Learning conflict resolution at school: the Sabona approach

SABONA

I see you

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CHAPTER 1. INTRODUCTION

> "Just like the introduction of the hygiene of the body once upon a time had a revolutionary and positive impact on people's health, the introduction of good conflict hygiene can contribute to a healthier and more inclusive society. A society with ample space for many goals, and where violent ways of solving conflict only can be found in history books and museums"

> Sabona core group (Faldalen et al. 2011:22)

1.1. Introduction

In the beginning of the eighties Johan Galtung argued that the concept of peace was understood in terms of political and economic control over the situation, where the central idea, the "*Roman pax*" with all its narrowness, served the interests of certain groups (Galtung 1981:193). From the point of view of Galtung Western peace philosophy has to be supplemented with oriental traditions. He suggested to include "peace of mind" as the basic idea of the peace concept, which is understood as "identity, as closeness to self and others, to society and nature, to something above oneself" (Galtung 1981:194). Galtung differentiated between three kinds of activities that are mutually inclusive and interrelated: peace building, peacemaking and peace keeping. The main goal for him was not only to reduce violence of all kinds and build negative peace, but also and more ideally, to create positive peace. Peace for Galtung is "what we have when creative conflict transformation takes place nonviolently" (Galtung 1996:265).

Galtung started using the diagnosis-prognosis-therapy triangle analogous to medical science, emphasizing that social studies, as well as peace and conflict studies are more concentrated on the two first parts of the triangle, but lacking attention to the therapy of the society. In his book "Peace by peaceful means" Galtung suggests working in two dimensions: curative and preventive therapy of social ills (Galtung 1996:1).

Galtung stresses the importance of preventive measures, and claims that peace is a revolutionary position, as we need not only a peace culture, but also a peace structure as a means to prevent outbreak of violence and war. Peace for him is the ability to handle conflicts creatively, nonviolently and by peaceful means, which is equal to health, described as the capacity to handle pathogens of any kind with insight, creativity and by healthy means (Galtung 1996:265).

As a part of conflict prevention, Galtung also introduced the concept of *conflict hygiene* in peace studies as an analogy to health studies. Galtung himself calls c*onflict hygiene* a metaphor and outlines its importance as a necessary remedy for curing social illnesses, such as injustice, inequality, violence, conflicts and wars. Conflict hygiene is closely connected with peace culture, and develops peaceful values, beliefs, attitudes and behavior. Comparing a violent

society with an infected organism, Galtung suggests paying more attention to preventive therapy and conflict hygiene, in order to enable the society-organism to handle all patho/bellogens at early stages (Galtung 2007:15). That creates a foundation for peace culture, where conflicts are solved with non-violent means and lead to the progressive development of the society. As Galtung says: "Tell me how you behave in conflict situations and I can tell you how much peace culture there is inside you" (Faldalen et al. 2011:46).

1.2. Research questions

The practical implication of the idea of conflict hygiene has been developed in the form of a pilot school program with the purpose to develop peace culture in school settings. The project core group calls the program Sabona, and characterizes it as a conflict hygiene program. They report about success of the program, but the program is not yet evaluated. In attempt to study the role of conflict hygiene as a preventive program, I shall briefly describe the program and make a SWOT analysis of the Sabona project.

Hypothetically a well-developed conflict hygiene program at school can serve as a contribution to the development of a culture of peace inside a society. It is more a mission, a final outcome of all conflict preventive efforts. The starting point is that society can change from the inside with the help of education. A well-developed conflict hygiene program at school can contribute to a healthier and more inclusive society, starting with the children at school.

Here we meet two interconnected questions, which are waiting for an answer. The first one is: What does conflict hygiene look like when someone attempts to implement it in reality? The second is: How can the Sabona project develop from the level of one school (micro) to the national, international (macro) level?

I therefore set out to answer two questions:

- Is Sabona making the concept of conflict hygiene *a reality* "on ground" – not in theory alone?

- Sabona is still in the bud as a pilot project, but wants to grow and proliferate. What promotes and what can stop the proliferation of Sabona project?

The first question will be answered through my field report and reflections on what I found in the Sabona school. The latter question will be answered from a *project management perspective,* based on the observations and discussions I had with Sabona participants during my fieldwork. It is not an attempt to check the Sabona's results from a pedagogic perspective. The purpose is to

analyze Sabona as a project, identify some of its main strengths and weaknesses, possibilities and obstacles.

1.3. Thesis structure

In order to fulfill the goal and objectives of the thesis, the structure of the thesis is as follows:

Chapter 1 is a brief introduction to the topic, with the goal of the research, its objectives, research question and thesis structure.

In Chapter 2 I present the empirical part of the thesis, the whole picture of Sabona, the description of Sabona instruments, methodology, with the special attention to travel diary from my observation period at Sabona school #1[1].

Chapter 3 has in focus the role of education as a tool and school as a context for conflict hygiene training.

Chapter 4 presents the Transcend method in practice. The purpose of this chapter is the analysis of weak and strong sides of the program and project, as well as the role of possible evaluation which at the moment is a missing part in Sabona. The described characteristics of Sabona project are based on interviews with the project participants, and personal observations at Sabona school #1.

Chapter 5 presents the theoretical framework of the conflict hygiene concept.

Chapter 6 discusses the main conclusions of the paper: results of the conflict hygiene program and project in school settings. In the last chapter, the thesis' main conclusions are drawn.

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[1] I do not mention a real name of the school because of the principle of anonymity.

CHAPTER 2. SABONA: A REAL LIFE STORY OF SOLVING CONFLICTS

2.1. Sabona: introduction

Studies have been done on conflict resolution and conflict mediation education, but conflict hygiene is a new step in the peace education studies, as it is becoming more important not only to solve conflicts, but also to prevent their escalation at an early stage. People learn from their childhood how to keep their body clean, but mostly not how to keep their mental form in a good condition. Therefore most people are afraid of conflicts and look at them as big obstacles in their lives. Moreover unsolved conflicts even from childhood can lead to personal problems in adulthood. The school system, especially primary school, seems to be the best place for development of conflict hygiene, because we learn many of our social behavioral models at school.

Sabona has been conducted since 2005 as a pilot project at the primary school ('barneskole') in the Southern Norway (Sabona school#1). This school is an ordinary municipal school for pupils between 6-12 years, situated in the municipality of the Southern Norway. There are 200 pupils, 24 teachers and assistants at this school.

At the moment 3 Norwegian schools, 1 Spanish and 1Irish school have joined the Sabona project network. The theoretical foundation of the project, the Transcend concept of conflict transformation, was developed by Galtung in the nineties, and the project staff has done a significant job by implementing an advanced theory in a very simple and practical manner. The program attempts to create a 'conflict hygiene system' in the school environment and assumes including of at least two components: classroom and school.

2.2. Sabona: its mission, goal and objectives

Sabona is a project initiated and supported by Galtung, based theoretically and methodologically on the Transcend conflict transformation concept, developed also by Galtung. *"SABONA"* means "I see You". It teaches tools for conflict transformation inside the school system as well as in daily life - couples and family, at work- to help people understand what happens in conflicts, how conflicts can be solved and better relations be built. The concept "Sabona", or "I see you", is anchored in the Zulu culture where reconciliation is a fundamental element for development as a

person and as a society.[2] At the time of my research, January 2011, the project covered four schools in Norway, one in Spain and one in Ireland.

The project staff consists of Johan Galtung, the theoretical founder of the transcend method and the ideological leader of the Sabona project, plus four practitioners: Vigdis R Faldalen Thyholdt, Synøve Faldalen, Åse Marie Faldalen og Lars Thyholdt. They are also authors of the book about Sabona.[3]

The idea of the project was born more than 10 years ago, but the pilot project began 6 years ago in 2005 on the basis of Sabona school #1. Today this school is the core, heart, theoretical and practical platform of the Transcend method in schools.

The *mission* of the project can be seen as *building a healthy society through conflict hygiene*, and all key-participants of the project call "Sabona" *a conflict hygiene program*. The Sabona-team sees as its mission to find, develop and implement basic tools for how to prevent conflicts and use them on the way to building a healthy society. In one of the articles Synøve Faldalen says:

"This is just what we have set out to do in the project named Sabona: to develop concepts and maps on handling conflicts that are so convincing and understandable that it becomes natural responses from an early age. We want to see conflict hygiene as an everyday competence on people's most important arenas."[4]

School is seen as the best arena for conflict resolution skills to be taught, but not re-taught, and conflict hygiene can form a foundation for education of citizens of a healthy society. Because school as a micro-world can be built upon a conflict solving culture (Faldalen et al. 2010:9) or in other words conflict hygiene. And pupils as new members of the society can learn from their childhood new ("healthy") models of behavior. Thus the *goal* of the project can be described as the development of school-based conflict hygiene programs, where Sabona is a pioneer program.

Objectives of the program:

1) develop a set of conflict resolution tools (toolkit) for schools;

2) organize a constant learning environment, based on the principles empathy, nonviolence and creativity;

3) program implementation in other schools, and Sabona network creation

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[2] http://transcend-nordic.org/index.cfm?id=141912
[3] Faldalen et al (2010) *Sabona : jakten på de gode løsninger : konflikthåndtering kan læres! : en introduksjon til konflikthåndtering og relasjonskompetanse i skolen.* [Oslo] : Kolofon.
[4] http://resources.cisv.org/export/sites/resources/education/Other/Sabona_Kortversjon-Eng-Sept09.pdf

2.3. Instruments or conflict resolution toolkit of the Sabona project

In Sabona 7 main visual instruments are used: 1) I see you, 2) Sabona – to see beyond the means, 3) The ABC-triangle, 4) The Transcend-method, 5) The Sorting-Mat, 6) Steps to Solutions, and 7) The ACC-principle.

The 1 and 2 reflect the ideology of the project, 3 and 7 are main concepts, 4,5,6 are instruments.

