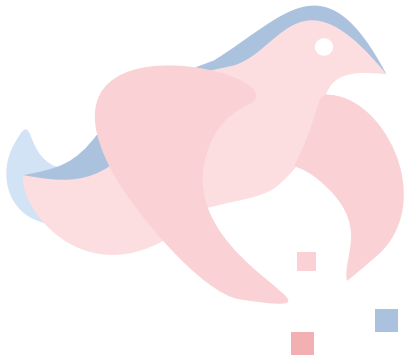




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Formal education, non-formal education and online learning in **PEACE-BUILDING:** **A MAPPING REPORT**



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Executive summary

The BUILDPEACE project was designed to improve the provision of teaching, learning and training within the peacebuilding industry by bringing together providers from the formal education and non-formal education sections to create innovative tools for learners and educators. This mapping report aims to situate BUILDPEACE in the current landscape, and provide insight for subsequent intellectual outputs which will include a toolkit, a handbook, a set of MOOCs (Massive Open Online Courses), a journal article and policy recommendations. This report is a result of a review of relevant literature, data gathered at the BUILDPEACE Workshop 2017 held at Coventry University and a survey.

Formal education refers to the hierarchically-structured and chronologically-graded modern “educational system” that stretches from primary school through to university. It is characterised by formal institutions with a structured, continuous curricula created through institutionally agreed objectives, with results and accreditation against a qualifications framework. In contrast Non-formal education refers to organized and semi-organised educational activities operating outside the regular structure and routines of the formal system, specifically aimed at serving a great variety of learning needs of different subgroups in the population, without limitation to specific age groups. Non-formal education can mean different things to different people. Today, together with formal education programs, most European countries promote the use of non-formal education and support many projects for improving the accessibility of non-formal education. However, in most settings formal education remains to be held in higher regard than other forms.

Formal education methods belong to a more traditional approach to learning and these conventional methods include lecturing, written assignments and examinations on the content delivered. At the centre of formal education lies instruction and is teacher centred in nature because the teacher is considered the primary source to transmit knowledge and learners are more passive. Non-formal education has a more flexible approach in terms of the methods used in learning and the range of methods used is greater and more flexible. It can occur in different contexts and in varying types of activities and most non-formal education practices involve participatory activities that create an interactive learning environment, in a learner centred process. Another important aspect is the centrality of praxis ie the combination of reflection and action.

In formal learning, the decisions regarding the objectives (what is to be learned) and the means (how is it to be learned) are made by someone other than the learner. In contrast, non-formal education methods promote active learning with participation of the learner within the knowledge building process. Therefore, the integration of both approaches is vital for a complete cognitive experience by the learner. Formal, non-formal and informal education can complement each other and mutually reinforce the lifelong learning process. Integration is more than just combining methods, it is about amalgamating approaches and it's unclear whether the underpinning educational philosophies can be integrated.

Peace-building education, or an education that promotes a culture of peace, is essentially transformative. It cultivates the knowledge base, skills, attitudes and values that seek to transform the mindset, attitudes and behaviour of people that, in the first place, have either created or exacerbated violent conflicts. It seeks this transformation by building awareness and understanding, developing concern, and challenging personal and social action that will enable people to live, relate to each other and create conditions and systems that actualise non-violence, justice, environmental care and other peace values. Peacebuilding education has been shown to be more effective and meaningful when it's adapted to the social and cultural context, enriched by its cultural values and universal human values. Peace-building education aims to initiate and support integrated, holistic learning processes that are guided by the concept of peace.

The literature on peacebuilding education identifies that it is designed to provide the knowledge and skills to understand the concepts of peace and is most effective when learners are provided with knowledge, including a deep understanding of context. Education can then affect attitudes, values and the development constructive approaches to dealing with the potential for conflict. Therefore, It is unsurprising that the majority of respondents to the survey also considered that both formal and non-formal education were appropriate.

Peacebuilding teaching should be conflict-sensitive, gender-sensitive, culturally adequate, and socio-emotionally informed. In addition, education should be inclusive, affordable, and accessible. It should address inequality and exclusion and provide opportunities for previously marginalised communities. Online education is one path towards creating inclusive, affordable and accessible peace building education, and in our next section we will explore online education in more detail. Online learning provides significant flexibility and convenience for learners. Learners can participate anywhere they have access to a computer or mobile device and at different times. Online learning affords learners greater choice with a wide range of online opportunities to choose from often developed by prestigious higher education institutions. Well-designed courses can provide stimulating learning opportunities and gaming in peace building can be used to provide opportunities to confront attitudinal challenges; teach pro-social values and skills; and introduce ethical behaviours.

This report has considered not only the form of peacebuilding education but also the role of online methods of making such education available. Although there may be issues with accessibility of online material as a result of learner characteristics, technological or political barriers, this is a mode of education delivery that can readily support both formal and informal education. Lectures, seminars, tests and other formal education components can be readily created in digital formats, while chat forums, games, social media features and other interactive elements can be incorporated to provide greater participation of learners and, perhaps, a more rounded learning experience.

We have concluded that the use of well-constructed online material together with competence development in the areas of facilitation, mediation, working with complexity and cultural awareness will provide peacebuilders with a set of skills to enhance their practice.

Introduction

Peacebuilding is now a multi-billion Euro industry with a global infrastructure, reflecting the acute need to address conflict and insecurity, and growing confidence that doing so is possible, particularly with new technologies. The increase in peacebuilding has spurred growth in education and training, as practitioners need applied skills and knowledge. However, much of the current provision is offered piecemeal, being disconnected from other relevant learning opportunities. Collaboration between learning providers is challenged by differences in pedagogical perspective, underpinning ethos and teaching methodology. There is no clear guidance for learners on the skills and competencies they should acquire and no easy way for them to combine courses strategically. There has also been little systemic reflection on the benefits and limitations of online and distance learning in peacebuilding, although learning providers use these tools widely. This report will map the current peacebuilding education landscape, providing a snapshot of where we are now and suggestions for the future.

BUILDPEACE: building peace builders through integrated formal and non-formal learning approaches

BUILDPEACE was conceived to boost the skills and competencies of Europeans in the public, third and private sectors to build peace and connect communities. The project aims to improve the provision of teaching, learning and training within the peacebuilding industry by bringing together providers from the formal education and non-formal education sectors into a community of practice, and creating innovative tools for learners and educators. To do this, we have been bringing together European partners with experience in peace building education. Participants and learners will design and participate in two BUILDPEACE workshops. These will pilot and improve the BUILDPEACE approach, and the first workshop has informed the development and content of this mapping report. Participants at the BUILDPEACE workshop at Coventry University in 2017 understood this project as an opportunity for learning and a tool for future work, allowing for the creation of a network of experts, bringing together best practice methods and knowledge from both academic and NGO/civil society contexts. It is an opportunity to deconstruct our own individual perspectives and to share approaches that will ultimately contribute to improving peacebuilding education in our own organisations, and we hope to also provide some contribution to the practice of other organisations.

This mapping report aims to situate BUILDPEACE in the current landscape, and provide insight for subsequent intellectual outputs which will include a toolkit, a handbook, a set of MOOCs (Massive Open Online Courses), a journal article and policy recommendations.

Peacebuilding, as a concept, may be differently understood. As part of BUILDPEACE, as defined by participants at the BUILDPEACE Workshop 2017, we understand peacebuilding as the methods, activities and concrete actions taken to reduce or prevent violent conflict as well as the education and training, networks and structures in place to support peacebuilding work. Peacebuilding is seen to exist on multiple levels including personal and interpersonal relations, grassroots projects, state and inter-state activities, and it is recognised that an important part of successful peacebuilding is that the process is collectively owned by all parties involved. Peacebuilding is a long-term process that can be preventative, intended to reduce existing violent conflict, or involve post conflict work. For us, peacebuilding therefore adheres to the idea of positive peace, that peace is more than just the absence of conflict. Peacebuilding is seen to have a role and responsibility to help societies recognise and confront the past and should encompass a contextual and historical understanding of specific conflicts. Ultimately, peacebuilding work aims to create bridges and overcome divides which are separating people.

In this mapping report, we focus on peacebuilding education which is designed to assist people on their journey to becoming peacebuilders. Our project collaborators are based in Turkey, Serbia, Bosnia and Herzegovina, the United Kingdom and France, and thus we are writing from a European context. It is also important to note that given the limitations of this wider project the report is a snapshot of peacebuilding education rather than a systematic and comprehensive mapping exercise.

Data gathering

This report is a result of a review of relevant literature, data gathered at the BUILDPEACE Workshop 2017 held at Coventry University and a survey, distributed to partners' networks in autumn 2017.

The following questions were asked to participants at the BUILDPEACE Workshop at Coventry University between 28th June - 3rd July 2017. Nineteen participants took part.

Question 1. What is your personal definition of peacebuilding?

Question 2. How would you define peacebuilding within the BUILDPEACE project?

Question 3. What skills/competences would you say are important for working in the peacebuilding sector?

The information gleaned from participants' answers was used to build a general definition of peacebuilding within the framework of BUILDPEACE and informs our discussion of the competencies peacebuilders require.

Survey method

An electronic questionnaire survey of partner membership organisations and networks was carried out in late 2017 using the Bristol Online Survey platform. Seventy nine people responded to the survey and answers to questions were analysed using Excel.

Survey respondents

Participants represented 70 organisations from across the globe including organisations based in Europe, Australia, Asia, Africa and South America and included also international organisations. The majority of the organisations (53) had education and training as a core activity, with other activities such as research, campaigning, voluntary based activities and service delivery, arts and cultural programmes, agricultural projects, human rights and conservation also being covered by the organisations represented. One organisation indicated that its core activity is peacebuilding.

Structure of the report

After this introduction, we will begin by discussing the pedagogies of formal and non-formal education, including differences in approach and methods, and continue to examine the possibility of integration. We will draw on desk based research, authors experience, and the results of our survey.

Next, we will describe the aims and approaches of peace building education and how formal and non-formal education pedagogies have been developed within this area. In addition, we will identify competencies peacebuilders require ie those competencies which peace building education should seek to impart. The competencies identified in this report will be used to inform the development of our educational resources within BUILDPEACE.

We will then explore online education, and examine whether this could be a new frontier of peace building education, enabling access to this education to a much larger section of the population.

Finally, we will conclude our report and look to the future.

Throughout the report, results of a survey of organisations with involvement in peacebuilding and/or peacebuilding education have been included.

Formal and Non-Formal Education

Introduction

In this section, we aim to define formal and non-formal education paying particular attention to discussions around the differences between the educational approaches. Definitions, pedagogical approaches, tools and outcomes of formal and non-formal education will be discussed, as well as the analysis of how learners experience both types of education. Starting from the objectives of BUILDPEACE, to better understand ways of utilising different methodological tools, the discussion presented below aims to contribute to peacebuilding education by proposing an integrated approach to education practices to increase their effectiveness.

First attempts to systematically analyse formal and non-formal educational approaches were made as part of initiatives by UNESCO to improve lifelong education programs by the creation of a knowledge base (UNESCO, 2001). During the 1960s, the need for alternative education programs increased, not only in rural areas where educational opportunities were traditionally more limited, but also in urban situations where adult education was required. Indeed, definitions of non-formal education identify overlaps with many other kinds of education, including adult education, self-directed learning and flexible learning. Today, together with formal education programs, most European countries promote the use of non-formal education and support many projects for improving the accessibility of non-formal education (Colardyn & Bjornavold, 2004). However, in most settings formal education remains to be held in higher regard than other forms.

