



Teach Peace!

Peace Education for the New Ukrainian School



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This collection of articles is an attempt to introduce the fairly new “umbrella-term» – Peace Education to a Ukrainian discussion. The collection presents articles by practitioners in the field of mediation, nonviolent communication, social, emotional and ethical learning, restorative practices, education on democratic citizenship and human rights, as well as creative methods of conflict transformation. The publication traces the connection between Peace Education and the “New Ukrainian School”-reform and focuses on the possibilities of drawing on the experience of Peace Education for the implementation of this educational reform in Ukraine. The publication aims at becoming a teacher’s assistant in the daily educational work. It is possible to turn to it to better understand the different approaches of Peace Education, to find examples of exercises and to be inspired by the various experiences that are already being implemented in Ukraine.

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Opening Words

I am happy to greet the readers of this publication. The idea of this publication was born during a Peace Education training in Dnipro in October 2020. Its attendees, educators from the Dnipropetrovsk region, asked to have materials at hand so that they could use them after the project completion and thus explore aspects of Peace Education even further.

Why is it important to speak about Peace Education nowadays? Because the previous education system for a long time had been aimed at raising hatred, confrontation, and warrior kids. Now it is time to grow peace-loving humans who are non-aggressive and willing to solve conflicts peacefully and nonviolently and engage in dialogues.

For that, we must change the contents of the educational process and talk more about tolerance and peacefulness. It is important to offer teachers methods of Peace Education to positively affect the educational process and pave the way for these approaches in schools.

A modern European practice of promoting peacefulness and tolerance builds the pedagogical process around an equal dialogue between the child and the teacher on the principle of child-centeredness, when a human (a child at first place) is seen as the highest social value.

When implementing Peace Education, competences and skills of the educators are especially important. Peacefulness and the desire to peacefully coexist with other persons, peoples, and cultures require a skill of nonconfrontational solving of various conflicts. This skill defines a human being, who gained it through organized upbringing and learning. Being a peace-loving person means to love peace, respect peace, and promote a peaceful lifestyle. Millions of people from different countries and cultures of the European world are raised in this context.

Together with our partners, we continue to teach and to learn how to solve conflicts, defend oneself without raising one's voice or hand, keep the temper instead of following anger with emotions, and to help others to control themselves during conflict solving. And this publication is yet another step towards this goal.

Kateryna Romanenko,

*Director of Educational and Scientific Institute of Management
of Dnipro Academy of Continuous Education*

Preface

Let us introduce to you this collection of articles aimed at launching an Ukrainian discussion of the concept of Peace Education and how it is connected and valuable for the educational reform “New Ukrainian School” (NUS). In our understanding, Peace Education is an “umbrella-term”, combining various competence-oriented, nonformal, experience-based educational approaches, all aiming at the promotion of a “culture of peace” through the education of active citizens and the introduction of changes to the school culture. A “culture of peace” is both the vision and purpose, content and practice of Peace Education.

We see the need for Peace Education in Ukraine today, as the modern school faces a number of challenges and confrontations that result from the armed conflict in the east of the country and the polarization of society in every city and village of our country. The modern school is at the same time the place for reflection of these processes and of their possible transformation.

This publication will introduce you to various projects, methods and approaches that build peace in Ukraine through the education of the next generation of citizens. The publication is the result of the work of several leading experts in the field of mediation, nonviolent communication, socio-emotional and ethical learning, restorative practices, education on democratic citizenship and human rights, as well as creative methods of conflict transformation. We hope that exploring different approaches and methods of Peace Education, the reference points of this term with the concept of the New Ukrainian School will become clear. Different areas of Peace Education at school and what is needed in Ukraine will be discussed.

To start out, **Ingrid Landes** and **Kateryna Zeziulina** elaborate in the first article what “Peace Education” actually is, why we and all authors believe in the potential of implementing it in Ukraine, and how it is connected to the education reform «New Ukrainian School» (NUS). Peace Education is introduced as an umbrella term of various competence-oriented, non-formal and experience-based learning approaches, as well as underlying methodology and principles when implementing Peace Education measures.

Vitalii Panok, **Nadiia Lunchenko** and **Nataliia Sosnovenko** introduce their nation-wide school experiment based on the model “Peaceful School”. The systematic approach to the educational process of this model consists of four components (restorative approach, school mediation, sustainability and a culture of good neighborhood) and contributes to the creation of a safe environment in the entire school community. The authors elaborate their model, present the results of a study of conflicts in school and finally share with you the technique of conducting restorative circles as the basis of any restorative space.

Maryna Vostrova explores the potential of “Nonviolent Communication” (NVC) to bring the New Ukrainian School-concept of “pedagogy of partnership” to schools. After introducing the basic components, she shows how adult teachers can learn to communicate nonviolently. Since

Nonviolent Communication with others begins with friendly and compassionate communication with yourself, she shares practical exercises on self-empathy and then gives tips how to practice NVC with students and in the school culture. Finally, you can read the testimonial of a school director about the transformation of her school through the method of Nonviolent Communication.

Jakob Fürst shares the amazing story how the organisation EdCamp Ukraine, in the search of one single curriculum to bring the New Ukrainian School-competences to life, brought the program “Social, Emotional and Ethical Learning (SEE-Learning) to Ukraine. You get to know the background and structure of SEE-Learning and find out how to join the movement of SEE-Learning in Ukraine. The chapter also provides practical exercises ready to use in your classroom on self-awareness.

Yevheniia Kocherha and **Svitlana Lukianchenko** introduce us to their project “Creators of Concord”. Drawing from their own experience of the effectiveness of creative methods of conflict transformation, they present their work, namely exercises to increase attention, cohesion and relaxation. These methods activate the different senses of students and help to establish understanding and support in the classroom.

Khrystyna Chushak shares with us the findings of the Educational Reform Program in Ukraine «Schools for Democracy». She talks about the components of success of democratic change in school and presents practical tools for teachers, school principals and even parents who are interested in promoting democracy and human rights in school.

Andrii Gusiev talks about the development of school mediation in Ukraine. From his article we will learn where mediation in schools began and what models and approaches of school mediation exist now. The author shares mediation techniques and advises where to start if you want to use mediation in your own school.

Finally, **Anna Borova** shares the story of the Eastern Ukrainian peacebuilding initiative „Peace Ambassadors“ - from the first steps of the project, its goals, activities, implemented trainings to the secret of success, as the project gave rise to a powerful network of educators, and how you can become part of the movement.

The publication is the result of a cooperation between the German government through the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH with the Civil Peace Service project and the Communal Institution of Higher Education “Dnipro Academy of Continuing Education» of Dnipropetrovsk Regional Council, and especially its employees - Lyudmyla Yakymenko (director of the Regional Training Center for Teachers) and Kateryna Romanenko (Director of the Educational and Scientific Institute of Management). The Academy is a higher education institution that aims to improve the skills of teachers in the context of the formation of the New Ukrainian School and provides scientific and methodological support to the education reform. The Civil Peace Service supports the Academy’s activities aimed at developing skills of conflict transformation, dialogue, mediation, non-violent communication between students and teachers in the school environment, as well other Peace Education approaches. The Peacebuilding Advisors of the Civil Peace Service (GIZ) provide their expertise on Peace Education, and together

with the Academy have organized the scientific-practical conference “Teach Peace! Peace Education for the New Ukrainian School». The conference presented international and domestic experience in implementing Peace Education. Some of the conference results are covered in the pages of this publication. We invite you to get acquainted with the rest on our Facebook page <https://www.facebook.com/GIZ.CPS.Ukraine>. In Ukraine, the Civil Peace Service is implemented by the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) and promotes the development of the potential of communities and schools in Dnipropetrovsk, Zaporozhye and Kharkiv regions.

В Україні Громадянська служба миру реалізується Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) та сприяє розвитку потенціалу громад і шкіл Дніпропетровської, Запорізької та Харківської областей.

Kateryna Zeziulina and Ingrid Landes,

Peacebuilding Advisors on Peace Education for Civil Peace Service (CPS)

of Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) in Ukraine

Peacebuilding Education and New Ukrainian School: In Search of Synergies

Ingrid Landes and Kateryna Zeziulina

Peacebuilding Advisors on Peace Education for Civil Peace
Service (CPS) of Deutsche Gesellschaft für Internationale
Zusammenarbeit (GIZ) in Ukraine

Since 2018, the Civil Peace Service (GIZ) has been promoting Peace Education in Ukraine. Together with our partners, we explore what is behind the term Peace Education, which is translated into Ukrainian as “миротворча освіта” (“Peacebuilding Education”) or “педагогіка миру” (“Pedagogy of P”ease”). Two years is not a long time to form a theoretical basis for a certain foreign language term and fill it with local content. However, based on the experience of implementing projects of our partners, the NGO «Institute of Peace and Common Ground» (“Інститут миру та порозуміння”), the NGO «EdCamp Ukraine» (“ЕдКемп Україна”), the NGO «Power of Future» (“Сила Майбутнього”), the NGO «Dignity Space» (“Простір Гідності”), and the «Dnipro Academy of Continuing Education» (КЗВО “Дніпровська академія неперервної освіти”) and communicating with educators of Ukraine, we formed a certain vision of what Peace Education is, why it is important and useful for Ukraine and, finally, how it can be implemented in the conditions of the New Ukrainian School.

Why Peace Education?

The Civil Peace Service is a program that aims at transforming conflicts and overcoming its consequences in different countries around the world. In Ukraine, it focuses on reducing the polarization of society as one of the consequences of the armed conflict in the east. For us, education is the most effective tool for overcoming conflicts and building peace in the long run.

Looking at Ukraine’s most recent history and the diversity of realities and political orientations given in the present, the urgency of creating a cohesive civil society, resistant to polarization and radicalization, sharing common democratic and human rights values, becomes quite clear. The high amount of change and development at the same time of the past years comes with irritation, insecurities and even grieve and fears for many. These experiences can easily be exploited by extremist movements, which offer orientation and seem to give solutions, working against the diverse and pluralistic reality of a democratic society. Yet, there is also a great potential when addressing the question of “How do we want to live together?”— confirming, reinforcing and further developing democratic and peaceful values and attitudes.

Peace Education offers educational approaches addressing matters of peacefully and nonviolently living together in a diverse, democratic society. Peace Education is actively being implemented in nonformal education organisations and initiatives, both Ukrainian and international.

Why Peace Education and the New Ukrainian School-reform?

Based on the understanding that school is a vital place to forming the next generation of Ukrainian citizens, in 2016, the Ministry of Education and Science of Ukraine has decided on a new reform for the nation's education system – the New Ukrainian School. The reform is driven by the aim to achieve “a strong nation and competitive economy [...] by a consolidated community of creative people, responsible citizens, both active and enterprising.”

The NUS-reform is making it a priority to create spaces for the formation of identity, including “not only responsibility for oneself, but for the development and wellbeing of the nation and the whole humankind”. One section of the 10 key life competencies “Social and Civic Competencies”, is dedicated to the matter of living together in a democratic state¹.

We see Peace Education as an opportunity to fill these “Social and Civic Competencies” with international experience, new theories and creative methods to help form students who can and want to live peacefully in a democracy.

What is Peace Education?

When we say “Peace Education”, we are well aware that there is not one approach called “Peace Education” with agreed competence aims, methods and topics. So, what do we mean, what are our common grounds and orientations, what vision do we build upon?

First of all, let us say, that “peace” for us is not a political state and not reduced to the absence of violence and war. Johan Galtung, the “father” of peace studies, has called this traditional, colloquial notion a “negative peace”². “Positive peace” on the other hand is the creation of such mechanisms and structures in which conflicts either do not arise at all or are resolved at the earliest stage.

There have been peace movements for a long time that have campaigned for a culture of peace and consequently, Peace Education curricula. Since the late 80ies at the end of the great division of worlds and colonial regimes there have been numerous UN-Resolutions making the promotion of a culture of peace a priority.

The vision of Peace Education therefore clearly is a culture of peace. In the words of the UN, this is *„a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among*

¹ “Social and civic competence. All forms of behaviour that are required for effective and constructive participation in public life, in the family, at work. The ability to work with others on the result, to prevent and resolve conflicts, to reach compromises. Respect for the law, observance of human rights and support for sociocultural diversity.” Ministry of Education and Science of Ukraine (2016). New Ukrainian School. Conceptual principles of secondary school reform, -p.12, access mode <https://mon.gov.ua/storage/app/media/zagalna%20serednya/nova-ukrainska-shkola-compressed.pdf>

² Galtung, J. (1996). Peace by Peaceful Means: Peace and Conflict, Development and Civilization (Vol. 14). Sage.

individuals, groups, and nations” (UN Resolution A/RES/52/13). The “culture of peace” is based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men.

Elise Boulding (Founding figure of Peace and Conflict Studies) explained the term in these words:

«Put in the simplest possible terms, a peace culture is a culture that promotes peaceable diversity. Such a culture includes lifeways, patterns of belief, values, behavior, and accompanying institutional arrangements that promote mutual caring and well-being as well as an equality that includes appreciation of difference, stewardship, and equitable sharing of the resources. It offers mutual security for humankind in all its diversity through a profound sense of species identity as well as kinship with the living earth. There is no need for violence.»³

The UN’s wide view on Peace Education does not only include educational curricula and programs, but also after-school or nonformal educational projects. For us, coming from and working in education it is important to emphasize the difference between the social purpose of peace education and learning outcomes. As Moritz Bilagher stated in the latest issue of the *In Factis Pax Journal* (Journal Contents/Archive | (infactispax.org)) “While its social purpose is peace, to be education, it must have learning objectives.”⁴

Where to take these objectives from? Already in 1975, a classic in peacebuilding-theory, Johann Galtung has underlined the urgency to develop and agree on a common Peace Education theory. Yet the discourse is ongoing. Since different traditions of approaches and sets of competence-oriented learning objectives have developed, we are now in the situation that we work with a range of elaborate approaches under the umbrella called “Peace Education”, united by the common vision of promoting a culture of peace. So when it comes to learning outcomes and curricula, we draw from the theory and expertise of the following approaches, each with related, yet their own focuses and competence aims.

We know approaches that explicitly call themselves “Peace Education” or “Conflict Transformation”. There is closely related approaches such as “Human Rights and (Global) Citizenship Education”. Nowadays we also count approaches such as “Intercultural Communication”, “Nonviolent Communication”, “Diversity-Education”, “Anti-Racism / Anti-Bias Education”, “Social-, Emotional-, and Ethical Learning” as Peace Education approaches.

How does Peace Education Work in Practice? Peace Education as Nonformal, Competence-Oriented Education

The understanding of the learning process has changed a lot over the last 100 years both in our country and in the world.

The NUS-reform aims to systematically change education in Ukraine through the introduction of changes that meet the needs of today. For our part, we want to emphasize those aspects of a modern educational process that, in our opinion, will best support the introduction of Peace Education in Ukraine.

³ Boulding, E. (2000). *Cultures of Peace: The Hidden Side of Human History*. Syracuse, NY: Syracuse University Press, p. 1.

⁴ Bilagher, M. (2019). “Towards an Agreement on Learning Outcomes For Peace Education.” Volume 13, Number 2. URL: <http://www.infactispax.org/journal> (last accessed: 15.12.2020)

The Potential of Competence-Orientation

The understanding that learning is not a passive process of filling the learner with knowledge has long arrived in the discussions among educators and educational sciences, in fact, there has been various reform pedagogues calling for life-oriented, child-oriented, skills-oriented education since more than 100 years.

With new psychological research on cognitive processes (the so-called cognitive shift), it is consensual since the 1970s that learning is an active, self-determined process in a social context which is based on the attention and motivation of the learner.

Successful and relevant application of learning happens when individuals activate and apply knowledge, attitudes and skills in a specific situation. This ability is described as competence. Thanks to competencies, people can integrate what they have learned into their lives as active citizens and agents for social change. In this way, the result of a learning process is not only knowledge, but also practical skills and attitudes.

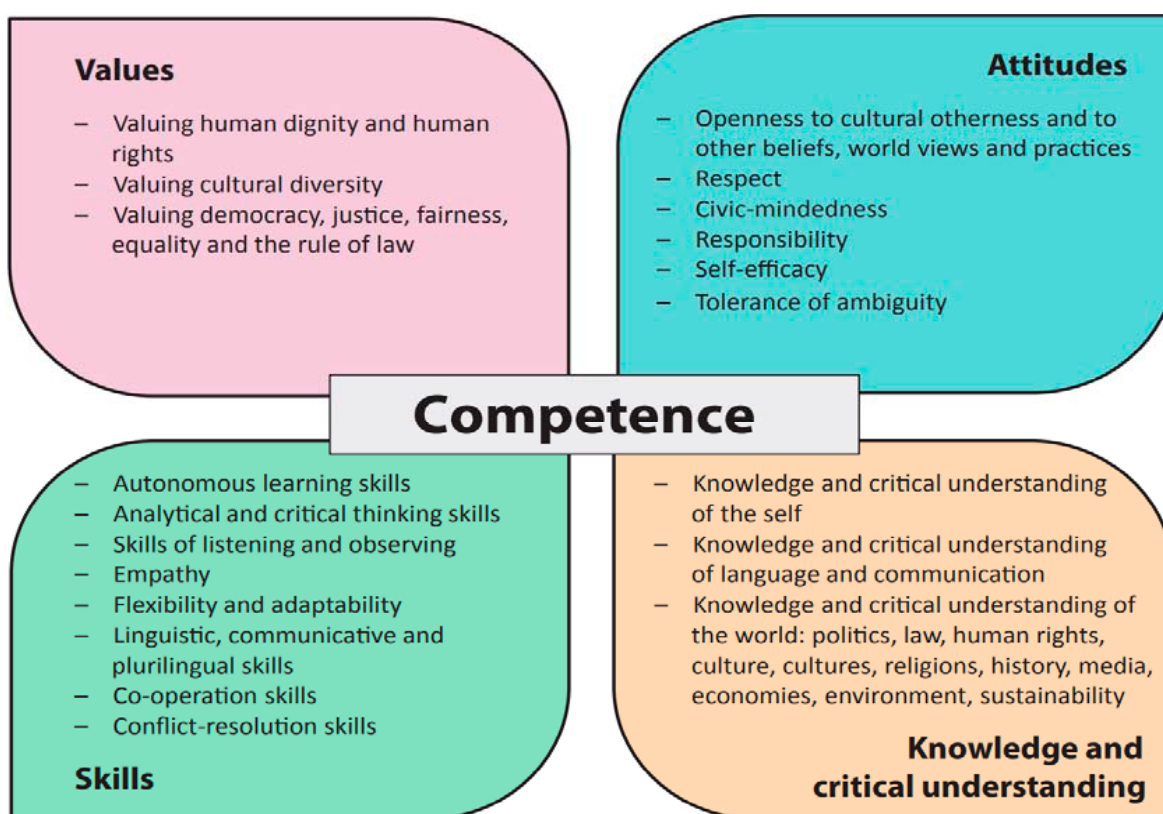
In the last 10 years, most European countries have been actively reforming their education system with a focus on competency-based learning through the creation of new curricula and changes in the teacher training system

Looking at the vision of the New Ukrainian School, “creating a cohesive community of creative people, responsible citizens, active and enterprising” we understand that this cannot be achieved by traditional learning with knowledge input only, but in fact only by competence-based learning. Actually, the “New Ukrainian School Reform” is innovatively re-thinking teaching and school by making the «enabling of competences» (/01), one of its core principles. Furthermore, we find the principle of «a cross-cutting educational process that informs values» (/03), «teaching based on partnerships between the pupil, the teacher and the parents» (/05), and «a new school structure that allows to master the new content and acquire life competencies» (/07) – to name only a few. Following the principle of competence-orientation, we find a section among the key life competences, especially addressing «Social and Civic Competencies - all forms of behaviour that are needed for effective and constructive participation in society, in the family, and at work. The ability to work with others to achieve results, to prevent and resolve conflicts and reach compromises. Respect for the law, human rights and support for social and cultural diversity.» Concerning citizenship-education, working on values and attitudes is especially important because of the own socialization and involvement of all the teachers and students – nobody starts their learning as a white sheet of paper to be filled, instead the socialization in the form of the upbringing, all the experiences and convictions formed over time already have set many values and attitudes that need to be worked on to make a change.

