvii</sup> It is important to note that *brahman* is not a supernatural being remote from the world, but the universe exists in *brahman*, and *brahman* exists in everyone and everything. Through dharma human beings are reminded that the selfish pursuit of wealth and pleasure leads to social chaos and violence. Dharma calls human beings to broaden the perspective to incorporate the good and wellbeing of the community. The highest goal in Hindu life is moksha, liberation, i.e. overcoming ignorance, greed and suffering. Every Hindu prayer ends with a three-fold recitation of the word peace, *santih*. The repetition of the word expresses the Hindu hope for peace in the natural world, in the human community and in one's own heart, while emphasizing the interrelatedness of all three spheres.<sup>xxviii</sup>

#### Buddhism

The Buddha analysed the root causes of suffering and conflict, linking it to desirous greed: “Thus, from the not giving of property to the needy, property became rife, from the growth of poverty, the taking of what was not given increased, from the increase of theft, the use of weapons increased, from the increased use of weapons, the taking of life increased and from the taking of life, people’s life-span decreased, their beauty decreased.”<sup>xxix</sup> What would be the elements of a just society that would overcome such negative dynamics?

Buddhism focuses on the interconnectedness of all sentient beings. One famous contemporary monk from Vietnam, Thich Nhat Hanh, calls this interconnectedness “inter-being”. He gives a visual example: “In one sheet of paper, we see everything else, the cloud, the forest, the logger. I am, therefore you are. You are, therefore I am. We inter-are. I know that in our previous life we were trees, and even in this life we continue to be trees. Without trees we cannot have people, therefore trees and people inter-are. We are trees and air, bushes and clouds. If trees cannot survive, humankind is not going to survive either. We get sick because we have damaged our environment, and we are in mental anguish because we are so far away from our true mother, Mother Nature.”<sup>xxx</sup> If we realize this interconnectedness with trees, how much more should we realize the interconnectedness between human beings?



### Judaism

“Depart from evil, and do good; seek peace (shalom), and pursue it.” (Psalm 34:14) The Hebrew word for peace - “shalom” - can also be translated as “wholeness”, “completeness”<sup>xxxI</sup>. The Jewish tradition gives witness to the strong messianic dream of universal “shalom”, informed by the stories and commandments on justice and peace in the Torah and nurtured by the prophetic vision that God “shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more” (Isaiah 2:4). At the beginning of the 21st century, the British Chief Rabbi, Jonathan Sacks, said: “We will make peace only when we learn that God loves difference and so, at last, must we. God has created many cultures, civilizations and faiths but only one world in which to live together — and it is getting smaller all the time.”<sup>xxxII</sup>



### Christianity

In Christianity, Jesus is often called the “Prince of Peace”, as he questioned all worldly domination and power, and announced the kingdom of heaven which is nurtured by deep love and care. Jesus’ message builds on the Jewish traditions of justice and peace. In the Hebrew Bible, we read in Psalm 85:10 a very poetic vision: “Steadfast love and faithfulness will meet, justice and peace will kiss each other.” Jesus affirms in the Sermon on the Mount: “Blessed are the peace-makers for they will be called children of God” (Matthew 5:9). And Paul advises the early Christian communities: “If it is possible, so far as it depends on you, live peaceably with all.” (Romans 12:18). Jesus clearly preached against any retaliation, and demands that his followers love their neighbors, and even more, love their enemies. Many practices of non-violence today have been inspired by Jesus’ example.



### Islam

Scholars of Islam have explored the elements within their tradition that help to foster non-violence and build peace.<sup>xxxIII</sup> Pursuing peace is a central tenet of Islam: “God guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into

light, by His will, and guiding them to a straight path” (Qur’an 5:16). Violence and conflict should be avoided if possible: “But if they incline towards peace, you (Prophet) must also incline towards it and put your trust in God: He is the All Hearing, the All Knowing” (Qur’an 8:61). Islamic scholars have highlighted that the concept of *tawhid* (the oneness of God) helps Muslims to understand and live out peace: “As the ultimate source of peace, God transcends all opposites and tensions, is the permanent state of repose and tranquillity, and calls his servants to the abode of peace (*dar al-salam*).”<sup>xxxiv</sup>

### Indigenous and Traditional Religions

In many indigenous and traditional religions, community is of key importance. Community often includes the living and the dead, the spirits, all beings and different elements in nature, the whole cosmos. There is a close relationship to the earth and a deep sense of interconnectedness. Numerous festivals and religious ceremonies are related to the annual cycle of crop cultivation. According to indigenous worldview, one cannot make a clear cut distinction between the sacred and the profane, between the spiritual and material areas of life. Peace is understood as respecting each one’s rightful place in the cosmos, moreover, harmony and balance often play important roles. In times of climate change, insights of these religions are being rediscovered. Peace is not only about relationships between human beings, but also with nature and the whole cosmos. Some of these religions distinguish between benevolent and malevolent spirits, and have rituals to invoke the benevolent ones, and other rituals to appease or limit the influence of the malevolent ones. Furthermore, healing is a key topic, both in the physical and spiritual sense. Beyond such general features, each indigenous and tribal religion has their own characteristics, often closely linked to the land, the nature and the history of respective communities.