One of the earliest and most cited examples of an attempt to systematically analyse formal and non-formal education was the series of studies published by Coombs et al. (1973). The necessity for making such categorization emerged from the increasing inadequacy of universally accepted methods for education in creating sustainable and long-term learning opportunities. This inadequacy has been most apparent in less developed countries where the formal education system is not mature or accessible to the whole of the desired audience. In addition, non-formal education practices have been considered to be more effective at reaching a wider audience, particularly its effectiveness at expanding the age range of learners. Thus, organizations like UNESCO, World Bank and other worldwide organizations invested in this field to try to find ways to improve learning opportunities by addressing the problems of existing structures of education and innovative practices in underdeveloped countries.

Defining formal and non-formal education

Formal versus non-formal education have been defined by various scholars and institutions, but general definitions can be construed as follows:

Formal education refers to the hierarchically-structured and chronologically-graded modern “educational system” that stretches from primary school through to university (Coombs et. al., 1973, p. xxviii). One of the defining components of formal education is its dependence on formal institutions with a structured, continuous curricula created through institutionally agreed objectives, with results and accreditation against a qualifications framework (Olcott, 2013, p. 334). In formal education, learners are subject to examination and continuous evaluation of their grasp of the materials, rewarded with certifications of their achievement. Formal education has a more agreed upon definition because of its worldwide use, long history and clearly framed methods and objectives. Nevertheless, the increasing attention towards non-formal education is partly a result of criticisms of formal education, both practice and pedagogy. For example Freire (1996), the influential advocate of critical pedagogy, considered formal education to be a ‘banking’ concept of education. Students are viewed as passive receptacles to be filled with knowledge by the teacher, and power relations are particularly important. Teachers hold the power, they choose what and how the students learn, and it may be completely unrelated to the students own experience (Freire, 1996, p. 54).

Non-formal education is a broader category as defined by Coombs et al. (1973) It refers to organized and semi-organised educational activities operating outside the regular structure and routines of the formal system, specifically aimed at serving a great variety of learning needs of different subgroups in the population, without limitation to specific age groups (Coombs et al. 1973, p. xxix). While their definition points to how non-formal education creates opportunity for learners with no or little access to formal education institutions, non-formal education encompasses a broader area of learning opportunities not limited to their case studies. Non-formal education can also include the assessment of the learning process and certification of attendance, but the tools, philosophy and learning experience is very different to formal education (Andresen et. al., 1999). It is more difficult to define than formal education, as it can mean different things to different people, and may also be differently understood depending on where you are situated geographically (Singh, 2015). Rogers sees that 'a once powerful term has lost its way' (Rogers, 2005, p. 3). He maintains it has mostly been defined in terms of its outsider status to formal education (Rogers, 2005, p. 150). For some, non-formal education should always be consciousness raising, it should lead to action (Freire, 1996). We will discuss the difference between the two further below.

The literature on types of education introduces a third type of education, **informal education**, better phrased **informal learning**, because it is defined as spontaneous everyday information that learners internalize without any structured method (Eshach, 2007, p. 172-173). As this type of learning is beyond the scope of this project, this definition suffices here. Our emphasis will remain on the first two types of education, but it is important to mention informal learning as it is frequently confused with non-formal education because they both fall outside the scope of formal education system. However, there is significant difference between the two as informal learning is not strictly speaking an education method as does not include any structured content (Eshach, 2007, p. 173). Non-formal education on the other hand is deliberately intentional and structured around methods that formal education usually does not provide and it is offered with a specific purpose (Eshach, 2007, p. 2).

The difference between formal and non-formal education is stressed in many reports with an emphasis on the disadvantages of formal education. For example, a report by SALTO-YOUTH, a network for youth education, emphasises the advantages of non-formal education with its reflexive approach to learning and its evolving nature, unlike formal education which has pre-established patterns and is thus limited (Abrignani et al., 2012). Formal education is essentially a part of the national education system with mostly centrally planned content and is created through top down decision-making mechanisms to ensure continuity and outcome. Non-formal education is usually carried out by non-governmental organisations with contents created specifically for a certain audience and varies according to the targeted outcome, as well as being created along with participants as part of the learning process. Indeed, a defining characteristic of non-formal education is the role and power of participants in directing content (Freire, 1996, p. 30). It also has a more flexible approach in terms of the tools used in the education process as contextuality is at the centre of non-formal education. Often there are fuzzy boundaries between formal and non-formal education in practice, and Rogers concludes that the most useful way to think of formal and non-formal education is along a continuum of contextualisation. Formal education is highly decontextualised, and not adapted to individual participants, whereas non-formal education is partially contextualised and partially decontextualised. Rogers maintains that the truly radical element of non-formal education has always been its challenge to education in terms of power and who maintains control (Rogers, 2005, pp. 261-263).

The difference between formal and non-formal education can be summarised as in Table 1 although we propose that it is more helpful to think of formal and non-formal education as providing two ends of a continuum (Smith, 2001):

	Formal	Non-formal
Purposes	Long-term & general	Short-term & specific
	Credential based	Non-credential-based
Timing	Long cycle/preparatory/	Short-cycle/recurrent/
	Full-time	Part-time
Content	Standardised/input centred	Individualised/output centred
	Academic	Practical
	Entry requirements determine	Clientele determine entry clientele requirements
Deliver system	Institution based, isolated from environment, rigidly structured, teacher centred & resource intensive	Environment based Community related Flexible, learner centred & resource saving
Control	External/hierarchical	Self-governing/democratic
Outcome	Learning is always evaluated	Learning is rarely evaluated (Eshach, 2007, 174)

Table 1 Comparison of characteristics of formal and non-formal education

Usually, both education types are considered as belonging to separate realms. Rogers maintains there are three ways non-formal education has been imagined: as complementary to the system, as supplementary to the system, or as an alternative to formal education (Rogers, 2005, p. 155). We want to explore whether it is possible to use the tools of each education type to be complementary and integrated with each other in order to achieve a more holistic approach to education, a fourth path not identified by Rogers. We will discuss the challenges of integration, and more formidably, the difficulties of integrating pedagogies, later in this report.

Survey responses on characteristics of formal and non-formal education

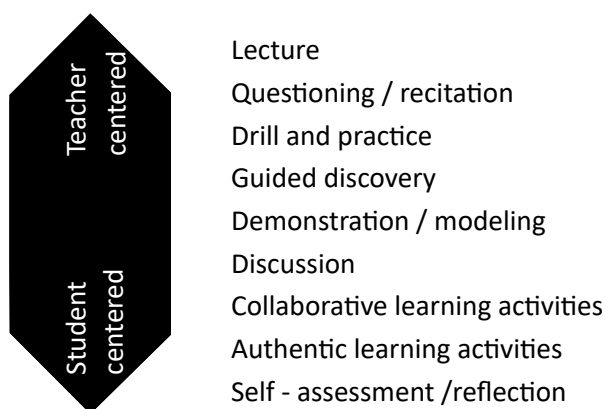
Respondents were asked to characterise their organisation as primarily providing formal, non-formal or both types of education. Seventeen respondents indicated their organisation provided formal or mostly formal education, 39 reported they provided non-formal or mostly non formal education and the remaining 22 provide both normal and formal education.

Methods used in formal and non-formal education

A variety of tools are used by developers of both formal and non-formal education to create a positive experience for learners. The methods mentioned below have been collected through reviewing literature and projects for the development of tools for learning in different contexts. These methods should be multiplied even further as tools and methods are continuously improving based on experience. While there seems to be a broad consensus regarding formal education methods as one-sided, based on memorising information and inadequate for active learning, we want to acknowledge that in our experience formal education methods are not always so limited and resistant to innovation.

It is true that formal education methods belong to a more traditional approach to learning and these conventional methods include lecturing, written assignments and examinations on the content delivered. However, this is a simplistic perspective of education and more modern and diverse approaches have been

adopted by teachers. At the centre of formal education lies instruction and is teacher centred in nature because, as previously discussed, the teacher is considered the primary source to transmit knowledge and learners are more passive. Still, scholars have distinguished teacher and learner centred instructions as different approaches to instruction-based education and distinguishes teaching methods with regard to their teacher-centred and student-centred approach and lists below methods along the spectrum (Berge, 1997, ppp. 36-39):



Whether formal education is delivered in person or online (which has become more prevalent), instruction-based education is not limited to unidirectional content delivery as criticised by many scholars who are proponents of non-formal education methods. By utilising a variety of other teaching methods good quality formal education can be provided. The introduction of these methods to formal education has been accompanied by the developments in non-formal education.

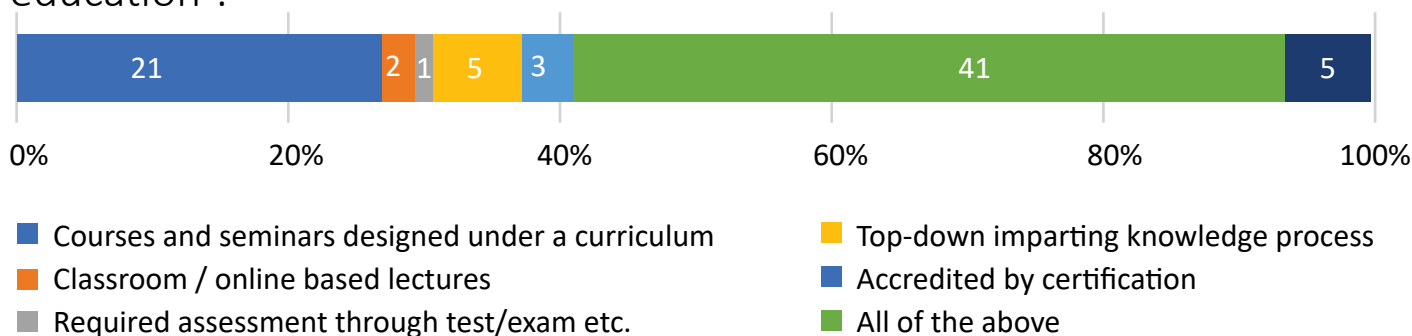
Non-formal education has a more flexible approach in terms of the methods used in learning. As the subject matter and the audience are wider, the range of methods used is greater and more flexible. Non-formal education is characterised by its own methods, approaches and fields of action. It can occur in different contexts and in varying types of activities. As defined above, most non-formal education practices involve participatory activities that create an interactive learning environment, in a learner centred process. Another important aspect is the centrality of praxis, the combination of reflection and action (Freire, 1996).

Non-formal education can take place in school contexts such as projects targeting teambuilding skills outside the formal curricula. Out-of-school contexts provide greater variety of options and inclusive practice, and there are many non-governmental organisations (NGOs) working in this field. Vocational trainings remain the most common setting for non-formal education where applied practical learning is used together with instructive methods. There are also content specific examples such as workshops where interactive methods such as facilitated discussions, brainstorming, roleplaying, public visits, presentations and other methods are utilised. Which methods are chosen depends heavily on the subject, the audience and the expertise of the educator.