Concerning competence-oriented learning aims, the curricula of the New Ukrainian School is setting an important frame of competence-aims. Yet, the competencies requested in the NUS documents are formulated very openly. To plan an actual teaching process, teachers are looking for more concrete aims on the level of knowledge, values, attitudes and skills to be promoted.

Competence-oriented teaching requests a different planning process and teaching methodology than content-oriented learning. To find well established and evaluated compendiums of competence-oriented learning outcomes with even ready-to-use descriptions of objectives and activities we can therefore turn to actors from the nonformal education sphere. This is the reason why many of our partners contributing their experience and perspective to this publication have a background in nonformal education or the NGO-sphere.

In order to better understand the competence approach and to facilitate the process of curriculum development and for the planning and evaluation of competence-oriented education lessons, we suggest paying attention to the “Competence Framework for a Culture of Democracy”⁵ developed by the Council of Europe. Competences in the culture of democracy are fully consistent with the goals and objectives of Peace Education. And the three-volume edition of the Framework contains not only explanations and recommendations for working with the competency approach, a step for step manual for working with descriptors (description of competencies) by levels in the process of planning and evaluating the learning interventions. We hope that this will help the teacher in planning and evaluating learning outcomes and make the process of developing social and civic competence more understandable and simpler.



III. 1: The model of competences required for democratic culture and intercultural dialogue includes 20 competences, subdivided into values, attitudes, skills, and knowledge and critical understanding⁹

⁵ Barrett, M. (2020). The Council of Europe’s Reference Framework of Competences for Democratic Culture: Policy Context, Content and Impact. London Review of Education. 18. 1-18. 10.18546/LRE.18.1.01.

The Council of Europe’s Reference Framework of Competences for Democratic Culture (RFCDC) was published in April 2018 and is currently being implemented in a number of Council of Europe member states. The RFCDC consists of three main components: a conceptual model of the competences that learners need to acquire in order to respond appropriately and effectively to democratic and intercultural situations; validated and scaled descriptors and learning outcomes for all of the competences in the model; and guidance for ministries of education and education practitioners on curriculum, pedagogy, assessment, teacher education, the whole-school approach, and building learners’ resilience to radicalization.

The Potential of Non-Formal Methods

The development of peace education competencies in general, in particular competences related to matters of identity and citizenship is a rather difficult area. It is especially important to work on values and attitudes because of the own socialization and involvement of all the teachers and students involved– nobody starts their learning as a white sheet of paper to be filled, instead the socialization in the form of the upbringing, all the experiences and convictions formed over time already have set many values and attitudes, as well as formed a heavy baggage of conflict response behavior patterns.

Therefore, the usual formal methods of work (presentations, lectures, stories, study of diagrams and tables, discussions) may not work. There is a high probability that everyone will make their projection from what they have heard, will be sure of their experience and qualitative changes will not happen.

Instead, nonformal education methodology, which today is increasingly integrated into the formal (school) system, can serve as an inspiration. “Formal education” here means structured education taking place in general or vocational educational institutions, with rather strict curricula aiming at standard certification; while “non-formal education” relates to planned educational programs outside the formal educational setting, aiming at a promotion of different life- and social skills and competencies. There is also “informal education” – the lifelong process of acquiring attitudes, values, skills and knowledge in the daily environment and experiences, for example in the family, work, when consuming media... ⁷.

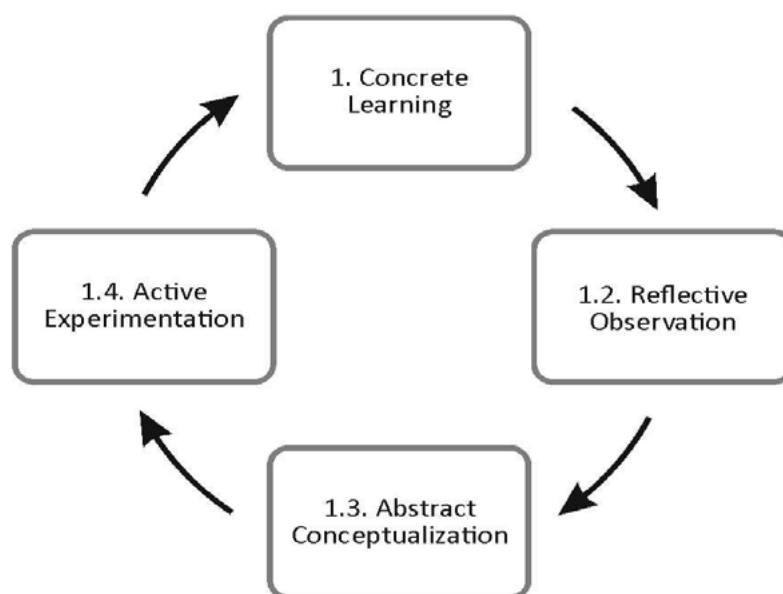
To be more precise – to change values and attitudes, it is important to create the opportunity to gain a different experience within the school. A great potential in changing formerly established cognitions, values and attitudes and finally establishing skills has been proven to lay within broad-reaching, heterogenous learning environments. According to the cognitive shift introduced above is important that they are inherently composed of a variety of learning experiences to emphasize the active, social, self-determined, motivational and contextual components of learning.

⁶ Martyn 2020, Reference Framework of Competences for Democratic Culture – Volume 1, page 38.

⁷ Council of Europe (2010). Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education: Recommendation Cm/Rec(2010)7. Strasbourg, Council of Europe Pub, p. 7-8.

The Potential of Experience-Based Learning

Experiential learning is a key characteristic of non-formal education. David Kolb made a significant contribution to the development of the concept of learning through experience. David Kolb claimed that actual experience is the **primary source of learning and development** and introduced the concept of “experiential education”⁸. He describes a typical learning cycle consisting of 4 phases:



III 2.: Cycle of Experiential-Learning by D. Kolb

Effective learning can be seen when the learner progresses through the cycle. The learner can also enter the cycle at any stage of the cycle. In the first stage the learner discovers a new experience or reinterprets an existing experience, possibly in a simulation, a game, an activity or discussion. In the second stage the learner reflects on the experience on a personal basis and shares with the group. Thirdly, the learner forms new ideas, or modifies existing abstract ideas based on the reflections in the second stage. Finally, the learner applies the new ideas to a new context in a trial and error-style. This becomes the second concrete experience, so the first stage of a next cycle. Experiential-learning settings allows the learners to grow with their challenges and in collaboration and exchange and supports them to finally act as autonomous, responsible individuals.

As you can see, this process is not easy and requires some teacher training. In addition to conducting interactive exercises-simulations of reality, where the student acts directly and gains experience, even more important is the support and support of the teacher. The exercise itself, in this case, is not as valuable as the discussion, creating an atmosphere where you can safely share emotions and ideas, draw your own conclusions and voice them. The process of creating or changing values and attitudes cannot be brought in from outside. It must be actively experienced by each student individually. And here it is important to create such conditions that the experience gained during the exercise did not differ but corresponded to daily life at school as a whole.

Let us introduce two last principles that we keep in mind when planning Peace Education measures.

⁸ Kolb, D (1984). *Experiential Learning as the Science of Learning and Development*. Englewood Cliffs, NJ: Prentice Hall.

Principle: Empowerment

Many teachers we have worked with tell us that they find the topics connected to Peace Education very important and inspiring, but at the same time challenging and complex. In fact, there is studies showing that teachers avoid addressing political issues and other complex and highly sensitive and recent events in school because they are insecure how to talk about them and they want to avoid discouraging their students.

In fact, the aim of both the New Ukrainian School reform and all Peace Education approaches is to empower the students instead of discouraging them. How to do this, when the world is complex and challenging even to most of the adult teachers?

We have noticed that many approaches⁹ we work with roughly draft a similar sequence in their programs.

- 1. Self-exploration and self-awareness.**
- 2. Positive experience of group diversity, living together.**
- 3. Challenges coming with living together in diversity.**
- 4. Perspectives for action and change in the own living environment.**

With different focuses activities of the first stage aim at getting to know oneself better, with all the individuality, strengths, interests, emotions and needs.

The second stage is getting to know the beauty and potential of coming together in the group as a community and appreciating the diversity coming with it.

The third stage draws the attention, depending on the approach, to the challenges coming with this: This might be giving space to experiences of discrimination, exclusion, acknowledging conflict, tension, limitations to the own needs and so on.

Finally, on the fourth stage the learners are not left by themselves on this negative note, but facilitators make sure to channel these realizations in a transfer. Strategies to get active, change the circumstances and actively shape the own environment are developed.

Even though it might not be possible to change the world at once through education, mostly there can be found a context in the actual living environment of the learners that actually can be shaped and changed. Keeping especially this last step in mind frustration and discouragement can be avoided and empowerment and active citizenship are promoted.

⁹ For example democracy-learning program “ABC of Democracy”, “Anti-Bias Education” or “Social, Emotional, and Ethical Learning”; Nivi Shinar-Zamir (2006). ABC der Demokratie. Demokratie-Erziehung für Kinder vom Kindergarten bis zur 6. Klasse, Adam-Institute for Democracy and Peace Jerusalem (Ed.). / Derman-Sparks, L. (1989). Anti-bias curriculum: Tools for empowering young children. National Association for the Education of Young Children, 1834 Connecticut Avenue, NW, Washington, DC 20009-5786.

Principle: Systemic Approach to School Transformation

What exactly do we need to pay attention to if we want to make school a safer and more peaceful environment that teaches students a culture of peace? Let us look at the school as a system that can implement Peace Education on different levels. The impact will be the greatest, when within one school Peace Education is promoted on as many as possible at the same time in a systemic way. Sadly enough, if only one teacher within the system of the school changes their teaching style and content she or he will meet a lot of resistance, frustration and even backlashes, yet make a tiny and important change for the students working with her or him.

In a systemic approach, a **“culture of peace and nonviolence” is the vision and aim, content and practice of Peace Education at the same time** on all levels of school life. Therefore, a peaceful and nonviolent development of schools and teaching requires systemic changes on the following levels:

- the **school culture** (rituals, festivals, projects);
- the **school organization and administration**:
 - style and ways of **management**;
 - **communication and cooperation** between different parts of school family (parents, teachers, students, administration);
- the **teaching culture** (content, methods, communication) of every single teacher;
- the **curricula** of different **subjects**;
- **interdisciplinary and extra-curricular** contexts.

We understand that such changes are not a story of one month or even one year, it is a long process with successes, failures and learning from personal experience. And while all this may seem unrealistic now, the experience of dozens of Ukrainian schools that are implementing long-term systemic change through the support of our program suggests otherwise. Even one lesson or one subject on the development of Peace Education competencies will have some effect. The influence of one teacher on the content or style of teaching in a system that resists may seem insignificant. However, remember your favorite teacher from school. Weren't he or she «desperate revolutionaries» doing something unique, not like others, that's why you remember their lessons so well?

We invite you now to get acquainted with projects that work to improve the skills of teachers, make changes in school culture, conduct unusual extracurricular activities and transform the style of interaction and communication at school, and find what will suit you.

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Creating Humanistic Relations between Members of the Educational Process with a Competence-Oriented Approach through the Introduction of the Peaceful School Model

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The Ukrainian education system is currently undergoing transformation through a renewal of approaches and principles of the educational process based on nurturing viable and creative human beings with a well-developed sense of responsibility and dignity. Therefore, value-based, social, and moral humanistic development of an individual is a priority in this sector.

Any educational institution as one of the agents of primary socialization of a young person plays an extremely important role in shaping and development of an individual. Together with one's family, it establishes a value system in them that the child will further develop in adulthood [11].

That is why the Law of Ukraine "On Education" defines that the purpose of education is a comprehensive development of the human being as an individual and as the highest value of the society, his/her talents, intellectual, creative, and physical skills, formation of values and competencies needed for successful personal fulfillment and nurturing him/her as responsible citizen who can make conscious social choices and direct their activities for the benefit of others and the society [7]. A precondition for achieving this ambitious goal is to create a safe and comfortable educational environment that supports the personality of the learner, responds to their needs in a timely manner, and respects their individual peculiarities.

The current radicalization of the Ukrainian society contributes to aggressive behavior patterns among students and parents. Ukraine is still to make efforts to resolve conflicts and rude behavior among kids, and to pay attention to children's views and opinions in the education process.

Having studied national and foreign practices for developing and introducing methods for conflict prevention and resolution, for creating tolerant treatment towards children in difficult life situations due to wars and military conflicts, and for providing scientifically valid inclusive approach to them, the researchers developed a comprehensive model for creating humanistic relations in a school. The model was named “Peaceful School” and is aimed at fostering partnership and an atmosphere of trust in the New Ukrainian School [5].

The lack of a properly formulated philosophical and methodological approach to the organization of the educational process that would help create a safe and positive atmosphere in schools contributes to an increased level of violence, bullying, and ideologically fueled conflicts (especially in schools with large numbers of internally displaced (IDP) students).

The urgency of the problem has encouraged the Ukrainian Scientific and Methodological Center for Practical Psychology and Social Work together with the Institute for Education Content Modernization with the support of the NGO Institute for Peace and Common Ground (IPCG), the forumZFD Programme Office in Ukraine (Forum Civil Peace Service-Ukraine) and the Civil Peace Service of the Deutsche Gesellschaft für Internationale Zusammenarbeit GmbH (GIZ) to implement between 2019 and 2022 the national experiment “Creating Humanistic Relations between Members of the Educational Process through the Introduction of the Peaceful School Model.”

The Experiment aims at creating theoretic foundation and experimentally testing the efficiency of the Peaceful School Model as a comprehensive social technology for the organization of the educational process, which technology contributes to creating a safe environment in the school community and fostering competencies for the humanization of relations between education process participants.

Basic principles of the Peaceful School Model (the Model) are as follows: understanding, respect, care, and responsibility as the basis for humanistic interpersonal relationships between participants of educational process. Adherence to these principles enables to create an atmosphere of trust in schools, which is the key positive outcome from the implementation of the Model.

All components of the Peaceful School Model are based on the common values described below and operate on the principles of consistency, sustainability, and multipurposeness. The Model is fundamentally built on the restorative approach that combines clearly defined standards of behaviour (limits / rules that cannot be violated and control over compliance), and freedom in terms of support and encouragement for children, adolescents, and adults to change their behaviour and develop ways of thinking and skills focused on creating a united school community. That is, if an educational institution is an environment for joint learning, then behaviour and attitudes of all members of the school community should be based on a high-quality understanding of cooperation principles and rules that provide for comfort and safety. The Model summarizes four values that are fundamental to the restorative approach: **understanding, respect, care, and responsibility** [1].

Understanding is a precondition and guaranty for compliance with boundaries and rules that are important for the sense of security in a school community, which sense is achieved through involvement and inclusion of students in development and creation of common principles and rules of conduct in school. Most key principles of the Model contain this value. The restorative approach in the Peaceful School Model recognizes the importance of understanding oneself, namely one's emotions, feelings, and needs in determining the right actions, finding ways to resolve conflicts, and solving problems. The Model also provides for training in self-reflection and social skills to better understand oneself and others and to develop skills of violence prevention and building strong relationships.

Respect is, first and foremost, to recognize the right of the immediate participants of the educational process to be included in finding solutions to issues that relate to them directly.

Responsibility in the Peaceful School Model, unlike in an authoritative approach, does not imply punishment but is linked to understanding and asks for awareness of how one's own actions might affect others and how any damage must be repaired. This allows for restoration of broken relationships and building social capital.

Care, eventually, manifests through the fact that one of the Model's key values is about relations between members of a school community, each of whom cares about building strong bonds within the community and restoring broken ones in case of conflicts. In terms of competencies developed in students through the Model, this means attention to one's own feelings and needs and those of the other members of the community.

The authors of the restorative approach in schools insist that restorative practices are based on values and principles, for these practices are value-oriented and foster attention and understanding of values for human relations in all members of the educational process [1; 8; 10].

The Peaceful School Model is based on the restorative approach. **The restorative approach** provides for building trust and engaging all involved parties into discussion, finding consensus about solution or conflict resolution, solving a conflict, and/or creating nonviolent settings [5; 6].

The key eleven competencies in the State Standard for Primary Education include civic and social competencies, such as:

being aware of ideas of democracy, justice, equality, human rights, welfare and healthy lifestyle, equal rights and opportunities, cooperation with others towards reaching common goal, active participation in class and school life, respect towards the rights of others, ability to act in conflict situations related to various demonstrations of discrimination, to value cultural diversity of other people, and identify themselves as citizens of Ukraine, care about one's health and that of the others, leading a healthy lifestyle [6].

This model is aimed at fostering the following competences among students:

- constructive conflict solving,
- building and maintaining relations,
- non-discrimination and sensitivity towards diversity, tolerance towards others,
- self-reflection and resilience.

Polls and monitoring show the need for creating an integral technology for fostering humanistic relations among all participants of the educational process in a school. In January – February 2020, we conducted a poll in 10 secondary schools involved in the nationwide experiment “Creating Humanistic Relations between Members of the Educational Process through the Introduction of the Peaceful School Model” in 2019–2022.

Researching a conflict as a social and psychological phenomenon requires suggesting a peculiar axiom on conflict proneness of human existence. An individual lives in a society, acts within a network of interpersonal relations, and their activities are aimed at satisfying their own needs. This means a human being often finds themselves in a conflict situation and chooses various behavior strategies that result in both positive and negative outcomes.

The poll was conducted among 389 boys, which is 47.1% of all respondents, and 437 girls, or 52.9%. This gender proportion is relevant for the schools that were covered by the poll.

The respondents of the poll see conflicts as inevitable part of school life, therefore, conflicts among students must be not only taken seriously, but also actively approached to prevent negative consequences. The analysis of students’ behaviors in conflict situations was conducted based on the data gathered through the poll. The questionnaire included, among others, a question on how a student usually resolves a conflict situation they are a part of. The number of questions and their content in the questionnaire were limited due to age specifics of student participants of the research and the time allocated for answering the questions.

The question **“How do you usually solve a conflict situation you are a part of”** had 36.0% of students responding they search for a solution together with the other party (from 60% to 28.1% in different schools) and 22% saying they search for a compromise with the opponent (from 33.1% to 7.5%). In this question, two more behavior strategies for a conflict situation were offered, including “I keep up with my opinion” and “I accept the other party’s stand even if it’s not OK with me.” These options were chosen by 17.6% (from 27.6% to 1.3%) and 3.6% (from 6.5% to 0%) of students. Ignoring a conflict is one of the inefficient resolution strategies. Many respondents choose this approach — 16.1% (from 27.5% to 9.7%) of all respondents. At the same time, 4.6% of them said they would use force when solving a conflict. This means that about 5 7-11-graders out of 826 students covered by the research will probably use physical violence when solving a conflict situation. The rate ranges from school to school, the highest being 11.8% in one school, and as low as zero violence conflict solution approaches in other schools.

The data analysis shows that students are well informed about various behaviours in a conflict situation. The efforts on fostering efficient methods of peaceful conflict resolution should not stop after achieving certain results. This is, foremost, an endless process of reacting to new challenges, searching new opportunities and resources, and generating new ideas and rules. At the same time, it is necessary that all parties of the process were aware of their shared responsibility and had enough skills and desire to cooperate.

Violent methods of conflict resolution negatively affect interpersonal relations and ruin the social and psychological climate in schools, while a lack of the ability to manage conflicts and find best ways and methods of their prevention and solving negatively impacts all participants of interaction within schools. As the data above show, some schools still see violent practices as an option for conflict solving.

