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Elicitive Curricular Development:
A Manual for Scholar-Practitioners Developing Courses in International Peace and Conflict Studies

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List of Acronyms and Abbreviations

ADA	Austrian Development Agency
ABSDF	All Burma Students' Democratic Front
ACTS	Applied Conflict Transformation Studies
AI	Appreciative Inquiry
APPEAR	Austrian Partnership Program in Higher Education and Research for Development
BMFI	Balay Mindanaw Foundation Incorporated
CPCS	Centre for Peace and Conflict Studies
ECDM	Elicitive Curricular Development Manual
ECM	Elicitive Conflict Mapping
ECTS	European Credit Transfer System
EU	European Union
FARC	Revolutionary Armed Forces of Colombia (Span. *Fuerzas Armadas Revolucionarias de Colombia*)
INNPEACE	Research Center for Peace and Conflict at the University of Innsbruck
KNU	Karen National Union
MILF	Moro Islamic Liberation Front
NGO	Non-governmental Organization
NVC	Non-Violent Communication
PESTUGE	Creation of the Graduate Curricula in Peace Studies in Georgia
PUC	Pannasastra University of Cambodia
RPM-M	The Revolutionary Workers Party of the Philippines
TCI	Theme-Centered Interaction
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNDP	United Nations Development Program
UPEACE	United Nations Mandated University for Peace

Foreword by George A. Lopez

For more than twenty years the practice of peacebuilding has centered on at least three core elements. First is deploying the skills and commitment to elicit from those on the ground inside the zones of violence their visions and approaches to peacebuilding for their situation. Secondly, comes blending these into workings of the coalition of 'insider' and 'outsider' individuals and agencies engaged in peacebuilding in the locale. And finally, this coalition must engage in on-going critical reflection, new learning, and adaptation that increase the success of their efforts.

With the appearance of this Elicitive Curricular Development Manual (ECDM), the Innsbruck team of scholar-practitioners have woven a seamless quilt among practitioner best practices, the formation and teaching of these core concepts and skills directly in local realities, and the imperative melding of both to design effective and adaptive university peacebuilding programs in violence affected zones. In this brief but richly-detailed manual, the authors provide a compelling, case-driven, comprehensive model for elicitive-based practice as community and educational design that adapts to the challenging conditions of contemporary violence and its aftermath. Quite directly and boldly their model now sets a new standard in university or institute degree programs that boast of the high-quality training and teaching of future scholar-practitioners.

As a systematic collection of experiences and lessons identified in academic contexts in Austria, Cambodia, Colombia, Brazil, Ethiopia, and Iraq, among others, the ECDM probes more deeply than any prior analysis into the core elicitive principles that must be foundational for any graduate level peace curriculum or post-grad professionalization. These include a focus on relationship building, the importance of collaboration, communication and respect for and incorporation of local knowledge. These principles are consistent with the Research Center for Peace and Conflict (*InnPeace*) mission to teach, learn and research as reflective processes on relevant social questions of peace and conflict transformation. The ECDM offers clear, case-informed guidelines for academic and administrative staff, as well as international cooperation partners engaged in social change projects in post-violence environments.

And such a guide could not be more timely. The growth of undergraduate and graduate programs in peace and reconciliation, conflict transformation, peace, development and entrepreneurship throughout East Africa, Latin America, across Asia and in the Middle East is stunning. This reflects both the deep fracturing that has occurred during societal violence and the recognition by local educators that their university must become an institutional actor that contributes significantly to the transactional, structural and attitude changes that plant the roots of peace to deepen in society. For these educator-practitioners the ECDM is invaluable.

But it must have no less impact on those of us in the North and West who boast of our graduate programs being 'among the best in the world'. This Manual is a must for re-evaluating and reinvigorating our power-point dominated, gaming and simulation based, and recommendations emanating from research findings mode of graduate teaching [personal admission of these offenses confessed here]. The ECDM reformulates how our graduate education must not just 'reflect' or 'be informed by' practice – it must be an interactive and continually learning form of practice. And the more that peace education programs develop in violence and conflict zones, the more imperative for Western programs that will train Western students as future program designers and scholar-practitioners to grasp fully this elicitive and engagement model.

Finally, for those older generation teacher-scholar-practitioners [my membership included] there is little to worry about this ECDM being either 'practice, but no theory' or the world turned upside down. The theory of praxis-informed education presented here is well grounded in the best of recent intellectual trends. Readers will find clear reference to transrational thinking, appreciative inquiry and theme-centered education.

And any careful reading of the manual will recognize there is a *modus vivendi* quite consistent with A.J. Muste's dictum that 'there is no way to peace, peace is the way'. So too, the volume makes reality Paolo Freire's notion that pedagogy must involve listening in-depth to what students articulate that they need to learn, and then use these as the new syllabus to guide them to relevant knowledge. The Manual very much fits the rich tradition in transnational social science of Participatory Action Research pioneered by Fals Borda in Colombia in the mid-1970s. And, of course, the ECDM is deeply rooted in John Paul Lederach's thinking about the moral imagination.

A quantum leap in moving university peace education into greater convergence with praxis now appears in this insightful compilation assembled by colleagues at Innsbruck.

The relevance of the new model is abundantly clear for the specific contexts and programs surveyed. But the compilation very much serves as a new guiding framework of context-based and community focused peacebuilding through university education with significant implications for what Northern and Western programs must implement to remain relevant to our shared commitment to peacebuilding.