Survey responses on the characterisation of formal and no-formal education

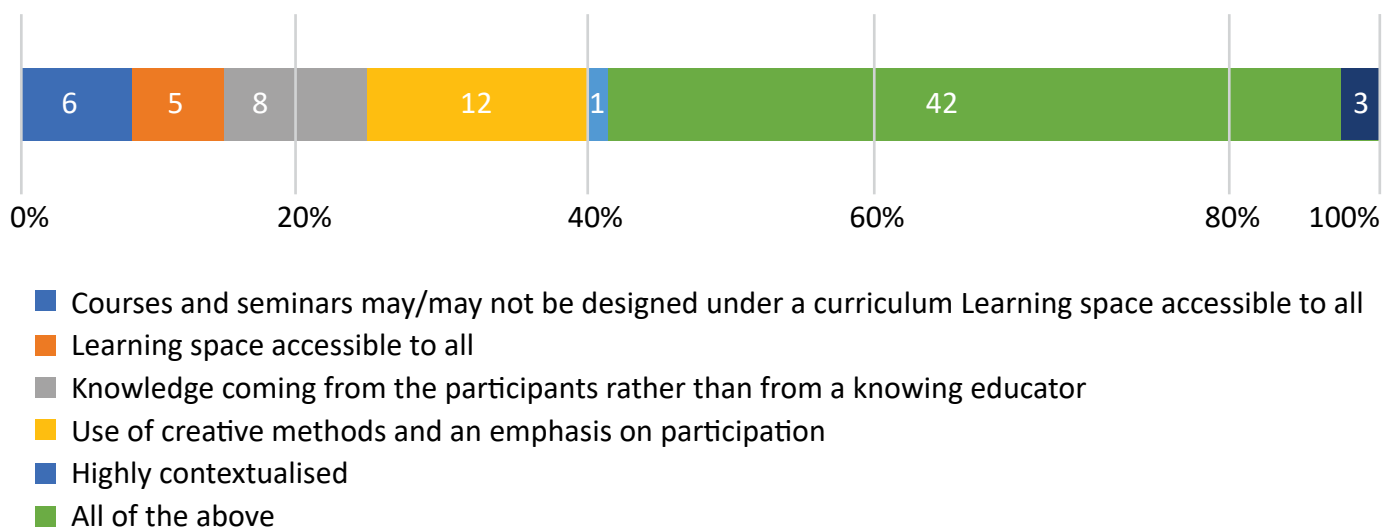
Thirty six of the 79 respondents indicated that formal education included all the pre-identified characteristics: *courses designed under a curriculum; lecture-based, assessment through tests and exams; top-down imparting knowledge sources; and accredited by certification*, with a further 26 indicating it included some of these criteria as shown in Figure 1.

Figure 1 Which of the following best characterizes the term “formal education”.



Participants defined non-formal education as they had formal, by largely agreeing (61 respondents) with some or all the pre-identified characteristics – courses may/may not be designed under a curriculum; learning space accessible to all; knowledge coming from participants rather than an all-knowing educator; use of creative methods and an emphasis on participation (Figure 2).

Figure 2 Which of the following best characterizes the term “non-formal education”.



The findings from the survey indicate that the respondents concurred with the findings in the literature. Formal education was described as mainly comprising teachers imparting knowledge to students and learning outcomes being measure by means of exams and marked assignments. In contrast non-formal education was described as having an emphasis on inclusivity in both the approach to learning and the methods to measuring outcomes being participatory.

Towards an integrated approach?

Many scholars categorise education practices based on the learner’s experience. The effective and cognitive aspects of learning process would suggest the necessity of creating an integrated approach for education. In formal learning, the decisions regarding the objectives (what is to be learned) and the means (how is it to be learned) are made by someone other than the learner. As stated earlier, formal education is usually criticised for lacking interactive methods for learning and that the one-directional process limits the involvement of the learner in the overall learning process (Eshach, 2007). In contrast, non-formal education methods promote active learning with participation of the learner within the knowledge building process. Therefore, the integration of both approaches is vital for a complete cognitive experience by the learner. The cognitive aspect of education is a central issue in measuring the effectiveness of any education method. While it is possible to deduce from the above discussion that non-formal education methods provide more positive feedback from learners, the advantages of the formal education system for learning should not be dismissed as greater awareness of teachers of these methods is achieved, more teachers will use alternative methods in their contexts.

Many researchers such as Mocker & Spear (1982) consider formal and non-formal education as a part of a lifelong learning process and do not separate these different methods. They stress the necessity of an integrated approach. Indeed, both have advantages and provide a unique experience to learners in terms of their content and cognitive experiences. Therefore, a combined approach could be promoted in peacebuilding education in order to provide better tools for teachers and better opportunities for learners. There are many studies which promote active learning methods but only focus on the inadequacy of formal education methods. There is a need to combine formal, non-formal and, perhaps also, informal learning methods as a part of a lifelong learning process. Formal, non-formal and informal education can complement each other and mutually reinforce the lifelong learning process. Integration is more than just combining methods, it is about amalgamating approaches and it's unclear whether the underpinning educational philosophies can be integrated. In the course of this project, we hope to further illuminate and explore this question, especially as part of BUILDPEACE Workshop 2018.

Peacebuilding Education

Introduction

Peacebuilding education is a vast field, including teaching for and about human rights, gender equality, disarmament, social and economic justice, non-violence, sustainable development, international law and transnational peace practices. According to UNICEF, peacebuilding education refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, young people and adults to prevent conflict and violence (both overt and structural), to resolve conflict peacefully, and to create the conditions conducive to peace (Fountain, 1999). Hicks (1985) defines peace-building education as activities that develop the knowledge, skills and attitudes needed to explore concepts of peace, enquire into the obstacles to peace (both in individuals and societies), to resolve conflicts in a just and non-violent way, and to study ways of constructing just and sustainable alternative futures (Hicks, 1985). Peacebuilding education does not only mean learning about conflicts and how to resolve them peacefully, it can, and we argue should, also involve participants expressing their own ideas and cooperating with each other in order to eliminate violence in our individual lives, in our communities and our societies.

Peacebuilding education has been shown to be more effective and meaningful when it's adapted to the social and cultural context, enriched by its cultural values and universal human values. Such learning cannot be achieved without intentional, sustained and systematic peacebuilding education that leads the way to a culture of peace (Navarro-Castro & Nario-Galace, 2010). Peacebuilding education can refer to the knowledge, skills, attitudes and values required to live and work in dignity and to participate in development, but it must also address the prevention and resolution of all forms of conflict and violence, whether overt or structural, from the interpersonal level to the societal and global levels (Fountain, 1999). It is impossible to separate one from the other, when considering educational experiences.

Regan (1993) distinguishes between peace studies, peace-building education, and peace campaigning. For Regan, 'peace studies' covers the content areas of peace-building education, including values underlying peace, violence and war, non-violence, economic and social justice, environmental protection, and participation. 'Peace-building education' in this definition is more concerned with methodology and attitude formation. It involves presenting differing views of the causes and possible solutions for conflict, enabling debate about controversial issues (Regan, 1993).

Aims of peace building education

Peace education is a concept grounded in the theory that education can lead to peace (Thompson, 2015). Peace-building education aims to initiate and support integrated, holistic learning processes that are guided by the concept of peace. In these learning processes, the main goal is generally to promote constructive ways of dealing with the potential for conflict and violence and thus help to build the peace skills of individuals and groups alike. There are four core and interlocking objectives:

- recognition of conflicts as an opportunity for positive change, which means developing the skills for the constructive management of conflicts and a respectful relationship with those who are “others”;
- recognition of different individual, social and political forms of (every-day) violence and the fascination of violence, which means promoting analysis of individual and collective experiences of violence, both past and present;
- analysis of the causes, impacts and after-effects of war, which means looking at possible mechanisms against and alternatives to war at the individual, social and international level;
- the development of visions of peace and community life and ways of translating these visions into practical action.

It's asserted that if all of this is provided to people it will help them prevent the occurrence of conflict, resolve conflicts in peaceful manner and create social conditions conducive to peace (Fitzduff & Jean, 2011).

Peace-building education, or an education that promotes a culture of peace, is essentially transformative. It cultivates the knowledge base, skills, attitudes and values that seek to transform the mindset, attitudes and behaviour of people that, in the first place, have either created or exacerbated violent conflicts. It seeks this transformation by building awareness and understanding, developing concern, and challenging personal and social action that will enable people to live, relate to each other and create conditions and systems that actualise non-violence, justice, environmental care and other peace values (Navarro-Castro & Nario-Galace, 2010). The action towards transformation may include action against prejudice and the war system or action for social and economic justice. Paying attention to all these levels - the cognitive, affective and active - increases the possibility that the peace perspective or value that is being cultivated will be internalised (Fountain, 1999). It aims to transform mindsets, values and behaviours that produce and exacerbate conflicts, but it also has to deal with collective narratives and deeply rooted historical memories and societal beliefs (Balili et al, 2013).

The diversity of practice and eclectic range of content is described in Smith's taxonomy of educational programs aimed at the prevention of conflict:

skills-based: communication skills, interpersonal relations, and conflict-resolution techniques;

multicultural and intercultural: diversity, mutual understanding, and interdependence;

human rights: universal values, concepts of equality and justice, and the responsibilities of states;

civic education, citizenship, and education for democracy: societal roles and responsibilities of the individual, and principles of democracy and participation; and

education for international development: interdependence of peoples and societies in political, economic, social, and cultural terms (Fitzduff & Jean, 2011).

Peace-building education has an important social purpose. It seeks to transform the present human condition by “changing social structures and patterns of thought that have created it”, with the main purposes of eliminating social injustice, rejecting violence and the abolition of war (Reardon and Cabezudo, 2002). The greatest resource for building a culture of peace are the people themselves, for it is through them that peaceful relationships and structures are created. Hence, educating people toward becoming peace agents is central to the task of peace-building. Peace-building refers generally to the long-term

project of building peaceful communities. One can readily see how peace-building education is therefore both a significant peace-building strategy (as in the case of a post-conflict situation) and an effective way of preventing violent conflict (Navarro-Castro and Nario-Galace, 2010).

Survey results

When asked about the appropriateness of formal vs non formal education for peacebuilding, the majority ,64 of 79 respondents, indicated they thought both formal and non formal education were appropriate despite the fact that less than a third of respondents’ organisations were considered to be characterised by both education types (Figure 3).The majority had also participated in peacebuilding education and although one of these respondents thought neither formal nor non formal education was appropriate for peacebuilding the majority thought that it was and that online peacebuilding education could be effective.

The literature on peacebuilding education identifies that it is designed to provide the knowledge and skills to understand the concepts of peace and is most effective when learners are provided with knowledge, including a deep understanding of context. Education can then affect attitudes, values and the development constructive approaches to dealing with the potential for conflict. Therefore, It is unsurprising that the majority of respondents to the survey also considered that both formal and non-formal education were appropriate.

At the BUILDPEACE workshop at Coventry University in 2017, participants were asked an open question: ‘What skills/competences would you say are important for working in the peace building sector?’

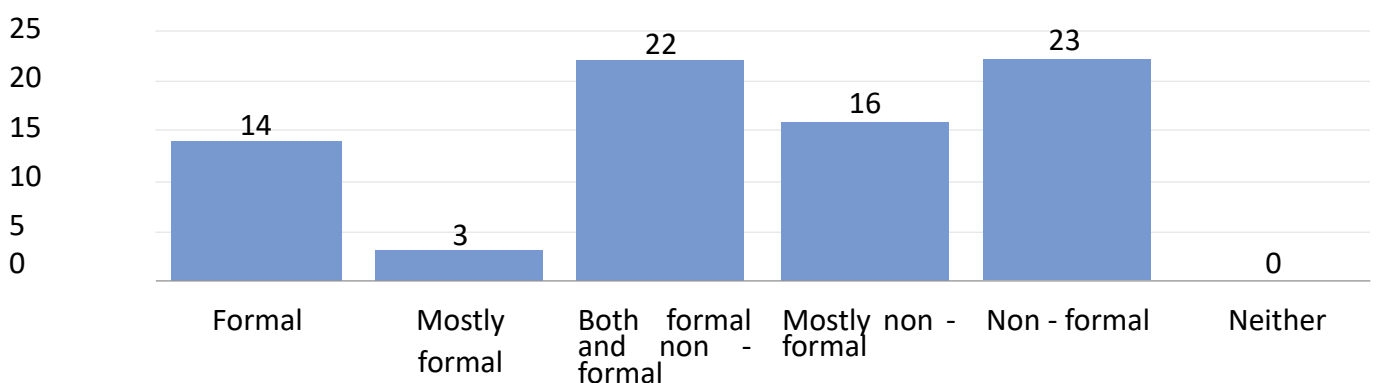
The skills/competencies mentioned by numerous participants could be separated into three categories:

Practical: project management; research; advocacy and campaigning; leadership; media skills; negotiation skills; languages

Knowledge: knowledge of both the FE and NFE sectors and their different methods; knowledge of the different actors that are active in peacebuilding, and what are their roles, strengths and limitations; awareness of the different methods to resolve conflict such as community work, dialogue, norm setting, legislation etc.; conflict analysis; critical thinking; diplomacy; contextual/historical understanding

Personal qualities: empathy; tolerance; creativity; communication with people of different backgrounds; open-mindedness and cultural sensitivity; stress management; patience; ability to step outside your comfort zone; flexibility; ability to collaborate with different groups; ability to be objective.