Table 1. Sabona instruments and concepts[5]

1. Conflict- incompatible goals	2. Difference in goals and means
3. ABC triangle	4. Sorting mat
5. 5' schema	6. Steps to solutions

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[5] Faldalen et al (2010) *Sabona : jakten på de gode løsninger : konflikthåndtering kan læres! : en introduksjon til konflikthåndtering og relasjonskompetanse i skolen*. [Oslo] : Kolofon. P. 41
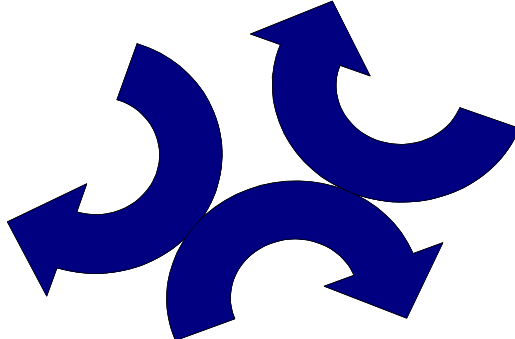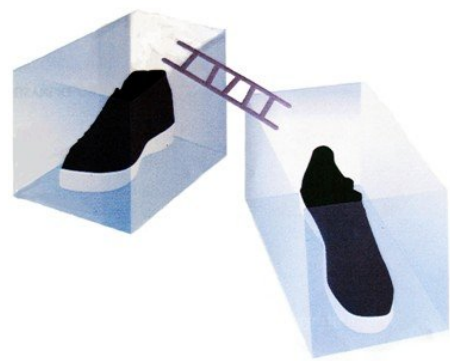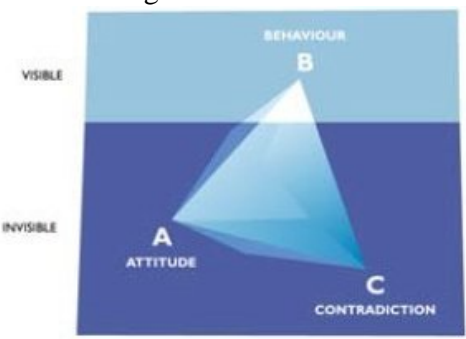
7.Crossroads of reconciliation
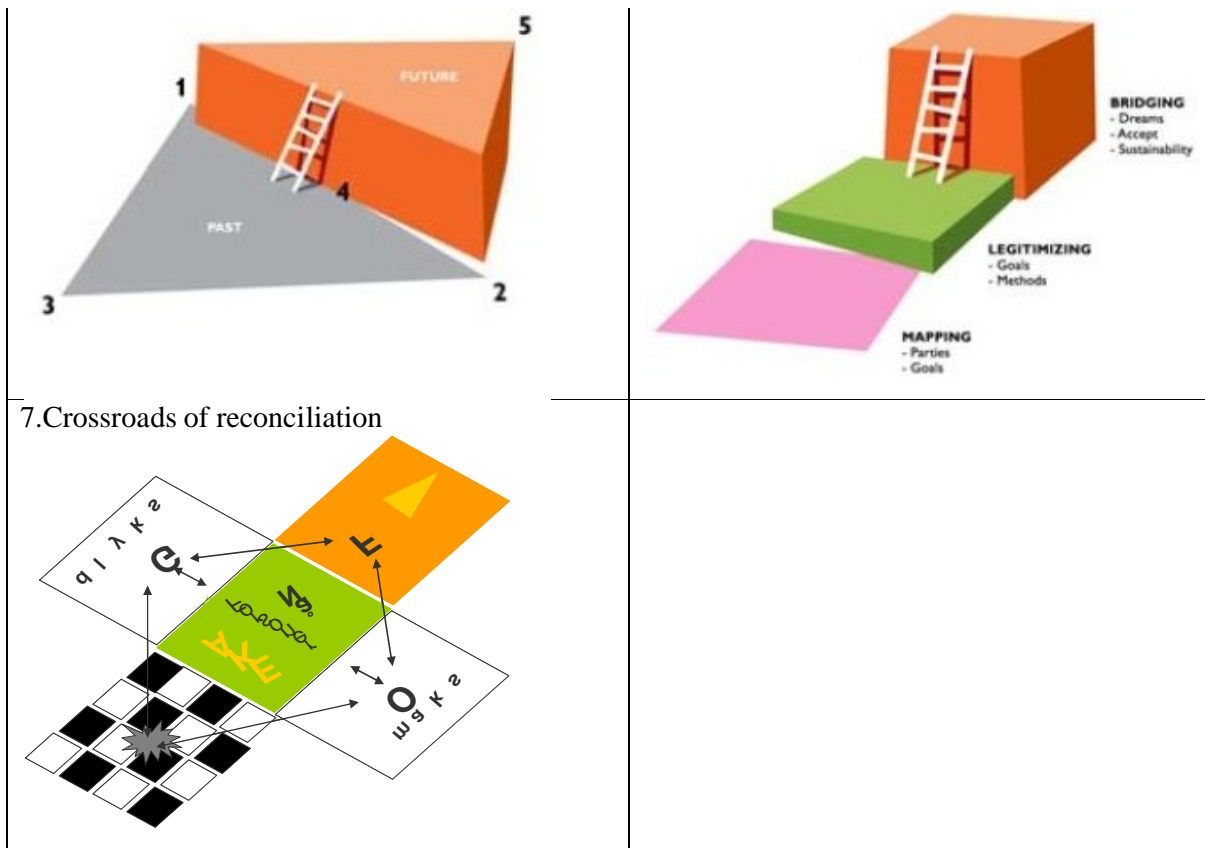
Those seven visual instruments present the whole framework of the conflict transformation ideology, concepts and instruments of Sabona. The starting point is the definition of conflict as incompatible goals. In most of the situations people are not trained to find positive constructive solutions in conflict situations. Non-solved conflicts can influence dramatically on human life and lead to broken relations, violence and depression. Sabona, which is based on the Transcend approach, trains pupils to see positive sides in conflicts and create positive and future-oriented conflict transformation. "I see you" means that a child is heard and understood, that his/her goals and wishes are valuable. This principle is the core of the project and starting point for all further activities.

Sabona – to see beyond the means. One of the most important principles of Sabona is to teach the difference between goals and means (Faldalen et al. 2010:18). Sabona means not only to solve a conflict without violence, but also to understand the goals of parties, to separate legitimate from non-legitimate means, and develop a new reality (transcendence). Violent behavior is not always the best and desirable solution, but children get everyday training in order to understand goals and find the most effective and legitimate means to reach their goals. They often do morning exercises at school to solve small issues in everyday life. The most important principle in Sabona is means-ends distinction.

ABC-triangle is a basic understanding of conflict development. When misunderstanding happens between two parties (C), it influences their feelings and attitudes (A) and can lead to non-constructive "bad" behavior (B). C is more orientation about what has happened, A is more psychological understanding of personal feelings, and B is a visual activity. The process includes the previous two principles: 1) To listen to and understand both parties, 2) To understand their goals and means.

The Sorting-Mat ('Ryddematta') is the most used tool for pupils. It helps not only to see the negative side of the story, but also to focus on positive sides of the past, which is the best position to make a bridge with a positive future and find the best solutions. The sorting mat provides a feeling that even though something bad happened between two or more actors, they have had and will have positive relations. From that perspective conflict is limited to the present situation and managed without consequences for the future.

The Transcend-method ('5 scheme'). 5 scheme is an overview of possible solutions, where 1 and 2 is accordingly win or lose, 3 is a step back, 4 is a compromise solution and 5 is a win-win solution in which both parties are heard. This is the core of the Transcend method, according to which conflicting parties can transcend their solutions into a new reality, and find best creative and outstanding ideas, legitimatize goals and means of each other, and find solutions which satisfy both sides of the conflict.

Steps to Solutions ('*Løsningstrappa*'). The purpose is again the same – to understand the situation, the goals of parties, their behavior and means, and find legitimate ways to fulfill goals of both parties. The difference is that the two first steps are discussed separately, and the last one is summarized together. The goal is to find all involved parties and include their goals into discussion, as a result of the whole conflict picture can be drawn.

Crossroads of reconciliation (ACC-principle: answer, concrete dialogue and change). As we often take non-desirable solutions and actions that can be misunderstood, or we evaluate them as non-appropriate afterwards, it is a challenge for a person to confess, to answer and evaluate this situation with other people. Instead of simple apologizing, pupils are trained to explain their motives, means and goals in order to solve the conflict. When all parties are open for a dialog, it is easier to find better solutions and positive future for all participants.

2.4. Methodology

2.4. 1. Background sources

There are two background sources of information used both in preliminary research and analytical reflections on Sabona:

The first one is the manuals "Conflict transformation by peaceful means. The transcend method" written by Galtung for the United Nations Disaster Management training program in 2000 and published online on the website of the Transcend organization.[6]

The second one is the book "*SABONA- searching for good solutions. Learning solving conflict*". That book was written by the Sabona project core group under the supervision of Galtung. The Norwegian version of the book was published in 2010 and English in 2011. The project core group has summarized theoretical material as well as practical examples of teaching conflict resolution skills at the Sabona school #1.

2.4.2. Data collection: Days in Sabona

Methodologically, this thesis is based on a qualitative approach for one main reason: the case is one- the Sabona school #1, thus details and personal attitudes of respondents are of great importance. As Silverman (2005:9-10) emphasizes, for qualitative studies "detail is found in the precise particulars of such matters as people's understandings and interactions" and qualitative researchers "stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied". A researcher is in close contact with the subject due to personal observations and face-to-face interviews. The data from fieldwork was gathered with such qualitative methods as individual interviews, focus group discussions, informal conversations and participant observations.

Participant observation is a research strategy which aims to gain a close contact with a given group of individuals and their practices through intensive involvement with people in their natural environment. It is one of the oldest and most important techniques of data collection in contemporary field research, and as a method of survey is very attractive as it can help "to gather live data from live situations" (Cohen et al. 2000:305). Observations enable the researcher to gather physical, human, interactional, program setting data, and can vary from unstructured to structured.

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[6] http://www.transcend.org/pctrcluj2004/TRANSCEND_manual.pdf

All observations during my field study have been 'unstructured' in character, as I could not decide or control what events would come up: It was important for me to go into situations and observe what was going on when it happened. The purpose of observations was to see the transcend method in practice in two target groups of individuals- pupils and teachers. The first one includes a group of pupils of the 1st grade and 6th grade, and a meeting of pupils' council. The second group was a seminar for teachers intending to start implementing the project at their school. According to Cohen et al. (2000:305), the role of the researcher can vary from *complete participant* to *complete observer* with two possible mid-positions *participant-as-observer* and *observer-as-participant* regardless of the involvement of the researcher in the action. In the first case, during classroom observations and the meeting of pupil council ('elevråd'), I was a complete observer and did not participate in lesson activities. The main task was to see the transcend concept at work and how pupils interact if they have a conflict or talk about the conflict. In the 6th grade the whole class hour was dedicated to the conflict resolution of a particular case-a quarrel between two classmates which had happened just before the lesson. In the 1st grade the teacher used the same technique to discuss with pupils small problems from their daily lives, and several cases were discussed. During the meeting of the pupils' council, participants together with the teacher tried to solve school issues with the help of the transcend method.

In the second case, my role was *observer-as-participant* with a small involvement in activities. The seminar for teachers took place at the Sabona school #2 on 26 of January 2011, with participation of 24 teachers (1 man and 23 women), all of them being teachers at the same school. The school staff wants to start Sabona project at their school and has already had a few seminars with the Sabona project team, but they are not yet practicing the concept with pupils. At the end of the seminar I asked questions about the difficulties teachers are facing and got written feedbacks. Observation during the seminar has led to formulation of ideas about teaching the concept, necessary methodology and structural development.

In all cases participants were informed about the purpose of my study and my identity. All remarks and ideas were written down and are used for the further analysis of the project.

Individual interviews and focus group discussions

Interview is probably the most widely employed method in qualitative research. It "involves gathering of data through direct verbal conversation between individuals" (Cohen et al. 2000:269). Interviews "enable participants […] to express how they regard situation from their point of view" (Cohen et al. 2000:267). As the purpose was to gather unique and full information

about the project, so my choice was to do a semi-structured open-ended interview. The semi-structured interview according to Bryman (2001:314), is a list of questions or fairly specific topics to be covered, often referred to us as an interview guide, but the interviewee has a great deal of leeway in responding. Face-to-face interview shows the respect to personal attitudes and interpretations of the given topic, and provides a researcher also with non-verbal information. It is important in my case, as the personal involvement of a respondent in conflict transformation concept confirms the viability of the project. A limited amount of interviewees made it possible to go deeper to their personal attitudes to the project and interpretations of impact as well as possible development of the project. Most of the interviews took place at Sabona school #1. Moreover, as I stayed at the home of the project members during my field trip, I was able to have informal conversations with project members.