The Peaceful School Model consists of the approach and practical tools that help including all participants of the educational process into development of a system for constructive communication and participation, for efficient prevention and resolving of conflicts, cases of bullying, aggression, and violent behavior in a school. The Model integrates the best national and foreign practices and introduces them systemically. This makes the Model relevant for education in Ukraine in all its components:

- **Restorative School** is aimed at fostering partnership relations and efficient communication among teachers, students, and parents and is designed to support a high quality educational process amid current risks. It is based on the principles of the restorative approach to introduce restorative practices in schools [10].
- **School Mediation Service** is a school agency for professional conflict solving and teaching of constructive models for communication and behavior; the service operates by the ‘peer-to-peer’ principle [8].
- **“Resilience”** is an approach aimed at teaching students, teachers, and parents to positively and constructively take hold of a stressful situation through engaging their inner and outer resources to support their value, full functioning, and balance.
- **“Culture of Good Neighborhood”** stands for some elements of the program aimed at fostering mutual understanding and skills for peaceful co-existence with cultural diversity, non-discrimination, and respect to others in society in general and school environment in particular [4].

The Model components listed above comprise techniques and methods that help students develop necessary competencies.

In practice, the introduction of the Peaceful School Model means developing a technology of organizing an educational process that fosters the creation of a safe environment in the school community and the development of humanistic relations among participants of the educational process and having methodology in place to evaluate the Model’s efficiency. It also supports the professional development of school counselors and educators and the improvement of the culture of interpersonal relations between parties of the educational process.

The restorative approach is based on five key principles of daily interaction in any organization that has introduced it in its work.

Key Principle 1.

Everyone sees the situation from their own perspective and gets the opportunity to speak up and be heard. Here it is not OK to obtrude opinions upon one another. It is important that everyone has a chance to speak. Respect towards individual opinions must be present where some people have authority over others.

Key Principle 2.

Thoughts and feelings matter. Thoughts and feelings often hide ‘beneath the surface’ but they are key to understanding the behaviour of others. ‘Going deeper’ and seeing what is going on underneath might improve mutual understanding and create stronger bonds.

Key Principle 3.

Our actions affect people around us. This helps reflecting on the larger ‘butterfly effect’ of any event. To maintain good relations with others, we must try to foresee the outcomes of our actions and minimize any harm from them in advance. Conflicts or quarrels might result in negative emotions (like anger, resentment, frustration, or embarrassment) or even ruined relations and bonds between people. Time spent reflecting on the broader consequences of certain actions might help changing the situation for better.

Key Principle 4.

Our actions are strategies aimed at satisfying needs. To make a decision or solve a problem, we must first identify the needs of all parties involved. It will be easier then to choose appropriate strategies for satisfying those needs.

Key Principle 5.

The best solutions to problems usually come from those involved and from their cooperation on the matter (“Nothing About Us Without Us”). People appreciate being asked for advice and involved in the process of decision-making for matters that affect them. Vice versa, people usually oppose and disrespect decisions that were forced upon them. Direct participation in decision-making and problem-solving shows respect and trust, develops social skills and assuredness, and strengthens bonds [2, p.8–9].

The experience of the Model introduction demonstrates that regular meetings in circles are a key to success in schools. On early stages, the “circle tool” might be used to identify everyone’s needs and offer opportunities to show themselves. By the end of the circle people understand how their behaviour affects those who are present. This helps developing empathy, mutual respect, and the sense of shared responsibility. At the beginning of working in the circle, the facilitator reminds of the five key principles of the restorative approach. Based on them, the participants have a chance to speak about their experience or views, thoughts, and feelings, share their needs and discuss the ways to meet them. The circle tool might be used for reflecting on situations that affected all participants. Or with a focus on the future and the purpose of stimulating the participants to accept greater responsibility for their learning or plan major events and projects.

“One Question Circle” is the basis of any restorative space. This practice is an adult-modeled mechanism for students that fosters their social and emotional skills. This tool helps introducing restorative language and principles of restorative practices in any community and secures that teaching, learning, and daily interactions are based on restorative principles. The “One Question Circle” might be used as a lesson framework with both educational and social goals. For this, many ideas and tasks have been developed. Below is a recommended structure for the circle:

opening — a circle with everyone speaking in turns,

mixer — a game with mixing of players,

key practice — more intensive work in pairs / groups on the topic of choice; it might also comprise several tasks for pair / group work on the tasks and goals of the lesson,

feedback — a circle for expressing thoughts about what you have learnt,

exercise — a cooperation game,

feedback loop — a circle for expressing thoughts about what you have learnt,

closing — summarizing the topic of choice and closing the space of the circle [2, p.10–11].

Rules for “One Question Circle”

- All participants sit in a circle on chairs of the same height. The room must be spacious, with no distractions or people who do not participate. This will help everyone feel included and focus their attention on the circle.
- A facilitator encourages everyone to accept the responsibility for an unhindered session and asks to identify several simple rules they will keep up with. The rules might be written down on a piece of paper and put up on the wall.
- An object named ‘Speaker’ is used to identify the person whose turn it is to speak. This object entitles a person to speak and is passed from one to another clockwise and not in any other way. The only person entitled to speak is the one holding the Speaker. This rule can only be violated by the facilitator or “Circle Keeper” in some exceptional circumstances (to explain something or when a facilitator is writing on a whiteboard or flipchart; when people talk or interrupt others and need a delicate reminder about basic rules; when someone needs support to participate). The Circle Keeper should have an extra ‘emergency’ Speaker to use in extraordinary cases.
- Everyone has a right to skip their turn in the circle or game. No one should feel they must speak up under pressure. After some time, most of the people will feel it is safe for them to share [3, p.8–9].

Circle Meetings can be used with students and in adult groups, for instance, to solve a problem between work colleagues. Problems create an opportunity to learn how to solve conflicts, distribute responsibility, and find ways out from any situation. Every problem provides an opportunity to learn how to solve it as well as to talk with each other and distribute responsibilities when it gets more complicated [3, p.52].

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Nonviolent Communication as Foundation for a Pedagogy of Partnership

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*«Most of us were taught that we should be kind
to one another and love our neighbor as ourself.
However, we were not told exactly how to do this.»*

Carl Frederik Plesner

*«...Our teachers must learn to foster values in children that will
help them realize their potential and be happy.»*

Liliia Hrynevych

The NUS concept states that the new school will function based on a “pedagogy of partnership”. The key principles of this approach are:

- respect for one’s personality,
- benevolence and a positive attitude,
- confidence in relationships,
- dialogue, interaction, mutual respect,
- distributed leadership (proactive behaviors, the right of choice and taking responsibility for it, horizontality of connections),
- principles of social partnership (equality of parties, in being keen to accept responsibilities, obligation to fulfill agreements).

The law of Ukraine “On Education” says a lot about humanization of education, including fostering respect to human rights and freedoms, intolerance to humiliation of human honor and dignity, to physical or mental violence and discrimination on any grounds.

While accepting ideas of humanistic pedagogy as the basis for a moral education of students, our teachers, educators, and class teachers do not always implement these ideas when communicating with children and their parents. Sometimes adults do not even notice that their way of interacting is violent.

An analysis of communication models conducted by psychologists allows us to identify the ways of communication that should be avoided. This list will help us learn to recognize violence and nonviolence in communication. The following methods of interaction are typical for violent communication:

- demand, order, command, instruction,
- telling others “you must,”
- labeling, including praise as comparison, classification, diagnosis, criticism, verdict,
- blame, accusation,
- warning, caution, threat,
- teaching, preaching, condemnation, moralizing,
- ready-made solutions, indisputable tips, pieces of advice,
- ridiculing, top-down mockery (adults mocking children, teachers mocking students, employers mocking employees), irony, sarcasm,
- questioning, investigation,
- generalizing (“you only do...,” “none of you...,” “you always...,” “you never...,” etc.),
- ignoring or denying the feelings of another person,
- withdrawal from conversation, silence.

Unfortunately, modern school provides many examples of violent communication.

When trying to motivate children to learn, teachers often use intimidation: “I will tell your parents”, “I will give you a bad mark”, “You will stay after school”. When children behave differently from what is expected, they face devaluation of their personalities: “Do normal people act like that?”, “It’s time for you to grow up!” or emotional intolerance like “Why are you frowning?”, «Wipe that grin off your face!”

Some teachers have difficulties expressing their feelings in communication. They do not take responsibility for their emotions and use you-messages, blaming others (children, parents, colleagues, etc.) for their own feelings. Some demonstrate closedness because of fear to offend other persons but suffer themselves. This leads to conflicts and tension in relationships. All this brings about a contradiction in children’s minds: on one hand, adults proclaim the ideas of kindness and cooperation, and on the other hand, they use interaction methods that are common in violent communication: strict requirements, labeling, condemnation, accusation, and desire to change another person instead of accepting them as they are. Children have no choice but to follow the example of significant adults.

In my opinion, to achieve true humanization of education, adults must learn the skills of nonviolent communication. This is a difficult task because it requires them to change their attitude to themselves and the world.

Nonviolent communication is a method of building relationships between people which includes sincere self-expression (without criticism and accusations of others) and empathic acceptance of one's emotional state and the needs of the other.

It is based on honesty, empathy, kindness, openness, and respect, and allows finding common ground even in difficult conflict situations with consideration of feelings and needs of all parties of communication.

This method can be used in daily communication between partners as well as on the level of negotiations between countries. We will now consider its components in detail.

Honest self-expression

- A statement about what I see (hear) and what relates to my feelings: "When I see...," "When I hear...".
- An expression of what I feel: "I feel...," "I was...".
- An expression of needs that relate to my feelings: "It is important to me... I prefer (hope, think, expect...)".
- A request for desired actions that would increase emotional comfort of my life: "How about...?"

An example of an I-message based on this algorithm:

"I feel disappointed when I see wrong word order in your English sentences. I feel like immediately reminding you of the rule. How about you remember it by yourself and check your own writing?"

Empathic understanding

- Sensing the partner's feelings: "I feel that...," "It seems to me that..."
- Sensing the partner's needs related to their feelings: "I think you would prefer..."
- Sensing desired actions for the partner which would increase their emotional comfort (in Positive Action Language): "I think you would like...?", "Maybe we could...?"

Here is an example of an empathetic statement: "It seems to me you were upset when you learned that your work was graded 'fair.' Did you expect it to be 'good'? Maybe you want to improve it by retaking the test or completing some additional tasks?"

The modern concept of Nonviolent Communication (NVC) was developed in the 1960s by the American psychologist Marshall Rosenberg. As a child, he was shocked how any conflict situation in his home neighborhood of Detroit was resolved violently, so he envisioned methods of communication with much less violence. At the same time, Rosenberg believed that people are

kind and compassionate by nature, the only problem being that they communicate incorrectly, thus hurting each other and themselves. Marshall noticed various ways people can express their opinions and how important the language of communication is. Words and phrases that we use contain many toxic patterns from the past – then, in the 20th century, sexism, racism, and violence against children were still the norm, and language has not changed dramatically since then. Rosenberg noted that there are word-bridges that help to connect and word-walls that separate us. He discovered that a certain approach to communication helps to apply the natural power of compassion and empathy inherent for every human being.

Rosenberg's approach, inspired by Mahatma Gandhi's philosophy of nonviolence, proved efficient in resolving conflicts. Rosenberg applied NVC in negotiations between Israelis and Palestinians, difficult teenagers and teachers, psychiatric patients and doctors. Since the 1960s, the NVC system has continued to evolve, and today it is often studied together with mindfulness practices. Still, the four main components of NVC remain the same: non-judgmental observation of the situation, identification of feelings associated with it, expression of a need that causes the feelings, and a request to meet that need.

The method of nonviolent communication consists of 4 steps:

- 1) observations without evaluation and interpretation;
- 2) my feelings and needs;
- 3) assumptions about the feelings and needs of the other;
- 4) request / invitation to a discussion.

Each step is detailed and illustrated with examples in Marshall Rosenberg's book "Nonviolent Communication: A Language of Life." The method is quite simple and accessible to anyone regardless of their religion, age, or nationality. At the same time, it demands profound self-improvement.

«The method does not function on the level of brain alone; it is rather a successful form of flexible balance between understanding and feeling». (Klaus-Dieter Gens)

«Nonviolent communication is a language through which our hearts come alive and our contacts become relaxed, warm, and sincere». (Serena Rust)

The NVC-method offers a clear and efficient way of peaceful interaction. The practice of nonviolent communication contains a peacebuilding component because it shows us how to accept people and get to know them better, enriches our attitudes with those of others, and thus teaches to live in peace with everyone without losing our own value. When practicing NVC in school, children learn to respect human dignity, justice, impartiality, and equality. They gain the skill of finding common ground with others for achieving worthy goals. This is crucial for our nation now when people from different regions of Ukraine with opposite views on the war in Ukraine's East meet each other. In my opinion, introduction of this method in educational settings can help increase

efficiency of peacebuilding efforts of the international community because peacebuilding begins with respect for every human life, with the ability to negotiate, prevent conflicts, or resolve them peacefully.

Nonviolent communication with others begins with friendly and compassionate communication with oneself. Who of us possesses this ability to understand and support oneself in a difficult moment? Many were never taught to do this.

Here is a little self-empathy exercise.

When something kicks you out of your comfort zone, take a deep breath and focus on your body sensations. Then ask yourself “How do I feel?” and name your current emotions and feelings (for example, I am confused or disappointed). Remember that a feeling is an indicator of the level of your needs’ satisfaction at the moment. (A need is what you must have to live and feel good.) Try to find out which unmet needs are indicated by your feelings. You can use the list of basic needs in Appendix 1.

Test different feelings and needs using words until you find those that resonate with your heart. When a link between feelings and needs has been established, you might feel relaxed, relieved of tension in the body. Then think how you can meet this need. I suggest finding at least three possibilities and implementing at least one of them.

It is true, we were not taught to be in touch with our feelings and needs, but maybe it is about time to learn how to do it?

To implement NVC in a school or a class, it is important to become familiar with the method. The best way to do it is to participate in a workshop with a certified NVC trainer.

Empatia.pro Educational Initiative and International Institute for Integral Development actively promote nonviolent communication skills in the Ukrainian society. They have been conducting programs and workshops with certified international trainers for educators since 2016. In late January 2021, the educational project “No-Fault Zone. Workshop for Educators” for secondary and primary school teachers was launched with support of the NGO “MACPAW DEVELOPMENT CLUB”.

The project introduced 30 participants to the game titled “No-Fault Zone” developed by authors of books “The No-Fault Classroom” and “Respectful Parents, Respectful Kids.” It provided opportunities for learning and practicing the game with students in classroom and individual work. Details can be found at facebook.com/empatia.pro.

You too can start learning with your students. To begin, create a dictionary of feelings and emotions. Introduce children to basic human needs. Start with honest self-expression through I-messages. And remember what Marshall Rosenberg said: “The objective of Nonviolent Communication is not to change people and their behavior in order to get our way: it is to establish relationships based on honesty and empathy, which will eventually fulfill everyone’s needs.”

The global experience of using Marshall Rosenberg's method in education shows that children and adults from schools that build relationships on the principles of NVC appreciate the following:

- safe environment,
- development of cooperation,
- increased productivity,
- conflict reduction and resolution,
- discovering the joy of learning,
- no emotional burnout

For this, the schools follow such principles:

- students and teachers (parents and staff) learn together and from each other,
- the purpose and rules of studying are agreed by all participants,
- students are motivated by inner values, needs, and desires,
- there is no pressure, but a responsibility according to the rules agreed.

Sura Hart, co-author of the book "The No-Fault Classroom," states: "Teachers who practice Compassionate or Nonviolent Communication (NVC) discover surprising wellsprings of power. They spend not more time on lessons than before, and they ride on higher levels of energy and optimism."

The use of NVC promotes fostering the following life skills:

- self-esteem,
- effective communication,
- cooperation,
- self-control,
- empathy,
- assertiveness (non-aggressive confidence),
- problem solving,
- conflict prevention and resolution,
- search for consensus and reconciliation.

The modern concept of NUS includes reflection, cooperation, effective communication, and development of emotional intelligence to the students' crosscutting skills in primary education.

Marshall Rosenberg's method of nonviolent communication is globally recognized as one of the most effective ways to develop emotional intelligence. This method is a powerful tool for fostering emotional awareness and emotional competence skills. It promotes reflection, self-awareness, the ability to regulate one's own emotional state, and establish cooperation.

The use of the NVC method in daily communication leads to shaping relationships in a way so that trust, mutual respect, and sincerity foster cooperation and mutual understanding. This, in turn, enables finding good solution that meets the needs of everyone in any situation.

The results take time and require the systematic and consistent application of the principles of NVC in communication with colleagues, students, parents, and oneself. And then the culture of cooperation and pedagogy of partnership will be able to prevail in school.

For changes in the school culture due to the use of the NVC method, see the feedback by Larysa Andrieichenko, the principal of Britannica School (Appendix 2).

To learn more and understand how to apply the NVC method in school, see the following books:

Marshall Rosenberg, "Nonviolent Communication: A Language of Life"

Sura Hart, Victoria Kindle Hodson, "The No-Fault Classroom"

Sura Hart, Victoria Kindle Hodson, "Respectful Parents, Respectful Kids"

Serena Rust, "When the Giraffe Dances with the Wolf".

Appendix 1.**LIST OF BASIC NEEDS****Life Enjoyment**

- self-fulfillment
- beauty
- comfort
- lightness
- fun
- harmony
- joy
- peace / consolation
- game / entertainment
- safety (emotional and physical)
- inspiration
- spontaneity
- simplicity
- stability
- order

Significance, sense (meanings)

- certainty, meaning of life
- clarity
- participation, contribution
- living a full life / following the vocation

Integrity

- dignity
- love
- self-acceptance
- self-esteem
- self-expression

Development

- adventure
- challenge
- creativity

Life support

- air
- water
- food
- physical well-being
- rest / recovery

Autonomy

- choice
- freedom
- equal opportunities

Social connection

- affiliation, community
- care
- cooperation
- recognition
- feedback
- being heard and seen
- friendship
- understanding
- support
- mutual respect
- tenderness

Appendix 2.

What is it like to be a School with a Culture of Nonviolent Communication

For Britannica School, getting acquainted with NVC launched transformation processes on the organization's path to maturity. Our community's introduction to this method of communication has turned into a lasting process of changing the culture of the entire school.

The systematic NVC training of school head and the entire team of educators created the opportunity to have common space for daily practice and reflection. Gradually, most of Britannica School teachers have adopted the philosophy of NVC as their own. Relationships began to change as adults became more sensitive to emotions, caring about the needs of all members of the school community and as well as their own emotions. The school's settings have eventually changed.

We chose a scenario that did not provide dedicated NVC lessons for students, but nonviolent communication was everywhere and always in front of the children through the role models of teachers – people who have the greatest educational impact on students. The children learned to listen empathetically; resolve conflicts reflecting on each other's needs; track and name their emotions; discern facts from their interpretation. Gradually, the number of interpersonal conflicts among kids decreased. Students wanted and tried to resolve their conflicts on their own, with the help of ethical communication. They practiced it not only at school, but also at home with their siblings, which attracted the attention and interest of parents.

But there is no fairytale... without a challenge! For us it was to wait and see until the school space is filled with ethical models of communication when the question "What is important to him / her in this situation?" becomes routine and habitual, and not to push and accelerate these natural processes of improving the school culture. It has been almost four years now since the start of nonviolent communication in our school, and we continue this path.

Today, Britannica School passionately believes that the way of nonviolent communication is an effective tool for personal development in the school space. We regularly have guests from other Ukrainian schools who come to see, to spend some time in this atmosphere, and learn how to create it in their school.