Figure 1 Do you think your organisation is characterised by formal or non-formal education?



Participants noted that formal education/qualifications were important, although many mentioned that these skills could be gained through formal education or through work experience.

Survey results on competencies for peacebuilding

In general there was consensus among the participants with the pre-identified competencies identified by the researchers – *knowledge of methods how to deal with conflicts; knowledge of effective dialogue mechanisms in different levels; leadership; communication and interpersonal skills; problem solving; mediation; empathy and understanding*. Additionally, there were several competencies added by some. The most prominent ‘other’ responses focused on the need for peacebuilders to be reflective, and culturally aware; reflecting local custom, history, practice, as a means for more effective practice.

Non-formal education was seen as effective at building capacity in many of these practices. On a scale of 1 to 5; 1 being wholly ineffective, 5 being wholly effective, non-formal education had mean scores above 4 in all but one category, leadership. It was considered especially well-suited for communication-based skills.

Formal education was not seen to be as effective, though it was not seen as ineffective. Mean scores for across the competencies were between 3.2 to 3.6. Interestingly, the worst competency for formal education was leadership as well, 3.26, meaning that it was seen as “somewhat effective.”

Formal and non-formal approaches in peacebuilding education

Jäger (2014) identifies two fundamental types of peace-building education:

Direct peace-building education: Key elements of this approach are generally about encounter, inspiration and training. It could also be described as peace-building education for empowerment, with a focus on personal capacity development or identity-building.

Structural peace-building education: This approach brings together elements which, with the aid of pilot projects, aim to develop learning modules, media and curricula, with a focus on the sustainable delivery of peace-building education in the formal and non-formal education systems. The objective is to bring about a positive change in the structural conditions for peace.

The two forms are closely linked. The interaction between them is regarded as an essential prerequisite for sustainable peace-building education and its contribution to conflict transformation (Jäger, 2014), but in BUILDPEACE, we are focused more on structural education, to build peacebuilders.

Formal and non-formal approaches can be distinguished, as described in the previous chapter, and can be broadly divided by their assumptions that peace-building education is usually a) a knowledge-based subject that can be directly taught in the school curriculum; b) a set of skills and attitudes that can be explicitly taught or more subtly infused in a variety of educational contexts; or c) some combination of the two.

The knowledge-based subject approach: The US-based Consortium on Peace Research, Education and Development emphasizes the knowledge component of peace-building education, defining peace as a “multi-disciplinary academic and moral quest for solutions to the problems of war and injustice with the consequential development of institutions and movements that will contribute to a peace that is based on justice and reconciliation” (Consortium on Peace Research, Education and Development, 1986).

The skills and attitudes approach: Cremin (1993) places a greater emphasis on skills and attitudes, defining peace-building education as “a global term applying to all educational endeavours and activities which take as their focus the promotion of a knowledge of peace and of peace-building and which promote, in the learner, attitudes of tolerance and empathy as well as skills in cooperation, conflict avoidance and conflict resolution so that learners will have the capacity and motivation, individually and collectively, to live in peace with others.”

Combining both: The assumption that peace-building education must combine knowledge, skills and attitudes is perhaps the dominant one in the field at this time (Cremin, 1993). This approach seeks to equip people with the underpinning knowledge supported by a practical application of skills so they can adapt to new and different scenarios they may be faced with in the field.

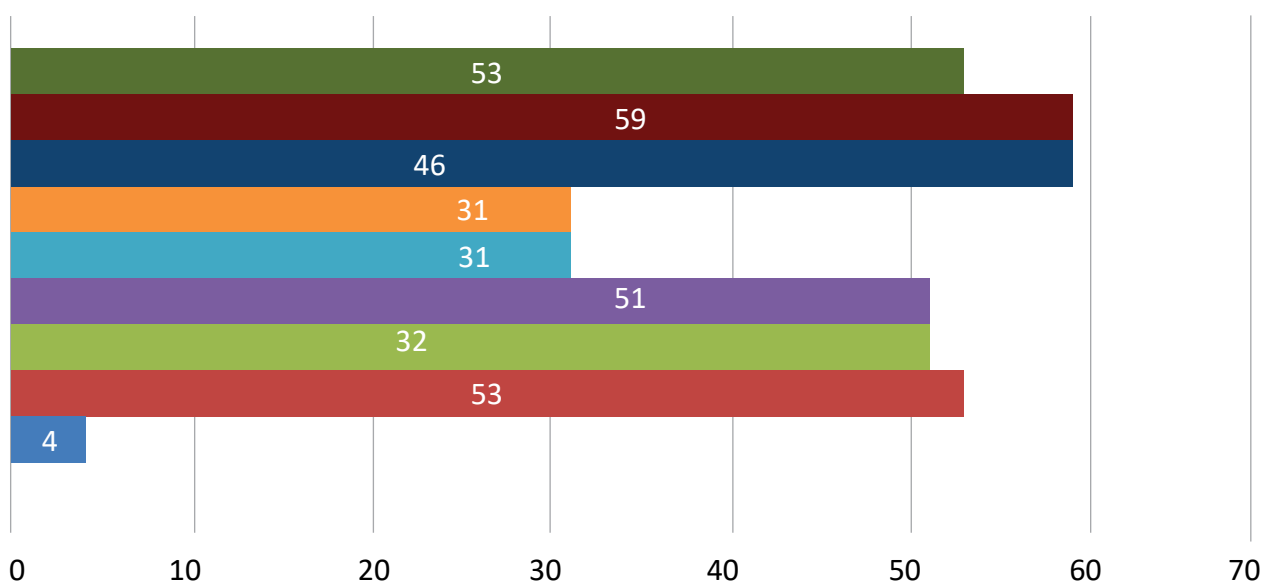
Educating in this way is expected to build a critical mass of people who will demand and address the needed personal and structural changes that will transform the many problems that relate to peace into non-violent, humane and ecological alternatives and solutions (Fitzduff and Jean, 2011). The classroom must be also be used to develop mutual trust, and to work against social divisions, intolerance and prejudice. Education has the potential to nurture peace. To achieve this, stakeholders need to work towards inclusive education systems (Thompson, 2015). In addition, the methodology of peace-building education should include critical thinking, reflection and participation; they are elements that should be integrated into the pedagogy of all teaching at all levels of education (Navarro-Castro & Nario-Galace, 2010).

Another specific feature of peace-building education is the interaction between pedagogical approaches to negative and destructive phenomena (war, violence), on the one hand, and the systematic search for positive responses (conflict, peace), on the other. The learning process that is ideally used in peace-building education is holistic and tries to address the cognitive, affective and active dimensions of the learner (Fountain, 1999).

Survey responses on competencies to respond to conflict

Respondents were asked to reflect on the competencies required to respond to conflict as opposed to peacebuilding in a broader sense. All but three participants responded that formal and non-formal education competencies play a role in resolution of conflict (Figure 4)

Figure 4 What are some of the key competencies required to successfully respond to conflict?



- Problem solving skills
- Communication and interpersonal skills
- Mediation skills
- Goodwill of parties towards each other
- Leadership
- Knowledge of effective dialogue mechanisms in different levels
- Third-party involvement as a mediator or arbitrator
- Knowledge of methods how to deal with conflicts
- Other

BUILDPEACE: building peace builders

In this section, we have given a brief overview of different aims and approaches in peacebuilding education. There are additional important aspects to consider which we will mention briefly here. Teaching should be conflict-sensitive, gender-sensitive, culturally adequate, and socio-emotionally informed (Thompson, 2015). Education can also contribute to transformations within post-conflict societies in terms of changing attitudes and behaviours to violence, policing and the legal system, better understanding of the political system, the development of skills that support economic regeneration and sustainable livelihoods and changing social relations between groups dealing with the legacies of conflict (Smith & Vuax, 2003).

In addition, education should be inclusive, affordable, and accessible. It should address inequality and exclusion and provide opportunities for previously marginalised communities (Thompson, 2015). Online education is one path towards creating inclusive, affordable and accessible peace building education, and in our next section we will explore online education in more detail.

Online Learning

Introduction

In many ways, online learning is similar to learning delivered in other settings. The innovation of online learning involves “the capacity for shifting the time and place of the educational interaction” (Anderson, 2008 p.344).

Online learning and digital approaches to peacebuilding are relatively new innovations. Novel online opportunities supporting peacebuilding include: the use of online platforms to reach more people across time and space providing safe online ‘spaces’ for dialogue; creating opportunities for new partnerships; and, online games and online courses.

A substantial body of literature has emerged exploring the field of online learning. Much has been written to extend knowledge of importance to teachers (Anderson, 2004), learners (Richardson & Swan 2003; Song et al 2004; Muilenburg & Berg 2005; Mupinga et al 2006) and organisations (Bonk et al 2015; Garrison & Cleveland-Innes 2010).

Initiatives to develop online learning pedagogies specific to peacebuilding in formal education began as early as 1999 (Reynolds & Wessels, 2001). Reynolds & Wessels point out that distance learning in the form of correspondence courses has existed for more than 100 years. Online learning has developed new horizons of possibility at once promising access for new learners, access to learning taking place from non-traditional environments and opportunities for new connections and networks across greater distances. In addition to a world of novel possibilities, online learning presents new challenges and questions for the field of peacebuilding education.

Such is the momentum behind online approaches to peacebuilding, the annual BUILD PEACE conference (unrelated to the project this mapping report is part of) has existed since 2015. With a key aim of exploring the role of technologies and online platforms in relation to building peace, this conference demonstrates the extent to which technology is a salient concern for peace builders.

As outlined in the previous sections, peacebuilding education encompasses a constellation of varied and diverse processes, competencies, initiatives and systems of change. This scope of this section is to provide a snapshot of online learning opportunities explicitly developed to support peacebuilding approaches. Illustrative examples have been included to animate the possibilities of new and emergent online learning developments. Examples are given particularly in the innovative area of online gaming for peacebuilding where very little literature is available for summary.

Formal Learning Online

In line with definitions established in earlier sections, for this mapping report formal learning is defined as learning where ‘...the decisions regarding the objectives (what is to be learned) and the means (how is it to be learned) are made by someone other than the learner.’

Formal online learning opportunities have, over the last 20 years, developed in to a serious and legitimate medium for the delivery of formal education. Courses available online at the time of writing include web based training from a wide range of organisations including the United Nations Institute for Training and Research (UNITAR). UNITAR provide free and open courses to the public on topics such as Human Rights and the Environment, Confronting Trauma, Strengthening Civilian Capacities to Protect Civilians, Gender Matters, and Climate Change. Beyond this, UNITAR also provide courses for diplomats and on demand trainings.

Significantly, there are now a number of entirely online post-graduate level courses available in the field of peacebuilding education. These include courses from UNITAR for example Master in Humanitarian Action and Peacebuilding, Master in Conflictology, and others include Oxford Brooks University’s entirely online MA/PG Cert in Humanitarian Action and Peacebuilding.

Blended learning aims to integrate the benefits of face to face and remote learning (Rovai & Jordan, 2004). Involving a mixture of distance and place based learning, learners have opportunities to engage in practical experience, discussion and assignments in disparate geographic locations as well as chances to interact with fellow students and academic staff. Coventry University Centre for Peace Trust and Social Relations has developed a distance and blended learning postgraduate PGCert/PGDip/MA in Peace and Conflict Studies; Winchester University has designed an MA in Reconciliation and Peace building which uses a blended learning approach. Uppsala University Master Programme in Religion in Peace and Conflict is almost entirely online, but includes a compulsory 1 week attendance on campus element taking place once a year.