Quito, 4th May 2019

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Preface

In the summer of 2018, Iraqi Minister of Higher Education and Scientific Research, Abdelrazaq Al-Esa visited the Unit for Peace and Conflict Studies at the University of Innsbruck. After years of war, Minister Al-Esa approached with the question, how Peace and Conflict Studies may contribute to the process of national reconciliation in Iraq. In a two-day workshop, the Minister shared his experiences of the challenges that he had been confronted with in light of the atrocities that university communities throughout the country, from Anbar to Mosul, had experienced throughout decades of armed conflict. The visit came only a few months after the Iraqi government had declared victory over *Daesh*, the so-called Islamic State. There has not been a particularly strong tradition of Peace and Conflict Studies, except for one program run at the University of Duhok in the Northern Iraqi Kurdish region. Al-Esa communicated a strong desire of the university communities to find academic responses to the continuous cycles of violence that his country has been confronted with for so long.

This was a founding moment for the field of Peace and Conflict Studies in Iraq and our cooperation with colleagues from nine universities across the country. While the historical and political context of Iraq is unique, the momentum towards the development of Peace and Conflict Studies is reminiscent of the field's history in Europe. During 1947-1950, Adam Curle, an officer in the British army, who had served during World War II, was working with former prisoners of war where he saw the impact that traumas of their experiences had on the soldier's families. Further, he recognized that the conventional approaches of international relations and ethnography were insufficient to understand the dynamics of these conflicts deeply. In the years after the war, he perused in-depth training in psychology, which allowed him to connect the conflict dynamics of failed international relations – such as the experience of the Holocaust and the destruction of Hiroshima – to the conflict dynamics within people's families.

Against this background, Adam Curle later became one of the founding fathers of Peace and Conflict Studies as an academic discipline and in 1973 the first European professor in the field of Peace and Conflict at the University of Bradford. According to Curle, Peace and Conflict Studies is at least the overlap of History, Sociology, Ethnology, and Psychology (University of Bradford, 2019). As the field has emerged and developed over the past six decades, we propose to add philosophy to this list.

Minister Al-Esa's request to us was to engage with capacity building activities for Peace and Conflict Studies in Iraq, a process in which we have been involved since then in partnership with colleagues from nine Iraqi Universities, the Iraqi Al-Amal Association and the United Nations Development Program (UNDP). From our work with our Iraqi partners we have found that their case of developing Peace Studies in many ways

resonates with academic experiences in a myriad of historical moments around the world. As members of the Peace Studies team in Innsbruck, we have been engaged in such processes in different contexts such as Austria, Brazil, Cambodia, Colombia, Ethiopia, Georgia and Iraq. These very different experiences have brought us to the creation of this manual to have a systematic point of reference and guidelines for similar endeavors and challenges faced by academic and administrative staff in local institutions as well as international cooperation and research partners.

The original idea for this manual was developed by Josefina Echavarría in conversation with Wolfgang Dietrich, Norbert Koppensteiner and Liridona Veliu in 2017. We would like to express our gratitude to our colleagues at the Kroc Institute for International Peace Studies at the University of Notre Dame, where along with Cerys Tramontini, Paula Ditzel Facci and Sabrina Stein we had the opportunity to work for over one week together as Innsbruck delegation in clarifying the intention and methodology of this manual in the framework of the 10th Annual Summer Institute for Faculty in June 2018. Our particular appreciation goes to Professor Emeritus of Peace Studies George A. Lopez who hosted us so kindly and to Professor Emeritus John Paul Lederach for providing us with a myriad of academic inspiration through his writings.

Introduction

Experiences of large-scale violence and protracted conflict often stand at the beginning of academic endeavors that make peace the explicit focus of research and learning. It is not a coincidence that the peace process between the Colombian government and the Revolutionary Armed Forces of Colombia (FARC) has sparked particularly strong interest in developing Peace Studies in Latin America.[1] Similarly the Cambodian experience of having gone through protracted conflict, large-scale violence and genocide was the impetus to establish Peace Studies in this context. This list could be continued. In all these contexts there seem to be moments of saturation, when the academic responses to violence move beyond the mere study of violence, putting peace at the center of academic efforts (Hamed, Forthcoming).

This is not a manual for *how* to develop a Peace and Conflict Studies curriculum but rather a systematic collection of experiences with elicitive curricular development, in which we as members of the University of Innsbruck Peace and Conflict Studies team have been engaged in different contexts around the world. Through systematizing our experiences and lessons identified with curricular development, in academic contexts in Austria, Brazil, Bolivia, Cambodia, Colombia, Ethiopian, and Georgia. We hope to provide helpful guidelines, which can accompany future elicitive efforts for developing Peace and Conflict Studies programs around the world.

The elicitive approach to conflict transformation is a shift away perspective approaches to working with conflict (Lederach, 1995). Rather than relying on predetermined approaches developed outside of the context of the conflict an elicitive approach suggests that "the energy of conflict provides the method and the direction of conflict transformation" (Dietrich, 2013a, p. 10). In the context of Elicitive Curriculum Development, it implies the question of local potentials and resources that have to be at the center of any endeavor of evoking capacities, skills, knowledge and suitable practices for curricular development (Lederach, 1995). Simultaneously, in the perspective of the Innsbruck School of Peace Studies, we believe it is crucial to keep in mind the potentials for synergies and collaborations together with partner institutions and colleagues in the broader international field of Peace and Conflict Studies.