Focus groups is a form of group interview and, according to Cohen et al. (2000:288) it is the situation when the data emerges from the interaction inside the group rather that from the conversation with the researcher. During such conversations with teachers and project staff, the impact and future possible development of Sabona were discussed.

Sampling procedure

I have one case - Sabona. That's why the most important objective was to develop as full understanding of all processes as it was possible during three days. I have defined the main criterion for respondents as active participation in all Sabona's activities. According to definitions provided by Silverman (2005:129), in my case the sampling had a purposive character, as it allowed me to get illustrations of a conflict hygiene program, its theoretical applications in practice.

I cannot use real names of the schools or give other geographical descriptions because of the principle of anonymity and the Norwegian law of data protection. That is the reason why I use "Sabona school#1" as the name of the school where I took all my interviews, and "Sabona school#2" of the school where the seminar for teachers took place.

The plan of my fieldwork was partly developed beforehand, because I was invited especially for the seminar for teachers in Sabona school #2. Interviews with teachers, rector and inspector were organized at school according to their daily schedule. Observations of the 1st and 6th grades were also planned at school.

During the field work I had 9 interviewees: 2 members of the project team, 2 leaders of the school, the others were teachers practicing the Transcend concept at school. From a gender point

of view, 2 of the interviewees were men, 7 were women. In total, three interest groups were covered: project team, teachers and school staff. Teachers' interviews took approx. 30 minutes, rector and inspector interviews – 1 hour, and with the project staff I have had interviews, focus group discussions and informal conversations during my stay at their home. My study trip to Sabona schools took 3 days and I didn't include interviewing of pupils and their parents.

The choice of respondents was limited to people actively involved in Sabona project during several years. All interviews were semi-structured and open-ended with a special interview guide prepared beforehand, and included the following topics: *Sabona methods in practice*, *impact of the project on participants and the school environment*, *the level of development of the project*, *possibilities for further project development of a conflict hygiene system.* Direction and depth of topics could vary, and be adapted to each interviewee and her/his duties inside the project.

2.4. 3. Reflections on my fieldwork: Challenges and opportunities

The main challenge I faced during my thesis work was connected with the term "conflict hygiene" and how to find appropriate research data when the concept is not yet well defined. I see a dualism in the situation as the term is not yet described but the program is already using the term conflict hygiene, and it is a typically phenomenological challenge.

I spent only three days in Sabona. That can be described both as a challenge and as an opportunity. It is a challenge, because for social sciences three days are not enough to observe any changes in behavior and attitude. But at the same time it is an opportunity to make a basic analysis of the project. Having a ten years working experience in project management in education, I have decided to use some basic principles of the project management approach in the evaluation of Sabona activities. In spite of the widespread belief that project management is used mostly in business areas, it can be very useful in all activities where planning and implementation take place, and significant outcomes are desirable.

My position as a *student* and an *outsider* had a dual character during my trip to Sabona schools. Firstly, at the moment there is an interest by the Sabona project team in any research, because they want to have a fresh view from the outside and get visions how to develop the project in a constructive way. Moreover, the academic confirmation of their achievements and scientifically based evaluation can faster develop their project, be a foundation for financial support and lead to official approval by governmental institutions. Thus my position as an *outsider* and a *student* in that particular case seems to be an advantage and can contribute to the development of Sabona

project. All informants and teachers of the school were willing to share their experience and information, which allowed me to arrange a tight schedule and get much information within 3 working days.

The other side of the coin is that my position could lead to gathering of biased data. My trip to Sabona could look like a very good advertisement with only positive impressions, if I did not have personal experience in training and project implementation. Cohen et al. (2000:120) underline that risks of bias, which is defined as "a systematic tendency to make errors in the same direction", is often the cause of invalidity. Bias results in overstating or understating "the true value of an attribute". My research was based mostly on observations and interviews, and those methods can maximize the amount of bias. In interviews it is easier to stress positive sides, whereas more reliable data can be achieved through an advanced survey based on combination of qualitative and quantitative methods. I managed to minimize those disadvantages through several conditions: firstly, based on my former experience I could predict possible answers, as well as strong and weak sides of the project; secondly I hold open-ended interviews, but according to the preliminary defined set of questions. For me the most important method was observations, and stability of observations is strongly connected with the reliability of data.

My personal knowledge of Scandinavian languages has allowed me to hold all interviews and communications in Norwegian without an interpreter. In a context of face-to-face interviews it is an absolute benefit which helped to conduct interviews at any appropriate time, and helped to establish close, friendly contact with interviewees. Besides, some of them had difficulties with the English language. In a case of interviewing pupils, I surely need assistance, because kids are more sensitive to the interviewer's accent and can feel uncomfortable.

2.5. Three days in Sabona: Travel diary

My trip to the Sabona schools took only three days. But those days were full of empathy, cooperation and positive thinking, or as the project team used to say: "Constructive, creative and concrete". I was met with open arms and amazing hospitality. This was the first impression I got of Sabona main principle "I see you" in action.

I was well prepared for discussions because of my former professional experience in projects, and due to the book written by the project core group about Sabona experience. The most important issue for me was the visual impact the project has in school settings.

Interviews with Sabona core group took place mostly at home of the members of the core group and had a character of informal conversations in the car, during the dinner. The core group has already described their experience in the book "Sabona: searching for good solutions. Learning solving conflicts" (Faldalen et al 2011), and that was the reason why I asked mostly about difficulties they meet and plans for the future. I was impressed by enthusiasm of the Sabona project team. They have been practicing Sabona concepts and instruments during several years and have managed to apply difficult and advance theories in practice. They still work on visual methodology, and during my visit discussed the last corrections in ACC table (the 7th method of Sabona toolkit). As they say, their dream is to see Sabona not only at school, but also in other institutions, starting with the child health clinics ('helsestasjon') and finishing with Parliament ('Stortinget'). This is possible due to the universalism of the toolkit, which can be used from early ages in the kindergarten to more serious conflict solving practices and political decisions taking process in the parliament. The possible education of people they see in different ways, for example in a kids' TV show ('barne-TV') and in a special manual for adults. The task for the near future is writing a book that is easily readable for ordinary people. If it was possible to adopt the transcend approach in the school environment, thus it is also possible to write a manual how to use concepts and instruments in daily life. They claim to be serious followers of Sabona principles, practice it in private lives, with children and grandchildren, and teach seminars for couples. It takes a lot of effort to develop the project outside the school. Seminars for couples don't attract enough participants and to come to new schools takes much time, mostly because teachers don't want to spend extra time for studying and implementing new teaching methods, and it requires much effort to explain that all of the methods can be integrated into curriculum. Faldalen et al (2010:38) point out that school is a system where conflicts can arise naturally, that is why the first task for Sabona practitioners at the beginning of the project was to study the whole process of communication, and find weak sides of the system with the purpose to change the situation, and establish a foundation for a stable learning environment. The projects core group do the same with new schools:- First analyze the weak sides of the school's system when conflicts arise naturally, and after that start to practice Sabona instruments with new teachers. Most of the teachers here in Norway do not consider the environment at schools to be full of conflicts. When there is no open aggression, it is difficult to start thinking about prevention and do future-oriented efforts. For further development of the Sabona network, the project staff needs a professional evaluation which can prove results with concrete figures.

Interviews with teachers took place at school between classes, and were mostly about their evaluation of the project results, and impact the project has on pupils and teachers. All teachers

tell about the ease of learning of Sabona instruments and concepts by pupils. As the main result pupils have succeeded in expressing their feelings and goals, and can easily explain what they want and how they want to achieve the goal. One of the teachers asked her son from the 5th class what Sabona was for him, and he answered that it was 'love'. "We can tell that we handle conflicts with love. When both conflict partners feel that solving of the conflict is the best way for both parties, they feel respect for each other". "Solved conflicts open doors for friendship, creative cooperation and respect for each other". Pupils begin to realize that there can be several truths at the same time and all can get support during the conflict: "no more bad/good attitudes". Both pupils and teachers got the feeling of safety and responsibility. "We can't refuse to see what happens even when we are not observing the conflict itself". Pupils ask sometimes themselves to use Sabona concepts and instruments in the program. During one of the philosophical discussions, Socrates and his life were on the agenda, it was claimed by the pupils that he was a Sabona person. Pupils discussed the topic from the Sabona perspective, and how history could be changed if he behaved in another way. One of the teachers told: "We don't think that Sabona steals time from the learning process, on the contrary pupils learn a lot from handling of real cases". Pupils start to think creatively.

Teachers have mentioned several methods on how to train pupils and use Sabona instruments. Among them are:
- role plays or artificial conflict cases during special Sabona hours;
- integrated into curriculum. Teacher uses Sabona instruments to explain studying material;
- real cases from school life (sometimes class hours can be used for that if the conflict is "hot")
- choice cases: when it is necessary to choose something and the whole class together with a teacher participates in the decision making process.
- development discussions with pupils ('elevsamtale')
- 'loggboka'- a special book to write private answers and questions. For the 7th grade every Friday 15 minutes are used for 'loggboka' writing.

Not all of the pupils practice Sabona in daily lives. Not 100% of the class, especially not pupils with mental disease, or with non-controlled aggression. But other pupils take the situation with understanding. I asked teachers whether the school had any information on what students who had left the Sabona school thought and felt about Sabona. They didn't have full information, but had some feedback from pupils who have moved to junior high school ('ungdomskole'). Some of them tell that they miss the Sabona atmosphere in new schools.

Interviews with rector and inspector were mostly about their attitudes to Sabona, the impact project has on the school environment. According to the meaning of rector and inspector the practicing of Sabona principles has changed the atmosphere inside the school:"We feel, we see, we believe, but we don't have a documented evidence. We have a feeling how things are, how the school society has been changed". The most important was that pupils and teachers have an interest in understanding what happens. From the point of an adult, "when pupils come to me I show an interest to them to their lives. This is a valuable change in humanity's way of thinking". But the most important change they see in adults, communication between adults. It has become more open, creative: "We all try to understand each other".

From the point of view of the administrative staff, at the beginning of the project there was not a clear demand for conflict solving programs at the Sabona school #1. "At the beginning we did not have a lot of conflicts at school. When the project was started in the 6th grade we realized that the project produces a lot of changes in relations, and in order to maximize results the whole school should be involved in the project". When teachers and administration got good feedback from parents and interest in the project from the outside, "it was a milestone when we understood how much the school environment can get from it". "Today we evaluate results at school as very good". "We have asked ourselves why we are so satisfied at school (in Norwegian: "Hvorfor har vi det så bra?"), and the answer was that the idea "I see you" has changed us, our attitudes and values".

The result of the project is that the pupils have very good understanding of methods. For example, when they start using the 'sorting mat' ('ryddematta'), they realize that not only other people should change the situation, but first of all themselves who are responsible for changes. We see that pupils are better at solving and avoiding conflicts. Challenges exist anyway, especially with special pupils, who are more aggressive than others, because of some mental or physical disorders.

There is no evidence on how much parents have been influenced by the project. "In one of our staff discussions we suggested to arrange special lectures for parents, because it is important for pupils to get the same support (Sabona values) at home. We feel a necessity to talk more and more with parents about Sabona principles, but we haven't done much in that field".

Lack of evaluation does not allow us to draw up a full picture of impact the project has on pupils and their near circle. There is no scientific evidence for the public that Sabona is better than other conflict solving programs, even though changes are visible in this particular school. That is why the project might make a big step forward through evaluation.