Non-formal online learning

Approaches to non-formal learning engaging with digital technology have increased exponentially in the last 20 years. Non-formal learning is defined as ‘the combination of organized and semi-organized educational activities operating outside the regular structure and routines of the formal system, specifically aimed at serving a great variety of learning needs of different subgroups in the population, without limitation to specific age group’.

Forms of peacebuilding including participatory video, the use of social media for peace building, networking and mobilization have not been included in this mapping report. These activities are valuable and important endeavours in the field of peacebuilding, but fall out with the scope of this report as they are toward the ‘informal learning end of the educational spectrum.

Online Games

The use of digital gaming platforms to encourage participation games are an increasingly popular new method for peacebuilding education.

A high profile platform for the promotion of this new approach can be observed in the activities of The PEACEapp competition. Established by the United Nations Alliance of Civilizations (UNAOC) and the United Nations Development Program (UNDP), the competition started in 2014 and received over 100 entries in the first year of the competition. PEACEapp provides a high impact opportunity to stimulate and promote innovative approaches to peacebuilding. A range of apps – completed and in development- have been awarded prizes since the inaugural competition including:

The Conflict Simulation Platform – German project supporting participants to make high stakes decisions in negotiations over conflict. <http://planpolitik.eu/english/>

Haki 2: Chaguo Ni Lako (“The Choice is Yours” in Swahili) – a quiz style app involving questions relating to democratic processes created to respond to civil unrest following elections in Kenya. <http://afroes.com/project/haki-2/>

Everyday Racism – players take on the role of a Muslim woman, Indian student or Aboriginal man in order to witness and react to racism from new perspectives with the aim of building empathy and confidence in addressing racism <http://alltogethernow.org.au/everyday-racism/>

Kokora – model village global community supporting children to navigate challenges and ethical issues. <https://www.youtube.com/watch?v=NvDIS7dkXM>

Other peacebuilding gaming initiatives include:

SURVIVAL – developed from the PEACEapp 2017 workshop this app illustrates the challenges facing refugees arriving in Europe. <https://itunes.apple.com/es/app/survival/id1229232143?l=en&mt=8>

Games for Peace – using existing popular games this is designed to create peace using collaboration and communication, for example using the game Minecraft to bring young Arab and Jewish children from Israel together in a safe online space. <http://gamesforpeace.org/projects/play2talk/>

Hands on Famagusta – supports online gamers to develop plans for post conflict Cyprus using participatory urban design. <http://handsonfamagusta.org>

MOOCs

Massive Open Online Courses have emerged as a significant new medium for online learning.

Literature available to forward new knowledge on MOOCs is very recent, emergent within the last decade – the first MOOC was launched in 2008. Ebner (2016) examines the advent of MOOCs in relation to negotiation and conflict resolution education. Ebner introduces the standard elements of MOOCs which typically have an unlimited capacity for learners, no entry requirements and are conducted entirely online. Aside from these common factors, MOOCs vary greatly in design and delivery style spanning features present in both formal and non-formal education. Some include interaction with tutors and fellow learners, others do not; some have deadlines or are at the learner’s own pace; while by design all MOOCs provide free enrolment, some charge for additional certification.

Digital Archives and Online access

Access to digital archives and online curation of exhibitors provides new avenues for accessing valuable learning sources including stories, accounts and digitalized artefacts depicting experiences of conflict and peace. Without having to travel to visit museums and libraries, or interview people first hand, lived experience can be shared and utilised for the education of peacebuilders and communities. These archives can be integrated into peacebuilding education programmes delivered in place based setting within communities and those delivered online.

Examples of online archives and museum exhibitions include the Prisons Memory Archive – a collection of 175 accounts of people who had connections with the Armagh Gaol, the Maze and Long Kesh Prison during the conflict in, and relating to, Northern Ireland <https://prisonmemoryarchive.com/>. A large number of the archives are available online, enabling participants from anywhere in the world to access these. A recent example of an online exhibition is the Children in Conflict: Evidence from the Archives of the International Criminal Tribunal exhibition <http://www.irmct.org/specials/children-in-conflict/index.htm>.

This exhibition provides perspectives on the experience of children and young people affected by Rwandan Genocide of 1994 and the Balkan wars of the 1990s using a range of photos, videos, official documents and more.

Benefits and challenges of online learning in the peacebuilding field

Online learning provides significant flexibility and convenience for learners. Learners can participate anywhere they have access to a computer or mobile device and at different times (Anderson, 2008). Some learners report more opportunities for reflection and appreciate opportunities to interact with other students.

Online learning affords learners greater choice with a wide range of online opportunities to choose from (Chizmar & Walbert, 1999), often developed by prestigious higher education institutions. Well-designed courses can provide stimulating learning opportunities (Song et al 2004). Gaming in peace building can be used to provide opportunities to confront attitudinal challenges; teach pro-social values and skills; and introduce ethical behaviours (Puig Larrauri & Kahl, 2013).

In order to take advantage of the benefits and opportunities afforded by online learning, barriers to success must also be recognised and deconstructed (Hattotuwa, 2004).

Access to relevant technology – Inclusion and Equity

Addressing lack of access to technologies involves awareness of a range of challenges. While online learning may open up opportunities from some marginalised people, some learners may require financial support to access technologies (hardware/software) and may experience technical difficulties with technology (Muilenburg & Berg 2005). Lack of practical supports or skills development opportunities to access to online learning can be an additional barrier to learning even for those with access to the appropriate equipment. This is particularly of relevance for disabled learners who may require assisted technology to engage in online spaces. support to understand online safety and social rules.

Puig Larrauri & Kahl (2013) outline a range of challenges specific to the arena of peacebuilding. These include ‘the bias of connectivity’ – a failure to recognise the demographically determined barriers that exist which mediate access to technological tools for example socioeconomic group or geographical context. The authors make an important point in highlighting that technologies are not inherently neutral. Practitioners developing online learning must reflect on potential biases and take steps to ensure whether technologies can be manipulated. Furthermore, practitioners must ensure privacy and security for participants interacting online and take responsibility for informing learners of risks of sharing data online.

While MOOCs have been promoted as creating opportunities for learners from marginalised backgrounds, Ebner (2016) highlights research reporting that most learners on MOOCs are male, with a high standard of education who are employed and from developed geographic settings (Christensen & Horn, 2013; Selingo 2014; Ho et al. 2015).

Sustainability and Engagement

Lack of long term funding to update and refresh online learning programs and projects can mean that online learning experiences are only relevant for a short time. Sustained engagement of learners is a challenge in online learning. For example, formal completion rate of MOOCs is very low, generally achieving a median of around 12% (Jordan 2015). Even of those stating their intention to complete the MOOC in pre-course questionnaires the completion rises, still to only 24% (Koller et al, 2013). Interaction with online instructors has been identified as highly significant to the outcomes experienced by participants. Where this is not available learners may disengage (Mupinga et al, (2012).

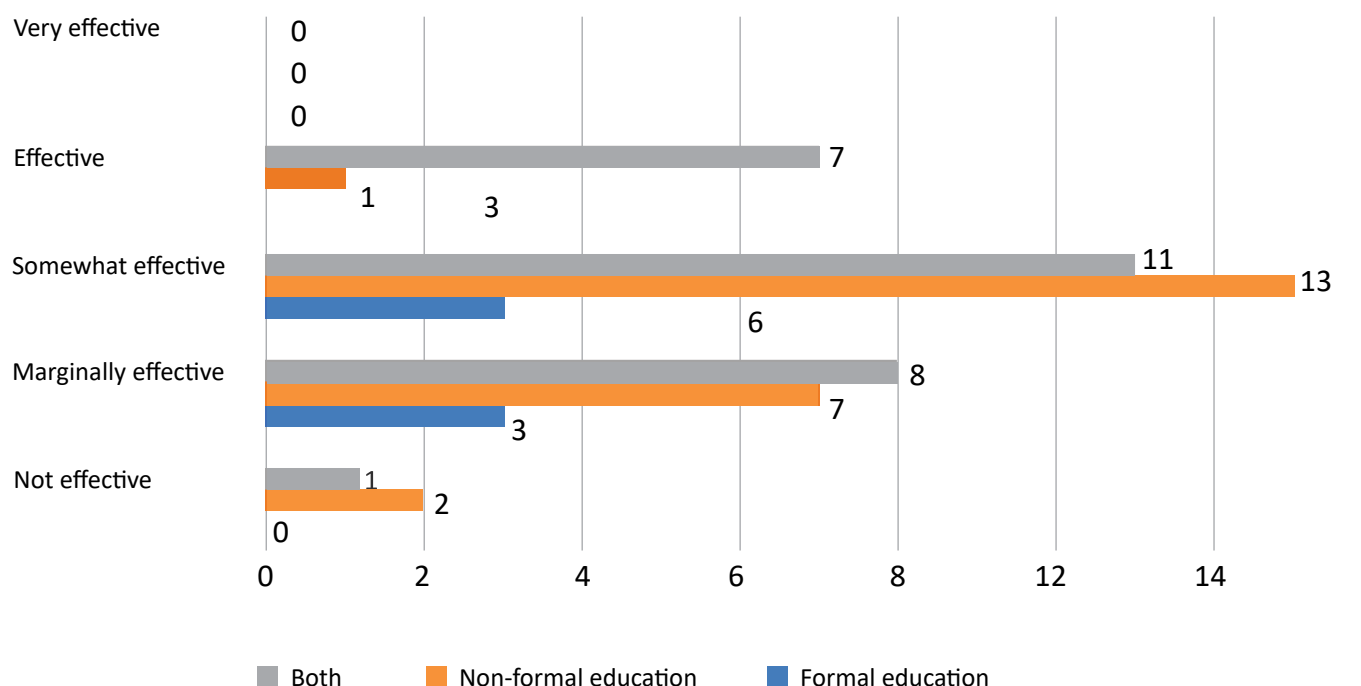
Disconnection from local communities

There are challenges for local communities presented by online technology. Online learning may create disconnect between place-based work and online learning; threaten local grassroots funding in competitive financial climate; can focus on individual experience undermining the importance of collective action; and, some learners experience isolation and miss a sense of community (Woods, 2002; Vonderwell, 2003). Puig Larraurri & Kahl (2013) emphasise 'designing for empowerment' as a key concern. Therefore care must be taken that technology does not reduce active involvement in communities through detached 'clicktivism' and online engagement.

Survey responses on value of online education

Respondents who had been formally educated had a moderate view of online learning and this was greater than those who had both or only non-formal. Where not effective scored 1 and very effective scored 5, the mean score for this who had had formal education was 3.0 compared with 2.56 for those experiencing non-formal education, and 2.88 for those who had had both forms (Figure 5).

Figure 5 Educational background compared to opinions of online education



However, almost half of those who had non-formal education have not experienced online education, and those groups that had self-reported taking part in online education were more likely to have a least a moderate opinion of it. Those who did not were more likely to have a negative opinion of it.

Online learning presents an exciting new terrain for both formal and non-formal peacebuilding education. Online learning must endeavour to add value to work in communities. This can be achieved by integrating the real world practice, fully engaged with communities, while also harnessing the significant benefits of access to new technology, cutting edge research and learning platforms.

Discussion and Conclusion

This report has considered much of the seminal literature on peacebuilding education but we have not conducted a systematic review therefore there may be other literature that provides different perspectives from those we have presented here. In addition, online education methods, and in particular MOOCs are a relatively recent innovation and the literature on the role and effectiveness of online education may not present a true reflection of the current position.