### DISCUSSION IN PLENARY: OUR FAITH TRADITIONS AND PEACE

Every group will share their outcomes with the others. Discuss together:

- What are the similarities across our different faith traditions with regard to peace and peacebuilding?



## Deepening I: Faith and Harmful Effects



### INPUT: FAITH AND HARMFUL EFFECTS

As religious people, we celebrate that our faith traditions contain the possibility for healing transformation. But we must equally acknowledge that they have the potential to harden hearts and to fuel conflict. We cannot just dismiss the radical or fundamentalist wings of religion as “hijacking” the faith as if this was just an alien force from outside. We have to admit that there are harmful elements and hateful aspects within our faith traditions that destroy human relationships and pose a serious hindrance to peace.

We must take responsibility, and actively overcome and transform the harmful elements. But how can we do so? Sometimes, it seems that religions have a strong potential for peace because of their long-standing historic tradition and their age-old authority. However, if we look closer, we might see that it is not just **tradition** as such, not only the deep roots, but actually religion’s potential for **renewal** that is even more important: Religion is not static, but connected to a living “divine reality” that enables **transformation**. Hence, if we want to overcome and transform the harmful elements within our faith traditions, we, as people of faith, must take responsibility and promote such renewal within our religious communities.

**If we as religious communities do not actively contain and manage the more hostile and adversarial strains within our traditions, then the potential for adherents to draw on these**

**“How Christian anthropology and Christian ethics are interpreted changes over time as can be seen, for example, in how gender relations and especially the place and agency of women are understood. Christians have become complicit in systems of oppression and domination, as for example in the slave trade, colonial domination and economic exploitation. For the church, the call to transformation has repeatedly been a call to repentance and openness to a new beginning.”<sup>xxxv</sup>**

**LWF, Called To Transform** ”

**strains to justify their destructive goals will remain.** This becomes particularly important in a world marked by the stresses of globalization, which is in the process of dramatically transforming our societies. We must be ever vigilant about hateful aspects of our faith traditions. Such vigilance requires that religious leaders not only find different models for dealing with those harmful elements of our religious traditions, but also that we teach our clergy, educators and lay leaders how to tame these elements in order to prevent their use for destructive purposes. Young people are particularly vulnerable for getting caught up in violent

religious extremism as victims or perpetrators. Youth, therefore, play a crucial role in overcoming and transforming hateful aspects within their religious communities.

**“Know that religion has a strong influence on people’s belief or faith and conviction. Our religious practice should bring positive change to society and enhance mutual relationships among us in order to live in peace with one another.”<sup>xxxvi</sup>**

**Levi Joniel, Peace Messenger**

#### **Further reading:**

- Simone Sinn and Michael Reid Trice (eds.), *Religious Identity and Renewal in the Twenty-first Century. Jewish, Christian and Muslim Explorations* (Geneva: The Lutheran World Federation, 2015), URL: <https://www.lutheranworld.org/content/resource-religious-identity-and-renewal-twenty-first-century-documentation-60>
- Elisabet Le Roux and Brenta E. Bartelink, *No more ‘harmful traditional practices’*. Working effectively with faith leaders, research report (Tearfund, 2017), URL: <https://jliflc.com/resources/no-harmful-traditional-practices-working-effectively-faith-leaders>
- Kofi Annan *Foundation, Countering Violent Extremism. A Guide for Young People from Young People* (Kofi Annan Foundation, 2017), URL: [http://www.extremelytogether-theguide.org/pdf/ExtremelyTogether\\_CounteringViolentExtremism\\_Guide\\_2017\\_March.pdf](http://www.extremelytogether-theguide.org/pdf/ExtremelyTogether_CounteringViolentExtremism_Guide_2017_March.pdf)



Participants in the LWF Peace Messenger Training, 2017  
Photo by Ben Gray



### **SMALL GROUPS: HARMFUL EFFECTS WITHIN MY FAITH TRADITION**

Get together in groups of four or five people. This time, make sure to form groups that include different faith traditions. Each group focuses on one of the three levels:

1. Family level;
2. Local/community level;
3. National/political level.

Make sure that each level gets covered at least once. Share with your group members:

- What are some hateful elements and potential harmful effects of your faith traditions at this level?