Observation: grade 6. I observed a situation where 30 minutes was enough to solve a classroom conflict between two boys, from mutual misunderstanding to understanding. They used the 'Sorting mat' ('ryddematta') together with the teacher. The whole class observed the process of conflict resolution, supported both of the sides and provided comments on the situation. Two main actors in turn came to the sorting mat and answered questions. They moved through the sorting map guided by the teacher, started from describing the whole conflict by two sides and ended by the discussion of positive past and possible positive future. Both parties observed and reflected the whole situation, wishes, goals and means. The end of the conflict was quite positive, pupils decided to be close friends again, and made a friendly hug. *This case is the most important event during my fieldwork, because it had an unplanned character. It was not an arranged situation, and showed a real use of the conflict resolution instruments by participants, and attitudes of the whole class to the situation.*

Observation at Sabona school #1: There is a good visualization of the Sabona toolkit at school. All classes have Sabona main concepts on the walls. The 'sorting map' ('ryddematta') is specially done as a carpet with four squares according to four dimensions: negative past in black and white colors, positive past in green color, negative future in blue and positive future in orange. This instrument was the most used during my observations.

Pupils behaved quite constructively during the class time and free time, often came to teachers to ask for help, and these requests were met seriously.

Observation grade 1: In the first class, pupils of 6 years old practiced the sorting mat with the purpose to solve small conflicts from their daily lives. They came to the center of the class without any hesitation or confusion even though an unfamiliar person was observing the process. They discussed quite simple situations from their daily lives, especially from home. For example, one girl was upset because she thought her mother gave more choice over what to watch on TV to her smaller sister, than her. The teacher guided this girl through the sorting mat with the purpose of formulating wishes of both the girl and her mother, and constructing a picture of a positive future.

Observation: Pupil council ('elevråd'). Pupil council is a formal structure at school aiming at solving daily issues through dialogues between pupils and school staff. Council has a slogan: "we in the pupil council will make a school a good place for all" ('Vi i elevrådet vil gjøre skolen vår til et godt sted å være for alle") and also has a Sabona logo on the report ('referat') page. In the beginning participants discussed issues from the previous meeting and after that came to the agenda for the meeting. The teacher leading the meeting answered all of the questions from the

position of a partner who wanted to understand demands and arguments of pupils. Even the question "Can school buy Coca-Cola for lunch?" was answered with the attention to wishes of both parties. Another interesting issue was connected with supply teachers ('vikar'). Pupils were asked to use Sabona principles also with new teachers and report about results to the council. During the meeting, pupils reported about the New Year party, about positive things and things that could be improved in the future.

The meeting had a character of well-structured discussion, where pupils and a teacher behaved as equal partners. The meeting took 30 minutes.

Observation: Seminar for teachers. Training for teachers is a part of the education process for new schools intending to use Sabona principles in their learning environment. The seminar took part at a school in a medium-sized town in southern Norway, and was organized for the whole teaching and administrative staff. It was the third seminar provided by the project team with the purpose to educate teacher how to practice Sabona methodology. Teachers have already practiced the methodology in their private lives, and were willing to start practicing conflict solving in classrooms. The seminar had the character of experience exchange, and Sabona practitioners shared their experience with teachers from another Sabona school (#2). At the end of the seminar I used 5 minutes for a small exercise and asked seminar participants to write answers to three questions "What should I do for the development of Sabona? What should school staff do for the development of Sabona? What should the Sabona project team do for the development of Sabona at the school #2? Answers have been divided into several groups:

Group 1: "I will do...". The most popular answers were "start practicing Sabona at school as soon as possible", " learn more techniques". Those answers can be interpreted as a declaration of intent by the teachers to start implementing the Sabona project.

Group 2: "The school will do…" The most popular answer was " provide with special time for Sabona lecturing" that can be understood as some hesitations and uncertainty in time use for Sabona practicing. Teachers don't have clear image how to use Sabona concepts during class lecturing.

Group 3: "Sabona staff will do..." The answers were "provide with more examples how to use Sabona instruments", "provide more consultations". Those answers support the idea that teachers don't have a clear manual when and how use concepts.

Teachers had not yet started practicing Sabona at the school and did not have enough examples of how to integrate it in the curriculum. Besides, most of them were convinced that the school

was responsible for giving some extra time for practicing Sabona with pupils. Most of the discussions were about giving extra examples of using Sabona in school settings.

The overall impression after the seminar was quite positive and showed a will of teachers to practice Sabona concepts in school life, and personally involve in the ideas of the program.

The purpose of this chapter was to give the full image of Sabona, the whole picture from the first words. My visit to Sabona was short, only three days, but those days provided me with a huge amount of information, which I will analyze in the next part of the thesis.

CHAPTER 3. SCHOOL AS A CONTEXT FOR LEARNING PEACE

3.1. Introduction: Increasing role of peace education

In order to come to the Sabona project analysis, I need to cover a few issues: (a) the increasing role of peace education as a peace-building tool; (b) the role of the school institution in processes of social change; (c) training as a part of educational process; (d) the role of evaluation of outcomes of training programs.

Ideas of peacefulness and peace are not new phenomena. It used to be fundamental ideas in religions and philosophic schools. But the 20th century with its overwhelming violence against human beings that came out in two world wars, civil wars, nuclear bombing, genocides, holocaust, gender-based violence and environmental damage has raised a question how to change human behavior and attitudes on all levels of interactions. Harris (2004:5) underlines that the escalation of aggression has led to the development of peace education as a special direction of education, and as a soft tool aiming to promote peace and reduce violence. Thus we can say that due to violence peace education increased its value as a soft tool towards global peace building. Peace education development was strongly connected with peace and conflict resolution practice. As Harris (2004:6) points out, different peace education theories have arisen as peace activists have struggled with different forms of violence at all levels: individual, societal, cultural, structural, global. The escalation of modern warfare before and after World War I has formed the first peace movements, which included elements of peace education, human rights education, non-violent development and other types of peace education.

The ideological foundation of peace education was based on ideas of the seventeenth century Moravian peace educator Comenius. He claimed that the road to peace was through universally shared knowledge. This idea became widely used by peace educators. Society as a whole was considered by Comenius *sub specie educationis* (Piaget 1999:2). This particular idea that human society is an educational society has increased value of education and made Comenius the forerunner of modern institutions, such as for example UNESCO.

This new status and meaning has added political value to education. Two historical lines - the end of the Second World War and the end of the Cold War – influenced the development of the educational dimension as a diplomatic mean. The necessity to educate a society was seen as a main tool of the second track diplomacy, where "non-political" institutions have become active participants. The main argument of the second-track diplomacy is that we live in a global society where all states and communities are interconnected, and not all of the conflict issues can be

solved by official policy. Moreover, communities can be taught how to create peace. The main role in that process belonged to middle-level civil society leaders, including academics and scholars, NGO leaders, ethnic and religious leaders, women's groups leaders and humanitarian organizations (Davies 2003:2). Such researchers as Herbert Kelman, Edward Azar, John Mc Donald, John Burton, Johan Galtung, Joseph Montville, Harold Saunders pioneered second track diplomacy in the sixties, and exactly they started to look at peace *positively* as opportunity to develop, not only as absence of war. From their view sustainable peace requires "social and economic justice, participatory political processes, and environmentally and economically sustainable development supported by appropriate, long-term, endogenously driven structural reforms." (Davies 2003:3). The second track diplomacy is different from the official politics in a way, that it engages a broader spectrum of the society, facilitates face-to-face dialogue, "free of institutional policy constraints, can allow communication, understanding, re-humanization of the enemy, relationship building, and reframing of the conflict as a common problem to be solved" (Davies 2003:5). Peace education was considered as the most useful tool of second -track diplomacy after the collapse of the Cold War, when a number of intrastate conflicts increased significantly, and actors like Academic institutions and NGOs came actively to the sphere of interactive conflict resolution with a variety of peace education programs. The main statement is that all communities can be taught how to create peace, and that if they are willing to do that, all conflicts can be successfully handled, especially when the official policy is powerless. This statement became the fundamental driving force of the second track diplomacy movement.

Such researchers as John Burton, Morton Deutsch, Peter Coleman and others started problem-solving workshops, coming from the same assumption that communities can be taught how to be peaceful, and all conflicts can be solved. They also started conflict resolution workshops as a method of peace education. Members of conflicting parties were brought together for face-to-face dialogues in isolated settings, were taught how to handle conflicts, and oriented toward task-oriented analytical approach (Kelman 1976:79). But even though education especially in the nineties was used mostly in all protracted conflicts, results were far away from ideal.

3.2. Peace education: a typology

Peace education can be classified in several ways:

- According to different types of violence which education is aimed to deal with.

The end of the World War II, the Cold War, Vietnam War and the increasing amount of civil wars have influenced on the directions of peace education development: international education, human rights education, development education, environmental education, conflict resolution education. Each direction has different theoretical foundations and different methodological strategies.

- Peace education can have different names due to the variety of meanings of the word *peace*. Clayton (2001:3) with the reference to Wilson-Brewer (1993) identifies as many as 18 different types of violence-prevention intervention programs, and all programs have been categorized according to three related concepts: *antiviolence, conflict resolution*, and *creating peace*. Antiviolence programs are aimed to create an atmosphere in which aggression and violence are unlikely, largely due to external conditions and inhibitors. Conflict resolution is the process of dealing with interpersonal conflicts in order to reduce misunderstanding. Creating peace may include elements of both programs, but "tends to focus on developing self-appreciation and relationships with others that not only preclude violence and reduce conflict, but ensure peaceful interactions as well (Clayton 2001:3). Of course, programs can't be categorized according to one category.

- Peace education programs can vary according to the level of tensions inside a society, character of the conflict, place, time and other issues. As Salomon emphasizes (2002:3) the general purpose of peace education can be understanding and tolerance to enemies, cultivating conflict resolution skills and promotion of human rights. The dominating influence has a social, economic and political context, where the peace education takes place. With the reference to Azar, Salomon (2002:7) defines main challenges peace education faces: especially when a conflict takes place between collectives, not individuals, when a conflict is deeply rooted with a long painful shared memory of the past, and when established inequalities are deeply rooted. According to Salomon (2002:7) the main task is not only to reduce tensions or to find appropriate solutions for all, the main task is to transcend all interactions into a new level, from zero-sum to win-win solutions for all participants.

Bar-Tal (2001:28) confirms the same theories saying that peace education programs are different considerably in terms of ideology, objectives, emphasis, curricula, contents and practices. The common general objective for all programs can be seen in fostering of social changes that will make our world a more peaceful, better place for living. In other words peace education is a mirror of the political, economic and social agenda of a given society. A desire to educate for peace means a desire to have changes in society. Bar-Tal stresses the societal implications of

peace education: "the condition- dependent nature of peace education, its dependence on social agreements and its function as a social platform." Peace education programs reflect particular special needs, goals and concerns of the society (Bar-Tal 2001:29).

- The most important typology for this research is described by Betty Reardon (1998:16). She presents peace education development in two main directions: *negative* and *positive peace education*.

Reardon (1998:16-17) rightly points out, than when the question about the causes of wars and violence arises most of the reasons in peace education are connected with political/ideological issues, arms races, lack of understanding or misperception of others, or inadequate use of conflict resolution methods. But few concentrate on psychosocial causes, or in other words challenges the particular society is facing. Nevertheless it is recognized that playground fights, school and community disorders, domestic violence are mirror of the life and evidence, that the world have become more complex and conflictual. The ignorance of non-violent means of conflict resolution is the main cause of violence escalation, and the cause of wars. It is also the reason for rapid development of peace education programs at schools.