We believe that our survey of members of organisations that provide or have other investment in peacebuilding education has provided a balanced view of the characteristics and importance of formal and non-formal education and the role of online education for peacebuilding. However, we have not surveyed current or recent learners and this group may have different views from those who teach or facilitate peacebuilding education. Therefore we present a proxy view of the benefits of peacebuilding education and the place of online education in this topic rather than a view of those who would directly participate, benefit and, we would intend, implement peacebuilding in times and areas of conflict.

To date, peacebuilding education has been facilitated in both formal and non-formal approaches, involving a range of educational methods and methods. Educators must address many different aspects of what is considered necessary to the competencies to build peace. From our survey results much of the various styles of education offered has been seen to be effective, but not always, irrespective of format and focus. Van Manen (1995) has noted that philosophy and philosophers facilitate the foundations of all forms of interdisciplinary educational practice. He highlights the need for a translation between making various forms of making meaning in the world. This is understood to be identifiable through conceptual ideals, in which humans aim to find solutions to social problems and injustices. We suggest a blended approach to education and learning when engaging in methods designed to foster and build peace.

Our review has considered not only the form of peacebuilding education but also the role of online methods of making such education available. Although there may issues with accessibility of online material as a result of learner characteristics, technological or political barriers, this is a mode of education delivery that can readily support both formal and informal education. Lectures, seminars, tests and other formal education components can be readily created in digital formats, while chat forums, games, social media features and other interactive elements can be incorporated to provide greater participation of learners and, perhaps, a more rounded learning experience.

This collaborative approach to education also introduces a collective base of learners to one another. Individuals and groups can connect with one another, regardless of their geographical, political or religious alignment. Both early and modern psychologists and social researchers have argued that social connection—that is, the development of positive relationships with others in the social world—is a primary psychological need and motivator essential for human development and survival (Maslow, 1943). We feel this is extremely relevant when considering working and learning together, for the betterment of all communities across the globe.

There will remain issues of the importance of context in peacebuilding which may mean that an online course providing generic learning will not exactly meet the needs of a particular community. However, this will be the case for almost all education for peacebuilding and we anticipate that the use of well-constructed online material together with competence development in the areas of facilitation, mediation, working with complexity and cultural awareness will provide peacebuilders with a set of skills to enhance their practice.

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Annexes

Annex 1: Survey questions

This survey aims to understand how formal and non-formal education contribute to the learning journey of peace builders through mapping peace building education in different countries. The questions in the survey are designed to analyse how education is realized within the peacebuilding field.

This survey is prepared under the BUILDPEACE project. The main objective of BUILDPEACE is to enable innovative new teaching, learning and training approaches for peacebuilders by bringing together providers from the formal and non-formal education sectors from six different countries.

This survey has four parts and consists of twenty-five questions. It will take less than 30 minutes to complete and you are free to withdraw from this survey at any time. Your responses to this survey will be kept private and anonymous. Anonymous information does not enable identification of or contact with individual persons in the analysis of the data. However, if you accept to being contacted for further information you could be identified by the follow up interview.

Thank you in advance for your cooperation.

I consent to participating in this survey. I have read the participant information sheet embedded in the link below. I understand my rights as a participant. [Click here for participant information sheet.](#)

Yes

No

PART 1: QUESTIONS ABOUT YOUR ORGANIZATION

1. What is your organisation's name?
2. What's your role in your organization?
3. What is your organisation's core activity?
 - a. Education/Training
 - b. Research
 - c. Policy-making/campaigning
 - d. Voluntary activities
 - e. Direct service delivery
 - f. Other (please specify)
4. Which country is your organisation based in?
5. Do you think your organization is characterised by formal or nonformal education?
 - a) Formal
 - b) Mostly formal
 - c) Both formal and non-formal education
 - d) Mostly non-formal
 - e) Non-formal
 - f) Neither

PART 2: FORMAL AND NON-FORMAL EDUCATION

6. Which of the following best characterizes the term 'formal education'?
 - a) Courses and seminars designed under a curriculum
 - b) Classroom/online based lectures
 - c) Required assessment through examinations
 - d) Top-down imparting knowledge process
 - e) Accredited by certification
 - f) Above all
 - g) OtherIf other, please specify
7. Which of the following best characterizes the term 'non-formal education'?
 - a) Courses and seminars may/may not be designed under a curriculum

- b) Learning space accessible to all
- c) Knowledge coming from the participants rather than from an all-knowing educator
- d) Use of creative methods and an emphasis on participation
- e) Highly contextualised
- f) Above all
- g) Other

If other, please specify

8. What should education be designed to do? How important do you think each of the following aims are?

	Very important	Important	Neither important nor unimportant	Unimportant	Very unimportant
Encourage independent thinking					
Inform about practical cases					
Introduce concepts and theoretical foundations					

9. In your view, who is best placed to provide peace building education?

- a) Teachers
- b) Academics
- c) Community leaders
- d) Nongovernmental organisations
- e) Peers
- f) Above all
- g) Other

If other, from above, who should provide education?

10. How effective online education in creating peacebuilders?

- a) Very effective
- b) Effective
- c) Somewhat effective
- d) Marginally effective
- e) Not effective

12. Have you participated in any online education as a learner?

a) Yes

b) No

PART 3: PEACEBUILDERS

13. What does the concept of 'peace-building' mean to you?

14. In your view, which of the following is most appropriate for peace-building education?

a) Formal

b) Mostly formal

c) Both formal and non-formal education

d) Mostly non-formal

e) Non-formal

f) Neither

15. Have you taken part in education which has helped you become a peace-builder?

a) Yes

b) No

If yes, which kind of education was it?

a) Formal education

b) Non-Formal education

c) Both

d) Neither

e) Other

If other, please specify

16. Thinking about your own development, have you taken part in any of the formal education methods for your role as a peacebuilder?

a) Curriculum based teaching with structured materials

b) Lecture based teaching

c) Attending seminars and/or conferences

d) Simulations on case studies

e) Viewing audiovisual materials relevant to content

f) Assessment through assignments and exams

g) Presenting to others

h) Other

If other, please specify

17. Thinking about your own development, have you taken part in any of the non-formal education methods for your role as a peacebuilder?

a) Teambuilding

b) Games

c) Theatre of the Oppressed

d) Site visits

e) Testimonies

f) Workshops

g) Informal education (Conversations, volunteering etc.)

h) Simulation

i) Creative expression

j) Other

If other, please specify

PART 4: COMPETENCES REQUIRED FOR PEACEBUILDERS

18. What are some of the key competencies required for a peacebuilder?

a) Knowledge of methods how to deal with conflicts

b) Knowledge of effective dialogue mechanisms

c) Leadership

d) Communication and interpersonal skills

e) Problem solving skills

f) Mediation skills

g) Empathy and understanding

h) Other

If other, please specify

19. In your view, how effective is non-formal education in supporting the development of these competences?

	Not effective	Marginally effective	Somewhat effective	Effective	Very effective
Knowledge of how to deal with conflicts					
Knowledge of effective dialogue mechanisms					
Leadership					
Communication and interpersonal skills					
Problem solving skills					
Mediation skills					
Empathy and understanding					

20. In your view, how effective is formal education in supporting the development of these competences?

	Not effective	Marginally effective	Somewhat effective	Effective	Very effective
Knowledge of how to deal with conflicts					
Knowledge of effective dialogue mechanisms					
Leadership					
Communication and interpersonal skills					
Problem solving skills					
Mediation skills					
Empathy and understanding					

21. Do formal and non-formal education competencies play a role in responding to conflict?

- a) Yes
- b) No
- c) Other

If other, please specify

22. What are some of the key competencies required to successfully respond to conflict? (As opposed to the earlier question about a 'peace-builder' in general, this can be the same list for some, or a few specific ones for others.)

- a) Knowledge of methods how to deal with conflicts
- b) Third-party involvement as a mediator or arbitrator

- c) Knowledge of effective dialogue mechanisms
- d) Leadership
- e) Goodwill of parties towards each other
- f) Mediation skills
- g) Communication and interpersonal skills
- h) Problem solving skills

If other, please specify

23. Can you give us an example of a specific project which you think contributes to the education of peace-builders, and why it was effective?

24. Have you seen any examples of ineffective peace-building education?

a) Yes

b) No

If yes, what made them ineffective?

a) Inaccurate information being taught

b) Irrelevant information being taught

c) Choice of methods

d) Poor engagement from students

e) Other

If other, please specify

25. Would you be willing to be contacted for follow-up?

a) Yes

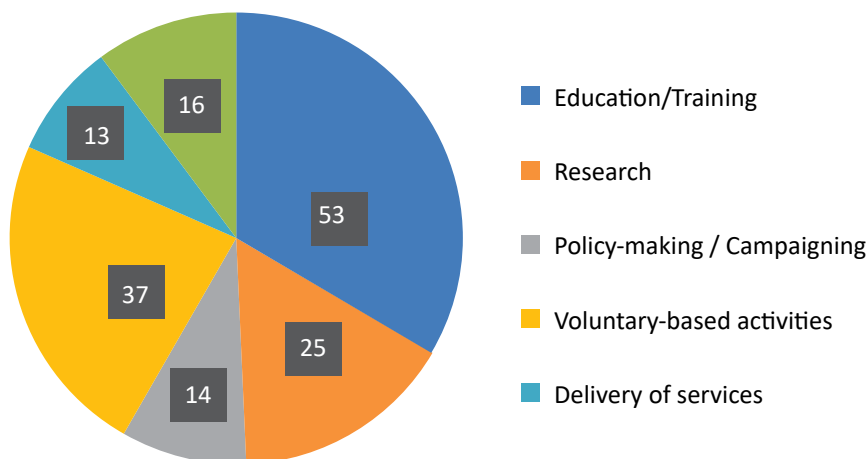
b) No

If yes, what is the best way to contact you? (Please include your email, Skype name, or phone number if one of those methods is convenient)

Annex 2 Additional survey analyses

This study sought to engage with peacebuilder stakeholders from diverse backgrounds to assess the range of their experiences, knowledge and opinions. The respondents had a variety of roles within the peacebuilding discourse: practitioners, educators, trainers, academics, executives, and support staff. In total there were 79 participants. (Figure 1)

Figure 1 Organizational core activities

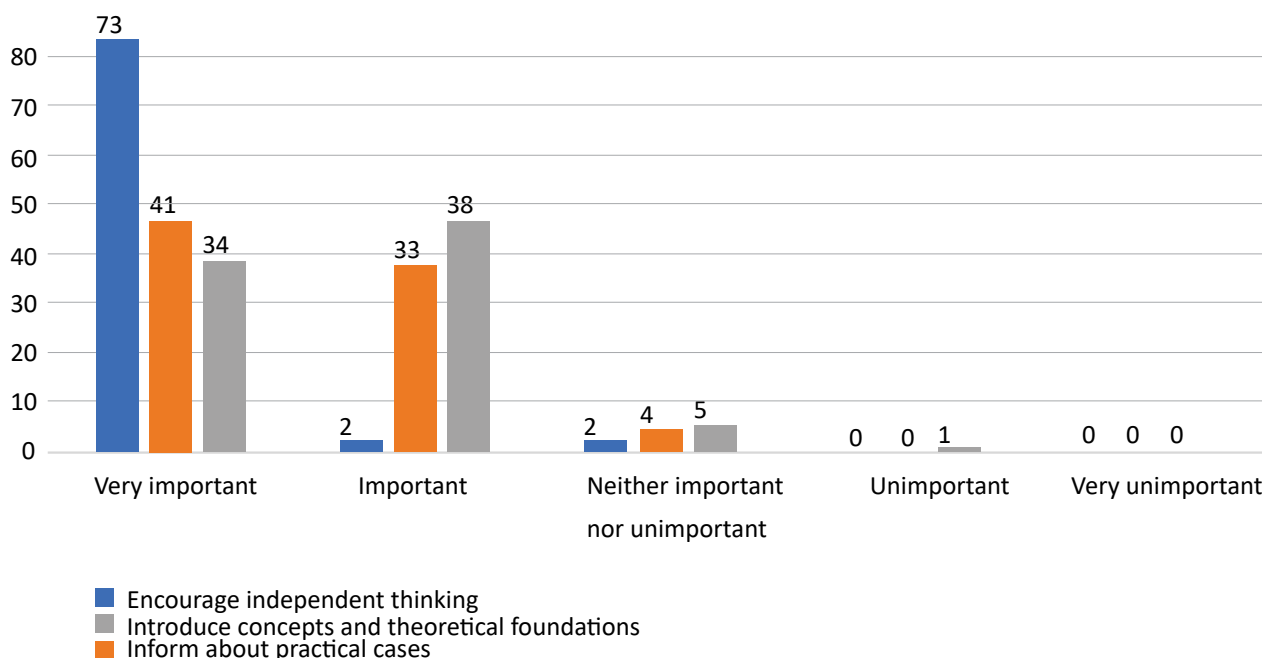


Additional categories noted in the free text portion were: NGO development, social enterprise, grant management, volunteer collectives, agricultural support, post-conflict psychological support, culture and arts, reconciliation, and human rights. Noting that 10% of the respondents categorized their organizations as substantially different than the preliminary options, it is worth noting the diversity of participants and their organizations.