Write down your answers.



### **DISCUSSION IN PLENARY: COUNTERING HARMFUL EFFECTS OF FAITH**

Share your outcomes with the others. Then discuss together:

- What is our role as youth in overcoming these harmful effects and promoting renewal within our religious communities?

## **Deepening II: Just War or Pacifism? — A Challenge for People of Faith**



### **INPUT: JUST WAR OR PACIFISM?**

Many people of faith feel they are called to promote peace, based on their respective faith traditions. But how should peace be achieved in concrete terms?

In international diplomacy, we hear that it is sometimes necessary to use force in order to achieve peace. The so-called “just war” principles describe different criteria which must be met for a war to be considered just: The war must, follow a just cause such as self-defence or the prevention of genocide, and military actions must be proportionate. **Proponents of the just war theory argue that war, though terrible, is not always the worst option.** Cases of preventable mass atrocities or human rights violations may justify war to prevent even worse under this theory. This seems to be de facto the dominant logic also among most religious people.

**However, there are also religious people who strongly advocate a pacifist ethos that says no to any kind of military action and rather urges suffering violence.** Mennonites, a Christian denomination that has its roots in the Anabaptist movement of 16th century Europe, follow a strict renunciation of any lethal force, a clear pacifist position. Based on the Bible, which they call the gospel of peace, they follow the example of Jesus, who humbly rode atop a donkey, washed his disciples’ dirty feet and allowed himself to be killed in the face of false accusations and trial. The Mennonites believe that death is the worst thing that can happen to them — even understanding that death is overcome by their saviour, Jesus, who rose from the dead. This is why they proclaim that life and love are always more powerful than violence and death.<sup>xxxvii</sup>

But how does a Christian pacifist approach look in the face of injustice, violence and oppression? Christian pacifists stand alongside and assist people who suffer injustice on the margins of society: the poor, the sick, the refugees, those without a voice. Any time human beings die violent deaths, Christian pacifists publicly express lament because “[p]ublic lament serves as a reminder that violence is always an aberration, an unwelcome intrusion into the world as it should be.”<sup>xxxix</sup> In the face of violent conflict, Christian pacifists have been very active in peaceful conflict resolution, particularly on the third track, the grassroots levels. They acknowledge that peacebuilding is a long process, which requires time for the conflict and culture to be thoroughly understood and for gently building trust between conflict parties. **Faced with oppressive and vi-**

**“The reason I can’t advocate violence is because violence ultimately defeats itself. It ultimately destroys everybody. The reason I can’t follow the old eye-for-an-eye philosophy is that it ends up leaving everybody blind.”<sup>xxxviii</sup>**

**Martin Luther King Jr. (inspired by Gandhi)**



**olent regimes, Christian pacifists follow an approach of non-violent direct action.**

We can find proponents of non-violent action across all faith traditions: Mahatma Gandhi who was a Hindu leader of the Indian independence movement that brought an end to British rule; Khan Abdul Ghaffar Khan, a Muslim leader and Pashtun independence activist; Maori spiritual leaders who used non-violent action against confiscation of Maori land by the New Zealand Government; the 14th Dalai Lama, who is a strong proponent of non-violent action for Tibet's independence; or Desmond Mpilo Tutu, a Christian clergyman who was part of the non-violent struggle against the South African apartheid regime.

Many people of faith restrain from any kind of violence because they see it as moral imperative. But it is not only this moral aspect that moves groups and activists around the world to employ non-violent action: An increasing amount of research shows that non-violent action is also more effective than violent resistance.<sup>XL1</sup>

**Further reading:**

- For more information about the Mennonites and their activities around the world, see: The Mennonite World Conference, URL: <https://www.mwc-cmm.org/>
- For more information about two central proponents of non-violent resistance, Mahatma Gandhi and Martin Luther King Jr, see: Mary King (1999), *Mahatma Gandhi and Martin Luther King Jr. The power of nonviolent action*, UNESCO, URL: <http://unesdoc.unesco.org/images/0011/001147/114773e.pdf>

**“My study and experience of non-violence have proved to me that it is the greatest force in the world. It is the surest method of discovering the truth and it is the quickest because there is no other. It works silently, almost imperceptibly, but none the less surely. It is the one constructive process of Nature in the midst of incessant destruction going on about us. I hold it to be a superstition to believe that it can work only in private life. There is no department of life public or private to which that force cannot be applied.”<sup>XL</sup>**

**Mahatma Gandhi**



- For more information about research on the effectiveness of non-violent resistance, see: Sié Chéou-Kang Center for International Security & Diplomacy, *The Nonviolent and Violent Campaigns and Outcomes (NAVCO) Data Project*, URL: [https://www.du.edu/korbel/sie/research/chenow\\_navco\\_data.html](https://www.du.edu/korbel/sie/research/chenow_navco_data.html)



### PLENARY DISCUSSION: JUST WAR OR PACIFISM?

Based on the above input on pacifism and non-violent resistance, discuss the following questions:

- Should peace only be achieved by peaceful means?
- How does my faith tradition respond to the use of military force in conflict situations?