The general purpose of all education programs focusing on negative peace is to develop a well-informed "citizenry mobilized not only to favor but to take action toward the achievement of peace and disarmament" as well as "to explain, to persuade, and to elicit response" (Reardon 1998:20). Such programs can be very biased because they adopt, advocate and promote particular formulas for achieving peace.

According to Reardon (1998:30) the main goal of positive peace education is enhancing the quality of human life. Positive peace education can be classified according to three approaches: environmental education, development education and human rights education. My research is connected with the development education approach where the main value is increasing of material and moral (non-material) well-being. All these three approaches call for analysis of values on both the personal and structural level, including personal behavior, attitudes, life-style choices and political alternatives on the structural level. The deep assumption in all three approaches is "that the certain core values must be pursued at all levels of social organization and in all areas of human experience" (Reardon 1998:32). Most of the people are not familiar with that approach, and the concept of structural violence is not alien for most of them. The biggest challenge is to see the cause of violence in life style than in particular persons, political parties or countries.

Reardon (1998:15) highlights, that for those peace educators who base their programs on Christian philosophy, peace is not the main goal, but the main emphasis is laid on the struggle to achieve peace. Betty Reardon points out that it is the reason why for Western peace educators "peacekeeping" and "peacebuilding" are more important terms than conflict prevention. That's why western educators are teaching conflict management and conflict resolution, but not conflict prevention.

From this description above come several statements:

-Most of the peace education programs are dealing with negative peace, because its formulas are easier to understand.

- Negative peace programs are more dependent on politics and ideology. That is why they vary from country to country, and depend on time and context. For example, peace education programs after the Second World War and at the beginning of XXI century, as well as programs in Europe and Africa, will be different in many aspects according to the level and type of conflict, political and economic conditions, cultural and moral settings.

- In most of the cases peace education includes teaching about the challenges of achieving peace, developing non-violent skills and is based on five postulates: Peace education explains the roots of violence; teaches alternatives to violence; adjusts to cover different forms of violence; peace itself is a process that varies according to context; conflict is omnipresent (Harris 2004:6).

- A small amount of programs focus on positive peace education, or in other words conflict hygiene, aiming to change the whole style of life. Here comes the assumption that *school is a good place for positive peace education*, as school is a good place to form a lifestyle, habits and ways of thinking.

3.3. School as the best place for peace education

In most of the dictionaries *school* is described as an institution for the instruction of children or people under college age, but in reality it is not that simple. From the perspective of peace education, school has several fundamental characteristics. First of all, as *an institution it provides pupils with knowledge.* As Harris (2004:9) rightfully writes, Comenius's ideas underlined the importance of education as the key to peace. That was the starting point at that time to see schools as a means to progressive knowledge distribution.

However, *school also provides skills for interacting in the society*. Maria Montessori, considered to be one of the founding mothers of peace education at schools, argued that if "education truly could develop ethically and socially conscious men and women, whose moral sense had been developed as fully as their ability to read and write, mankind could begin hoping for a more peaceful world". Maria Montessori viewed education as a means to peace, and the classroom as a place where children could learn how to handle conflict peacefully on both a personal and global scale. "Preventing conflicts is the work of politics; establishing peace is the work of education". In her eyes children are pure and uncorrupted, capable of regenerating the human race and society (Duckworth 2006:39).

According to Comenius, education is not merely "the training of the child at school or in the home; it is a process affecting man's whole life and the countless social adjustments he must make" (Piaget 1999:2). In the twentieth century, schools started to train pupils to solve problems with the purpose that they should act as agents of change on the way to social progress.

Conflict resolution skills in primary and secondary school started to be taught from the sixties and seventies in the USA, and most of the school peace education programs are developed in the USA. Harris, with reference to American scholars Bickmore, Jones, Kmitta provides an example: Today approximately 10% of schools in the USA have peer mediation programs, and studies have reported that programs decrease aggressiveness, violence, student suspensions and victimization (Harris 2004:15). All peace education programs at schools can be classified, according to the conflict situation in, at least in three categories: prevention, intervention or resolution and reconciliation. Peace education can have different character according to the level of aggression at schools. Most of the American programs are dealing with intervention, and the main target group includes children who are perpetrators of violence, witnesses and victims of violence (Clayton 2001:2).

Conflict resolution education especially at schools is a new growing movement in Europe and mostly is based on Maria Montessori ideas that the whole school should reflect the nurturing characteristics of a healthy family.

The third characteristic is that *school provides* a *continuous learning process*, *learning by doing*. Bar-Tal (2002:33) adds that peace education requires experimental learning, which is the key method of acquisition of values, attitudes, perceptions, skills and behavioral methods. A learning climate should include conditions which reflect objectives of peace education, such as tolerance, cooperation, peaceful conflict resolution, social sensitivity, respect for human rights and so on. The next citation of Comenius presents this fundamental principle of peace education:

"The virtues are learned by constantly doing what is right.... it is by learning that we find out what we ought to learn, and by acting that we learn to act as we should. So then, as boys easily learn to walk by walking, to talk by talking, and to write by writing, in the same way we will learn obedience by obeying, abstinence by abstaining, truth by speaking the truth, and constancy by being constant. But it is necessary that the child be helped by advice and example at the same time" (Piaget 1999:8).

As written above, most of the programs belong to the 'negative peace' education dimension, because positive peace education demands extra fundamental principles. The forth characteristic is *a positive, creative, safe environment inside schools*. School staff should create a positive atmosphere inside the school and be actively personally involved in the process. That is the reason why training of teachers and facilitators is the key to success. Bar-Tal (2002:33) confirms this idea saying that peace education is more teacher dependant than ordinary education is. Teachers who carry out peace education must support its values, hold compatible attitudes. Teacher should first have exercise in all necessary skills knowledge, and ought to be motivated to carry them out. Evaluation is an essential part of peace education programs, but is difficult to implement, because the state of mind cannot be seen in exam results. Bar-Tal (2002:32) underlines also that peace education differs from and contradicts with traditional teaching methods: teaching methods must be open-minded, creative, without restriction and stereotypes. Peace education is elusive, that is "equivocal, openly defined, conditional, disputable, and controvertible. Peace education is more attempting to develop a particular frame of mind" (Bar-Tal 2002:33). And teachers are active and equal participants of that process.

The next fundamental principle is *legitimacy*. In other words it should be based on social acceptance. Peace education programs do not only relate to pupils but to the whole society. It is an objective of peace education. "A society that places peace education on its agenda has to spread its messages through their other social institutions and channels of communication in order to show pupils that they are part of a general effort to change society" (Bar-Tal 2002:31). Thus peace education can't be isolated from other social efforts, otherwise it will be fruitless. Besides peace education has to be relevant to actual problems of the society. Peace education is not a separate matter or project; it is an orientation, a prism for understanding other issues (Bar-Tal 2002:31).

3.4. Training as a method of peace education

Training as a pedagogical method is vitally important both for peace education and conflict resolution education because of several reasons: new knowledge and new ways of behavior come

through practice or learning-by-doing principle; can deal with particular cases and that's why helps to form a state of mind; both a teacher and a student are involved in the learning process. Training is a part of education, but at the same time education is a part of training. The dualism of the method can be described in the following way: education is teaching what is arguable and revisable, and includes the art of critical inquiry (Avruch 2009:164). The content of training is always a result of social demand, when participants formulate solutions and models of interactions, or an ideal society, or what life should look like. These outcomes are based on personal experiences, and accepted without too much arguing. A learner becomes a teacher, and a teacher learns new knowledge from participants.

Division within the field of conflict resolution training lays both vertically and horizontally: as a tool of handling real conflicts inside in a conflicting society or inside a more or less peaceful society, and falls along a spectrum, from the most prescriptive (emphasize transferring skills, models and techniques from trainers) at one end to the most eliciting (emphasize drawing from and building on participants' values and experience) at the other (Strimling 2003:267). There is no "right" approach to training, because the content and activities within depend on different circumstances. From the point of view of conflict hygiene, training can be a good method for new realities modelling and practicing of non-violent conflict resolution skills. Coming from the ABC triangle of Galtung, training as a pedagogical method can influence on behaviour and attitudes. In order to estimate attitude and behaviour changes, special emphasis should be laid on evaluation.

Evaluation is a necessary and important part of peace education, as well as the most difficult. Kirkpatrick's model of training effectiveness measurement[7] is an important achievement in the field of training evaluation. Donald Kirkpatrick published his ideas in1959, and his theory has now become arguably the most widely used and popular model for the evaluation of training and learning within an organization. Kirkpatrick's four-level model is now considered an industry standard across the human resources and training communities. He underlines the importance of full and meaningful evaluation of training as a learning process within four levels. The four levels of Kirkpatrick's evaluation model essentially measure:

- reaction of participants - what they thought and felt about the training;

- learning - the resulting increase in knowledge or capability;

- behaviour - extent of behaviour and capability improvement and application of learning outcomes;

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[7] Information is taken from -URL:// http://www.businessballs.com/kirkpatricklearningevaluationmodel.htm

- impact (results) - the effects on environment.

For peace education programs and training the last two levels are the levels of great importance. If the goal of peace education is changes in the state of mind, it can be measured only through the changes in attitudes. If the goal is a change in culture, we need to register change in behaviour as well. In any case, peace culture is a result of the impact of education.

CHAPTER 4. SABONA – THE TRANSCEND APPROACH IN PRACTICE

The purpose of this chapter is to analyze Sabona as a peace education program and project, based on its theory and my observations in Sabona school #1.

As personal involvement of all members of the Sabona project is high, I asked my respondents what Sabona is for them, and got several types of answer.

Firstly, it is a way of life, because practicing teachers use principles not only in school settings but also in everyday life. And declare themselves to be deep- followers of Sabona.

Secondly, Sabona is for them a creative learning environment where even small conflicts are handled and used for further development. Sabona principles create a special micro-climate not only in classrooms but inside the whole school, which is oriented toward creative, positive solutions-oriented and innovative findings.

Thirdly, it is a framework for human development where a teacher and a pupil are equal in their need to be heard, seen, understood and respected. Sabona creates a common language inside a particular society - school. "Sabona helps us to see that all conflicts are at the basic level the same, whether large or small, personal or global […] Sabona builds on fundamental respect – both for 'self' and for 'the others"(Faldalen et al. 2011:14).

4.1. Sabona: learning instruments

Summing up the description of the Sabona toolkit (p 11-12), I want to summarize the answers of my respondents, as well as giving personal reflections about their answers. All of the respondents report about the following main characteristics of the Sabona conflict solving instruments:

- *Tools can be learned quickly*. Visual and easy learned conflict solving instruments are a main feature of the Sabona project. Tools are reinforcing because they give a rapid "payback". All classrooms have the whole set of instruments, printed or made as maps (sorting map). The tools provided in Sabona make active participation in conflict transformation processes possible and develop feelings of responsibility, solidarity, and empowerment (Faldalen et al. 2010:14). Pupils are eager to use Sabona instruments and get results in a short time

- *Universalism of the toolkit*. Sabona tools have no restrictions for age, sex, nationality, language and can be understood by everybody, from childhood to adulthood (with the exception of people with mental disabilities). The same principles are used in trainings for family relations and for successful problem-solving at work place. Family, school, and working life are the most important spheres of human lives, thus the project competence covers most valuable areas of human activities. That means universalism of the toolkit and provides a foundation to develop it further to other levels of the society, countries and continents.