Attitudes on Education

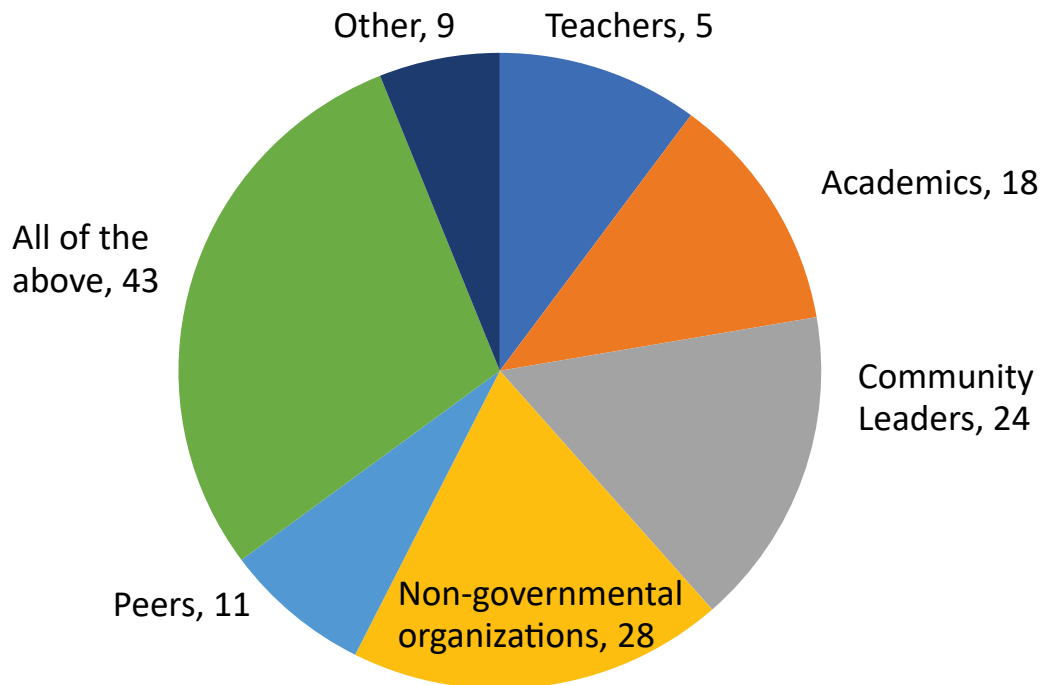
Participants were then asked to gauge their opinions on the role of education. Respondents indicated that independent thinking was the most essential of three possible educational outcomes (Figure 2).

Figure 2 What should education be designed to do?



As far as who should facilitate education, there was a variety of responses. Most of the participants (29%) endorsed a pragmatic approach, whomever was best situated to address the training needs. But there was a strong trend to ascribe organisations closest to peacebuilding applications as powerful sources of knowledge and practice. NGOs and Community leaders accounted for 35% of the direct endorsements, whereas traditional educational facilitators, teachers and academics accounted for 22%. (Figure 3)

Figure 3 Who is best placed to provide peace building education?



The organizations core activity (Question 4) played a role in how the participants responded. Those whose organizations core activity was voluntary-based twice as likely to identify NGOs and community leaders as primary educators, then teachers and academics, as compared to those whose organizations core activity was education and training.

Setting

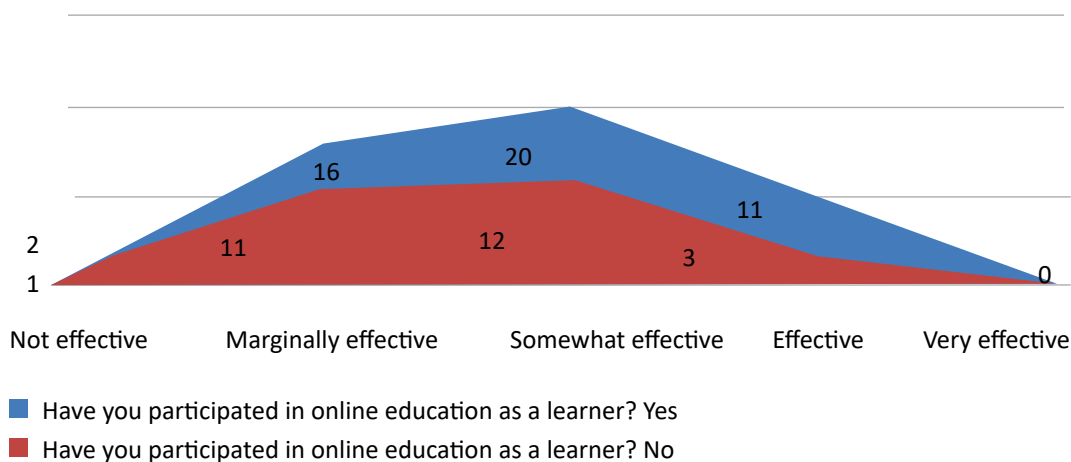
As noted earlier, decentralised (from the formal structures) education that is delivered by those situated closest to field practice is seen by many as a positive trend. Despite this, online education did not receive a single categorically positive endorsement. Attitudes towards online education were predominantly mild. The majority, across all organizational backgrounds, of participants felt it was between marginally and somewhat effective.

Given this assessment, focusing any peacebuilding training on online education alone would require careful planning and further study to identify its shortcomings or concerns. The majority of the respondents (71%) had taken part in online education in the past. While those who had taken online education had a more favorable view than those who had not, the mean response was still less than 'somewhat effective'. (Figures 4 and 5)

Figure 4 How effective online education in creating peacebuilders?



Figure 5 Cross tabulation of learners and opinions.



What does the concept of ‘peacebuilding’ mean to you?

This free text option allowed for the researchers to understand how participants defined peacebuilding. These responses were collected and translated from four languages by our research partners. These responses will be coded and then cross compared with some of the previous questions, such as the role of their organisation, their attitudes towards formal and non-formal education, and the role of different actors as educational leaders.

For instance, one respondent defined peacebuilding as a community building, a long-term project, that fostered connections between the peacebuilders, the communities they are working in and the broader world. This respondent felt more drawn towards non-formal education that was not online, but facilitated by educators and academics, with an emphasis on communication and cultural/contextual understanding. Another respondent defined peacebuilding as a means to create sustainable peace (non-conflict). They were non-formally educated, had a positive opinion of online delivery and a positive opinion of non-formal education as opposed to a neutral/moderately positive opinion of formal education. They emphasized capacities in peacebuilders that engaged with understanding and empathy, very common themes addressed by the data.

In fact, most commonly ascribed definitions of peacebuilding based on some of the data coded surrounded words like: respect, cooperation, tolerance, trust, sustainability (economic and structural), and understanding. This by no means was the totality of opinions expressed, but these were some of the common themes.

These themes were often reflected at the local, regional level. There were many who did mention national capacities, change in structure to support quality of life, and national understanding and cohesion. But many of the peacebuilding definitions, within the context of this survey on education in peacebuilding, seemed to reflect the participants exposure and application at the local level.

Capacities for peacebuilding education were indirectly expressed in these responses (Question 13). Peacebuilders needed contextualised understanding and empathy, they needed to facilitate and foster communication, and knowledge of the processes and mechanisms of peacebuilding. (Figure 6)

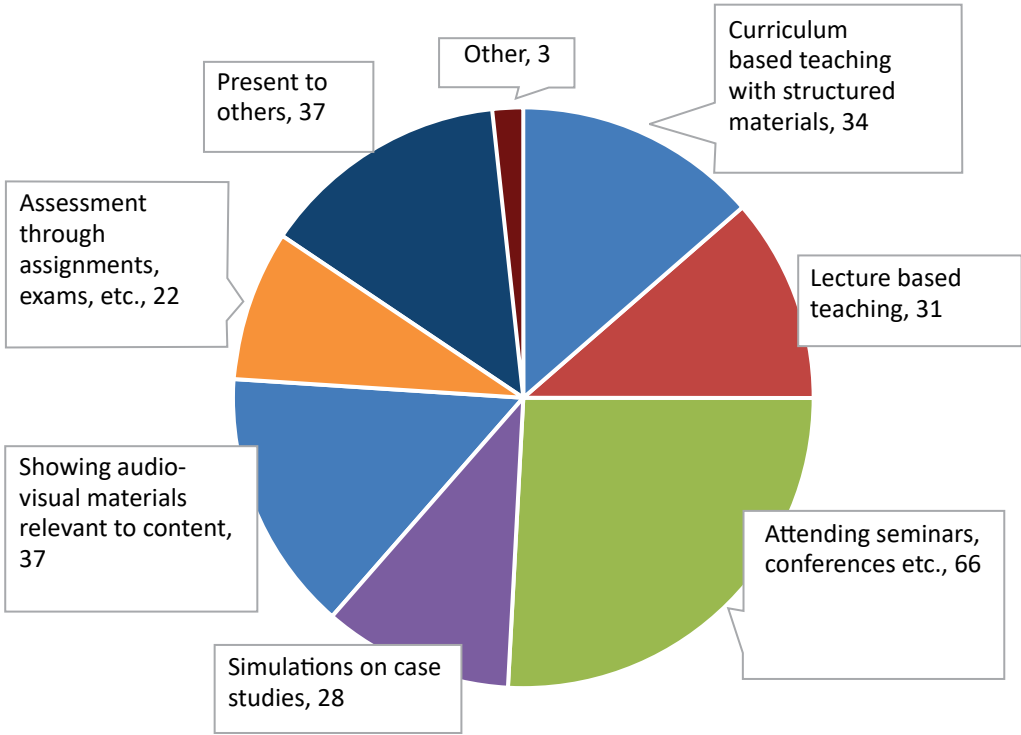
Figure 6 Word cloud of peacebuilding concepts



Formal and non-formal education offer a variety of modes for understanding peacebuilding. The survey tried to understand the range of common practices that were often used during the participants educational experiences.