## Deepening III: Interfaith Engagement for Peace



### INPUT: INTERFAITH ENGAGEMENT FOR PEACE

On our way towards peace, it is crucial that we work together across religious lines to explore how we can live together harmoniously and overcome destructive forces. There are many examples of interreligious collaboration for peace around the world.

In 2007, 138 Muslim scholars came together to write a document called *A Common Word Between Us and You* that could bring Muslims and Christians closer together to jointly be engaged in peacebuilding: “The basis for this peace and understanding already exists. It is part of the very foundational principles of both faiths: love of the One God, and love of the neighbor. These principles are found over and over again in the sacred texts of Islam and Christianity. The Unity of God, the necessity of love for Him, and the necessity of love of the neighbor is thus the common ground between Islam and Christianity.”<sup>XLII</sup>

In August 2015, scholars from the Jewish, Christian and Muslim traditions from different parts of the world came together at Seattle University to discuss religious identity in the 21st century. In their final communiqué, they affirmed the need for dialogue and collabora-

tion between different religions: “Today we see people of different generations in all of our faith communities asking radical questions about God in the face of tremendous human suffering. **We realize that we cannot consider the future of our own faith community in isolation from others; our communities are closely related and the future of life in dignity is a shared concern.**”<sup>XLIV</sup>

Another example involving youth is IN-GAGE, an interfaith program for young people initiated by the LWF. The training took place in three Indonesian cities from September 2016 to February 2017, and involved youth from Christian, Muslim, Buddhist, agnostic and local religious beliefs. The training enabled youth to critically analyze the relationship between minority and majority religious groups in Indonesia and to actively engage with religious diversity and affirm equality for all. It also focused on the creative use of communication tools for this work.

**“The opportunity to live in a region with Muslims, Jews, Christians and people from other parts of the world makes it possible for me to be a peacemaker. Peacemaker: what does this word mean? It means action. It also means building bridges between people.”**<sup>XLIII</sup>

**Saleem Moussa Anfous, Peace Messenger and member of the Lutheran Christmas Church in Bethlehem**

**“Often people think that young people have to be ‘guided’ in order to be able to deal with religious diversity. But a much more fruitful approach is a dialogical model where you create a space for young people to express what is dear to their hearts.”**

**Dr Leonard C. Epafras, IN-GAGE program coordinator**

Dialogue and peer learning promote interfaith understanding. **Speaking about one’s faith tradition and attentively listening to others are at the core of any dialogue process.** In personal interfaith encounters, people find that their faith does not hinder building relations but creates confidence and openness, fosters relationships, and strengthens common citizenship. Respect for other religious traditions can grow when we experience our neighbors living spirituality.



**Further reading:**

- For the whole text of the Common Word declaration, see: <http://www.acommonword.com/the-acw-document/>
- For more information on the work of the LWF in the field of inter-religious relations, see: <https://www.lutheranworld.org/content/public-theology-and-interreligious-relations>



### PLENARY DISCUSSION: INTERFAITH ENGAGEMENT FOR PEACE

Based on the above input, discuss the following questions together:

- Why is it so important that we engage in peacebuilding across religious lines?
- What concrete steps can we take together with Peace Messengers of different faiths to promote peace?