Throughout the different contexts in which Peace and Conflict Studies programs have been developed, there are cross-cutting principles, which

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1 For instance, the Universidad Cooperativa de Colombia in Barrancabermeja, one of the most affected areas during the 60 years' war, has also approached us in the design of a new curriculum in Peace and Conflict Studies. The University of Antioquia in Medellín has consulted with us for over three years to design a new MA Program in Peace and Conflict Transformation with emphasis on Art, which should open for students' inscriptions in winter 2019. The Universidad del Valle and the University of Innsbruck have signed a University Agreement that further seeks the support of the Unit in their curriculum development, as well as with the University EAFIT, with which there is already a university agreement signed in 2018 with a similar purpose.

apply beyond single cases. Those include Firstly, *awareness, balance,* and *congruent communication*, what Wolfgang Dietrich, the UNESCO Chairholder, head of the Unit, director of the MA Program, and Co-Director of the Research Center for Peace Studies (*InnPeace*) at the University of Innsbruck, Austria describes as the peace worker's ABC. These prerequisites for elicitive workers refer to their awareness of their own physical, emotional, mental, and spiritual limits, their ability to maintain a balance between compassion and self-protection and to communicate congruently (Dietrich, 2014).

Secondly, contextualizing conflicts *in situ*, and the consciousness of facilitators of processes of curriculum development and capacity building for Peace and Conflict Studies. This means that the participants' knowledge about their specific contexts is essential for successfully developing meaningful programs. Thirdly, it is essential to understand these principles in a non-dogmatic manner. Despite our assumption that they apply across different cultural contexts, they necessarily need to be subject to constant reflection, adjustment, and debate.

Through our involvement in capacity building and curriculum development projects in different countries since the early beginning of the MA Program in Peace Studies, we have learned that each context, university, and group of colleagues is different. And yet there are aspects that we consider crosscutting elements for a successful design, implementation, monitoring and possible re-design of Peace and Conflict courses. Among those key elements for success, we point to a readiness to be flexible to adapt according to local needs and demands, to foster a collaborative approach amongst all consortium partners in a given project and openness to give and receive feedback.

Why is this manual of relevance? This text serves three purposes. First, as we have been invited to facilitate capacity building processes for Peace and Conflict Studies around the world, we ask ourselves the question how we can do this in an even more systematic manner that proves efficient and facilitates communication for all partners especially in new national, cultural and academic contexts. Second, through the feedback that we have received from our partners, as well as students and learners as ultimate beneficiaries of our efforts, we have identified a need for a written text that allows conveying the importance and key factors to elaborate curricula that are unique, specific to local peace and conflict transformation resources and that distinguish each course. Third, this acts as a platform for dialogue amongst us, with project partners and with the broader Peace and Conflict Studies community of scholar-practitioners. To this end, we raise the following guiding question:

How can the development and design of curricula in Peace and Conflict Studies be facilitated in an elicitive manner and what are key elements to consider in the curriculum design?

Addressing this question contains at least two dimensions: the cognitive and relational aspects of curriculum design. In relation to the cognitive aspects, the choice for a certain approach to curriculum development needs to be grounded in a number of ontological and epistemological choices. While the respective approaches may differ from context to context, it seems necessary to reflect upon it in an explicit manner. As authors, we would like to touch upon moments that have influenced our reflections.

In this manual, we have collected a number of episodes from our work and experience in elicitive curriculum development, which serve as entry points into concepts that are of central relevance for such efforts. As it would go beyond the scope of this manual to introduce specific methods and concepts in depth, we have included textboxes, which will point the readers to key readings on Elicitive Conflict Transformation, Transrational Peace Philosophy, Transrational Peace Education, Theme-Centered Interaction, Non-Violent Communication, Active Listening, and Appreciative Inquiry. From the illustrative episodes, the introduction of key concepts and methods and suggested readings we then derive guiding principles for elicitive curriculum development.

Further Readings in Elicitive Conflict Transformation and Transrational Peace Philosophy

Dietrich, W. (2018). *Elicitive Conflict Mapping*. (H. I. Kuske, & M. J. Murphy, Trans.) London: Palgrave Macmillan.

Dietrich, W. (2013a). *Elicitive Conflict Transformation and the Transrational Shift in Peace Politics*. (W. Sützl, & V. Hindley, Trans.) New York: Palgrave Macmillan.

Dietrich, W. (2012). *Interpretations of Peace in History and Culture*. New York: Palgrave Macmillan.

Echavarría, J., N. Koppensteiner, & D. Ingruber (Eds.) (2018). *Transrational Resonances: Echoes to the Many Peaces*. Houndsmill: Palgrave Macmillan.

Lederach, J. P. (1995). *Preparing for Peace: Conflict Transformation Across Cultures*. New York: Syracuse University Press.

Lederach, J. P. (2003). *The Little Book of Conflict Transformation*. Intercourse: Good Books.

Unesco Chair for Peace Studies. (2014a). *Principles*. Retrieved 02 24, 2019, from Elicitive Conflict Mapping: https://www.uibk.ac.at/peacestudies/research/ecm/principles/.

Developing a Unique Profile and Considering Compatibility with the International Peace Studies Community

The emergence of interest in creating Peace and Conflict Studies programs happens for a reason. This has been the experience in many of the places that we have been working, starting in Innsbruck where the journey of the Innsbruck School began. Since the Paris Suburbs Peace Treaties in 1919, the former Habsburgian province of the Tyrol was divided into three distinct parts: Northern and Eastern Tyrol, which are part of what was left of the former Austrian empire, and Southern Tyrol, which had fallen to Italy as a compensation for the Italian victory. The trauma of the tearing of the province into three parts has deeply informed the regional politics of the Tyrol for an entire province.