We are thankful to Kateryna Yasko, the director of International Institute for Integral Development NGO (IIID) and the founder of Empatia.pro Educational Initiative for introducing us to NVC. With gratitude, we continue our fruitful cooperation with Maryna Vostrova who has been teaching NVC to the Britannica School team all these years. Please feel free to contact us for exchange of best practices and mutual growth.

Larysa Andrieichenko,

Principal of Britannica School

Putting Peace Education and the New Ukrainian School into Practice: the Case of Social, Emotional, and Ethical Learning in Ukraine

Jakob C. Fürst,
EdCamp Ukraine

Jakob Fürst was EdCamp Ukraine's Advisor on Peace Education in 2019 and 2020. He is an active member of the International Committee on Social, Emotional, and Ethical Learning by Emory University.

This text benefits from earlier work by Christa M. Tinari¹.

Peace Education and the New Ukrainian School

The New Ukrainian School reform requires students to develop a specific skill set (the 10 Key Competencies²), including also so-called soft or essential skills such as self-initiative and entrepreneurship, social and civic skills, self-expression and environmental awareness. To promote these essential skills, many peace education approaches and curricula under various namings, such as social-emotional competencies, restorative practices, dialogue and conflict resolution techniques, and systems thinking, have been developed. Peace education approaches thus seem to have a strong potential to contribute to the operationalization of the values called for in the NUS reform's conceptual principles, and to support teachers and students to lead happier, more successful, and less violent lives.

However, one *single* curriculum that would help teachers teach all these skills *at once* could neither be found nor developed until early 2019 – when educators and educator support staff from the NGO EdCamp Ukraine received an important hint from a rather unexpected source: Tibetan spiritual leader and Nobel Peace Prize laureate Tenzin Gyatso, the 14th Dalai Lama.

¹ cf. Jakob C. Fürst, Christa M. Tinari: Better Together: The rapprochement between Peace Education and Social Emotional Learning should be supported wherever possible (<https://www.peace-ed-campaign.org/better-together-the-rapprochement-between-peace-education-and-social-emotional-learning-should-be-supported-wherever-possible/>), 18 January 2020, accessed on 25 November 2020.

² Ministry of Education and Science of Ukraine: The New Ukrainian School. Conceptual Principles of Secondary School Reform; 2016; p. 11.

A book, an audience, a conference

The Dalai Lama had written a book³ together with South African cleric and human rights activist Desmond Tutu that resonated with some educators from the EdCamp Ukraine network (among them Oleksandr Elkin and Olena Masalitina) and prompted them to ask for a personal audience with the Dalai Lama in India – which they were surprisingly granted in February 2019. During their 90-minute conversation, they first heard about the Social, Emotional, and Ethical Learning program (which draws some inspiration from the Dalai Lama's writings) and received an invitation to the program's global launch in New Delhi later that year.

At the launch conference in April 2019, it became quickly clear that these curricula were just what EdCampers and other Ukrainian educators had been looking for: a very comprehensive, very concrete, and very actionable realization model for the NUS values.

Social, Emotional, and Ethical Learning

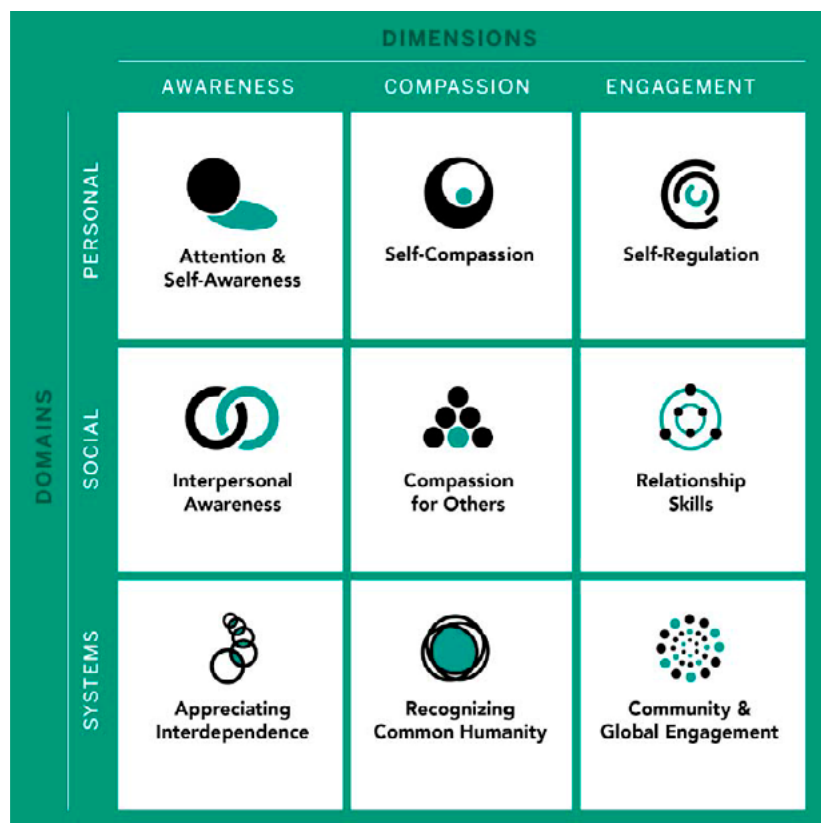
SEE Learning is a comprehensive education program that can be used in classrooms from preschool to high school, meticulously developed by researchers at the Atlanta-based Emory University. The SEE Learning curricula provides educators with concrete tools and lesson plans for developing "emotional, social, and ethical intelligence for students and themselves"⁴. Its innovation does not lie in a revolutionary new theoretical discovery or methodological approach, but rather in the skillful combination of a rich plurality of developments that the field of education has seen during the last decades. Therefore, not only education specialists but also psychologists, counselors, and historians were involved in the program's creation.

The EdCamp Ukraine leadership recognized SEE Learning's potential to both base peace education efforts on the solid ground of students' social-emotional skills, and to use the curricula to teach the essential skills the NUS reform aims at.

Shortly after the global launch, EdCamp Ukraine signed a memorandum with Emory University's Center for Contemplative Science and Compassion-Based Ethics on the representation of the SEE Learning program in Ukraine and started with the translation and adaptation of SEE Learning for Ukrainian purposes. This endeavor of operationalizing the NUS reform's values was additionally driven by the aim of integrating peace education elements in Ukrainian schools together with the GIZ Civil Peace Service – SEE Learning seemed like the marvelous catch-both solution here.

³ His Holiness the Dalai Lama, Desmond Tutu, Douglas Carlton Abrams: *The Book of Joy. Lasting Happiness in a Changing World*; 2016.

⁴ Emory University: <https://seelearning.emory.edu/>, accessed on 25 November 2020.



III: The SEE Learning Framework

The SEE Learning pedagogical framework

The SEE Learning framework is built around the development of attitudes, beliefs and skills in three dimensions: awareness, compassion and engagement. These three areas are explored within the context of three domains: the personal, social, and systems domain.

The program teaches a variety of social-emotional capabilities such as attending to emotions and skillful communication. Recognizing that so many children have experienced traumatic events – big or small – SEE Learning also intentionally integrates a trauma and resilience-informed approach. The curriculum presents “body literacy” practices, including a set of skills students and teachers can use to regulate their nervous systems, mitigate the negative impact of stress, and return to their “zone of well-being”. In addition to “body” and “emotional literacy”, SEE Learning also aims to help students develop “ethical literacy” – defined as the ability to engage in reasoning and action around issues involving the suffering and well-being of oneself, others, and communities. This resonates strongly with the NUS reform’s call for social and civic competencies.

In the following example from the Middle School curriculum (Learning Experience 1, Chapter 2)⁶, students are invited to explore their sensations as part of acquiring the abovementioned body literacy. The subsequently introduced “Help Now!” strategies may provide a calming effect on the body when our nervous systems are agitated.

⁵ Emory University. Social, Emotional and Ethical Learning. Educating the Heart and Mind. Middle School Curriculum. Emory University, Atlanta, 2019, p. 412.

⁶ Emory University. Social, Emotional and Ethical Learning. Educating the Heart and Mind. Middle School Curriculum. Emory University, Atlanta, 2019, p. 65-81.

CHAPTER 2	Building Resilience	
LEARNING EXPERIENCE 1	Exploring Sensations	
PURPOSE		
This first learning experience explores sensations and helps students build a vocabulary to describe them, since sensations tell us most directly about the state of our nervous system. Students will also learn Help Now! strategies, most of which involve sensing things around the room. Help Now! strategies	(developed by Elaine Miller-Karas and the Trauma Resource Institute) are immediate tools to help students return to a regulated body state if they are stuck in a dysregulated state, such as being overly agitated. They also are a great way to introduce the concept of sensations and practice attending to them.	
LEARNING OUTCOMES	PRIMARY CORE COMPONENTS	
Students will: • Develop and list vocabulary of words that describe various sensations. • Practice attending to external sensations while learning Help Now! strategies for regulating the body.	 Attention & Self-Awareness	
LENGTH	MATERIALS REQUIRED	
30 minutes	• A piece of chart paper or a board for creating a list of words that describe sensations • Print outs of the Help Now! Strategies (optional) • Markers	

CHECK-IN | 4 minutes

- *"Welcome. As you think about this whole day until now - from when you first woke up to being in class right now, raise your hand if you can think of something kind or compassionate that you experienced or did for someone. Would anyone like to share?"*
 - *Have any of you been practicing compassion by using the class agreements? Which ones? What did that feel like?*
 - *Have you seen anyone else practice one of the agreements? Describe it. What did it feel like to see that?*
 - *What do you think might happen if we keep practicing compassion with each other?"*
-

PRESENTATION/DISCUSSION | 10 minutes**What Are Sensations?****Overview**

In this presentation you will help your students understand what a sensation is and then have them come up with a list of words that describe sensations, thereby building a shared vocabulary of sensation words.

Content/Insights to be Explored

- Just as we can sense things on the outside with our five senses, we can pay attention to sensations inside our bodies also.
- Sensations can be pleasant, unpleasant, or neutral.
- There are simple strategies we can use to help our bodies become calmer and feel safer.

Materials Required

- Chart paper or whiteboard
- Markers

Instructions

- Review the five senses and talk about what we use them for. Discuss the nervous system and how senses are related to it. Discuss the concept of sensations.
- Make a list of sensation words with the students.
 - If they say things like "I feel good!" which is a feeling but not a specific sensation, then encourage them to put that into sensation words by asking, "And what does good feel like in the body?" or "Where in the body do you sense that?" It is all right if some of the words they come up with are not precisely sensation words, as the activities that follow will help them further develop their understanding of what a sensation is.

Teaching Tips

- **A sensation** is a physical feeling that arises in the body, such as warm, cold, tingling, loosening, tightening, heaviness, lightness, openness, and so on. Physical sensation words are to be differentiated from general feeling words like good, bad, stressed, relieved, and so on, and they are also different from emotion words like happy, sad, afraid, excited, and so on. Helping your students come up with a list of sensation words will help them recognize sensations in the body, which in turn will help them monitor the state of their bodies.

- If you feel comfortable doing so, it is also recommended that you introduce your students to the role of the **nervous system**: the part of our body that allows us to feel sensations on the inside as well as sense things on the outside (through our five senses, for example) and that keeps us alive by regulating our breathing, our heart rate, blood flow, digestion and other important functions. This whole chapter involves coming to understand the nervous system (specifically the autonomic nervous system). You can teach the content and skills without naming the nervous system specifically and instead using the general term “the body,” but if you are able to bring in additional information about the autonomic nervous system gradually, this will likely enrich your students’ overall understanding.

Sample Script

- *“We’ve been exploring compassion and happiness. Today we’re going to learn about how about how our senses can help us know what our bodies are feeling.*
- *Who can name one or more of the five senses?*
- *Those are for feeling things on the outside: we can see, hear, smell, touch and taste things.*
- *What are things we can sense on the outside through our five senses? Let’s think about one of our senses—hearing—let’s take a moment of silence and notice what sounds we can hear during a minute of silence. What did you hear? Can anyone share what you are sensing right now using one of the other senses? What about seeing? Touch? Smell?*
- *There is a part of our bodies that help us sense these things on the outside of our bodies and also inside our bodies. We call it the nervous system.*
- *It is called the nervous system because our body is full of nerves that send information from different parts of our bodies to and from our brain. We’re going to be learning some interesting things about our nervous system that can help us be happier and healthier together.*
- *So, our senses help us feel things on the outside of our bodies like a sound or smell. Let’s notice if we can feel anything inside our bodies. Let’s put one hand on our heart and the other hand on our belly and let’s close our eyes for a moment and notice if we can feel anything inside our body.*
- *Sometimes we can feel something in our bodies like whether we are feeling hot or cold. We call things like that sensations. That’s because we sense them.*
- *Sensing something is feeling something with our body. Sensations are just things we can feel or sense with our body. Our body tells us what we are sensing.*
- *Let’s think of things we can sense on the outside. We will make a list of sensations together.*
- *When you touch your desk, is it hard? Is it soft? Is the temperature warm or cool?*

- *If you touch your clothing, is it soft? Scratchy? Smooth? Something else?*
- *Take out your pencil/crayon/pen, as you touch it, is it round? Flat? Warm? Cool? Sharp? Something else?*
- *Is there something else on your desk/near you that you want to describe with sensation words?*
- *Now let's think about what we sense on the inside. An example would be if we are standing in the sun, our senses may let us know it is too hot, and we take action to move into the shade to cool down. In the beginning, we sense the warmth or the heat on the inside and when we move to the shade, we sense a cooling down on the inside. Let's think together about other sensations we experience on the inside.*
- *Let's see how many we can come up with. If you say something but we're maybe not sure if it's a sensation, I'm going to write it separately over here."*
- *(Some children may need further prompting to understand sensations. Hence asking questions like the following may help:)*
"What do you feel on the inside when you're sleepy? What part of your body tells you that you are sleepy? How about when you're hungry? What do you feel like when you are having fun? What do you feel on the inside when you're happy? If you play a sport, what do you feel like on the inside? What do you feel on the inside when you're excited? Where

in your body do you feel that? (It may be helpful if you give a personal example, such as when I'm thinking about having fun, I sense warmth in my shoulders and cheeks.)"

INSIGHT ACTIVITY | 12 minutes

Sensing on the Outside and Inside*

Overview

- This activity is to help students continue to recognize that we can sense things on the outside (using our five senses) and on the inside (turning our awareness inside, noticing and naming what sensations we find inside the body).
- The Community Resiliency Model, designed by the Trauma Resource Institute, provides several activities called "Help Now!" strategies. These all involve doing an easy cognitive task or directing our attention to sensations. It has been found that when the nervous system is agitated, directing attention to sensations by doing activities like these can have an immediate calming effect on the body. This insight activity works through the individual Help Now! strategies and also lays the foundation for cultivating attention as a skill (which is further developed later in SEE Learning), since all the Help Now! strategies involve paying attention.

Content/Insights to be Explored

- Just as we can sense things on the outside with our five senses, we can pay attention to sensations inside our bodies also.

- Sensations can be pleasant, unpleasant, or neutral.
- There are simple strategies we can use to help our bodies become calmer and feel safer

Materials Required

- Optional: copies of the stations handout if you are doing stations
- Help Now! strategies posters (both items are included at the end of this learning experience)

Instructions

- Select a Help Now! strategy to lead your class through. Follow the script below in order to get comfortable asking questions about sensations. Show the poster of the Help Now! strategy to your class.
- Use this format to explore the various Help Now! strategies as you have time, and repeat this activity as necessary.
- Note: You can also have students explore the Help Now! strategies as stations around the room. Use the handouts provided in the following section or make your own and post them around the room. Have your students pair up and then walk around the room until they find a Help Now! station that they want to try. Then they can do the Help Now! skill together as a pair and share what they experience. After everyone has had a chance to try two or more stations, bring them back together as a class and ask them to share which stations they did and what they experienced.

Teaching Tips

- As students explore the effects of these strategies on their bodies, it is important that they also learn to notice whether the sensations they experience are pleasant, unpleasant, or neutral. As this vocabulary (pleasant, unpleasant, and neutral) and the ability to connect these terms to sensations in the body will be important for all learning experiences in this chapter, it is worth checking in occasionally with your students to deepen their understanding of noticing sensations in this three-fold way. Note that sensations are not inherently pleasant, unpleasant, or neutral for everyone or at all times: warmth, for example, can be experienced as pleasant, unpleasant, or neutral at different times.
- Note that not every Help Now! strategy will work for every student. Some may prefer to push against a wall, some may prefer to lean against a wall. Some may like touching pieces of furniture around them, some may not. **An important part of the process here is for each student to learn what works for himself or herself, while you as the teacher also learn what works for each individual student. This is the building of body literacy—a knowledge of one's own body and how it experiences well-being and distress. Even something that works one time may not be effective another time, so learning a variety of strategies is best.**
- Once your students have had some familiarity practicing Help Now! strategies, you can also

have them illustrate their own Help Now! stations and place them around the room.

Please see the complete list of the Help Now! Strategies listed on the handout on the next page. Below is a sample script of how you can lead the activity to explore a few of them at a time.

Sample script

- *"Remember we said we want to feel happy and we want to experience kindness.*
- *Our bodies can feel happy or unhappy too. If we pay attention to that, we can do things that feel kind to our bodies.*
- *We're going to try a few sensing activities and see if we notice anything happening to our bodies.*
- *We'll start with sensing things on the outside.*
- *Let's all listen and see if we can hear three things inside this room. Listen and then raise your hand when you have three things that you heard inside this room. (Wait until all or most of the students have raised their hand.)*
- *Let's share now. What three things did you notice? (Call on individual students to share).*
- *Now let's see if we can hear three things outside of this room. Raise your hand when you've got three things that you heard outside this room."* (Note: This exercise can also be accomplished with music. You can play music and ask the students what happens on the inside as they listen to music.)
- (When most or all students have raised their hands, allow them to share.)
- *"What happened to our bodies when we all listened for sounds inside and outside the room? What did you notice?"* (Allow for sharing. You may notice that when you are all listening for sounds, you become quieter and more still.)
- *"Now we're going to notice what happens inside our bodies when we do this.*
- *Our sensations can be pleasant, unpleasant, or neutral. There are no right or wrong sensations. Sensations exist to give us information like I am too hot in the sun, I need to walk to that shade to cool down. Neutral means in-between. It means that the sensation isn't pleasant, but it isn't unpleasant either.*
- *Let's listen for things inside or outside this classroom that we didn't notice before.* [Pause.]
- *When we're doing this, what do you notice on the inside of your body as you're listening? Do you notice any sensations inside your body right now? Raise your hand if you notice a sensation inside your body.*
- *What do you notice? Where is it? Is it pleasant, unpleasant, or neutral?* [Allow other students to share.]
- *Now let's see if we can find things of a certain color in the room. Let's start with red.*
- *Look around the room and see if you can find three red things in this room.*

- *Notice what you're feeling on the inside as you find the color red. Does anyone notice any sensations in their bodies? Raise your hand if you noticed one.*
- *What is it? Is it pleasant, unpleasant, or neutral?"*

Use this format to explore the various Help Now! strategies as you have time, and repeat this activity as necessary.

DEBRIEF | 4 minutes

- *"What are some things you learned today about sensations?"*
- *What are some words that describe sensations?"*
- *How can knowing a little more about the idea of sensations help us be happier and kinder? When do you think it might be useful to use one of these Help Now! activities?"*
- *Let's remember what we've learned and see if we can use it together next time."*

Strategy	What Sensations Do You Notice in Your Body?	Are the Sensations Pleasant, Unpleasant, or Neutral?
Name six colors you notice in the room.		
Count backwards from 10.		
Notice different 3 sounds in the room and 3 outside of the room.		
Slowly drink a glass of water. Feel it in your mouth and throat.		
Spend a minute walking around the room. Notice the feeling of your feet on the ground.		
Press your palms together firmly or rub your palms together until they get warm.		
Touch a piece of furniture or a surface near you. Notice its temperature and texture.		
Slowly push against a wall with your hands or your back and notice any feelings in your muscles.		
Look around the room and notice what catches your attention.		