### PANEL SESSION: INTERFAITH ENGAGEMENT FOR PEACE IN PRACTICE

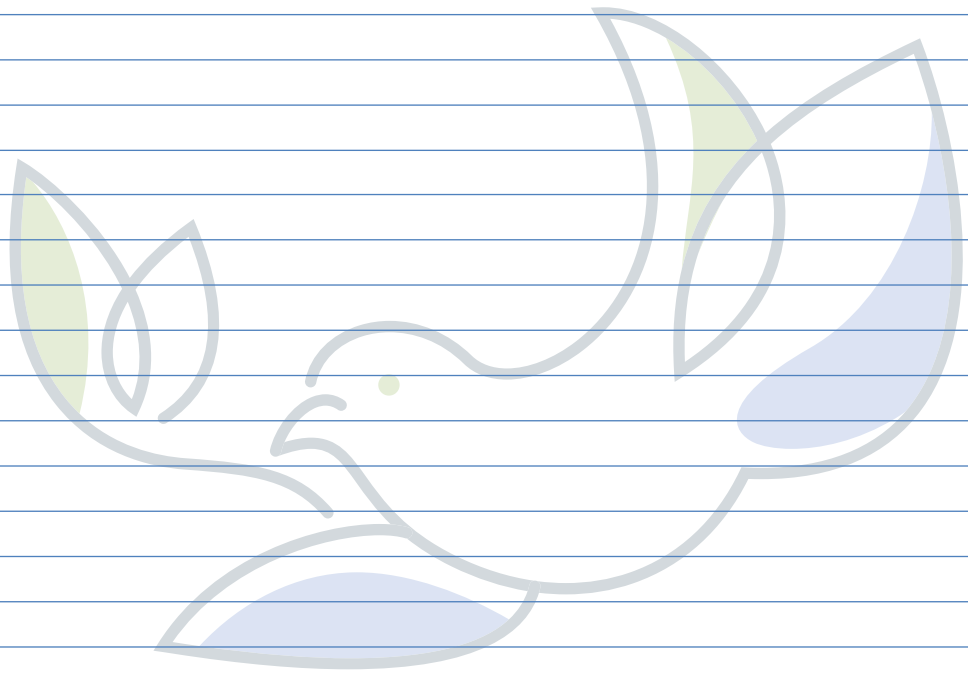
During a panel session and discussion with leaders of different faiths in your context, we will come to understand how interfaith engagement for peace can look in practice. We will get some inspiration on how you, as future Peace Messengers from different religious backgrounds, can work together for peace.

## Reflection and Summary

Reflect as a group or individually on what you have heard and discussed:

- Where do I experience transformation towards peace in my religious community?
- Where do I see hateful aspects in my religious community, and what can I do to help overcome them?







Participants in the LWF Peace Messenger Training, 2017  
Photo by Ben Gray

## MODULE 6 — NEGOTIATION AND MEDIATION AS CONFLICT RESOLUTION TOOLS

**What is this about?** This module will acquaint us with negotiation and mediation as two concrete conflict resolution tools that we can use to constructively deal with conflict in our daily lives. We will become aware of our own behavior in conflict situations, and learn how to confront conflict with a problem solving approach. We will also discuss the importance of good communication for handling conflict. There will be space for practicing our newly gained skills in different role plays.

**Questions we ask:** What is the added value of a problem solving approach? What are the basic principles of negotiation and mediation? How can I become a good communicator, negotiator and mediator?

**This is how we are going to do it:**

- Introduction to the Problem Solving Approach
- Deepening I: The Importance of Communication
- Deepening II: Negotiation
- Deepening II: Mediation

### Introduction to the Problem Solving Approach



#### ACTIVITY: HOW TO BE A WINNER

In this exercise, we want to be winners. Get ready to follow the instructions of your facilitator.



## INPUT: THE PROBLEM SOLVING APPROACH AND PRINCIPLES OF CONFLICT RESOLUTION

The problem solving approach aims to handle conflict in a way that allows for a win-win solution and “to make the cake bigger” instead of dividing it. Think again about the role play “The Orange”. Even though such an ideal win-win situation is not always possible, a problem solving approach promotes solutions which take into account the needs and interests of all parties involved. Exploring underlying interests and needs before heading toward resolving a conflict is crucial in order to find common ground, new perspectives and potential pay-offs. This is why we have learned and practiced how to map conflicts earlier in the training.

### *How to Behave in Conflict Situations*

But how do we best behave in conflict in order to promote a win-win outcome? Negotiation theorists often distinguish three different kinds of behavior in conflict situations<sup>XLV</sup>:

- **Aggressive behaviour** describes standing up for your own rights and needs without caring for the rights and needs of others; accusing and blaming others; not taking other people’s point of view seriously. This behaviour can be labelled as “hard on the people, hard on the issue”.
- **Assertive behaviour** describes standing up for your own rights and needs while at the same time respecting and acknowledging the rights and needs of others; listening to what the other party is saying; separating problems from persons; expressing yourself clearly and honestly. This behaviour can be labelled as “soft on the people, hard on the issue”.
- **Submissive behaviour** describes taking no action to assert your own right, but instead putting others’ rights and needs before your own; giving in to what others want; remaining silent; apologizing more than is needed. This behaviour can be labelled as “soft on the people, soft on the issue”.