The dynamics of the following decade cumulated in instances of terrorism throughout the 1960s and the tensions were only eased through the European integration process and the decision of Austria to join the Schengen agreement that enabled mobility of people and goods between the member states this, in turn, eased tensions between Austria and Italy on the question of Tyrolean unity (Steininger, 2011). European integration allowed the opening of the inner-Tyrolean border between both European states and mobility between the different parts of the province was once again possible without international border controls. Against this specific background of conflict, the Tyrolean government decided to show how conflict management - as the official terminology was phrased at the time - was successfully done.

This background in intergenerational conflict provided the fertile ground for the emergence of the University of Innsbruck MA Program in Peace, Development, Security and International Conflict Transformation in 2001. In 2008, this program was recognized by the United Nations through the awarding of a UNESCO Chair for Peace Studies. Since 2017 the MA Program has been organized under the institutional umbrella of the Unit for Peace and Conflict Studies, which besides teaching has also been engaged in a large number of international research projects and activities and in June 2018 established *InnPeace,* a transdisciplinary research center for Peace Studies at the University of Innsbruck.

Stories of conflict, just like in the context of the University of Innsbruck can be told about every single setting that we have been invited to work in. Brazil has been sailing right into the storm of authoritarian rule that accumulated in the elections of Jair Messias Bolsonaro in 2018, which produced an important moment for building Peace Studies programs in the country. Cambodia's experience of armed conflict, invasion, and genocide from 1968 to 1975 and its journey towards healing motivated the efforts to share their learning to support peace processes across the region. Ethiopia

having experienced violent atrocities during the Derg regime from 1974 to 1987, following decades of struggle against colonial rule has motivated the desire to understand inequality and societal dynamics in relation to peace and development. Georgia has been at the forefront of the continuities between the East-West Conflict since the fall of the Soviet-Union in the 1990s and the Russo-Georgian war in 2008 precipitated a new wave of nationalism and renewed peace efforts. In Iraq, experiences of many years of war and the atrocities of *Daesh* - the so-called Islamic State - fostered the desire and the will to contribute to national reconciliation within the context of higher education.

In the spirit of Adam Curle and many of the founding generation of Peace and Conflict Studies, we have seen the possibilities that experiences of violence create. The reality of violence can become a catalyst for efforts to develop alternative responses and to further understand the dynamics that underlie and exacerbate conflict and lead to different forms of violence. We have seen this drive in all of the places that we have worked and also came to understand how the particularities of each place are different.

Just as experiences of peace and conflict vary between contexts, so too do the personal and academic backgrounds of the colleagues we partner with. In Iraq, where since 2018, nine universities have been participating in developing capacities for Peace and Conflict Studies, the profiles of these emerging Peace and Conflict Studies courses vary significantly. These dynamics illustrate the art of developing elicitive curriculum, which seeks to identify and understand the local potentials for peace in a given context and bring them into the process of designing courses in Peace and Conflict Studies.

To this end, a participatory approach to analyzing the potentials for developing capacities for Peace and Conflict Studies is key for successful programs. Our experience in rural Ethiopia illustrates this quite well, while we found that there was a significant lack of qualified personnel for teaching within an already existing curriculum for Peace and Conflict Studies, we soon realized that one could discover tremendous knowledge for conflict transformation within the communities surrounding our partner institution. The community elders – both men and women – hold a key role in passing on vernacular knowledge of peace and conflict transformation from generation to generation and they are also central for facilitating conflict transformation processes within families, communities, and societies.

To draw on this local wisdom within the context of an academic program presented difficulties at the formal level as in this context many of these community elders did not hold academic degrees. In modern academic environments, this is a very real constraint for considering them as teachers and facilitators. To not include this knowledge and experiences would be to lose a great resource for understanding possibilities for conflict intervention and peace facilitation within these contexts. Further, excluding local

knowledge easily sets the stage for neo-colonial forms of hegemonic knowledge production.

We sought with our partners a means to integrate the importance of local knowledge while working within the formal framework of a university curriculum. This was possible through establishing indigenous approaches to conflict transformation as a central pillar of the epistemological approach in the revised curriculum for Peace and Conflict Studies at our partner university. By making these approaches an explicit methodology for the program, the formal academic frame was able to give value and central importance to this local wisdom. This was an important development in designing the Master's curriculum in an elicitive manner, grounding the program more deeply in the local context and establishing a resource for developing a unique profile of Peace and Development Studies in the Horn of Africa.

A key consideration for developing unique and effective programs in different contexts and navigating the relationships between individual programs and the larger Peace Studies community is the structure of the respective curricula. Modularization is a shift away from linear, syllabi-based approaches to teaching and curriculum design. We have found that the adoption of a modularized curriculum, has in the case of Ethiopia and in many other contexts, been an effective consideration in building capacitates for Peace and Conflict Studies programs. A modular approach encourages a deeper contextualization into the local knowledge; history and dynamics while remaining an acceptable format for internationally recognized curricula.

Syllabi-based curricula usually describe the contents that ought to be taught in specific classes, including the literature to be read. Modularization comes with overall learning goals, leaving much liberty to the respective teaching faculty to decide which literature to assign and which didactical formats to adopt. What follows from such an approach is a necessity to consider time and space for developing teaching capacities through innovative didactics that allow for different levels of engagement and encounter within university settings. Hence, one can say that a modular approach brings flexibility and it also requires a faculty that is willing and able to be creative in adapting their teaching autonomously. If these capacities are not there yet, one needs to provide spaces and facilitation where they can be developed.