- *Tools can be easily integrated into curricula* and do not need special time. Practicing teachers integrate tools into analytical discussions of almost all subjects with the purpose to illustrate causal links of events and activities. The work on Sabona's principles does not steal time from study process but is in-built in the learning process, when instruments are used not only for real conflict situations from school life, but also for study cases, for example historical events. Experienced practitioners do not need special preparations for that, and in most cases use instruments when they consider it to be the most suitable. The pupils' council used Sabona principles in order to solve daily issues.

- *Tools are difficult to teach without changing the learning environment and the position of the teacher.* Galtung (2008:51) says "the form of peace education has to be compatible with the idea of peace. It has to exclude both direct and structural violence". For him key words are empathy, non-violence and creativity. Project teachers point out that when children are encouraged every day to express their goals, dreams and wishes and this process has become a part of the school culture, "the focus in conflicts was changed from stopping and sanctioning violence to finding effective and positive means to reach the goals – and develop creativity to be able to include other people's goals in the processes/ solutions as well."[8] But significant changes have been made only when the whole school (Sabona school#1) was involved in the process. The next item I want to discuss is the learning environment.

4.2. Learning environment

The learning environment of Sabona includes at least two arenas: classroom and school. Home learning environment (parents' component) is not included in the project, even though it is obvious for the staff that, in order to achieve significant changes in the society, family members should be also familiar with Sabona principles and practice the toolkit with children at home.

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[8] http://resources.cisv.org/export/sites/resources/education/Other/Sabona_Kortversjon-Eng-Sept09.pdf

Some of the parents ask about more information and training but this dimension is not yet covered by the project.

The learning environment of Sabona is tightly connected with principles of the previously outlined features of peace education.

Firstly, school as an institution provides pupils with knowledge about the nature of conflicts, conflict prevention and transformation, or in other words *knowledge* is a foundation of learning environment. Learning process can be divided into three categories: a) integrated into curriculum, when studying material is explained with the help of Sabona instruments; b) non-planned activities, f ex necessity to solve ongoing conflicts; c) planned Sabona activities, for example morning reflections or other extra project activities.

Secondly, school provides non-stop constant learning process, *learning by doing*. All instruments are placed all over the school, what makes it possible to apply to visual instruments whenever it is necessary. In all appropriate cases, teachers apply to the Sabona principles several times per day.

Thirdly, learning environment is closely connected with *positive creative safe environment inside schools*, *based on principles empathy, nonviolence and creativity*. All respondents report about changing of the environment inside the school. Teachers help to solve all of the small conflicts, they do not avoid them. Pupils are eager to discuss their wishes and goals. One of the teachers described established relations as partnership with the orientation towards mutual development.

Fourthly, learning environment provides *practical skills for interacting in the society.* Knowledge is applicable to reality, not artificial. Besides, knowledge does not have a short term character, but is trained during the long term in different practical settings.

Fifthly, all activities are *legitimized.* Inside the Sabona school all activities are approved by the rector and school inspector, mostly because from their point of view results have visible character, activities do not disturb the learning process.

4.3. Sabona as a training

Sabona as training method is differ from ordinary pedagogic methods in the following way:

- pupils learn models of behavior through the daily practice and learning-by-doing principles, on the basis of real cases;

- as a result pupils change their behavior and attitude to conflict situations: That means that they change their state of mind;

- both a teacher and a student are involved in the learning process, and transformation influences all participants of the project;

- during the training pupils learn new skills, such as negotiation skills, teambuilding skills, conflict solving skills, and planning skills;

- conflict resolution is a demand from pupils themselves. When pupils see that instruments work, they begin to ask for these methods;

- the project enables pupils and teachers to talk together. They are equal partners in the training process, they have models for handling the conflict situation and repeat models but not the same conflict situations. Pupils form an experience of positive conflict transformation;

- both sides do not criticize the others but try to understand goals and means of involved parties, as well as formulate positive future when several truths can exist at the same time;

- training has the prescriptive character, because training takes place in a peaceful society.

Compared to short-term training courses in conflict resolution, Sabona also has some advantages:

-it has a long term character what can potentially lead to sustainable results;

-it creates an environment where skills are trained constantly;

-it makes it possible to evaluate results due to the long-term character of the training;

4.4. SWOT analysis of Sabona

As the basic framework the SWOT[9] analysis is used. SWOT is an acronym for Strengths, Weaknesses, Opportunities, Threats, and as a method it is usually used in advance of strategic planning or at a first stage of the project implementation in order to assess internal and external environments. The SWOT analysis headings provide a good framework for reviewing strategy, position and direction of any idea.[10]

As a pilot project, developing conflict hygiene at schools, Sabona is well-developed and has a number of *strong sides*:

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[9] http://www.businessballs.com/swotanalysisfreetemplate.htm
[10] http://www.businessballs.com/swotanalysisfreetemplate.htm

The theoretical foundation is fully based on the Transcend approach, which is a theoretically advanced, well-known concept in academic spheres. Allport`s contact theory is also a part of its theoretical foundation, because it recognizes that for successful interaction inside the project such elements as positive atmosphere, equal status of participants, and common goals are needed.

Strong academic as ideological leader: Johan Galtung, the project leader, is globally known due to his academic political and teaching activities that provide a special attention to the project and respect from public institutions.

The well-developed toolkit is a working mechanism of the project, and in spite of its advanced theoretical basis, it is applicable for all groups of people (age, nationality, social status and so on). Children can start practicing the toolkit from the kindergarten.

All project activities can be simply integrated into school curriculum. It is a very strong side of the project because children from their early age can form skills of positive conflict transformation which can influence their future private and professional development. Such long term constant learning process and practicing creates a peace culture which ought to be the part of human nature (our second nature). All activities at schools are free of charge and don't require special efforts from parents. The project staff is trying to organize extra seminars outside the school for a small fee, but can't attract as many participants as it is desirable. So school is the best place where all project activities can be organized without great efforts.

Universalism of the project is shown by the fact, that the project has being driven during 6 years at very ordinary school without any selection and segregation of participants. Such universalizing provides a way for further development of the project from micro to macro level: establishment of the conflict hygiene system at ordinary municipality schools and can be further applicable to the whole educational system, from one school to the whole nation.

The project has a *strongly motivated working team of practitioners*, who have managed to implement advanced ideas in a very practical field. Those people, in spite of their main work, and without additional financing, use their private time for teaching, practicing and developing of Sabona. Good relations among the project staff and enthusiasm are the most important success criteria in project management.

The project contributes to a peace culture development at school. As interviews have shown, the concept influences not only directly on participants of the project but also on working environment inside the school and on private lives of participants, at least their families. The

school administration (p. 20) fully supports the project because results are visible, and school environment has been changed to be friendlier. Peace culture is reflected in the change of teacher-pupil relations. Main moral notice from adults to children is the philosophical principal "I hear you" which means that teachers are always attentive to troubles and difficulties pupils meet in their life. According to participants, the school environment has been changed during six years of the project, and all of the teachers are full of enthusiasm to continue practicing Sabona.

Summing up, Sabona makes a very good impression from the outset. The enthusiasm of the core group, who strongly believe in all the ideas they teach, is incredible. There is a noticeable positive atmosphere at the school, and the word "Sabona" is repeated in all corners. Results are visible, project team is motivated and professional. Nevertheless here we can talk only about potentials for sustainability. Compared to the sphere of commercial conflict transformation training, Sabona has some advantages that can lead to sustainability: early start, long-term character of trainings, constant practicing inside a positive creative learning environment. This ought to influence on the sustainability of the project. This prompts the question *why does the project not develop and spread more quickly?*

A part of the answer may be that, Sabona has some challenges and elements that influence on the development of Sabona and are needed to be improved.

Sabona today is *a pilot project* and does not have all necessary features of a real project, among them are: a defined beginning and end; a specific goal or set of goals, objectives; a series of complex or interrelated activities (a well-structured plan); well-distributed tasks; a well-structured limited budget. Success of the project is usually measured in outcomes of the following criteria: budget, schedule, performance, client satisfaction (Pinto et al 1998:69). When a project does not have a limited budget and limited schedule, it can directly influence on the slow development of the project.

Secondly*,* all project activities are *driven mainly by enthusiasm* of its staff and there is no continuous or stable financing. All project activities are an extra job for the working team. That means lack of time for proper development of project activities. That is why the project has not being developed as fast as it has a potential to do. From the first statement comes the second: Absence of proper full-time project management. The project has very strong ideological leader and very experienced practitioners, but needs people able to search financial support and organize all practical details. Today all managerial tasks are divided among members of the core group. But from the project management side, tasks should be divided more clearly, and the core

group should use its strength for the practical development of the project and education of new followers. Further, all managerial tasks should be provided by specially trained persons.

Thirdly, *the sustainability of results* is not yet confirmed. The present report has only shown potentials for sustainability.

A strong ideological leader can be a good driving force under his active participation in the project, but if this leader retires from the scene, the project can lose its energy. Here I see a threat for further development of Sabona.

The project *does not have a proper system of evaluation* which is a necessary part for achieving approval by official institutions. The absence of academic evidence about success and impact of the project influences on the slow development of the project. Besides, some academic institutions know a bit about the project. Therefore the concept can be a part of pedagogical training in all levels of educational system. Such legitimization will lead to financing and faster development of the project. Galtung (2008:52) writes that the school system is centralized under the ministry of education, controlled by bureaucrats, and unable to reflect quickly new ideas. That's why project evaluation provided by recognized institutions is of great importance, and can build a bridge to bureaucratic institutions.

Another weakness is an *absence of a well-developed written methodology or video training* instructions for teacher training. The concept is implemented very well at a few schools, but as the observation during the seminar for teachers has shown, teachers do not see how they can start using of methods inside their educational program. They simply need a well-structured written manual with examples from the curriculum for every class where it is possible to use Sabona instruments. Besides, as a first step video examples can be made where project methods are used.

Summarizing strong and weak sides, opportunities and treats to the project, I would like to draw some conclusions:

Due to the mentioned weak sides, the project can easily stagnate at the level of a local micro project.

The project has a slow dynamic - long starting period at new schools because of several reasons: the absence of methodology for new teachers (both written and video) can potentially lead to absence of results or slow results; the lack of financing for project development; and all project members have the main jobs. In order to develop the project faster the project team should have financial support to be concentrated only on project activities.

Sabona has many advantages compared to short time trainings, which teach conflict resolution skills. The main advantage is that Sabona creates an environment where those skills can be practiced every day and become a part of human character. Moreover, Sabona can be developed to the level of a universal program- to be the basis for conflict hygiene system at least through educational institutions.

The question which is not yet answered is whether the project can complete its mission, influence the whole society and make this culture be common both for pupils and teachers, staff and parents.

4.5. Evaluation as a necessary step for the future development of Sabona

The next step in the development of the project should be evaluation of the project results. That is why I pay special attention to that question.

The four levels of Kirkpatrick's scheme for evaluation[11] were developed for business training but it includes all the necessary levels which are of great importance for long-term programs, especially for Sabona which is designed to have impact on society. Those four levels are:
- reaction of participants - what they think and feel about the program
- learning - the resulting increase in knowledge or capability
- behaviour - extent of behaviour and capability improvement and implementation/application   - impact (results) - the effects on the environment

Based on my personal experience and knowledge, I propose the *following framework (logic) for evaluation*:

The focus of evaluation can be on four groups: pupils, teachers, school staff, and parents. The main focus group is of course pupils, because they are supposed to be main agents of change inside the society.