Help Now! Strategy

Station 1



Slowly drink a glass of water.
Feel it in your mouth and throat.

What do you notice on the inside?
Is it pleasant, unpleasant, or neutral?

Help Now! Strategy

Station 2



Name six colors you see.

What do you notice on the inside?
Is it pleasant, unpleasant, or neutral?

Help Now! Strategy

Station 3



Look around the room and notice what catches your attention.

What do you notice on the inside?
Is it pleasant, unpleasant, or neutral?

Help Now! Strategy

Station 4



Count backwards from 10 as you walk around the room.

What do you notice on the inside?
Is it pleasant, unpleasant, or neutral?

Help Now! Strategy

Station 5



Touch a piece of furniture or a surface near you. Notice its temperature and texture.

What do you notice on the inside?
Is it pleasant, unpleasant, or neutral?

Help Now! Strategy

Station 6



Press your palms together firmly or rub your palms together until they get warm.

What do you notice on the inside?
Is it pleasant, unpleasant, or neutral?

Help Now! Strategy

Station 7



Notice the 3 sounds within the room
and 3 sounds outside.

What do you notice on the inside?
Is it pleasant, unpleasant, or neutral?

Help Now! Strategy

Station 8



Walk around the room.
Notice the feeling of your feet on the
ground.

What do you notice on the inside?
Is it pleasant, unpleasant, or neutral?

Help Now! Strategy

Station 9



Slowly push your hands or back against a wall or door.

What do you notice on the inside?
Is it pleasant, unpleasant, or neutral?

Pedagogical model of SEE Learning (continued)

SEE Learning also includes several other hallmarks of peace education, including: an ethical orientation based on an understanding of interdependence, an appreciation (despite differences) of our common humanity, and an introduction to systems thinking. Systems thinking is a key critical thinking approach often used in comprehensive peace education to understand, deconstruct, and offer solutions to institutionalized forms of violence embedded in society's systems (political, economic, class, etc.). Like in the NUS reform's principle of a pedagogy of partnership, the pedagogical orientation of SEE Learning includes a constructivist approach in which students are encouraged to question, reflect on, and integrate new understandings into their daily life. The culminating project of SEE Learning invites students to use systems thinking and the value of compassion to plan and carry out an action project that addresses an issue of concern to them and their community – which enables students to practice their own engagement as a responsible citizen, as envisaged by the NUS reform.

Mindful Dialogues, as practiced in the following example (Learning Experience 2, Chapter 5)⁷, introduce students to mindful, respectful, and empathic listening as a basis for mutual understanding and joint action.

⁷ Emory University. Social, Emotional and Ethical Learning. Educating the Heart and Mind. Middle School Curriculum. Emory University, Atlanta, 2019, p. 287-295.

CHAPTER 5

Learning About and From One Another

LEARNING
EXPERIENCE

2

Mindful Dialogues

PURPOSE

This learning experience introduces “mindful listening” and “mindful dialogues.” “Mindful listening” means to listen respectfully and empathically with full attention, without interrupting the other person, without being distracted, and without focusing on oneself, one’s judgments, and what one wants to say. “Mindful dialogues” use this technique of mindful listening to support a

dialogue between two students around sets of questions. The mindful dialogues format allows each student to both reflect personally on what they are learning and how it applies to their own life, and also to briefly share their thinking with another student. Mindful dialogues can help students achieve critical insights and deepen their understanding while learning about and from each other.

LEARNING OUTCOMES

Students will:

- Practice the skill of listening mindfully without interrupting or shifting the focus to oneself.
- Practice using the mindful dialogue format.

MATERIALS REQUIRED

- Two pieces of chart paper for notes on mindful listening, each with two columns:
 - “Not Being Listened to Feels Like...” and “Being Truly Listened to Feels Like...”
 - “Mindful listening is...” and “In a Community Where People Truly Listen to Each Other...”
- Pieces of chart paper with the mindful dialogue questions written on them
- Markers
- A practiced attention signal such as a chime

PRIMARY CORE COMPONENTS



**Attention and
Self-Awareness**

LENGTH

35 minutes

CHECK-IN | 5 minutes

- *"Let's do a short attention practice. How do we want our body to be?"*
- *First we'll take a comfortable and upright posture. I'll be keeping my eyes open, but you can close yours or look at the ground.*
- *Now choose one of your resources from your resource kit, or you can think of a new resource if you like: something that makes you feel better, safer, happier.*
- *Let's bring our resource to mind and focus on it for a few moments quietly. You can also do grounding if you prefer. [Pause.]*
- *What do you notice inside? If you feel pleasant or neutral, you can rest your mind on that. If you feel unpleasant, you can shift to a place in your body that feels better. [Pause.]*
- *Now let's become aware of our breathing. Let's see if we can pay attention to the breath as it enters and leaves our body.*
- *If you find paying attention to the breath uncomfortable, then feel free to go back to your resource or grounding. [Pause for 15-30 seconds.]*
- *If you ever get distracted, you can just return your attention to the breath. You can also count your breath. [Pause for a longer time, such as 30-60 seconds or longer.]*
- *Now let's end the practice and open our eyes. What did you notice?"* [Share aloud.]

PRESENTATION & DISCUSSION | 10 minutes**Mindful Listening*****Overview**

In this activity students will discuss what they think would be involved in "mindful listening."

Content/Insights to be Explored

- There is a difference between listening without much attention and mindful listening.
- This difference can affect us as speakers, listeners, and as a whole community.

Materials Required

- Chart paper
- Markers
- Chime

Instructions

- Explain that today you will talk about what it means to really listen to someone.
- Ask for examples of what it feels like when someone isn't really listening to you when you really wish they were. Write student suggestions on a piece of chart paper under the heading "Not Being Listened To Feels Like..."
- Ask for student ideas of what it is like when you are really listened to with full attention and without judgment. Write their ideas on a piece of chart paper under the heading "Being Truly Listened To Feels Like..."
- Take a moment to note with them the differences between the two lists.

- Ask what it would look like, sound like and feel like for us to listen to someone else with full attention. Explain that you will call that “Mindful Listening” in class. Write their ideas down under the heading “Mindful Listening is...”
- Ask what it would be like if the whole class or community were good at doing mindful listening. Write their ideas under the heading “In a Community Where People Truly Listen to Each Other...”
- Explain that you will now do an activity that involves mindfully listening to each other.
- *We’re always talking to people and people are always talking to us. But have you ever felt that you were talking to someone but they weren’t really listening? What does that feel like?* [Ask for student ideas and write them on a piece of chart paper under the heading “Not Being Listened To Feels Like...”]
- *What is it like when someone truly listens to what you have to say fully, without judging you or correcting you or criticizing you? Is there someone in your life who listens to you that way?* [Pause.] *What is that experience like?* [Ask for student ideas and write them on a piece of chart paper under the heading “Being Listened To Feels Like...”]

Teaching Tips

- In SEE Learning, mindful listening means to listen attentively without interrupting, without being distracted, without giving advice, and without turning the conversation towards ourselves. Often when listening to others, we are only partially paying attention to the other person and what they are saying; part of our attention is on our own reactions, our thoughts, and what we are going to say once the other person finishes or gives us a chance to speak. Mindful listening involves noticing all of that, and then intentionally setting it aside, turning with full attention and without judgment to what the other person is saying. Just like compassion, mindful listening is other-focused, rather than self-focused.
- *Let’s look at these two lists we made. What are the main differences we notice?*
- *What about our own behavior when someone is talking to us? What does it mean to listen to someone with our full attention? What would that look, sound, and feel like? We’ve already learned about mindfulness so we’re going to call this “mindful listening.”* [Ask for student ideas and write them on a piece of chart paper under the heading “Mindful Listening is...”]
- *What about if we expand our thinking to not just two people, but a whole community, like our classroom or our school. If we as a school community knew how to listen to each other with full attention, and if we practiced that until we got good at it, and it happened all of the time, how would that impact our school community? What might be different?* [Ask

Sample Script

- *“Today we’re going to investigate what it means to truly listen to someone.*

for student ideas and write them under the heading “In a Community Where People Really Listen to Each Other...”]

- *Just like we can strengthen our attention like a muscle, we can also strengthen our ability to listen mindfully. Today we’re going to learn a practice that involves us listening to each other with full attention and without judgment. It’s called having a “Mindful Dialogue.”*

REFLECTIVE PRACTICE | 17 minutes

Mindful Dialogues*

Overview

In this reflective practice students form pairs and use guiding questions to engage in personal reflection and to experience listening and speaking mindfully.

Content/Insights to be Explored

- We can learn to listen mindfully with full attention, withholding judgment.
- We can learn a great deal about each other in a short amount of time if we listen mindfully.
- Being listened to mindfully can make us feel “heard” and “seen” and can strengthen relationships.
- Being able to express our thoughts and feelings to someone who is listening mindfully can help us reflect more deeply and gain insight.

Materials Required

None

Instructions

- Explain the format of the mindful dialogue.
 - a. A mindful dialogue involves the class dividing into pairs. Each pair decides who will go first. That person will be the questioner and will also be the person who will first practice mindful listening. The other student in the pair is the responder. The questioner asks a set of questions, which you can put on the board or on a piece of chart paper where everyone can see them. The responder answers each question one by one, taking as much of the allotted time as they like. The questioner listens mindfully while the respondent speaks; the questioner doesn’t speak except for asking the questions. Once the responder has finished, the questioner thanks the responder and moves on to ask the next question.
 - b. Explain in advance that it’s okay if the questioner has not had time to ask all three questions by the time the chime sounds. Alternatively, if the responder has finished early, the pair can just sit quietly in silence until they hear the chime. Encourage the questioner to notice if they find it difficult to not speak, remind them that their goal is to focus on what their partner is expressing, and that they’ll have an opportunity to speak when the time comes to switch.
 - c. Before one actually begins a mindful dialogue, it’s important that people

have time to read and think about the questions they will be answering.

- d. Mindful dialogues are confidential. Whatever you hear should not be shared with the class. Also, if you are asked a question and you don't want to respond to it, you can respond to a question you wish had been asked instead.
- Model a mindful dialogue with one of your students as a volunteer. Have the questions for this mindful dialogue visible for all to see on a piece of chart paper. Give everyone a few moments to read and think about the questions. Then begin the mindful dialogue using these questions:
 1. Please tell me about one of your personal resources.
 2. Thank you. What sensations do you notice when you think about your resource?
 3. Thank you. What else would you like to share about your resource or how you're feeling?
 - To model the mindful dialogue, have a student ask you the same questions and answer them in front of the class, modeling appropriate disclosure. When you and your student partner have both taken your turns in front of the class and completed modeling the mindful dialogue, ask the observing students what they noticed about your dialogue.
 - Next have the students practice with each other by dividing the class into pairs and having them stand or sit side-by-side such that everyone can see the mindful dialogue

questions, turning to face each other when they begin. Explain that they will wait until they hear the chime to begin. When they hear the chime again, it will mean to stop and switch, with the responder becoming the questioner. When they hear the chime again, it means to stop.

- Explain that mindful dialogues are meant to be safe, so if they don't want to answer a particular question, they can answer a question they wish the other person had asked instead, or stay in comfortable silence together.
- Ring the chime to have them begin. Pay attention to the time and allow them to engage in the activity for 60 to 90 seconds, depending on how you perceive the group's comfort level and engagement to be. After that time has elapsed, ring the chime and ask them to switch. Remind them that it's okay if they didn't finish all the questions. Also reinforce the skills being built, reminding everyone what it means to mindfully listen. Give them the same amount of time as the first round to complete the activity after they have switched, then ring the chime to signal the end of the mindful dialogue. If you like and have time, repeat the whole activity a second time with new partners. Note that the 60 to 90 seconds are for all three questions and it's okay if they do not complete all the questions in time. This way an entire round of a mindful dialogue lasts only 3 minutes or so, with each person being responder and questioner for one set of three questions.

- Conclude by asking what students experienced from doing the mindful dialogues.
 - a. *"What did you notice as you were the listener? What did you notice as you were the speaker?"*
 - b. *When during the day do you feel you are listening to someone mindfully?*
 - c. *When do you feel someone else is listening to you mindfully?*
 - d. *What sensations on the inside did anyone notice when they were listening or being listened to?*
 - e. *How or why might being listened to make our bodies feel safer and more in the resilient zone?"*

Teaching Tips

- It is often helpful to precede the actual mindful dialogue with a moment of reflection or an activity, (such as drawing) on the given topic of the dialogue. This provides think time for students prior to the actual dialogue and can make the sharing richer. For example, prior to doing a mindful dialogue on students' resources, you might have them draw or think about a resource they already have identified as valuable, or a new resource. Prior to having them do a mindful dialogue on kindness, you might have them spend a minute thinking of a moment of kindness they saw recently.
- Mindful dialogues, as done in SEE Learning, are brief yet concentrated. Each round should only last 2-3 minutes. You can use this mindful dialogue technique to explore a range of questions, but since mindful

dialogues can be personal and intense, always be sure to remind students that if they feel uncomfortable answering a question, they can instead answer a question they wish had been asked, or stay together in comfortable silence. Mindful dialogues can be great ways to prompt reflection and the personalization of knowledge in students.

- If you are unfamiliar with this type of practice, it can be helpful to practice it with another adult first, outside of class, to see how it feels and how the timing works. Although it may take one or two tries for your students to get used to the format of a mindful dialogue done in this way, it will create an effective practice that you can continue to use to reflect on other materials as the SEE Learning curriculum progresses.

Sample Script

- *"Now that we know what mindful listening is, we can practice it. We're going to practice listening in a mindful dialogue. A dialogue means two or more people are taking turns speaking to one another using mindful listening.*
- *Can I have a volunteer to practice with? We'll model this mindful dialogue process for the class, using these same questions that everyone will use when we connect in partnerships.*
- *[Student's name] and I are going to demonstrate how to do a mindful dialogue. Here are three questions. I'll be the questioner*

and you will be the one who answers. Then we'll switch. So I'm going to ask you them first, one by one. Then when we switch, you can ask me.

- When I ask you, I'm going to listen mindfully to your responses, and not interrupt. Then when it's your turn to ask me, you'll do the same. Everyone else, please watch; you'll have an opportunity to do this next.
- Let's first take a moment to read the questions in silence.
- Okay let's start now. [Name], please tell me about one of your personal resources. [Listen and model mindful listening while the student shares, nodding and paying full attention but not interrupting.]
- Thank you. What sensations do you notice on the inside when you think about your resource? [Listen mindfully.]
- Thank you. Is there anything else you'd like to share about your resource or how you're feeling? [Listen mindfully. When the student has finished, ring the chime.]
- The chime means we're going to switch. Now you ask me the same three questions one by one. When I'm sharing, you'll be doing mindful listening. When I finish each response, you say "Thank you" and then you ask me the next question. Okay? [Engage fully.]
- What did you all notice about the mindful dialogue?
- What did you notice about our mindful listening?
- How do you think mindful listening is a way of being kind to someone? What contributes to that?
- How might mindful listening affect our sense of safety or our nervous system?
- What if I hadn't want to answer a question. Let's say I felt uncomfortable about answering one of the questions. What could I have done? [Allow for suggestions, or provide a model by demonstrating this with your partner.]
- Because mindful dialogues are designed to be safe, if I don't want to answer a question, then I can answer a question I wish the other person had asked. I can say, "I wish you had asked me about something else, so I'm going to share that instead." And then you can share. So in that way too, we can see that mindful dialogues are all about practicing kindness and respect in the way we talk to and listen to each other.
- Let's all practice this mindful dialogue now. As you find a partner to stand with, make sure you can see the questions here on the chart paper.
- Decide which of you will go first. The person who goes first will be the questioner. Raise your hand if you're going to be the questioner. Remember both of you will get to be the questioner—this hands up shows who will ask first. If you're the questioner, you're going

to ask these questions and practice mindful listening while the other person shares.

- When I ring the chime you will begin.
The questioner will ask the first question and then will mindfully listen. When the person answering is done, the questioner will say "Thank you," and will then ask the next question.
- The next time you hear the chime, it'll be time to switch. Don't worry if you're not done with all the questions yet. That's okay. Everyone will be answering at their own pace. Any questions?
- Turn and face each other. Let's begin!
[Ring the chime.]
- [When the round is finished and both people have had the chance to share and listen mindfully, debrief the activity with one or more of the following questions:]
 - What did you notice as you were the listener? What did you notice as you were the speaker?
 - When during the day do you feel you are listening to someone mindfully?
 - When do you feel someone else is listening to you mindfully?
 - What sensations on the inside did anyone notice when they were listening or being listened to?
 - How or why might being listened to make our bodies feel safer and more in the resilient zone?"

DEBRIEF | 3 minutes

- "What did you learn today that you'd like to remember?
- When could you practice mindful listening between now and our next time together? Who would you practice with?"

OPTIONAL EXTENSIONS

As time allows, repeat this practice with new mindful dialogue questions, such as those suggested below. You may also choose to create your own mindful dialogue questions to facilitate learning and reflection. Each of the following sets of questions reinforces learning that has been introduced in this and previous chapters.

Happiness and Compassion (Chapter 1)

1. Tell me about a time when someone was kind or compassionate to you or did something nice for you.
2. How did it make you feel?
3. What is one way you could be more compassionate to others?

Resourcing and Grounding (Chapter 2)

1. Tell me about a time when you used resourcing or grounding to get back into your resilient zone.
2. How do you think that helped you?
3. When do you find resourcing or grounding most helpful?

Attention (Chapter 3)

1. Tell me about something you do that goes better when you give it your full attention.
2. How does it feel when you are doing that and really paying attention?
3. What is one thing you'd like to be able to pay attention to better and why?

How to get involved: SEE Learning in Ukraine

EdCamp Ukraine has so far conducted SEE Learning's official national launch in Ukraine in July 2019, translated and adapted the SEE Learning companion book and three curricula (for early and late elementary as well as middle school classes), translated and adapted stand-alone material especially developed during the worldwide lockdowns during the COVID-19 pandemic, and has been running a nationwide school experiment with 26 early adaptor-teachers since October 2019, approved by the Ministry of Education and Science. These first 26 teachers were trained by Emory University staff, and EdCamp educator support staff is currently completing their own SEE Learning facilitator certification processes in order to be able to efficiently further spread the program. All educators involved do not only experiment with the lessons themselves but also with their application in the Ukrainian school reality, e.g. whether they are best suited to be used in a certain subject, as cross-subject contents, or as extra-curricular activities (in principle, the curricula are flexible enough to be used in any of these realms – the best practice in Ukraine is still to be defined and may even differ from school to school).

Additionally, 29,301 teachers have received SEE Learning introductory sessions (mostly online; by 27 November 2020)), EdCamp staff has been involved in the development of the SEE Learning high school curriculum at Emory University, and the case of Ukraine has been included in Emory's global research and evaluation program accompanying SEE Learning's introduction.

All SEE Learning material will be available online and free of charge later this academic year. Also, an online course on SEE Learning will be published in 2021 (it is already available in English). Each and every educator is invited to investigate, test, and adapt the program according to their needs – both the developers at Emory University and the practitioners in the EdCamp Ukraine network regard global education initiatives like SEE Learning as living organisms that need to be constantly and critically examined and improved.

In this spirit, EdCamp Ukraine plans to bring SEE Learning to all Ukrainian schools over the course of the next years, and to help establish and further develop the program as one of the cornerstones of the New Ukrainian School.

The Case of Implementation of the Educational Project “Creators of Concord”: Creative Methods for Conflict Transformation”

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Conflicts are an inevitable part of life, and we believe that the main point is how to use the energy of a conflict. One of the positive ways to do it is to acknowledge that it is an impulse for growing, changing, working on yourself. A conflict is an indicator that some changes are needed, both in relation to yourself and in relation to your environment.