Beyond the advantage of flexibility within the own university setting, modularization often comes with the decisions to integrate the system of accreditation into larger national and transnational frameworks. Such a decision is crucial for the broader recognition of a program and its academic host institution. For the students, this may significantly increase the possibility for international mobility: once universities use the same systems of accreditation, it is easier for them to recognize and transfer credits. For the graduates, this means a clear reference point when they enter the job market. Universities that use the same systems of accreditation tend to have more robust relationships than those that do not.

There is a myriad of different accreditation systems among higher education institutions, and it would be a mistake to make an *a priori* choice for one over the other. There may be contexts, in which international compatibility does not play a significant role for practical reasons. An example was when the Centre for Peace and Conflict Studies (CPCS) in Cambodia developed the curriculum for an Applied Conflict Transformation Studies (ACTS) Master's program for Peace and Conflict Studies in partnership with the Pannasastra University of Cambodia (PUC). The primary aim was to provide academic space for practitioners to enhance their capacities in the respective Asian peace processes in which they were engaged. Making them 'ready' for European academic life was not a priority in this context.

A very different situation was found in working with Iraqi partner universities. These universities expressed a keen interest in compatibility with the continental-European higher education sector since the beginning of the program. In this case, the choice to integrate into the Bologna system, calculating programs within the European Credit Transfer System (ECTS) was a clear decision. However, what made the process in Iraq more complex was the necessity to harmonize the integration into the ECTS system with broader national requirements of Iraqi accreditation that follows its own national logic. Hence, more than one accreditation system needed to be applied to the curriculum design at the same time. Welcome to the world of Peace and Conflict Studies.

At many universities that offer programs in Peace and Conflict Studies, one can find a similar necessity to use more than one currency of credit points. The University of Innsbruck MA program in Peace Studies is a good example of that. Having hosted students from more than 80 countries over the course of two decades and cooperating with partners on all continents, it had soon become clear that it would in no way reflect the dynamic life realities of the peace students to opt for only one credit system. Quite to the contrary, we soon realized that it is a necessity both for students' mobility during their studies and for their professional and academic perspectives after their graduation. This was done by using a transparent scale, in which ECTS credits, granted by the University system as a European institution within the Bologna framework, are translated into other systems.

The United Nations mandated University for Peace (UPEACE) which the University of Innsbruck has cooperated for many years, was established as a treaty organization in an international agreement adopted by the General Assembly of the United Nations (Resolution 35/55). With the addition of the International Agreement for the Establishment of UPEACE and its charter allows UPEACE to possess a unique global legal authorization to grant Masters and Doctoral degrees. This status allows the 41 states that are parties to the treaty to recognize the capacity of UPEACE to award postgraduate degrees formally. Further, in 2008, UPEACE became a full member of the National System of Higher Education of Costa Rica (UPEACE, 2018).

Programs in Peace Studies usually emerge on the grounds of specific experiences with conflicts. Given the localized and international nature of conflicts, it is essential to consider the relationships between local niches and international compatibility. Working with these relationships requires strategic decision making within the process of elicitive curriculum development. In the following chapter, we outline several illustrative episodes from our own experiences of elicitive curriculum development.

Further Reading in Transrational Peace Education

Bryant, S., & Taylor, N. B. (2019). The State of the Art of Elicitive Peace Education. 20th Anniversary Special Publication UNESCO Chair for Peace Education. Manuscript submitted for publication.

Cremin, H., Echavarría, J. & K. Kester. (2018). Transrational Peacebuilding Education to Reduce Epistemic Violence, *Peace Review*, 30:3, 295-302, DOI: 10.1080/10402659.2018.1495808.

Cremin, H., & Archer, D.T. (2018). Transrational Education: Exploring Possibilities for Learning About Peace, Harmony, Justice, and Truth in the Twenty-First Century. In J. Echavarría, D. Ingruber, & N. Koppensteiner (Eds.), *Transrational Resonances: Echoes to the Many Peaces* (pp. 287-303). Palgrave Macmillan.

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Koppensteiner, N. (Forthcoming). *The Self as (Re)Source: Transrational Peace Research and Elicitive Facilitation.* Habilitation Text, University of Innsbruck.

Murphy, J. M. (2018). Elephant Watering (W)hole: Transrational Learning Spaces. In J. Echavarría, D. Ingruber, & N. Koppensteiner (Eds.), *Transrational Resonances: Echoes to the Many Peaces* (pp. 263-287). Palgrave Macmillan.

Illustrative Episodes

In this section, we outline moments that were significant in the processes of curriculum development and capacity building for Peace and Conflict Studies in a variety of contexts around the world. While such situations are always context-specific, we have chosen these examples because they have helped us understand the deeper principles of elicitive curriculum development. The examples include episodes from teamwork with international partners, such as floating down a Tyrolean river, to working with former and current combatants engaged in peace processes in South and South-east Asia. Through the episodes, we offer discussions of tools and methods that we have found helpful for successful and sustainable curricular development and can also be relevant as a means of facilitation and intervention.