Each behaviour implies a different outcome. Aggressive behavior often results in a win-lose outcome by favoring the stronger and more aggressive party. Submissive behavior, on the other hand, frequently results in lose-win situation, particularly if the second party behaves

<b>Aggressive behavior</b>	Hard on the people, hard on the issue	Win-lose
<b>Assertive behavior</b>	Soft on the people, hard on the issue	Win-win
<b>Submissive behavior</b>	Soft on the people, soft on the issue	Lose-win

in an aggressive way. Finally, assertive behavior is understood to promote a win-win outcome, and is regarded as the appropriate behavior when following a problem solving approach. This chart gives you an overview of the behaviors and their respective outcomes:

### *Principles of Conflict Resolution*

The following principles of conflict resolution can be derived from a problem solving approach:<sup>XLVI</sup>

- **Concentrate on the approach, not the outcome:** Win-win solutions are not always possible, but an attitude of respect for all parties needs to be maintained. It is important that all parties involved are willing to resolve the conflict.
- **Separate people from the issue:** Most conflicts involve both substantive and relationship issues. Being hard on the issue but soft on the people helps to attack the problem together instead of attacking each other.
- **Focus on interest and needs, not positions:** Exploring each other's interests, needs and concerns is crucial because they define the problem. Where interests and needs are not taken into consideration, only temporary agreements may be reached.
- **Take a broader perspective and invent options for mutual gain:** Before reaching a final decision, it is important to identify many options and further develop the ones that cover more interests, including the needs on both sides. Joint brainstorming can help to find creative solutions to balance losses and reconcile differing interests.
- **Use objective criteria and support what is legitimate and fair:** It is important to jointly develop objective criteria that make sure that the agreement is fair, that it

does not infringe upon the rights and needs of either party. Using objective criteria ensures that the outcome does not just reflect the arbitrary will of one party.



### ACTIVITY: GUESS MY BEHAVIOR

We will now put into action what we just heard. Some will act out short role plays in which they behave either aggressively, assertively or submissively. The others have to identify the correct behavior.



### DISCUSSION IN PLENARY: THE PROBLEM SOLVING APPROACH

- Do you tend to be aggressive, assertive or submissive in conflict situations?
- Do you think assertive behavior is always the best option?
- How does conflict resolution look in your context? Is there a specific approach that is used to deal with conflict in your community?

## Deepening I: The Importance of Communication



### INPUT: NON-VIOLENT COMMUNICATION AND ACTIVE LISTENING

**The way we communicate can either be a help or hindrance to resolving conflict in a constructive manner.** Open and constructive communication is located at the very core of a problem solving approach. It is important to enhance our communication abilities, which include both speaking and listening.



### *Non-violent Communication*

Assertive behavior includes **non-violent communication**, i.e. communicating in a way which takes into account the rights and needs of all involved without using guilt, blame, threats or coercion. Non-violent communication becomes particularly important in situations where we feel that our needs and feelings are not being respected by others. In such situations, we often tend to draw on destructive forms of communication like blaming or ignoring the other party. But this mostly makes things worse.

Instead, **we should speak honestly without judging each other**. For that to happen, emotionally charged statements need to be re-framed in neutral terms. This can be done by letting the other person know how we feel and what we need in a certain situation instead of blaming him/her for not respecting our needs and feelings. Using sentences starting with “I feel” or “I need” instead of “you did” or “you need to” helps us understand each other better.

The **four steps of non-violent communication** can help us to articulate our needs in an honest and non-judging way:

1. **Observe** a situation without judging: “I see dirty dishes in the sink.”
2. Identify the **feeling** that you have with regard to the situation: “I feel irritated.”
3. Identify your **interest** (i.e., concrete need in that situation) that underlies that feeling: “I need more order in the kitchen.”
4. Formulate a **request**: “Would you be willing to do the dishes?”

### *Active Listening*

Communication is not just speaking, it is also listening. Active listening can help us to understand each other’s interests and needs. Active listening involves listening carefully, asking questions and making sure that we understand each other correctly. Like non-violent communication, active listening includes four steps:

- **Listen**: Listen carefully to what the person is really saying. If the other person is emotional, try to listen to what is actually being said.

- **Paraphrase:** Check that you have heard correctly by saying in your own words what the other person has said. Afterwards, make sure you got it right by asking “Is this what you mean?”
- **Ask questions:** Ask further questions to fill in or clarify details if they are important. If you are not sure about the other person’s needs, try to find out by asking.
- **Summarize:** When the other party has finished, summarize his/her main points and ask whether your interpretation is correct.



### EXERCISE: ACTIVE LISTENING

You now get the chance to practice the four steps of active listening. Get together in pairs and decide who is going to speak first, and who is going to listen. Then, the listener asks the speaker a question that s/he should try to answer. As a listener, follow the four steps of active listening and try to dig deeper into the speakers’ feelings and views. The question you should pose is:

- Which criticism from a close friend would really upset you?