Reaction, knowledge, behavior and impact are four levels of measurement.

Reaction is the easiest level, and clearly understandable simply by observation. It is exactly what I could investigate during my visit to Sabona through observations and interviews. For a more deep evaluation this level should be measured through several methods, such us observations, interviews, questionnaires, verbal or written reports given by representatives of all four groups.

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[11] http://www.businessballs.com/kirkpatricklearningevaluationmodel.htm

Level of learning/goal achievement can be studied through *behavior* evaluation. As the goal of the project is practicing of conflict resolution skills, only the use of skills can confirm sustainability of the project. Observations and interviews over time are required to assess change, relevance of change, and sustainability of change.

Impact is the most important level and can be estimated only at a later point in time. The Sabona project is an on-going process, that's why at least three subcategories of pupils should be studied: 1st grade (those who has just started), 5th grade (those who practice principles) and 7th grade (those who finish school and move to junior high school). Ideally, minimum three phases of evaluation should be done during two years with the purpose to see the dynamic of changes.

Methodology is the core of evaluation activities and should include both qualitative and quantitative approaches. Technically, the most common methods of evaluation can be the following:

a) Self-report methods – oral or written feedback, face-to-face interviews. Minimally three interviews per participant can be held during two years. The weak side of this method is bias: a positive self-estimation of results is a widespread psychological tendency among humans (Cohen et al. 2000:121). Nevertheless, the method relies to the first level of Kirkpatrick's model.

b) Multi-source feedback- when other people observe results. Minimally, observation can be done by the researcher and teachers, maximally two people can be invited especially for an independent observation. Additional information can be taken through interviews with parents and teachers. The strong side of that method is ability to notice a group dynamics according to preliminary defined settings, and estimate achievements and development of the conflict resolution skills of participants under the programme. Data from other resources, not a participant, will provide more accurate information about changes and skills development under the programme, sustainability of change, and relies to the third level of Kirkpatrick's model.

d) Questionnaires as the most common method can be also used, as it can illuminate first, second and third level of Kirkpatrick's model, accordingly Reaction, Learning and Behaviour. But here can be some difficulties with the smallest children (first grade).

e) Data collection at a time delay. It is the most important level of measurement as it shows the sustainability of changes and impact on the community or environment. Therefore evaluation should be provided during two years. Data can be collected through face-to-face interviews and questionnaires with pupils, parents and teachers.

Ideally, evaluation should be provided at several schools simultaneously.

Hypothetically a well-done professional evaluation can lead to the following changes:

- approval of project results on the academic level;

- approval of project results by official educational institutions;

- integration of project activities in the curriculum of higher educational institutions, that will help to involve future teachers form the whole country in project activities;

- financial support from governmental and independent financial resources;

In conclusion, Sabona has a potential to develop from the micro to the macro level: from a local initiative in a few schools to a national program. Its weak sides can be improved, and the next vital step would be the evaluation of the Sabona results. The next question which is worth answering is the term 'conflict hygiene'. Is Sabona making the concept of conflict hygiene a reality "on ground"?

CHAPTER 5. CONFLICT HYGIENE: REFLECTIONS

5.1. Introduction of the concept

The terms *positive* and *negative peace* were first introduced by Galtung in the sixties mainly because peace studies were oriented toward aspects of violence but not peace (Galtung 1969:184). Negative peace can be characterized as an absence of violence. Thereby is pessimistic, and not always achievable by peaceful means, whereas positive peace can be characterized as structural development, positive orientation, integration, preventive, peace by peaceful means. As Kemp (2004:14) emphasizes positive peace was first outlined by Galtung as a pattern of cooperation and integration between societies and nations, and later as the absence of structural violence. Today positive peace is a more ideal goal, more desirable from Galtung's perspective and the best protection against violence. Positive peace creates not only peaceful human existence, but a state of mind, in which violence is not appropriate anymore.

The metaphor "conflict hygiene" was initiated by Johan Galtung (2002), as an analogy to health studies, and the model violence-peace is equal to the model disease- health. Galtung presents diagnosis-prognosis- therapy triangle, and emphasizes that medical studies manage more by using of the model diagnosis-prognosis- therapy, while peace studies tend to be limited to diagnosis, tied to facts of the past and present (Galtung 2007:15). The medical analogy is an indirect approach to peace studies, since the assumption that human community is a living organism, and the normal physical condition is to be healthy, is contested. Thus we set an equal sign between positive peace and positive health.

When we compare violence and disease, we assume that any onsets of violence are visible outcomes of an infected social body. If we transfer the reasoning to society, violent actions need urgent surgery in order for society to survive. They are signaling that something is wrong in the society. Weak organism can be cured with a help of preventive measures or hygiene. As Galtung (2002:2-6) assumes, direct and structural violence are 'bellogens'. They destroy the immune system of the society so that all other bellogens can take over. He (Galtung 2002:5) considers bellogens as untransformed conflicts whereas the root is contradiction or incompatible goals. Answering the question what was before violence, Galtung (2007:15) stresses the importance of untransformed conflicts as major bellogens, which are the result of incompatible goals. "It becomes like a festering wound" which can be visible for eyes or deeply located in personality, culture, society, programming the whole body for the social illness- violence. Galtung (2007:14) illustrates the conflict transformation process in a way when in order to solve the conflict we need insight in the past for diagnosis, after that in the future for prognosis and therapy. As

Galtung (2007:15) underlines "we need a broad spectrum of thought, speech and action, knowledge and skills; focusing both on universalizable, general aspects that cases of the same type have in common; and on the specific, particular aspects of any patient, including the context".

In medical studies the immune system has sanogens aimed to prevent disease. In peace studies Galtung assumes that conflict and violence can be prevented and transformed, thus *'paxogens'* exist. In order to increase immune resistance, we need strong paxogens to enable parties to handle the conflict themselves with empathy, creativity and non-violence. Those three words are of great importance in Galtung's concept of peace and conflict hygiene, having the central position in his reflections and ideology. He says: "Peace like love, like marriage, is not something realized once and forever, but a capacity for: empathy, creativity, nonviolence" (Galtung 2002:6). Health, according to Galtung, is also the capacity to handle pathogens of any kind with insight, creativity and by healthy means. Here we can draw up the first assumption that *conflicts and violence can be prevented and transformed in order to achieve peace -complete physical and mental well-being of the society.*

Definition of **hygiene** from Oxford English dictionary in my reflections seems to be useful, because we apply the term *hygiene* to the sphere of peace education: "That department of knowledge or practice which relates to the maintenance of health; a system of principles or rules for preserving or promoting health; sanitary science" and " the practice of keeping oneself and one's living and working areas clean in order to prevent illness and disease".[12] Hygiene does not assume a creation of a sterile atmosphere, but it means creation of conditions to preserve health, where bellogens exist, but the organism is able to handle all external threats.

Applying the metaphor hygiene to peace studies, I assume that *conflict hygiene should look like a system of actions and norms, which aims to maintain peace of the society.*

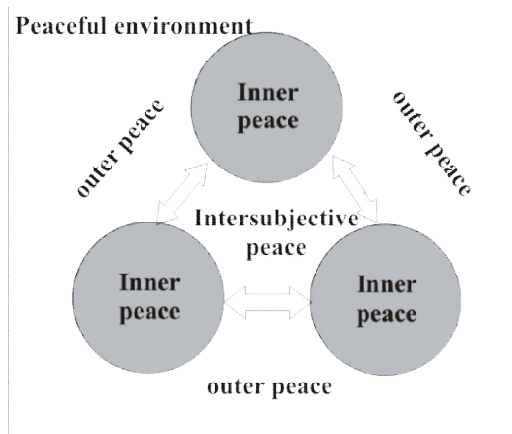## 5.2. Conflict Hygiene as a part of peace education

Now we are coming to the question of the place of conflict hygiene in peace work and peace education.

Firstly, conflict hygiene is a work of each and all individuals aimed at dealing with the inner sphere of a concrete person, in order to achieve harmony and a positive state of mind. It does not
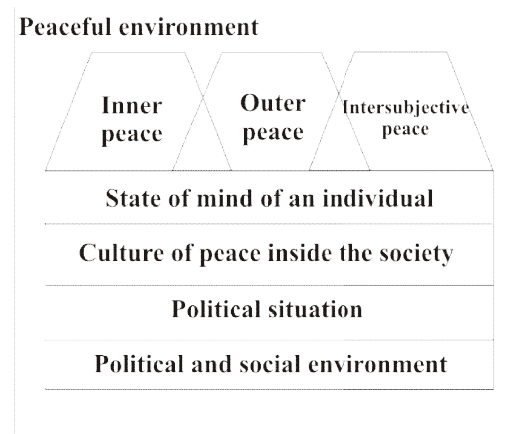
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[12] http://www.oed.com/view/Entry/90139?redirectedFrom=hygiene#eid

mean an avoidance of conflicts, but transforming of conflicts with the purpose to develop personal skills and harmony.

Picture 1. Peace environment   Picture 2. Peace environment

Metapsychology of peace assumes that peace is achievable only if three spheres- inner peace, outer peace and intersubjective peace- interact, in peaceful conditions. This three zones are always in interaction, and never static. Pathogenic environments can destroy equilibrium of even the most psychologically healthy person (Webel 2007:10). Inner, outer and intersubjective peace are influenced by several factors: (a) the state of mind of an individual; (b) culture of peace inside society; (c) political situation inside and outside the state; (d) political and social environment. In this thesis I exclude the influence of political or international situation on peaceful environment, because conflict hygiene hypothetically can influence on an individual and culture inside a given society, but only indirectly on a global political or economic situation. The more uncertain political and social environment, the more risky and dangerous situations occur, the stronger culture of peace people need.

Secondly, conflict hygiene contributes to development of a culture of peace through continuous non-violent oriented development of the whole society. Hofstede (1984:389) defines culture as "the collective programming of the mind which distinguishes the members of one category of people from those of another". People can have "collective programming" in several layers, such as national, regional (and/or ethnic, religious), gender, generation, social class level and organization. Thus coming from this logic, peace culture is also the collective development of the mind and should encompass all layers of society. This works as a violence preventive measure inside the society. Conflict hygiene can serve as a basis for creating peaceful environment inside the society and lead to balance between inner, outer and intersubjective peace. We cannot assume that conflict hygiene is able to influence on political and economic

situation inside the country, but it can serve to higher stress-resistance of individuals inside the society.

Thirdly, conflict hygiene can be seen as a new wave of peace education, which includes a creation of educational environment, where all members are involved in the process of education. The new educational environment will not exclude conflict, but exclude violence as the means, and finally ought to be the essential part of the peace culture of society. Conflict is assumed as (a) a normal part of human life; (b) an inevitable part of human life and sometimes necessary; (c) conflict should be properly handled in order to avoid violence; (d) people should know how to handle conflicts without help of professionals; (e) conflict can lead to progressive development and a new reality.

Fourthly, a conflict hygiene program should encompass the whole system of education in order to achieve sustainability of results. Conflict hygiene should look like a system of rules and actions given through education. The earlier we start learning conflict transformation models, the deeper knowledge will be. Deep knowledge will make a basis for faster reactions in challenging situations, as well as more balanced behavior.

Fifthly, conflict hygiene should be legitimized by public institutions. If the inner peace of an individual is a personal way of thinking, the culture of peace is an official cultural "programming" of non-violent behavior and should be fully supported by public authorities.