Education is one of the most important social fields as it determines and affects students' personality growth and bears resources to give new generations an idea of what is valuable in the world. However, at schools and colleges there exists bullying and mobbing which need solving.

In order to deal with these issues, it is important to learn how to teach the value of peacebuilding among students, prevent conflicts and find ways of peaceful settlement of conflicts if they arise.

One of the resources for conflict transformation is creativity. The Project “Creators of Concord: Creative Methods of Conflict Transformation” based on the idea of using creative methods for conflict transformation, was launched by the NGO “Power of Future (Syla Maibutnioho)” in partnership with the NGO “Etnodrive” in Dnipropetrovsk Oblast in October 2018. The project has been financially supported by the German Government through Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH within the “Civil Peace Service” Project [2].

Training within the project is carried out in three directions: Art Techniques, Drum Circle and Playback Theatre.

Art Techniques of the “Creators of Concord” Project combines a great number of diverse art techniques which can be used for both individual work (for solving inner personality conflicts) and in groups (for solving interpersonal conflicts). They include the following: isotherapy, colour therapy, play therapy, mask therapy, landscape therapy, sand therapy, mandala art therapy, music therapy, fabric therapy, puppet play therapy, fairy-tale therapy, clay therapy, cartoon therapy, cinema therapy and metaphoric cards of association.

Drum Circle is music therapy, known as an effective method to relieve any psycho-emotional tension, raise spirits, cope with stress, etc. Drum Circle has a great potential for the conflict transformation process, as the causes of conflicts and ways to resolve them are tied to feelings and emotions. Therefore, the Drum Circle technique works both on physical and mental levels with emotions and feelings, such as anger, fury, sadness, fear, joy, shyness, offence, delight, astonishment, curiosity and other. Playing the drum helps to express emotions and feelings. You can reveal what cannot be said directly, what is hidden in subconsciousness. While playing in the drum circle participants feel cohesion, support and joy. As a result, the team grows more motivated, participants get energized, and communication within the team improves.

Playback Theatre is a form of an interactive improvisation theatre consisting of two complementary practices: participants tell their personal stories to the public, and then actors perform instant artistic enactment of these stories in a specific way. It is not a literary work which is enacted here, in the playback theatre (as distinct from the repertory theatre) and not personal content of the performers (as distinct from the improvisation theatre), but individual stories of random spectators who come to the performance and volunteer to participate. Playback theatre is often used as a tool of social changes in small and medium-sized, closed and open, homogeneous and heterogeneous groups.

The participants not only master creative methods, but also develop skills of dialogue facilitation and non-violent communication.

Below you can find examples of creative exercises that may be used during the educational breaks with students and at the parents’ meetings, and staff meetings at secondary schools.

ENERGIZING EXERCISES

EXERCISE “ACTIVATING MASSAGE”

PURPOSE: to ease psychological tension.

DURATION: 2 minutes.

NUMBER OF PARTICIPANTS: in pairs.

DESCRIPTION

Group all participants in twos. In pairs one stands behind the other, and “draws” on his/her partner’s back saying the following:

From tail to ears (running the hands along the back from the lower back to ears)

The zebra has stripes-stripes-stripes (parallel horizontal lines)

Not circles (“drawing” circles)

Not checks (“drawing” perpendicular lines)

Not a picture on the back (“drawing” a big square the size of the back)

Only stripes-stripes-stripes from tail to ears (running along the back again “drawing” stripes from the lower back to ears)

Then the participants swap the roles.

EXERCISE “FIND YOUR PARTNER”

PURPOSE: to move, ease tension, “recharge the batteries”, warm up the muscles, memory, attention.

MATERIALS: papers where animals are written (each animal on two papers).

DURATION: 5-10 minutes.

DESCRIPTION

The number of participants is to be divided by two, which is the same number as the number of animals.

All papers are put in the hat (or in the little sack, box, etc.)

Children take papers in turns, do not show anyone and step aside.

Then all start moving around the room (or the lawn, if it is outdoors)

They put hands on the eyes, and without speaking, produce animal sounds. Each looks for their pair, moving and listening to the sounds produced by other children.

EXERCISE “I LIKE YOU FOR...”

PURPOSE: to move, ease tension, “recharge the batteries”, warm up the muscles, memory, attention.

MATERIALS: a ball, or another object if there is no ball, to pass it in the circle (a bottle of water, a pen, etc.).

DURATION: 10-15 minutes.

DESCRIPTION**VARIANT 1.**

1. Participants make a circle.
2. The coach throws a ball to one of them and says: “I like you for...” and names a quality (or several qualities).
3. The participant who catches the ball, throws it to another person and names the qualities he/she likes in this child.
4. All participants should get the ball.

VARIANT 2.

Do this exercise in pairs.

TEAMBUILDING EXERCISES**EXERCISE: “DESERTED ISLAND”**

THEME: teambuilding.

PURPOSE: building trust in the group, a feeling of being a part of the team.

ROLES: boss and subordinate.

DURATION: 15 minutes.

MATERIALS: map paper, felt-tip pens.

NUMBER OF PARTICIPANTS: from 9 to 30.

DESCRIPTION

Make three teams of all participants. Task: imagine that you are on a deserted island. Decide what it is like: are there any animals there, what plants can be found there, what it looks like. Draw it on the map paper. Give different parts to the participants: what responsibilities they have (food, shelter, etc.) Is there a way to communicate with other islands and the mainland? Then each team presents its project. The participants defend their projects. Reflection: who felt better to be led and follow the others, who took over the leading part?

EXERCISE “OSCAR AWARD CEREMONY”

PURPOSE: the development of the skills of communication within a team, the development of imagination, the participants’ realization of their own value, the raise of self-esteem.

DURATION: 3-5 minutes.

This exercise may be the last one at the training session as a reflection exercise.

MATERIALS: an object that is an imaginary Oscar statuette (a pen, a pencil, a stick, a roll of tinfoil, or anything else available).

DESCRIPTION

The presenter gives the Oscar statuette to a participant and says, naming this person, for example: “Oleksandra, I award you with Oscar because you are...

... kind and charge all with positive energy!

... a reliable friend!

... interesting to talk to!

... happy and full of energy!

The statuette goes around the circle, from one participant to another, each of them saying frank and positive words to each other.

EXERCISE “TELL A FAIRY TALE IN GROUP”

PURPOSE: to diagnose and develop the team spirit of the group, diagnose the main values of the person, ability to be heard in the team; develop creative speech, creative artistic thinking, develop emotional intellect; activate the creative resources.

OBJECTIVES:

- to develop the ability to express oneself;
- to ease tension in the group;
- to give a chance to inform each member about oneself;
- to reveal the main life values and modes of behaviour of each participant;
- to develop artistic imagination, reflection.

MATERIALS: a set of different drawings on the cards of different size, colour and content. (They may be metaphoric cards of associations, a number of random photos or pictures from magazines: photos of animals, nature, people, colours, seasons, cars – any picture will do).

DESCRIPTION

1. Each participant pulls out a card from the pack or picks one from all cards put pictures down.
2. The presenter begins to tell a story and each participant goes on telling the story logically and includes the image from his/her picture in the story.

RELAXATION, CALMING AND CONCENTRATION EXERCISES

EXERCISE “HOLD THE PENCILS”

PURPOSE: to focus attention, interact, form team spirit.

DURATION: 10 minutes.

MATERIALS: pencils.

DESCRIPTION

The preparatory exercise is to make pairs. Partners face each other on the distance of a stretched arm and try to hold a pencil (or a pen) pressing it with the tips of their index fingers. They receive a task: without dropping the pencil they should move their hands up and down, back and forth.

After this exercise the group makes a circle (the distance between participants is that of the stretched arm. The group simultaneously does the exercises without dropping the pencils: hands up, hands down, return to the starting position; “draw” the figure 2; a circle, a triangle; step forth, make two steps back, one step forth, one step back; sit down, stand up; make a step forth, raise hands; “draw” a smile, etc.

EXERCISE “SOUNDS AROUND US”, “5 FEELINGS”

PURPOSE: to calm down, ease tension and anxiety.

DURATION: 10 minutes.

NUMBER OF PARTICIPANTS: all group.

DESCRIPTION

Invite students to sit comfortably, relax, close their eyes, and listen to the sounds around them. In a minute, invite those who want to “voice” what they heard. It is best to do the exercise outdoors, where children can hear many different sounds.

More exercise to calm down, ease anxiety, tension, mindfulness:

- *I can see:* we suggest participants to find things nearby that they have not noticed before (a spot, a crack, a feather).
- *I can feel:* tell them to feel the clothes touching their skin, if they are cool or warm. Make meaningful those feelings that they did not notice before.
- *I hear:* try to listen and hear as many different sounds as possible, especially those that they did not notice before.

- *I smell*: ask them to close their eyes and sense as many different smells as possible (perfume, the smell of a book, fresh air, etc.) Find the smells you did not notice in the room before.
- *I taste*: try to remember the tastes you have recently experienced (e.g. tea and cake, for breakfast or lunch).

Focus on inner senses. After the exercise the reflection is: “how did you feel then, how are you feeling now? What has changed?”

Thus, creative methods can be used to prevent conflicts, develop emotional intelligence, unite educational communities.

We believe that the above-described exercises contribute to the development of the following competencies:

- social and civic competencies revealed in the ability to work with others to achieve common results, prevent and resolve conflicts, reach compromises, raise awareness and self-expression in arts;
- the ability to understand works of art, form one’s own artistic tastes, express ideas, experiences and feelings through art;
- healthy living, which involves awareness of the value of health and the implementation of measures to preserve and improve one’s own health and that of others.

The above-mentioned competences are found among the key competences of the New Ukrainian School [1].

For the detailed information about the Project “Creators of Concord: Creative Methods of Conflict Transformation” visit the website <http://mitcizgodi.tilda.ws/> or the Facebook page <https://www.facebook.com/mitcizgodi/>.

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Raising Active and Responsible Citizens through the Democratization of School Life

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Schools for Democracy Programme: values and approaches

School is a model of society. Children spend most of their life at school, and learn not only maths, Ukrainian, and other scheduled subjects, but also learn how to interact with their peers, with “authority” of the school administration, deal with problems, etc. School teaches not only school subjects, but also forms the attitudes and values of young citizens. The Programme Supporting Education Reforms in Ukraine “Schools for Democracy” believes it is important that school should train children and teenagers to live in democratic society, and school teachers and administration should understand the importance of their role in this process, and have instruments to fulfil this mission.

The Programme is being implemented by the European Wergeland Centre, the resource centre launched by the Council of Europe and the Government of Norway. So, the Programme applies the approaches of the Council of Europe and the Centre, adapting them to the Ukrainian needs. The key idea of the Programme is that the school should be a model of the democratic society, where schoolchildren develop their civic and social competences, learn to be active and efficient citizens who appreciate and develop a democratic tolerant multicultural society.

With this purpose we use the whole school approach considering the school as an **integral organism**.

School life includes a lot of components. The European Wergeland Centre and the Schools for Democracy Programme suggest considering them from three key perspectives:

- 1) school governance and environment (school culture, speaking broadly);
- 2) education process;
- 3) cooperation with parents and community.

All the three areas are interdependent and overlap. Changes in one of them will affect the other two areas. If we expect our school to educate a citizen who can live in a democratic society, it should be ensured that each of these perspectives is approached to fulfill this task.

So, our objectives are as follows:

- Develop democratic school governance and democratic education environment (culture) at school.
- Make sure the education process is based on the principles of democracy and respect of human rights, and aimed at the overall development of civic and social competences.
- Form a partnership with parents and community in order, on the one hand, to solve issues of the community and school, and on the other hand, to create an active civil stand of schoolchildren.

Moreover, an important component of the whole school approach is the involvement of **all** stakeholders of the education process, including not only school teachers and administration, but also students, cooks, representatives of local NGOs and local authorities on the **principle of equality**.

The activity within the Programme is based on the principles of the democratic way of organizing school life, which is described in the Charter of the Council of Europe Education for Democratic Citizenship and Human Rights Education (2010) [6], Ukraine has adopted. Standing for value-oriented education, as we believe the values are the foundation of conduct and education, I would like to describe these principles:

Participation of everyone. Youth participation in school and community life is highly important for developing of civil society competences and strengthening of democratic society. The development of civic competences at school is not only raising awareness about the democratic institutions and processes, but also creating the environment where school administration, teachers, students and their parents participate actively in the democratic processes. This gives grounds for the development of civic and social competences both among students and other stakeholders of the education process.

Valuable diversity. It is important to respect each person, despite the differences, as we all have equal rights. People often suffer from discrimination because they differ from others. However, we should go further; it is not enough to tolerate diversity. We should use any opportunity to exchange ideas with different people and learn from one another. Diversity enriches us and the whole society.

Equal opportunities. We have equal rights to participate in the life of the society. No matter how different our families and beliefs are, what and whom we like, if we are boys or girls, what talents we have, we all have equal rights, therefore we have equal opportunities.

Respect to human dignity. No matter how different we are, we all have dignity and inalienable human rights. You do not have to deserve dignity, and you cannot lose it under any circumstances. Therefore, nobody may be ill-treated. This common understanding is the basis for all modern fundamental international and national documents. This should be the basis of the relations at school: between teachers, administration, students, and parents.

Peaceful co-existence. We are keen on different things, have different views, etc. It is not always easy to communicate in this diversity. Unfortunately, there may be misunderstandings and conflicts. It is very important to be able to resolve such conflicts peacefully.

The above-mentioned principles should be practically implemented in all fields of the school life, not on paper, but for real. They should be applied while organizing school life. School should always strive to improve the quality of relations between all stakeholders of the education process and build them on the above-listed democratic principles. If you are determined, for example, to improve the quality of the school environment, these principles will help understand what to focus on, in particular:

- organize the physical space to ensure equal access and development
- learn to communicate peacefully with all participants of the educational process
- create together some common rules (for the school, the class) for all students, teachers and parents to follow
- develop a system of measures to prevent conflicts, violence and bullying at school
- resolve the conflicts: to find proactive ways to settle conflicts by cooperating rather than silencing them.

The approaches of the Programme and the New Ukrainian School

The Schools for Democracy Programme has been implemented in Ukraine since 2015, and in 2017, when New Ukrainian School was launched, it has expanded and turned into the “Supporting Education Reforms in Ukraine” Programme. It means that the Programme, on the one hand, got involved into the development of important instruments assisting the NUS (for instance, the new State Standards for the Primary School (2018) and Basic Secondary School (2020), Criteria and Indicators of Assessment of Educational and Administrative Process for Educational Institutions and Internal System of Education Quality Assessment (2020). On the other hand, it has taken into account all latest trends and changes in its guidelines for teachers and school administration.

For instance, the Programme is actively working on the promotion of the competence approach in the educational process, applying the advanced approach in its cooperation with the teachers of 5-9 years. We have developed methods and practical materials to implement one of the four comprehensive content lines, i.e. Civic Responsibility. We are promoting changes in the approach to the assessment of students’ results, training teachers and school administration to implement formative assessment.

Practical instruments of the Schools for Democracy Programme for teachers and school administration

As the Schools for Democracy Programme uses the whole school approach in its work, we offer materials and approaches, useful for all school stakeholders. While working with Ukrainian schools the Programme has created a number of instruments for different stakeholders of the educational process and made it accessible on the **website of the Programme** [2].

Moreover, since January 2021 the certified online courses of the set of courses called “30 Steps to New Ukrainian School: Teaching an Active Citizen” have been launched on Prometheus platform [4]. They include the following: *A Start of Successful School* is for the teaching staff, *Secrets of a Successful School Principal* is for school administration, *Successful Teaching – Easy Recipes for Everyday Work* is for teachers, *School and Community for Children* is for communities, educators-organisers and class supervisors. All the course materials are also found in the manual *30 Steps to New Ukrainian School: Teaching an Active Citizen*, available on the platform.

School administration might also be interested in **The Instrument for School Democratic Development** [3]. The instrument is multi-functional. It has been developed to assist school administration in the following:

- to study and describe the situation at school, identify its achievements, issues and challenges, by discussing them openly;
- define possible directions of development;
- monitor and assess the changes made;
- enhance the regular application of democratic practices in schools.

The instrument was created with consideration of all innovations of the New Ukrainian School and provisions of international documents. It sets forth 29 democratic standards. It can help create an internal system of ensuring education quality and serve as a sound foundation for school self-assessment.

The instrument has been tested in over 300 schools of Ukraine and proved that implementing the principles of democracy and human rights in school environment ensures the improvement of its quality and increase of efficiency of studies.

The Instrument for School Democratic Development is also available on the website of the Programme. To get an access to it, you need to register your school on our webpage.

Teachers may be interested in the instrument called **Toolbox for Teachers** [5], containing exercises for the development of civic competences while teaching all subjects¹. First, the team of the Schools for Democracy Programme published a manual for teachers called “Civic Responsibility: 80 Exercises to form Civic and Social Competences While Teaching School Subjects” [1] containing interactive exercises for the development of civic competences. The manual is the basis for the e-repository of teachers’ materials, available on the website of the Programme. Now it has over 600 exercises for years 1 to 11 of school.

We suggest that you study the exercises published there and organize a workshop for your colleagues at school. Invite them to study 2-3 exercises in their subject and discuss them. Then do one or two exercises and discuss this experience during your staff meetings at school.

¹ See more about the creation of the Toolbox and user’s reviews in *How to Teach Civic Competence to Students at Any Lesson* // https://nus.org.ua/articles/yak-navchaty-uchniv-gromadyanskoyi-kompetentnosti-na-bud-yakomu-urotsi/?fbclid=IwAR3QPiAt2H_vwYTOuV_zhnLNITDmaQKHx3hTRGFVNwQN2DWiPU6qvi0V89w

The team of coaches, on their own and in cooperation with international experts, have developed **interactive exercises for schools** for all stakeholders of the educational processes to be involved. Some of these exercises and step-by-step guidelines are found in the interactive manual “30 Steps to the New Ukrainian School: Teaching an Active Citizen” on the Prometheus platform. Below you can find an introductory exercise on the theme of school democratization.

SCHOOLS FOR DEMOCRACY INVISIBLE HAT

ASSIGNMENT: reveal the facts being the evidences of democracy at school in the three fields:

- Democratic governance and environment;
- Development of civic competences in the educational process;
- Cooperation with community.

DESCRIPTION:

STEP 1. Divide participants into groups of 4-5 people. Invite them to wear an imaginary “invisible hat”, go to school and look in each corner to see and hear everything.