On Being on the Same Boat: Peeling the Onion

Sometimes elicitive curriculum development is like 'peeling an onion,' a metaphor developed by the psychotherapist Fritz Perls (1992) and later adapted into Transrational Peace Philosophy by Wolfgang Dietrich (2012) as a model of a human in group settings. Much like an onion, each moment in a group setting has many layers underneath what is apparent. The importance of this multilayered approach was evident in a project of capacity building for Peace and Conflict Studies with a university in Eastern Ethiopia. Six months into the project, we found ourselves struggling to constructively address many important topics. These topics were critical for us as the Austrian part of the project team, the Austrian Partnership Program in Higher Education and Research for Development (APPEAR) and the Austrian Development Agency (ADA).

Amongst others, these dimensions included questions of budget allocation, the adoption of a gender perspective and the requirement to consider community-based aspects of the project. In many project meetings, both in person and online, we had tried to understand the reasons for these dynamics and to communicate our own needs. However, we felt that we kept scratching at the surface of the issues at stake, unable to understand the essence of what was going on, leaving us with a feeling of dissatisfaction. It was at this point when we decided to put the group and our relationships as a team in this 'North-South' collaboration into the center of our effort. In placing our attention on the relationships within the team, during our partners' second institutional visit to Innsbruck in the summer of 2018, we left the seminar room to take our colleagues on a rafting trip along the river Inn.

Once on the boat, we learned that none of our colleagues were able to swim. Luckily, all of us were wearing life jackets, the river was calm, and the weather was beautiful on that August day, and so we were able to embark on

the adventure nevertheless. In the following one and a half hours, we shared moments of joy and connection. When our rafting guide asked us whether we would be willing to walk around the boat in the quickly moving waters, everyone declined at first. However, after a while, the only woman in the Ethiopian team agreed to volunteer, and she succeeded in the exercise. The male colleagues on the boat – including our own project team – then followed her brave example. We all dared to take a risk. When we were asked whether we want to float in the river a few minutes later the same hesitation was there again. However, when we offered to pair up with our colleagues, they agreed to give it a try, and a few moments later we were experiencing how the flow of the river carried us as team as we were holding on to each other's life jackets. Finally, we supported each other getting back into the boat again. As we were paddling down the last few kilometers of the river, we profoundly experienced what it can mean to really be on the same boat, needing to trust one another and finding a joint rhythm as a team.

At this moment we had started to relate on a profound level. In other words, we had begun to 'peel the onion' of our project team, moving toward the deeper layers of our relationships. A joint experience had transformed. While cognitive concepts of curriculum development can be very superficial, experience carries the potential to point us towards the epicenter of our relationships. In this specific case, it helped us to see each other more for whom we were at this point in the project, pointing us towards underlying dynamics that gave meaning to this episode of a woman taking a risk first. At this point, she had gained much respect from her male colleagues. Even though she was very well qualified it then took half a year longer for her to be recognized as a full member by the project team. However, it seems, that the experience of being on the same boat kept resonating and that it had been crucial for granting her a space. Also, we, as facilitating project partners had developed an understanding of dynamics within the group, reflecting a broader societal and cultural reality in the context of Eastern Ethiopia. In the working sessions that followed, we were able to address our points and concerns regarding budgetary topics, as well as issues of gender, local peacebuilding and transformation methods. Communication during these sessions was more comfortable than it had been; trust that was built on the river manifested in the meetings.

From this episode, we learned that developing capacities and curricula for Peace and Conflict Studies from an elicitive perspective is always more than a merely technocratic act of putting together some courses and modules into a document, but also relational work. In the following paragraphs, we outline some crucial ontological and epistemological considerations that might shed light on these reflections and inspire others to dig deeper into relationality towards elicitive curriculum development.
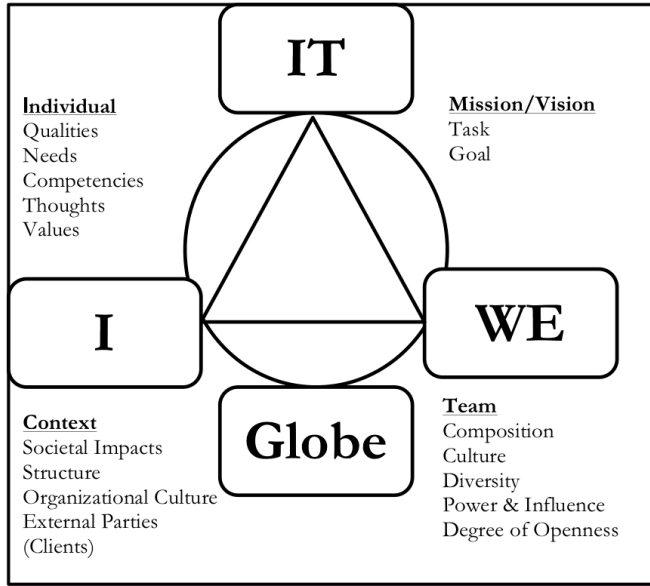
[Adapted from 4 Ways Participatory Leadership Can Drive Team Success,
M. Cary, 2014, Digital Marketing]

Following Ruth Cohn's (2004) model of Theme-Centered Interaction (TCI), we propose a four-part focus. First, the *theme* of curriculum development for Peace and Conflict Studies, second the relationships amongst the project team members as a *group* [*we*] and third, the *individual* [*I*] potentials and needs of everyone involved in the group process. To these three factors, we add a fourth factor, that is the environment [*globe*] that contains both the process of curriculum development and the future implementation of the curriculum when it becomes a didactical reality.