Concluding this part I would like to draw up some characteristics of conflict hygiene:

a) it is a *system* of rules and actions
b) it acts as *preventive* measure
c) it is a *legitimatized* system working at all levels
d) it is a *constant non-violent oriented development of the whole society (state of mind)*
e) creates a *capacity for empathy, creativity, non-violence*
f) the goal is complete human well-being or in other words *positive peace*

Thus I define the term *conflict hygiene* as <u>an educational process of constant violence prevention of all kinds, based on legitimatized system of rules and norms orientating the whole society toward positive state of mind, based on principles of empathy, creativity and non-violence</u>.

5.3. Conflict hygiene: practice

The conflict hygiene program I have seen in Sabona school #1 has a number of features:

Firstly, it has a form of daily exercises (training) and is based on learning-by-doing principle. The project involves the whole school, thus influences on the whole school environment, which includes inner, outer and intersubjective peace.

Secondly, is a positive peace oriented program and based on a culture of peace. Being a part of the culture of peace, conflict hygiene is a part of social 'collective programming', when conflict transformation skills are a part of a learned behavior.

Thirdly, conflict hygiene at Sabona school#1 is based on a non-stop constant learning process and is based on the principles of empathy, nonviolence and creativity.

Fourthly, conflict hygiene at school is legitimized. All activities are approved by the school administration, and accepted in the school community.

To make any final conclusions about the conflict hygiene as a program, we need an evaluation of results. This leads to formulation of assumed answers about the role of conflict hygiene. Those answers are:

- conflict hygiene can create peace culture inside educational institutions and lead to reduction of school-based violence;

- a new generation can be grown up: pupils can get useful skills helping them to transform conflicts in their private lives, at work, in public spheres;

Even though the Sabona project staff sees as their mission to make a society healthier, we cannot conclude at the moment, that pupils can acting as agents of change in the greater society, or that Sabona can contribute to the development of a healthier greater society.

5.4. Norway as a right place for conflict hygiene development

The last question I want to discuss in this thesis is connected with the further development of the conflict hygiene as an educational effort.

The possible development of conflict hygiene in Norway seems to be relevant and worth doing: Firstly, because Norway is in the process of becoming a multi-cultural country where all kinds of

conflict situations have to be properly handled from the beginning and the best way for that is a peace culture. Compared to other countries the level of violence in Norway is not high. Nevertheless the world outside Norway does not move towards positive peace, but balances in the negative peace environment with violent outbreaks all over the globe. Norway provides a lot of peacekeeping activities that is also the reason why it ought to be the first one in conflict prevention activities.

And the last idea is that today the Sabona conflict hygiene project seems to be effective, has a strong ideological leader in Johan Galtung, and a strong group of practitioners. When results of the project are assessed, a national project can be started. Norway is a relatively small country, and a professional project group can involve many educational institutions at all levels in a short period of time, of say two-three years. Investments in that case are necessary to cover only the work of the project team, publication of manuals and other project materials, evaluation of results. From a project management point of view, here is the possibility to develop a well-structured project with relatively small budget and visible positive results, which can influence on the national level.

CHAPTER 6. CONCLUSIONS

Concerns about the necessity of conflict resolution training in schools has been increasing during the last years and decades. It is unknown, however, whether the programs are wanted and whether or not they are effective. They are reported to be effective but the question is what do we mean by efficacy: violence level in the particular school or inside the whole society. Like violence, nonviolence is a learned behavior, and school is the only place where all children can learn the same things and skills. There are several challenges at the moment: conflict resolution programs should be implemented, built into the curriculum and get institutionalized. Also as a result of the bureaucracy, innovations at schools have to go a long difficult way, because they tend to be unstable unless there is an academic evidence for positive effects on pupils' achievements. Besides, it seems essential to involve the whole school in conflict resolution training, because children learn much from adults, their attitude and behavior.

The concept of the conflict hygiene is an attempt to look at the problem from another side. As it was outlined in the chapter 5, *conflict hygiene* is an educational process of constant violence prevention of all kinds, based on legitimate system of rules and norms orientating the whole society toward a positive state of mind, based on principles of empathy, creativity and non-violence.

With the purpose to investigate *what conflict hygiene may be practically and theoretically,* the description of the Sabona project as well as the effectiveness of its conflict hygiene program, was discussed with the project core group and teachers actively involved in the project activities.

6.1. Sabona as a peace education program: results

Sabona, as a program has managed to achieve the following list of results:

It has developed a *conflict transformation toolkit* adapted to school/education and tested it in different settings. The toolkit is a fundamental foundation of the project, because it is simple, easy-applicable and based on universal principles which may create a basis for development of a culture of peace. A significant job has been done to apply advanced theories in practice. Viability of these instruments is the ground for the sustainability of the project.

According to respondents, Sabona school #1 is developing a *peace culture*, and the school environment and relations inside the school has been changed. But changes happened only when the whole school was involved in project activities, and a positive, creative, non-violent learning

environment was established. Such an environment supports a continuous learning process, training of conflict resolution skills and provides the sustainability of the project. The school environment creates a *peace culture* as its foundation, which has a direct impact on relations of different actors inside the school. In total four interest groups are involved in the project: pupils, teachers, school administration and parents. Three groups are in the focus of the project and only parents at the moment are excluded. Change of relations among these three groups is the visible outcome of the project and the result of peace culture. Common to all groups is the sense of confidence, as they are not afraid to meet conflicts in school settings and solve them in a constructive way. All of the groups have changed attitudes to conflicts.

The main principle is that children learn skills from adults and teachers have to practice Sabona concepts in ordinary life. Teachers who start Sabona at schools, should themselves understand theories and practice, and use those principles in everyday life. New teachers do not start practicing at school before they practice it in private settings. Such an attitude influences directly on pupil-teacher relations and creates a platform for changing in the social settings from traditional division adult-child to more constructive partnership.

The project staff has managed to integrate activities into school curriculum, what has resulted in constant learning-by-doing process with active involvement of all parties into conflict hygiene environment. Experienced teachers can easily inject the conflict resolution toolkit into literature, mathematics, and science classes as well as the social studies area. Besides Sabona concepts and instruments are used in pupils' council and other school activities.

The principle "I see you" means respect for personality irrespective of position and age, which helps to create a positive atmosphere inside a school. Pupils are met with understanding of their personal wishes and goals. Emotional control is also a result of personal respect, when pupils know constructive ways to handle conflicts. Pupils have a feeling of safety and learn not only models of handling conflicts; they learn vocabulary, what to say if conflict happen; they begin to feel safely and surely in the face of problems.

The Sabona network is also the result of program activities: four schools in Norway, one in Spain and one in Ireland. Integration of a new school comes through three phase: education of teachers, education of pupils, and after that teachers and pupils start using the Sabona toolkit. The process of integration takes a long time.

Summing up the results of Sabona, Sabona is a conflict hygiene program that in theory meets most of the previously outlined criteria: The program develops a set of tools and norms,

providing a constant non-violence oriented development of the school society; forms a peace culture (state of mind), and acts as a set of preventive measures against chaos and violence through empathy, creativity, non-violence.

The evidence indicates that (a) teachers and pupils have less stress in conflict situations; (b) conflicts occur but they are constructively handled and have positive ends; (c) new models of behaviour help to manage several goals and lead to creation of a friendly, positive and cooperative atmosphere; (c) easy-learned, easy-used instruments are the foundation for conflict hygiene, and the activities can be repeated daily and monthly, both at school and at home; (d) increasing the feeling of safety among pupils, as it is always possible to find a way out.

However, the material I could provide during a 3 –day stay in the Sabona school is not comprehensive enough to draw conclude that Sabona does provide these results more, than what happens in the ordinary Norwegian schools which do not use Sabona. Therefore a larger, more systematic study is needed in order to draw firm conclusions concerning the effects of the program.

6.2. Sabona as a project: results

Project management in social sciences, as well as in other sectors, involves the development of new processes and products. Projects themselves are seen as vehicles for change in established structures. The difficulties can be seen in the fact that in social sciences we are dealing with people, changing in their attitudes and behavior. That's why the evaluation of results can take quite a long time. At the same time it is the most important issue for the Sabona project team at the moment, as they offer a new educational product for the society.

From a project management point of view, Sabona has a potential for developing from micro to macro level due to a well-developed theory implemented in practice, several years of program, experience, good practical conflict solving instruments, high motivated project team of professionals, very strong and charismatic leader. Sabona is missing today an approval of program results, good project planning, financial support, and legitimization in the larger society. All the missing parts can be overcome with the good project organizing.

Opportunities can be seen in the idea of conflict hygiene itself, when all activities are in-built into curriculum, all instruments are very practical, universal and easy-to-learn. Conflict hygiene as a project idea creates a new level of educational programs, presumably with high impact and

sustainable results, and that is why it is worth implementing. Such an idea is quite new and promising, that is why financial institutions can find it on agenda to provide a support for.

6.3. Conflict hygiene in practice

The last question of the research is what conflict hygiene nowadays, and is Sabona making the concept of conflict hygiene reality?

The before mentioned dualism of the attitude of Johan Galtung to the concept of conflict hygiene can be explained as a tactical move. If the results of Sabona as a conflict hygiene program are confirmed by academic institutions, it will create a platform for the development of the conflict hygiene theory, and further testing in practice. The theoretical foundation of the concept of conflict hygiene seems to be relevant and applicable in 'real life' / society outside school. In the case of the research it is a school-based conflict hygiene program. Sabona today seems to serve as a means for testing theory.

My studies have shown several significant advantages confirming that the Sabona program is making the concept of conflict hygiene reality at school. Among them are:

- Observations and discussions with teachers indicate that pupils learn conflict solving skills and are able to apply instruments in actual conflict situations, and maintain this knowledge throughout the academic year. Thus the Sabona project seems to be promising and effective as a conflict hygiene program;

- The Sabona educational program at school influences the state of mind of an individual through a constant learning process and nonviolent orientation of the whole school society. Besides, through its system of rules and actions, we have seen it acts as a preventative measure in concrete situations which otherwise might have escalated (chapter 2).

- The project targets multiple processes related to the state of mind, behaviors and attitudes in multiple domains of multiple actors (teachers, pupils, administration and probably parents);

Thus we can conclude that conflict hygiene program, as a new category of peace education, exists and confirms the hypothesis that *a well-developed conflict hygiene program at school may serve as a possible solution for the development of a culture of peace.* At the moment we can only draw preliminary conclusions, and only for the school level. We cannot evaluate the degree

of influence inside and outside the Sabona school, we have been looking at. Whether pupils can act as agents of change inside the society outside school, and if society becomes healthier, are worth answering.

That leads us to the next conclusion, that if the conflict hygiene educational program exists and works, *the conflict hygiene itself is not merely a metaphor, but the working concept.*

Summing up reflections of this thesis, I want to say that in the situation when the international politics is full of violent outbreaks, and the level of internal violence inside Norway is increasing as well, the conflict hygiene educational program is worth developing. As a program it is essential for future development of the society, because conflicts and violence ought to be prevented and transformed, peaceful environment created in order to achieve peace - physical and mental well-being of the society. More unstable peace outside the country, more efforts should be provided to develop a culture of peace inside the country. Thus conflict hygiene program, developed in all levels of educational system, seems to be a possible solution. As a phenomenon, it is not yet studied, but hypothetically it can make a society healthier and more productive.

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