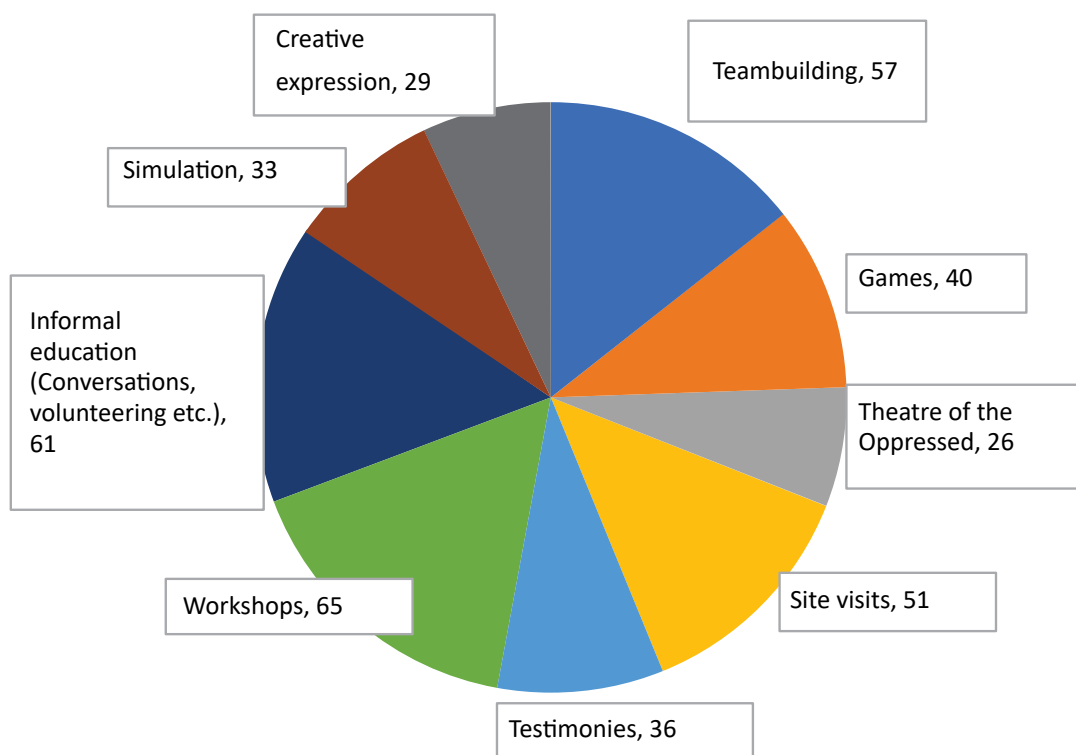
In formal education this was typified as predominantly being facilitated by classroom delivery such as: seminars, lectures, and workshops. Interestingly, learning through assessments was the least noted of all the possible learning modes. (Figure 7)

Figure 7 Formal education delivery methods experienced.



Non-formal education modes also offered a wide array of experiences; workshops, teambuilding, and informal education were the most numerous responses. This fits with some of the attitudes expressed earlier about peacebuilding, and education: focus on connections, contextualization of education, and some aspect of formal education. (Figure 8)

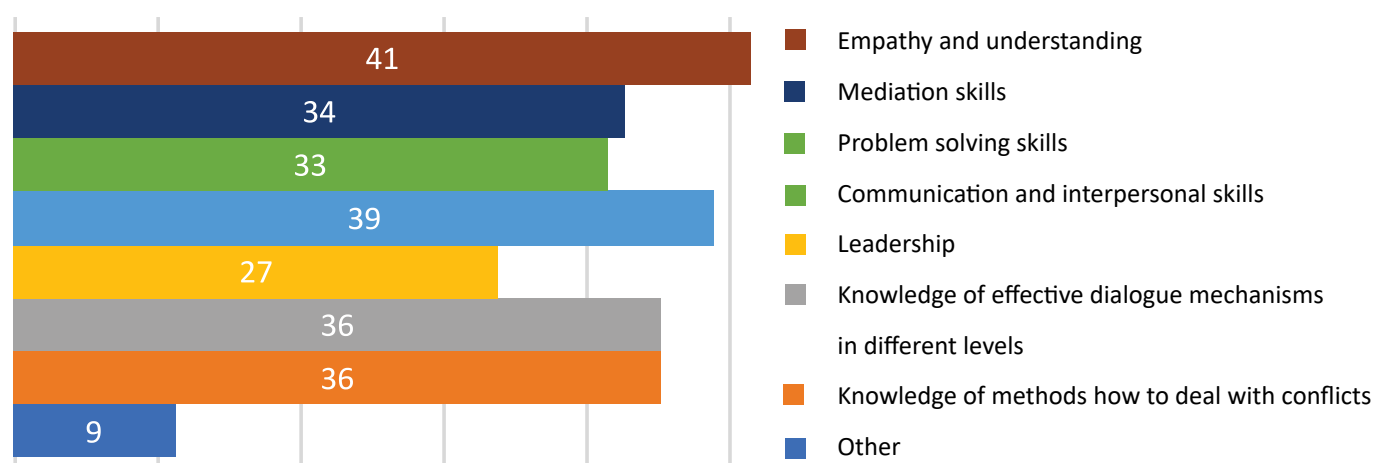
Figure 8 Non-formal education methods experienced.



Peacebuilder Competencies

There was broad consensus among the participants with the pre-identified competencies identified by the researchers. Additionally, there were several competencies added by some. The most prominent ‘other’ responses focused on the need for peacebuilders to be reflective, and culturally aware; reflecting local custom, history, practice, as a means for more effective practice. (Figure 9)

Figure 9 What are some of the key competencies required for a ‘peacebuilder’?



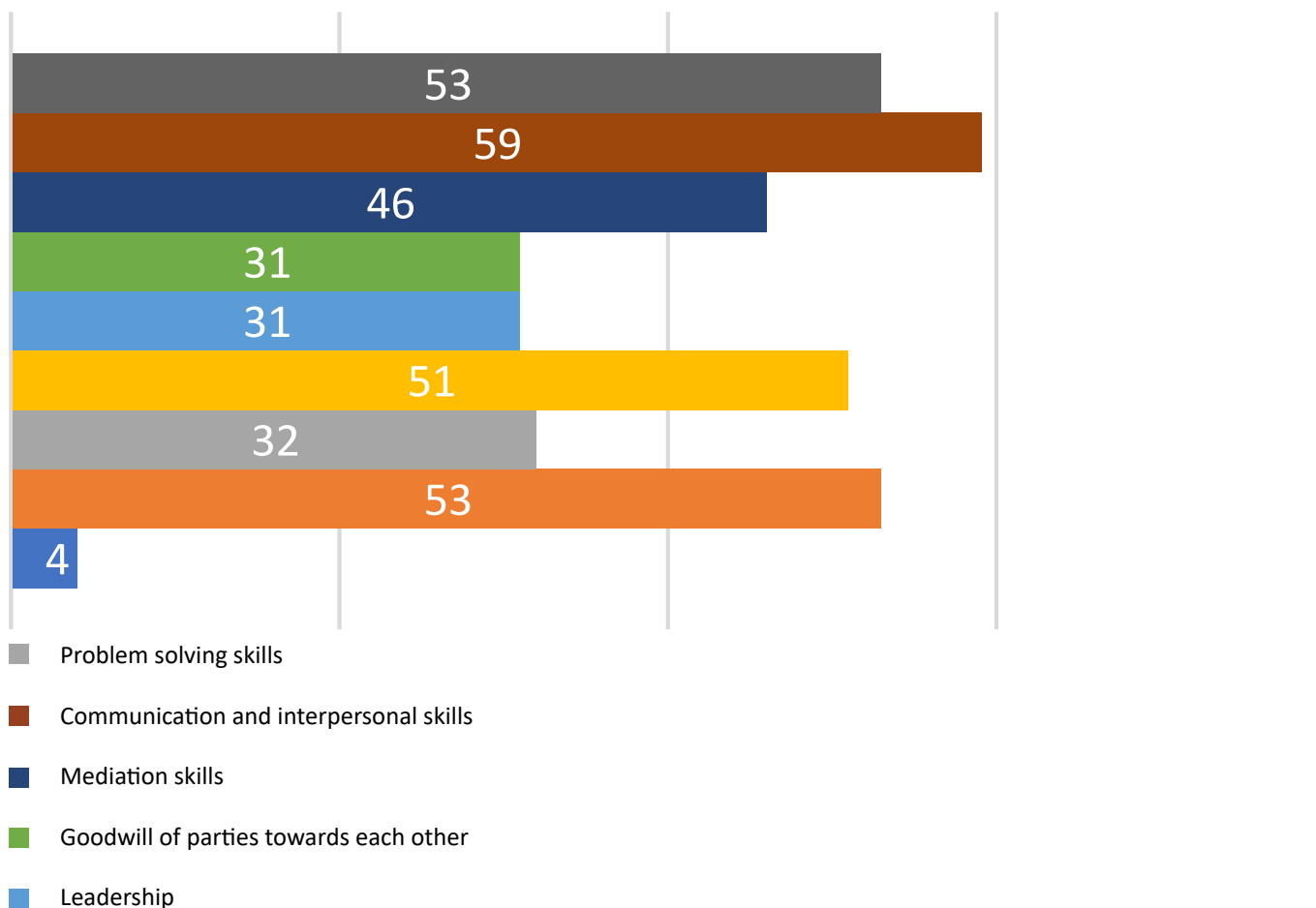
Non-formal education was seen as effective at building capacity in many of these practices. On a scale of 1 to 5; 1 being wholly ineffective, 5 being wholly effective, non-formal education had mean scores above 4 in all but one category, leadership. It was considered especially well-suited for communication-based skills.

Formal education was not seen to be as effective, though it was not seen as ineffective. Mean scores for across the competencies were between 3.2 to 3.6. Interestingly, the worst competency for formal education was leadership as well, 3.26, meaning that it was seen as “somewhat effective.”

Responding to conflict

Though the question was generally worded, all but three participants responded that formal and non-formal education competencies play a role in resolution of conflict (Question 21). (Figure 10)

Figure 10 What are some of the key competencies required to successfully respond to conflict?



Comparing Formal and Non-Formal Learners

There are slight differences in the opinions of exclusively formal or non-formal learners. For instance, exclusively non-formal learners feel that skills like communication skills do better in a non-formal setting (mean of 4.4 in non-formal vs mean of 3.04 in formal – question 19.4 and 20.4 over 15.a).

Exclusively formally educated learners felt that non-formal was also better suited for communication skills (mean of 4, non-formal, vs mean of 3.63 formal.) The formally educated learners did feel that more positively about formal education in developing this skill than non-formally educated (3.63 vs 3.04) but as noted above, it is less than non-formal overall. Participants who had both non-formal and formal backgrounds sided with the majority in either case, with assessments on the capacity of formal education for communication skills they had a very similar mean to the exclusively formal participants (3.59 vs 3.63), when assessing non-formals capacity to develop communication skills they sided with non-formal participants (4.35 to 4.39).

Opinions about online learning

Exclusively formally educated participants had a moderate view of online learning, above those who had both or only non-formal (mean of 3.0 for formal, 2.56 for non-formal, and 2.88 for both; those who chose not to answer what their educational background had a mean score of 2.57).

But these scores only make up a portion of the picture. This is because many of the participants had not participated in online education. Almost half of those who had non-formal education have not used online education (48%). Those who had formal or both had a much higher rate of participation (67% for formal, 71% for both). Of those who chose not to disclose their education, 57% had participated in online education. Those groups that had self-reported taking part in online education were more likely to have a least a moderate opinion of it. Those who did not were more likely to have a negative opinion of it.

Comparing this to the free text examples and reported findings from question 24.a and 24.a.i, the quality of education is important. This was arrayed broadly across the pre-identified categories and free text themes. Participants felt that poor choice of teaching methods was the most identified reason for poor educational efforts. This was followed by poor engagement with the students.

In designing a MOOC for peacebuilding education, it is important to find a way to integrate methods that build capacities in the identified skill areas: empathy and contextualized understanding, communication, and knowledge of effective and appropriate mechanisms. Question 16 and 17 noted some of the techniques used in both formal and non-formal settings, but more study should be done to understand which of these are effective and appropriate.