Your trainer will let you know when to switch to the second round.

## Deepening II: Negotiation



### INPUT: NEGOTIATION

Negotiation can be defined as **“a problem solving process in which either the two parties in the dispute or their representatives meet face to face to work together unassisted to resolve the dispute between the parties.”**<sup>XLVII</sup> Negotiation can happen on many levels: within family, within communities, on a national/political or even an international level. Even though negotiations are often perceived as a tough process of competition and hard bargaining, a



Participants in the LWF Peace Messenger Training, 2017  
Photo by Ben Gray

problem solving approach to negotiation promotes sustainable agreements, which are based on consensus and interests instead of threat and power.

Three different phases can be distinguished in negotiation processes:

**1. Preparation:** In order to ensure constructive negotiations, the conflict needs to be mapped, including our own as well as the other parties' interests and needs. This can include research to gather further information on facts and interests. Making oneself aware of what the best alternative to a negotiated solution would be can help define the threshold between an acceptable and unacceptable solution. Finally, the environment needs to be properly prepared, e.g., by choosing a place where all parties feel comfortable.

**2. Interaction:** To enable joint problem solving, the negotiations should begin with the establishment of trust. Here both parties need to educate each other about their respective interests and perspectives by using non-violent communication and active listening skills. Building upon that, options can be jointly generated and developed. Selecting an option that best fulfils the interests and needs of all involved is the last step in the second part of the negotiation process.

**3. Close:** All negotiations should end with some sort of clear agreement, e.g., a spoken agreement or a written contract. It is also good to develop a joint action plan and set a clear time frame for implementing the chosen option/s.



### ROLE-PLAY: NEGOTIATE!

Get together in groups of three or four. Decide who will be acting (two persons) and who will observe (one or two persons). Everyone will receive the description of a conflict scenario. In addition, the conflicted parties will get descriptions of their respective roles within this conflict. Carefully read the description and prepare yourself for the negotiation, following the hints from the input above.

Then, take 20 minutes to negotiate your conflict. The observer(s) should monitor which conflict behavior the parties use and whether they apply the communication skills learned in the previous session. After the role play, the observers briefly share their observations with the actors.



### DISCUSSION IN PLENARY: SHARING EXPERIENCES

After your role plays are finished, come back together and share with the others:

- Which difficulties did you face in trying to find a solution? How did you overcome them?
- How did the non-violent communication and active listening skills help you find a solution?
- Are there some other negotiation tools relevant to your context which you find helpful?

## Deepening III: Mediation



### INPUT: MEDIATION

Unlike negotiation, mediation involves a third party who helps both parties resolving their conflict. Mediation can, therefore, be defined as “a problem solving process in which the two parties in the dispute or their representatives meet face to face to work together to resolve the dispute assisted by a neutral third party called the ‘mediator’.”<sup>XLVIII</sup> Mediation happens with the consent of the parties, who maintain ultimate control over the outcome and are responsible for implementing the agreement. **A mediator controls the process, but never judges or forces a solution and should always stay impartial.**

#### Info Box: Neutrality vs. Impartiality

A mediator can never be completely **neutral** as it is human to like some people more than others. The mediator’s institutional, ethnic or social background might further prevent him from being fully neutral. What each mediator should strive for instead is impartiality. Being **impartial** means treating all parties equally throughout the mediation process, taking into account the interests and needs of all, and listening to all sides equally.

While **neutrality** relates to the mediator and his/her background and relations to the conflict parties, **impartiality** relates to how the mediator handles the mediation process, which should be fair for all parties.

Mediation can be initiated by one of the conflict parties, by both conflict parties together or by the mediator or another third party. The mediator leads the process through the following stages<sup>XLIX</sup>:

1. **“Initiation:** In this step, you should create a positive atmosphere, where both sides feel comfortable. Explain the purpose of the mediation and the basic rules:
  - The mediation is voluntary.
  - It is confidential (unless someone is in danger).
  - The mediator does not take sides.
  - The mediation needs to be a safe space, where both sides show respect, listen to each other and make an effort to cooperate.

You can also ask the parties if they would like to add more rules to the process.

2. **Explain your point of view:**

Now, both conflict parties explain their point of view, usually starting with the one who asked for the mediation. You can encourage them by asking open questions, summarising from time to time what has been said, and asking for clarifications. Make sure that they speak to each other, and not to you.