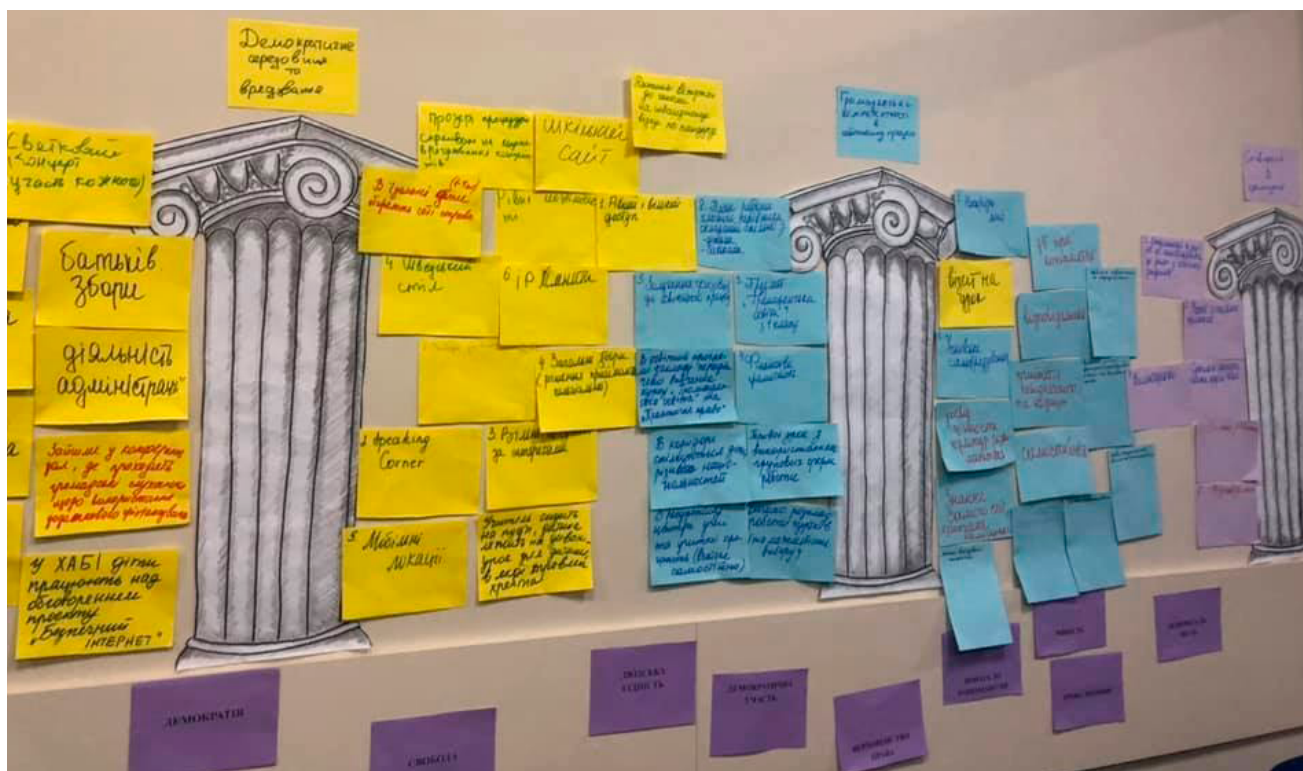
STEP 2. Disperse 1/3 of A4 cards among participants and ask them to make notes about the evidences of democracy at school they “see”. It is important to stress that they should put down one evidence on each card. Explain that the evidence is something which can be photographed or filmed.

STEP 3. Write three titles on the wall or a board: Democratic Governance and Environment, Civic Education and Human Rights Education in the Educational Process, Cooperation with Community. As each group to make presentation and put on the wall the cards with evidences in 15-20 minutes. The group decides which title each evidence belongs to.

For instance, a card says: “The meeting of students’ self-governance body is being held in the room”. It should be placed under the title of Democratic Governance and Environment. Another cards says: “A teacher is explaining the student why he was given the mark of 9, and what he should do for the mark to be higher next time”, so it should go to the section “Civic Education and Human Rights Education in the Educational Process”.

If the other groups have similar evidences, they place them next to the previous ones and add some new facts. **It is important to explain why and how a certain evidence makes school democratic.** As a result, there is a generalized model of democratic school on the wall.

If there are doubts if an evidence is about the democracy at school, consult with the principles of the democratic organization of school life mentioned above. Make sure that the evidence illustrates one of five principles. If it does, they it is accepted and placed in the relevant section, if it does not, it is rejected.



On the photo: an example of how this exercise may look like as a result.

Conclusions

The Schools for Democracy Programme believes that through working with educators we work for a democratic and peaceful life of the Ukrainian society now and in the future. The instruments and materials created by the coaches and experts within the programme are teaching both students and educators to apply democratic principles of common action, which means to respect each other, cooperate with different people, not being afraid of conflicts and knowing how to resolve them in a peaceful way. The modern Ukrainian society lacks the above mentioned, and this reflects not only in the political life and state issues, but also in everyday school life. We really hope that the common efforts of civil society organizations and international programmes working with educators and schools to promote a peaceful school environment, the fundamentals of human rights, and democratic education, will help schools to get closer to the model of a well-arranged, comfortable, and friendly society which provides opportunities and space for creativity, development and self-expression.

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Mediation in Ukrainian Schools: Innovation Turned Daily Practice

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Mediation techniques have been implemented in the Ukrainian school system for about twenty years. Within this period a number of mediation models for schools have been tested and proved effective. They have been initiated by professional non-governmental organisations, among which Odesa Oblast Mediation Group and the Ukrainian Centre for Common Ground (now the Institute for Peace and Common Ground, Kyiv) have contributed most.

A short outline of the history of school mediation in Ukraine

First attempts of applying mediation at school took place in 1996, when Odesa Oblast Mediation Group (OOMG) in collaboration with Odesa Institute for Advanced Teacher Training launched seminars for school psychologists which have been held annually thereafter and included in the curriculum of the training course for teachers. In 1996-1999 the efforts were made to introduce mediation to school staff, to demonstrate its potential, outline the fields of application and possible influence on the process of upbringing. The programme called Introduction to School Mediation was finalised and improved.

The testing of the Peer Mediation programme was launched in 1999. It was implemented in the senior school classes of the Secondary School #4 of Illichivsk (now Chornomorsk) of Odesa Oblast (School Principal O. Borovska). The programme was based on the methods of the American mediator Richard Cohen [6]. A next important step was to implement the peer mediation programme at Odesa Secondary School #84 guided by British teacher mediators Diana and John Lampman [8]. In 2000 the inter-regional seminar called “World Culture and Civil Education” held by Roswitha Jarman was launched in collaboration with the laboratory of civil education of the Institute for Advanced Teacher Training. History, Law and Practical Psychology teachers from Mikholaiv, Kherson Oblasts and AR Crimea took part in it. Within this seminar school mediation started to be implemented in these regions on a regular basis.

In the early 2000's supporters of school mediation were greatly influenced by the concept of the restorative approach (RA) introduced by Howard Zehr, Professor of Sociology and Restorative Justice of the Eastern Mennonite University, author of the well-known book *Changing Lenses* [4] which set the philosophical and value foundation of the restorative justice approach.

In 2003 school mediation started being implemented in some other regions of Ukraine. Thus, in Luhansk Oblast it began with engaging schools in educational and informational events of Luhansk mediation group working with juvenile offenders in collaboration with special authorities, including the youth custody centre and the juvenile reception centre. All in all, about 200 institutions of Luhansk and Luhansk Oblast were involved (it is about one quarter of all schools and residential schools of Luhansk Oblast). In 2012 the development of school mediation continued by engaging partners from Poland. Thus, in 2012-2014 a number of events were organised in collaboration with Polish NGOs "St. Maximilian Kolbe House for Meetings and Reconciliation" (Gdańsk) and the Polish Mediation Centre (Trójmiasto) to enhance mediation in schools of Luhansk Oblast" [3, c.321-322]. Today, the process of spreading school mediation in the region has been restarted by the project "Creating a System of Understanding Offices to Introduce Peer-to-Peer Mediation and Peaceful Conflict Resolution in Educational Institutions of Donetsk and Luhansk Oblasts" of the UN Children's Fund (UNICEF) and the NGO La Strada-Ukraine under financial support of the European Union [7].

Since 2006 the Ukrainian Centre for Common Ground (Kyiv) has been involved in the school mediation process.

It should be mentioned that the development of conventionally called "Kyiv" and "Odesa" mediation processes have been following a similar scenario but focused on somewhat different things. Both organisations have been developing a model of implementing school mediation and processing the obtained experience through the publication of manuals.

The experts of the Ukrainian Centre for Common Ground have published "The Three-Level Model of Juvenile Offence Prevention in Community", containing information about the School Service of Common Ground performing the function of primary and secondary prevention, as well as the manual "School Conflict Resolution Office: Experience of Implementation" [5] recommended by the Ministry of Education and Science for schools. The Ukrainian Centre for Common Ground also contributed in the adoption of two orders of the Ministry of Education and Science on the prevention of juvenile offence and violence against young people in 2020, where school mediation was first recognised officially on the state level and was recommended to be applied at school.

The above-mentioned model has become popular and is being spread among educational institutions by a great number of coaches and organisations that have been trained at the Ukrainian Centre for Understanding. As a result of the obtained experience, manuals called "Restorative Practices in Schools and Peaceful School" were published. The latter is based on the restorative approach to conflict resolution. It is worth mentioning that the manuals were published by the organisation that succeeded the Ukrainian Centre for Common Ground in 2012, called the Institute for Peace and Common Ground, which continued the mission of the Ukrainian Centre for Common Ground of implementing the restorative approach in Ukraine.

In 2003 the experts of OOMG, apart from the development of “peer mediation”, started to include the theme of the restorative approach into all training events for secondary education as one of the principal teaching approaches to school mediation. The Municipal Juvenile Centre was launched by the OOMG staff in collaboration with Odesa Oblast Institute of Advanced Teacher Training, Children Service of Odesa City Council and Oblast Administration of Criminal Police on Juvenile Offenders, under the grant support of the City Administration. One of the main objectives of the Centre was to coordinate the work of schools, police and social services directed at the juvenile offence prevention, involving the mediation methods.

The OOMG staff in collaboration with the laboratory of civil education of Odesa Oblast Institute of Advanced Teacher Training initiated developing and teaching a specialised school course “Restorative Justice” and the publication of the manual “Restorative Approach to Teaching Law at Secondary Schools” (2007). In the process of developing the “Odesa” model, the third component was added (the first two being prevention and reaction), i. e. the post-conflict mastering of non-violence models of behaviour which was implemented under the support of the programme called “Alternative to Violence Project”. In 2013 the OOMG summarised the ten-year experience of implementing school mediation in the publication called “Mediation at School: Ukrainian Experience of Implementation” [12].

Thus, school mediation in Ukraine has grown from testing and adaptation of the borrowed approaches to launching our own functioning models of school mediation; from implementing it at “pilot” schools to spreading it widely among a great network of school mediators in several regions of the country; from promoting an idea of school mediation by some NGO to its recognition at the governmental level and the introduction of mediation to the objectives of school psychologists within the New Ukrainian School.

The history of mediation in Ukraine in general, and in particular, school mediation, is found in the jubilee publication “Collection of Articles: Five Years of Dialogue and Twenty-Five Years of Mediation in Ukraine: from Resistance to Understanding” [3] containing unique stories of people who contributed to the growth of mediation in Ukraine.

Various models of school mediation

Mediation at school includes several models of dealing with conflict situations (mediation, “reconciliation circles”, school conferences, restorative meetings, etc.) based on the principles of non-violence and self-determination of the parties.

At the beginning, it is worth reminding that mediation means negotiations which are facilitated by a mediator in such a way that the parties to the conflict have an opportunity to come to a mutually beneficial agreement independently. The use of this technology involves the presence of a professionally trained mediator, as well as compliance with the principles of voluntariness, confidentiality, neutrality of the mediator and self-determination of the parties.

School mediation is a conflict management technology that involves the systematic involvement of a trained adult mediator in conflict resolution. Usually, a mediator is one of the teaching staff of the school, but it is also possible to seek the help of mediators from the education

management system or an independent agency. Such a system is used to resolve conflicts both between students and between other education stakeholders.

Peer mediation is a peer-to-peer school program where conflicts between students are resolved by mediators from fellow students (usually middle and high school students) who have been specially trained. In this approach, children-mediators hold mediation meetings with peers or younger children. Such a program should include a range of activities for school administration and teaching staff, students themselves and parents. There should be a trained adult coach to support and replenish the team of young mediators. In the long run, the program is supposed to reduce tension in the groups of children, improve the psychological atmosphere, mitigate the aggression between the conflicting parties and make the teachers' approaches to resolving conflicts friendlier. The program is aimed at resolving a wide range of conflict situations that arise between students. It is a successful addition to the existing "traditional" (administrative, pedagogical) models of dealing with conflicts at school. The program is effective only in the case that it is accepted and actively supported by teachers, administration, and parents [12].

Today, the techniques of the restorative approach to conflict resolution (*restorative / reconciliation meetings, "reconciliation circles / decision-making circles"*) are widely used when the parties to the conflict have unequal positions, i. e. those of the offender and the victim. This technique is the foundation of the *School Service for Common Ground*, where a team of trained high school mediators help their peers resolve conflicts peacefully, using restorative practices, such as peer mediation, decision-making, and efforts to create a safe atmosphere in the school. The work of the Service is organized by a coordinator, usually a psychologist or social educator who has been trained, has knowledge and skills to organise work and manage the School Service for Common Ground [5].

Today, the Circle as a technique of the restorative approach, has got widely used and become an individual model to resolve problems and to fulfil other educational objectives. In particular, its several types are applied, such as a circle of values (presentation circle), a circle of common ground, a circle of problem solving, a circle of parents (during parents' meetings). By definition, the "Circle" is a "voluntary meeting of participants of the educational process (students, teachers, parents, community representatives) willing to discuss and resolve complicated situations, solve problems, and make common decisions in a friendly and caring environment according to the rules. The main feature of the Circle is that all participants have an opportunity to express their opinion and be heard by other participants of the Circle" [3, c. 316] (see [11] for more detailed description of the Circle technique).

So, the modern models of school mediation make it possible to resolve conflicts of all kinds which may arise in the school environment, including the conflicts caused by full misunderstanding among equal participants and specific conflicts where actions of one party and the damage caused make the parties unequal, one being a victim and another being an offender, where the restorative approach needs to be applied to resolve the conflict.

The existing approaches to school mediation

Experts of OOMG offer the following algorithm of implementing the “*peer mediation programme*” at school. It takes from three to six months, depending on the number of teachers and students in school, and consists of the following stages:

- preliminary informing the school administration and receiving the approval;
- informing and diagnosing the teaching staff (by conducting surveys and presentations where the staff gets aware of the main ideas, forms and rules of school mediation, and can share their opinion about them);
- a three-day training session “Introduction to Mediation” (24 hours) for all teachers for them to be able not only to understand the programme, but also use the elements of the mediation approach in their everyday professional life;
- electing (by filling in the form) the candidates for children mediator group by the students;
- conducting a training session for children mediators taking into account the amount of time they can devote to it and their school schedule;
- making a presentation scenario by the team of mediators and conducting a presentation for the parents;
- drafting and testing the programme of promoting and operating the centre (presentations for students of other classes);
- promoting the idea of mediation at general at school meetings (see [12] for more details).

According to the model of creating a “*School Service for Common Ground*” developed by the experts of the “Institute for Peace and Common Ground”, the initiative group is supposed to:

- come in touch with the school administration and convince them that the use of peer mediation in conflict settling is reasonable (about one week);
- disperse the assessment forms among the teachers (about one to two weeks);
- select potential mediators among the students by dispersing the forms at the day when the presentation is held;
- interview the students to select those to participate in the training session for mediators of the School Service for Common Ground (about three to four weeks after the beginning of the project);
- set the date of the training session for the administration and the staff (around the third week);
- provide facilities and logistics for the training sessions: venue, time, transport, catering, etc. (the third to fourth week after the beginning of the project);
- inform the participants and their parents and teachers about the selection results (the fourth week);
- award the children mediators with the certificates of successful completion of the training session (the fifth week). For more details see [5].

General *recommendations* for successful mediation programme implementation are as follows:

- a. children being interested in the subject of conflict resolution;
- b. the approval of the programme by the school administration and their informed acceptance of it, as the system transformation begins from the top management;
- c. the understanding of the nature and goals of mediation by all stakeholders, support from the teaching staff and parents;
- d. the formation of the value of mediation not only as a means of conflict resolution, but also as a tool of school democratization;
- e. “debunking” myths and stereotypes that mediation cannot help to solve children’s problems by creating an atmosphere of responsibility, interaction, cooperation between all participants in the educational process;
- f. relatable and understandable results set in the design of the programme.

Challenges of implementation may include the following:

- decision makers may have no sense of sufficient balance between the efforts required to launch the programme and its possible results;
- the difference in the system of values of the teaching staff and the mediation system of values, which may cause not only a lack of motivation to implement the programme, but also result in an outright resistance;
- the adult participants’ disbelief that children are able to solve “adult problems”, which creates a reluctance to share responsibility for the conflict situation with students (“We still have to be responsible for it, so we’d better solve everything ourselves!”);
- the necessity for teachers to support the programme in the long run (in case of dismissal or refusal of the existing coordinator), and a need to maintain the interest of students-mediators in participating in the programme at the moment when it is being launched (when the number of cases is not high), and further on, during its operation (when, on the contrary, children can be involved in the programme to a great extent).

The values of mediation within Peace Education

Peace Education is an umbrella term for different approaches aimed at popularizing and promoting a culture of peace. Generally, a culture of peace is a combination of values, types of behaviour and lifestyle based on the following principles: respect to human rights and freedoms, gender equality, non-violence, idea that war is not a basic need of a human being, maintaining the globe in a culture of peace, democratic values of dialogue, compromise, negotiation, and partnership.

The importance of peace for the further development of the modern world was well formulated by V. G. Kremin in his publication “Education as Guarantee of Peace: Approaching a Person”, “First, the world acquired an ability of self-destruction (either through a nuclear war, or through ecological disasters), therefore peace is a guarantee of human existence... Secondly, in the early

21st century, the progress of any country requires close collaboration. So, peace is a guarantee of successful development of any country” [10, p. 13-14]. Correspondingly, to spread the values of peaceful co-existence at all levels of human interaction, on the personal and the governmental levels, is one of the main objectives of modern education.

The concept of Peace Education is versatile and includes the study of the following matters: peace, social justice, economic well-being (according to the main human needs), political life of the country (citizenship), non-violence, ways of conflict resolution, disarmament, human rights, and environmental protection. It “is aimed at the development of peace-making skills (for instance, dialogue, cooperation, mediation). Teachers educate students teaching them to be respectful, understanding, develop their skills to analyse international conflicts, security schemes, and use democratic methods of teaching” [10, p. 93]. Within existing theories and approaches Peace Education includes the following: “Concepts of Peace”, “Conflict Transformation”, “Non-Violence Communication”, “Diversity”, “Anti-Racism and Prejudice”, “Social-and-Emotional and Ethical Learning”. More detailed overview of the world models and the implementation of Peace Education is available in O. Matvienko’s publication “Education for Peace” [10, p. 92-98].

The concept of the New Ukrainian School (NUS) adopted in 2016 can be considered the Ukrainian concept of the principles of Peace Education, promoting a “pedagogy of partnership” based on communication, cooperation and collaboration between teachers, students and parents, “united by common goals and aspirations, being like-minded, voluntary and interested equal participants of the education process, responsible for the result”, whose basic principles are “respect to the personality, friendliness and positive attitude, relations based on trust, dialogue - cooperation - mutual respect, shared leadership (being proactive, having a right of choice, being responsible, horizontal ties); the principle of social partnership (equality of parties, voluntary decision-making, mandatory fulfilment of agreements)” [9, p.14].

It should be stressed that Peace Education in all versions of its interpretation is mainly about the techniques of conflict resolution and transformation, including mediation as one of the central methods, its functioning based on similar values. According to Robert Bush and Joseph Folger, the authors of the transformation mediation model, “The choice of any mediation approach means the choice of a certain set of values” [1, p. 208].

It needs reminding that mediation in general, and mediation at school, in particular, are based on the following *basic principles and values*:

1. The principle of acceptance of another person: every person is different and unique, and this is valuable.
2. Everyone has their own truth, their own vision, and this is valuable.
3. Everyone has the right to pursue their own interests.
4. Everyone is the best expert of their own situation and knows better what they need.
5. Mediation is based on the equality of parties. Mediation allows conflicting parties to become “partners in the conflict”.

6. Mediation is future-oriented – though the situation is complicated now, what can be done to change it in the future?
7. In a conflict, everyone is guilty to some extent, so mediation does not identify the guilty and the degree of guilt. A person is responsible for how he or she finds a way out in the situation
8. Mediation does not look for the guilty. Mediation is based on cooperation, only together, understanding each other, people can make a decision that suits them both. Mediation moves from the logic of “do it” to the logic of “what I can do”
9. Mediation is based on non-violence – neither physical force nor authority is appropriate for mediation. Mediation is friendly because it provides security for everyone involved [12, p. 28].