The underlying ontological concept is based on Ruth Cohn's Four Factors Model (see figure 1). This model was later adapted into Transrational Peace Philosophy as a fundamental tool of Elicitive Conflict Transformation (Dietrich, 2013a). To understand conflicts requires an analytical view that goes beyond the material dimension because at this level disturbances such as violence are only expressions of underlying relational dysfunctions. Such dysfunctions are the roots that feed conflict dynamics on the surface, and as such, they are the ones that call for transformation.

The methodology of Elicitive Conflict Transformation and its underlying philosophy of Transrational Peaces put forth several epistemological and

ontological considerations. The first of these reinterprets conflict as a vital driver of change rather than a problem to be solved or a pathology to be cured. The second is that this approach requires a shift of awareness beyond the *episode*, the material aspect of the conflict that reveals itself to the observer, of conflict to the *epicenter* where the underlying relationships and dynamics of the conflict are revealed (Lederach, 2005). The third consideration is that a transrational approach to peace necessitates a critical and expanded understanding of the quality of peace itself. The word 'peace' only has meaning when a perceiving subject of that peace gives meaning to it. Thus, it is more accurate to understand peace in the plural, to discuss *peaces* rather than peace. There are potentially as many understandings of peace as there are perceiving subjects. Wolfgang Dietrich in his *Many Peaces* trilogy (2012, 2013a, 2018) discusses at length five general categories, families or interpretations of peace: the moral, modern, postmodern and transrational. These peace families can be understood as peace out of harmony, security, justice and truth, with the transrational category representing a balanced and dynamic embrace of the four families of peace interpretations (Dietrich, 2012).

Transrational Peace Philosophy is based on three principles correspondence, resonance, and homeostasis. *Correspondence* refers to the mystic insight "as above, so below; as within, so without" found in many Western and Eastern philosophies. This principle invites introspection alongside social activity noting that there is an inseparable and complex interaction between the intrapersonal and interpersonal realms.

Figure 2: The Transrational Model: Interpersonal and Intrapersonal Layers.

Self — Spiritual — Mental — Emotional — Sexual — Family — Community — Social — Policitary — Globe

Persona/ Contact Boundary

Intrapersonal   Interpersonal
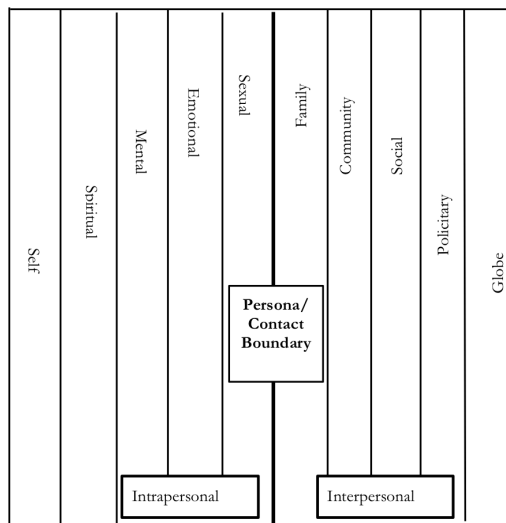
[Adapted from Elicitive Conflict Transformation and the Transrational Shift in Peace Politics (p 203), by W. Dietrich, 2013a, New York: Palgrave Macmillan.]

Figure 2 shows the layers of interpersonal conflicts as we move from the sexual, socio-emotional, mental and spiritual layers.[2] These layers in turn resonate in correspondence with the intrapersonal layers of family, community, society, and globe. In this manner, ECM seeks to unravel how a particular event that is seen, measure or perceived as a conflict, also corresponds to deeper layers of conflictivity that might not be evident at first glance. While prescriptive approaches look for solutions to the problems in the material episode itself, approaching a conflict in an elicitive manner requires analysis and intervention on the layers behind the episode, what Lederach calls the epicenter (2003, p. 31). Conflict episodes occur at the meeting of contact boundaries between the personae of the individuals and their identities as groups. There is an essential nonlinear relationship between each the elements of our intrapersonal identity and the systems of relationships that exist at the interpersonal sphere. The principle of *correspondence* is a call for peace workers to expand their awareness beyond the moment of the conflict episode and to include in their attention and awareness the system of layers influencing the conflict (UNESCO Chair for Peace Studies 2014a).

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2   In later works Dietrich (Forthcoming) renames the layers beyond the mental-societal as transpersonal, transhuman and cosmic epicenter.

The second principle of Transrational Peace Philosophy is *resonance* and refers to the constant movement between these layers within each individual and the group. In working from the principle of resonance, elicitive curriculum development seeks to create a resonant space in which the various voices of the conflict parties may be heard. The more these inner and outer aspects of each encounter stay relatively free from dissonance, the more it is experienced as a dynamic and precarious peace.

Homeostasis is the third principle of Transrational Peace Philosophy. Homeostasis refers to the innate tendency of open, energetic systems to seek to restore their dynamic equilibrium. This perspective implies that a peace worker inevitably becomes part of a conflict system by their mere presence in the system. Further, relationships among the different elements in a system all influencing each other, both those seen and those unseen. Following this line of thinking, we can understand conflict as a dysfunctional blockage in a system that disrupts this natural urge for dynamic equilibrium (Dietrich, 2014).

At the core of Transrational Peace Philosophy, Elicitive Conflict Transformation and Elicitive Curriculum Design is *relationality*. We exist in a complex and dynamic web of relationships. In these relationships, we find our conflicts and their transformations.