3. **Conflict enlightenment:**

After both sides have explained their point of view, it is time to clarify what the conflict is really about. Very often, only a small part of the conflict is really visible; lots

**Info Box: Attitudes for Mediators<sup>L</sup>**

- Be impartial and validate both sides.
- Be supportive and use caring language.
- Be non-judgemental.
- Ask smart questions and resist advising.
- Work towards wins for both sides and turn opponents into problem solving partners.
- Other:

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of emotions and thoughts are hidden beneath the surface. Here, you can clarify emotions, different interests and needs and the backgrounds of the conflicted parties. This is a very important step, and it is crucial to bring the issues around the conflict into the open before going on to find a solution.

4. **Solution finding:** You can encourage the conflicted parties to brainstorm possible solutions, without proposing any yourself. They might expect you to tell them what to do, but it is important that the solution comes from themselves. Talk about which ones they are willing to agree on, how this will affect their relationship, and how realistic it is that they stick to this plan. We call this “solution finding”, but very often there is no one obvious solution that will end a conflict, but, rather, ways to deal with it constructively and respectfully and help both parties to move on and learn from the conflict. If you come out with an agreement like this, then the mediation was successful! Often, saying sorry and having a plan on how to reconcile, is the best way forward.
5. **Agree on moving on:** Writing down what the two sides decided, means they will be clear about what they agreed. It is also useful to discuss what will happen if one of the parties does not comply with the agreement.



### ROLE PLAY: MEDIATE!

Get together in small groups of four or five. Decide who will act out the part of the conflicted parties (two persons), who will be the mediator and who will observe (one or two persons). Everyone will get the description of a conflict scenario. In addition, the conflicted parties get descriptions of their respective roles within this conflict. Carefully read the description and prepare yourself for the mediation, following the hints from the input above.

Then, take 20 minutes for the mediation. The observer(s) should specifically monitor whether the mediator uses the communication skills from the previous session and how s/he structures the process. After the role play, the observers briefly share their reflections with the participants.



## **DISCUSSION IN PLENARY: SHARING EXPERIENCES**

After your role plays are finished, come back together and share with the others:

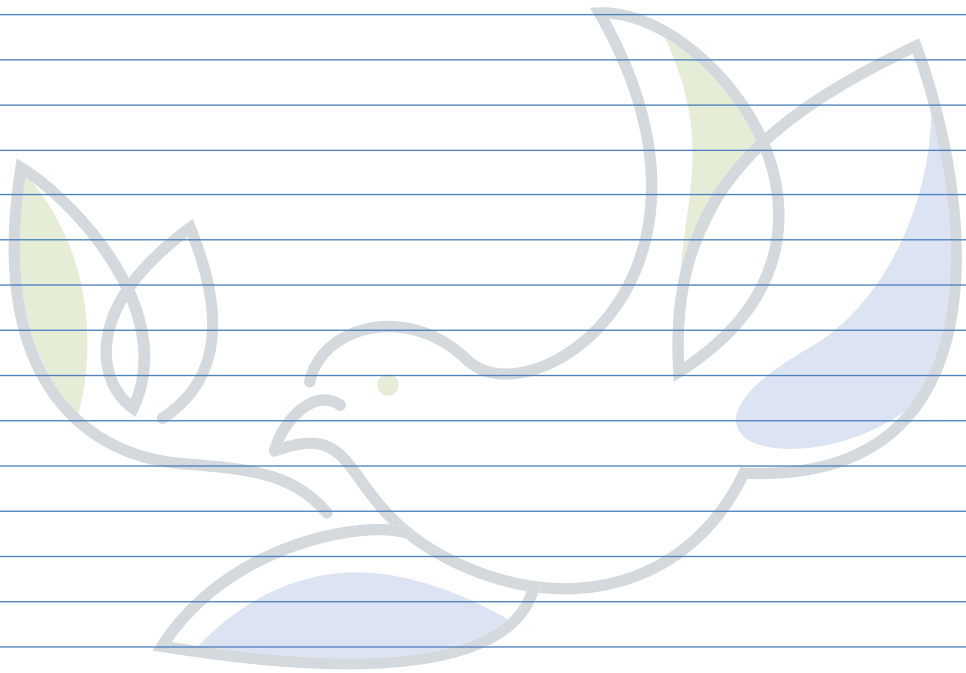
- Was it easier to find a solution than during the negotiation before? Why? Why not?
- What did the mediator do to help parties resolve the conflict?
- Did the non-violent communication and active listening skills help you find a solution?
- Are there some other mediation tools relevant to your context that you find helpful?

## **Reflection and Summary**

Reflect individually on what you have heard and discussed:

- How can I use the problem solving approach and conflict resolution tools in my own context?
- How do I need to adjust the tools in order to fit them into my specific context?





## Endnotes

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