Thus, the principles of mediation include the following:

- classical democratic values, such as individual freedom and equality, etc.;
- the values of the “culture of peace”, such as non-violence, respect, tolerance, mutual understanding and the capacity for dialogue;
- the values of a “pedagogy of partnership” - respect for the individual, trust in the relationship, the value of dialogue, the right for choice and bearing responsibility for the choice made, equality of the parties, voluntary commitment, mandatory implementation of agreements.

In addition, in mediation, all these are combined with the value of maintaining the relationship and focus on the future. It is also important that mediation technology has the effect of self-learning of participants, which means that people who have gone through the mediation process, gain positive experience in solving their problems based on the above stated values, and continue to use mediation approaches in resolving their disputes outside the mediation procedure. Thus, through the practice of conflict resolution, the values of peacebuilding are actually incorporated.

It should be noted that the 25-year experience of mediation in our country have demonstrated that the first thing to do is to implement the values of peaceful coexistence. That is why almost all organizations engaged in the development of mediation in Ukraine focus on its introduction in the school environment. In addition, mediation has a systemic impact, “As a recognized tool for the development of civil society and democracy in general, mediation in the school system launches mechanisms of restructuring which enhance the changes in:

1. the role system including regulations and status;
2. values, attitudes, and interests of education stakeholders;
3. customs and traditions, rules of conduct» [3, p. 324].

It also creates conditions for overcoming aggressive, antisocial behaviour in the school environment, creating a healthy and safe atmosphere; develops the willingness of all education stakeholders, regardless of their status, to take responsibility for their actions, which contributes to the maturity of the school community, ensures self-regulation of intra-school relations and stimulates the development of student government. Therefore, mediation is an effective means of implementing the values the concept of the New Ukrainian School is based on.

Introduction of mediation techniques

From a practical point of view, the value of the mediation approach lies in the combination of several important components, each being an effective means of establishing mutual understanding in negotiations not only between the parties to the conflict but also in other situations which require sharing information with the interlocutor in a clear way.

Below are the components of mediation that may be used in any situation. The professional skills of a mediator include: **a neutral professional position** based on a system of values, a profound understanding of the nature of a conflict, a neutral attitude towards the parties and the ability not to get involved when mediating a conflict situation; **a communicative component** which includes the skills of active listening, the ability to use a “neutral” language of communication, and the skills of working with the emotions of another person.

Teachers may find it useful to know the components of mediation, to use them both in educational situations and in resolving various conflicts in their professional activity and their personal life. Thus, the understanding of the nature of a conflict as a “conflict of interest or struggle for the allocation of limited resources” makes it possible to predict that a “tension zone” may arise, and, for example, prevent conflicts while distributing duties among subordinates or colleagues.

A technique of transforming a conversation from a “standing point” (what a person demands) to “interests” (what is really needed) makes it possible not only to understand better the needs of the person that comes for help, but also, for instance, helps parents realise what they personally require from teachers and school administration, in case they have a complaint. It is common knowledge that the better you understand the demands, the higher are the chances to satisfy them.

According to the experts of negotiations Fisher and Ury, if you get stuck, it is better to “go to the balcony”, which is an interesting idea. It reminds of a traditional recommendation to “wear one’s shoes”, however, there is one more component. From your “imaginary balcony” you need to look at the both parties of negotiations, and at the problem itself [13].

Another method used by mediators is as follows: during the mediation process the participants should not figure out what the in-depth reasons of the conflict are, but focus on how to find a way out in this exact situation, sticking to the principle of talking less about the past, but looking for a way to resolve the conflict. Our experience has shown that such an approach is also efficient for problem solving and decision making. Looking at the prospect of further development of the issue makes it easier and faster to make hard or “unpopular” decisions, while explaining real results and setting the terms of a problem solution enhance the use of a creative approach to its solution.

In the everyday work of any manager, including school principals, there is a number of problems connected with communication efficiency. It is also true for a teacher’s “external” communication, for instance, with students’ parents. The success of communicating with

visitors is based on the ability to set a contact, understand the problem a person has come with, explain to him/her the succession of actions needed to solve it. Another problem is the necessity to reject or readdress the visitors in the way that they do not feel that you try to “get rid” of them, otherwise it may cause new complaints and conflicts. Managers often must communicate the information to all the subordinates without distortion and receive an immediate feedback. It should be kept in mind that communication disorders may cause conflicts.

It should be reminded that **effective communication techniques** include not only non-verbal communication (mimic, intonation, posture, distance, pantomime, etc.), but also skills of paraphrasing, summarising, “I-messages” and work with emotions (see [2] for more detailed information).

Paraphrasing (“echoing”). This technique includes repeating (similar to echoing) the thoughts and feelings expressed by the interlocutor and demonstrating that you are listening and can understand what you are told about, letting your interlocutor know that you catch the meaning of words and can repeat the main ideas and concepts, stressing the main facts with intonation. Usually it is introduced with words such as:

- *If I have understood correctly you are trying to say that...*
- *You said that...*

The main “technical” purpose of paraphrasing is to clarify information. With paraphrasing, we help the interlocutor to hear his/her messages from someone else, perhaps notice mistakes in them, more clearly understand and formulate their thoughts. In addition, using the “echo technique”, we cut out some time for reflecting, which is especially important in situations where you cannot immediately find the right words to say.

Idea development is a logical conclusion from what the visitor says or suggesting the reasons of what has been said:

- *From what you said it follows that...*
- *You may assume so, because...*

This technique is often confused with the previous one, but it is fundamentally different from “echoing”, as there is an element of interpretation. “Idea development” has many advantages: it allows you to clarify the meaning of what has been said, move forward quickly in the conversation, makes it possible for you to get information without direct questions, but you need to remember about the risk of drawing a wrong conclusion, which may make the negotiation more complicated.

Summary. We make a summary of what our interlocutor says in a generalized way, briefly formulating the most important points:

- *Your main difficulties, as I understand it, are ...*
- *So, you would like to ...*

Summarising helps while discussing and considering complaints, solving problems, summarising all facts, ideas and concepts, etc. To create a basis for further agreement, you can make a resume of what has been said, repeat what your interlocutor has already said, sympathise with his/her words, and summarise his or her main thoughts and feelings. It is highly efficient if the discussion goes in circles or you get stuck at some point. Summarising may be an effective and non-offensive way to end a conversation with an overly talkative partner.

Asking questions. It means asking for more information connected with the previous words of the interlocutor. This technique has a lot of advantages, but at the same time there is a risk to break the contact and receive no sincere answers. Therefore, active listening with indirect request for information are often more helpful in obtaining truthful and complete information.

Working with emotions is a very important component of mediation, as “a mediator is working with the subject of the conflict, but also with the emotions that accompany it, the reason being that if the parties do not let out their emotions, it is hard to find a mutually acceptable problem solution”. The methods of working with emotions are universal and include the following: direct questions about the emotions, naming the emotional state or emotion, identifying emotions by non-verbal signs, “neutral” paraphrasing of emotionally charged statements, stressing the importance of expressing the emotional state. It should be mentioned that paraphrasing and “I-messages” help the interlocutor calm down.

Demonstrating the understanding of the interlocutor (“reflecting feelings”). We communicate to the partner that we understand his/her emotional state during the conversation, for instance:

- *It seems to make you very upset.*
- *Does this statement make you feel uneasy?*

It is important not to say that our interlocutor is experiencing certain feelings, but to talk about our impressions, make assumptions. To properly perceive the feelings of the interlocutor, it is necessary to pay attention not only to the words but also to his/her behaviour, be able to wear his/her shoes, try to understand the general meaning of the conversation to show the interlocutor that you listen to him/her and empathize, let him/her know that you really understand the feelings and experiences, you can clarify what he/she feels and experiences. Of course, the “reflection of feelings” should be as delicate and polite as possible, otherwise it may cause some misunderstandings.

Informing about your feelings. We inform the partner what we feel like in this situation, for instance:

- *I regret that it has happened this way.*
- *I am sorry to hear it.*
- *I am really happy we have moved on with the negotiations...*

Informing a partner about your state of mind is often useful, especially in emotionally tense situations. It gives a chance to make the conversation warmer and more informal, and can enhance the renewal of an emotional contact during complicated negotiations. Even if we are talking about our negative emotions, it may help the interlocutor to become friendlier, as we speak honestly, being open and talking directly about the feelings that both of us sense and worry about.

Informing about how we feel is one of the techniques of metacommunication, i. e. speaking of how the conversation is going. It is especially helpful to use this technique when the communication styles are contradictory, for instance, when your interlocutor seems to be not very sensitive and tactful, and can easily hurt your feelings, not even noticing it

One of the methods to inform your interlocutor about your feelings is using **“I-messages”**, which allows to express your feelings and reflections about the conversation in a form more understandable for your interlocutor, especially if you have some negative sensations about your partner’s words or actions. This technique makes it possible for us to speak about something important and painful, so that the other would not have to be protective and may not feel guilty and under pressure. Below you can find an example of a “formula” to follow while making an “I-message”:

“I feel... (name the emotion), when ... (describe a fact or an event), because... (give the reason why it worries you). Let us please agree for the future... (say what needs changing, what you’d rather do next)”.

It should be mentioned that all the above-mentioned methods are widely known outside the mediation approach. Moreover, it should be stressed that in many cases a teacher specializing in some subject, an expert in his/her field, must “translate” from the everyday language to the professional one. At the same time, future teachers are not always explained that such a “translation” is one of their duties as teachers, and it may help to make their work more dynamic, though they often feel in such situations as if they were “wasting their time”.

School administration staff may find these methods effective while communicating with “complicated” visitors who come on a regular basis with similar questions, not able to formulate complaints clearly, and if rejected, submit complaints to governmental authorities. As a result of this, school administrations apply a strategy of avoiding such visitors, which makes the issue even more complicated. Still, the teaching experience has given quite a number of examples when basic communication skills has helped different professionals solve issues with “trouble-makers” after attentive professional listening, when they get their problems solved and leave feeling thankful to their former opponents.

To sum up, we can say that the implementation of mediation technology is of great practical importance for better understanding and promotion of a culture of peace and dialogue in society. In general, it is reasonable to implement mediation not only at school, but also to introduce mediation techniques to a wide range of education professionals who have considerable influence on the fast spread of mediation in the society.

If you are interested in implementing mediation at school, we would like to recommend you to address the National Association of Mediators of Ukraine (<http://namu.com.ua>), the Institute for Peace and Common Ground (<https://www.facebook.com/NGO.IPCG/>), Odesa Oblast Mediation Group (<https://www.facebook.com/OdessaGroupMediation>), Olha Datsko, coach of the Democratic School Programme and mediator (<https://www.facebook.com/odatsko1/>).

Below you find a list of references including the Ukrainian publications on the history of the development and implementation of school mediation.

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Ambassadors of Peace: A Community that Grew from Regular Learning into a Powerful Network of Peacebuilding Educators

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Who are these Ambassadors of Peace? How do they work and where did they come from? Many in the socially active public are still wondering about these questions. However, in this article I will tell you a little more about the history and the ongoing activities of these Peace Education teachers-ambassadors in Donetsk and Luhansk regions.



As you know, since the emergence of the conflict-affected regions in Eastern Ukraine, the UN Recovery and Peacekeeping Programme has been operating in Donetsk and Luhansk Oblasts. It has been implemented by the following UN agencies: the United Nations Development Programme (UNDP), the Equality and Empowerment of Women United Nations Gender Framework (UN Women), the United Nations Population Fund (UNFPA), and the UN Food and Agriculture Organization (FAO). The programme is supported by thirteen international partners: the European Union (EU), the European Investment Bank (EIB), the US Embassy in Ukraine, as well as the governments of the United Kingdom, Denmark, Canada, the Netherlands, Germany, Norway, Poland, Switzerland, Sweden and Japan.

The programme operates in three major areas, including public safety and social cohesion. It is in these areas of work that various activities are being developed and implemented by the partners who teach how to build a tolerant non-conflict society in which any individual respects the views of other people and aspires to make changes in democratic ways, together with active educators and public figures working with youth and students of educational institutions of different levels.

The term “*social cohesion*” is well-defined by the Council of Europe, “*Social cohesion* is the ability of society to ensure the well-being of all its members, minimize inequality and avoid polarization. A cohesive society is a complementary community of free individuals who pursue common goals by democratic means”.



The term comprehensively covers a whole range of issues, including specific skills of each individual, such as the skills of living and working in a conflict environment.

Under the support of the UN Programme on Peace Restoration and Peacebuilding in the East of Ukraine, comprehensive training programmes have been implemented, such as the School of Ambassadors of Peace launched in 2018 in collaboration with Donetsk Youth Centre of Debates NGO and the leader of this organisation Olha Donets.

It consisted of two training blocks, which resulted in the training of 25 trainers from Donetsk and Luhansk Oblasts as “Ambassadors of Peace”, which strengthened their competencies in conflict transformation, non-violent communication, and dialogue building. In the course of the training, the participants were provided with the tools and methods for peacebuilders related to conflict transformation, human rights education, and intercultural dialogue. After a 5-day summer school, the participants, mostly active school teachers from the two oblasts, prepared similar curricula adapted for students of all ages, and soon started to conduct their own trainings on “Dialogues: Youth for Peace in Communities” in the autumn which covered at least 500 people.

The programme was so successful according to the audience and the number of the ambassadors invited to participate in school events that it was conducted once again in 2019 and covered a total of 73 people.

As of the end of 2020, the ambassadors already conducted more than 300 events of their own for more than 5,000 people thanks to the development of own activities for young people and like-minded teachers. Every year, they introduce their own ambassador-events for the International Day of Peace (September 21), which stimulates more and more people to manifest their desire for peace and justice, which is also set forth in the Goal for Sustainable Development 16 “Peace and Justice”.

There are 17 Sustainable Development Goals (SDGs), also known as the Global Goals. They are a general call for action to end poverty, protect the planet, and ensure peace and prosperity for all people in the world. Ukraine, like other UN member states, has joined the global process of sustainable development. To establish a strategic framework for Ukraine’s national development for the period up to 2030, an inclusive process of adapting the Sustainable Development Goals has been launched based on the principle “Leave Nobody Behind”.

Each Global Goal has been considered taking into account the specifics of national development. During 2016, a number of national (4) and regional (10) consultations were held in Ukraine. Based on the results of the consultations, it can be concluded that the national SDGs will serve as a basis for the integration of efforts aimed at ensuring economic growth, social justice, and environmental management.



As one of the methods to make participants get acquainted with one another during the events, ambassadors use the game “World without Limits”, using a set of SDG puzzles with QR-codes which contain some information about the SDGs. Whoever’s turn it is takes a SDG puzzle cube, begins (or continues) introducing him/herself by making a short presentation, during which he/she tells how to perform (or how it is possible to perform) and take appropriate actions to implement this SDG, taking into account the information learned about this particular SDG and their own daily experience. It should be noted that the game kit was created during one of the meetings of the UN programme partner communities, tested at ambassador-training sessions and is now being produced by 3D.Farm company together with the NGO “Centre for Future Development” (Kramatorsk, Donetsk Oblast).

Thus, the history of training sessions at the School of Ambassadors of Peace has actually lead to a further spread of a whole network of socially active teachers who:

- became trainers (teachers) on conflict transformation, non-violent communication, and dialogue; who got peacebuilding tools and methods related to conflict transformation, human rights education, and intercultural dialogue;
- continued to raise the level of awareness of young people and other teachers of secondary schools and lecturers of universities, and colleges on these issues, increasing in this way the level of tolerance and mutual respect among secondary schools, vocational education institutions and universities;

- have developed their own training programs for “Peace Embassies” to be used not only in their own educational institutions, but also in others; they adapted the method of peacebuilding to modern requirements and began to share them with others through practical skills for further introduction of conflict-free communication in educational institutions of different levels.
- Each year, at least 3,000 individuals raise awareness and the level of tolerance, mutual respect for life, study and work in a crisis environment.



The participants of the ambassador training sessions have made friends during the events, and united on the basis of common values into a network of their own, and created the NGO “Ambassadors of Peace” in 2020. The already strong social cohesion of this community was strengthened by the new challenge of COVID-19 - but again, the Ambassadors of Peace were assisted by the UN Peacebuilding Program, whose specialists and leadership responded immediately to the needs of the network. The ambassadors themselves:

- improved their skills of using online tools during a specially organized training session;
- transferred their work online using the latest resources and from time to time gather to discuss their own tools, initiatives and further improve their online coaching skills and work on the topics of “peacebuilding”, “conflicts”, “non-violent communication”, “development of reasoned language and debate skills”, “tolerance”, “human rights”, “gender approaches”, “inclusion in all spheres of life”, covering their activities from time to time on the ambassadors’ pages (<http://ndo.lg.ua/places/merezha-ambasadoriv-myru>) of the website “Community of Donetsk and Luhansk’ www.ndo.lg.ua;

- transferred their ambassador activities first to outdoor venues, working with special mobile equipment, and later online; developed a special educational campaign called “Laboratory of Ambassadors of Peace: Conflict Transformation”, which is still in demand among adults and children;
- established professional relations with other “laboratories” of the UN Programme and support the Telegram channel called “Tolerance LAB / UN RPP”. For example, with the “Laboratory of Tolerance”, run by young methodologists of V. Dal SNU, which actually turned into a “dialogue of generations”, the younger coaches sharing their knowledge with more experienced staff, including school teachers, to organize more interesting activities with online tools;
- are working on their own publication called “Handbook of Ambassadors of Peace”.

Therefore, we conclude that the once well-designed and organized training session in 2018 called “The School of Ambassadors of Peace”, in 2020 has turned into a powerful community of practitioners of “Ambassadors of Peace”, which brings peace and justice around, promotes sustainability and is growing more and more popular, and helps to form a future tolerant society, where everyone’s opinion is respected, human rights are exercised, and the goals of socially united communities are achieved through peaceful democratic movement.

And, if you can see the image of an octopus (possibly in the form of a keychain) in a picture with a purple background or on handout materials, you should know that you have met an Ambassador of Peace, because it is their signature symbol, which means they bring peace around.



If you are interested in this approach, and you would like to become a part of the movement of Ambassadors of Peace, then you can:

- find the Ambassadors' community on the website www.ndo.lg.ua in the "Network of Ambassadors of Peace" section and by clicking on the map, go to the page of each ambassador to see what exactly he/she is doing;
- the ambassador network is presented in a group called "School of Ambassadors of Peace UN RPP" on Facebook and under a specific hashtag #ambassadorsofpeace_unrpp you can find any information, and contact them through this social network, in case you are interested in any aspects of their work;
- the above-mentioned resource publishes information on the enrolment in the School of Ambassadors and various ambassador events, where anyone can participate. All you need to do is to follow the ads, or subscribe to the Telegram messaging channel of this web platform;
- all questions and suggestions can be sent to the official email address of the NGO "Ambassadors of Peace" ambassadorsofpeace2020@gmail.com, and the guidelines "Ambassadors of Peace: Methods and Practices" which reveals the necessity to increase the level of social cohesion between young and adult socially active people, and is actually the introduction of peacebuilding in the educational process with recommendations and exercises, see the "Articles" section of the web-platform www.ndo.lg.ua;
- to invite an Ambassador to conduct his/her own training sessions, or to hold an event, such as the Conflict Transformation Laboratory, use the Telegram channel for the community of educational laboratory participants.

All the above-mentioned can be done to improve your own competencies with the help of this community and its activities and organize joint events to support and develop the peacebuilding process in Ukraine.

Teach Peace!
Миротворча Освіта
для Нової Української Школи
(англійською мовою)

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