Further Reading on Theme-Centered Interaction

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On the Necessity of Communication, Tools, and Skills in ECDM: The Cross-Reading Experience

From 2015 to 2018 the University of Innsbruck participated in the Creation of the Graduate Curricula in Peace Studies in Georgia (PESTUGE)[3] project, which was an Erasmus+ Capacity Building program. At the outset of the project, the Georgian partners toured different Peace Studies programs in the European Union. They visited the University of Innsbruck, Dublin City University, Trinity College Dublin and Ulster University. The purpose of these visits was for the Georgian partners to exchange about diverse approaches to the academic field of Peace Studies and the variety of pedagogical and didactic methods used.

Before their visit to Ireland and Northern Ireland in November 2016, the Georgian partners had begun developing new syllabi for Peace Studies courses in Sokhumi State University, Caucasus University, Tbilisi State University, and Ilia State University. During these visits, we proposed to conduct face-to-face feedback sessions on these new syllabi using a form of cross-reading utilized in the framework of the Innsbruck program (University of Innsbruck, 2019). These cross-reading seminars are held in small groups where each individual has contributed a sustainable text (term papers in the case of the MA program, course designs in this instance). In this process-oriented method, everyone in the group reads all of the texts, and is given an introduction into the methodology of Non-Violent Communication (NVC).

In the cross-reading seminars, each session is devoted to a single text. For each of these sessions, one individual from the group takes the role of facilitator, another group member focuses on the formal aspects of the text, and a third member focuses on the content of the text.

As the group discusses each text, the author is invited to actively listen to the feedback as time is given for first the formal aspects of the text. Then content-related feedback is given by those selected to hold that focus. All the seminar group members then offer their feedback, formulate requests, and engage in dialogue with each other and aim to offer the author a plurality of interpretations on their work. Finally, the author of the text is invited to share their experience of listening to the comments. Feedbacks were given in line with the principles of NVC, where the text is observed, and the readers seek to listen *through* the text to see and resonate with the author and offer feedback based on how what has communicated in the text and through the text touch the needs of the readers.

Aside from the substantial value this process has on improving the texts themselves, it also has profound effects on group dynamics. Deep moments of insight often arise along with moments of tension as the author encounters

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3   The PESTUGE project was led by Dublin City University in a consortium which included: Caucasus University, Tbilisi State University, Ilia State University, and Sokhumi State University, the University of Innsbruck, Trinity College Dublin and Ulster University.

the point of connection between what was meant to be communicated in the text and how the reader understood the text, often shedding light onto influences, biases, shadows, and strengths the author may not have been aware of. For the facilitators, this is a further step towards refining their own profile as Peace and Conflict teachers in training, who hold a safe space for other learners' unfolding, balancing the substance of the feedback and sharpening their awareness of the authors' and the groups' dynamics. Ultimately, everyone in the group has the chance to start developing his/her own facilitation style (Koppensteiner, Forthcoming; Dietrich, Forthcoming).

Giving feedback in this type of format can be difficult. It requires a foundation of trust and healthy communication patterns, this trust had already been established during previous visits in Innsbruck, Dublin, and Tbilisi. Feedback processes such as these need careful attention to the modes of communication. NVC was essential to the face-to-face feedback sessions on the syllabi, and the cross-reading process more generally. NVC is an essential linguistic method of Elicitive Conflict Transformation. It facilitates a critical process for transformation by understanding language as more than merely a tool of rational communication. NVC as a method was developed through the works of Marshall Rosenberg (2005) and adopted into Transrational Peace Philosophy and Elicitive Conflict Transformation (Dietrich, 2013a; 2018).

NVC is a process-oriented method aimed at facilitating a natural and authentic connection between the speaker and the listener through placing attention on four key steps. The process begins with *observation*, looking into what is actually occurring in the situation, observing it without judgment and articulating the behaviors and conditions the effect they have on the listener. Observation is followed by *feeling*, placing attention on how the observed action is felt by the listener while not confusing it with thoughts or evaluations. The third step in the process focuses on *needs*, reflecting and examining what needs are expressed through what those feelings. Finally, this process focuses on a *request*; from a place of compassion clearly articulating what concrete actions could be requested to fulfill needs without making demands (Rosenberg, 2013).

Before the visits, all of the EU partners had sent their syllabi to each other, so there was ample time to read them in advance. Each partner prepared feedback online with the structure of the cross-reading seminars, with comments made specifically to form and content. The comments and feedback were prepared and given in the best spirit of NVC, through seeking a respectful connection, a suspension of judgment and a drive to be as factual as possible while staying present in the interactions.

From the cross-readings of the syllabi, the consortium reported an improvement in the quality of the new and updated courses. The comments and recommendations help significantly in refining the bibliography of the courses, and new approaches to the pedagogical and didactics of the courses. Through these cross-reading experiences, the project team was able to

integrate the insights of NVC into our experiences through the ways in which we were relating to each other in a respectful and appreciative manner.

Further Reading on Nonviolent Communication

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On Academic-Practitioners: Approaches and Co-Development of Structure and Curriculum

What does it mean to study Peace and Conflict Studies? How can a doctoral program support students in applied peace work? How do you build a program that has not been built before? These were questions that accompanied us as we created a Ph.D. program in Applied Conflict Transformation Studies in Cambodia.

The Centre for Peace and Conflict Studies (CPCS) is a Cambodian Non-Governmental Organization (NGO) that was founded to provide support to peace processes across Asia with the vision of transforming the dynamics of armed conflict. Central to the method of CPCS is a 'key actor approach,' which focuses on supporting actors in peace processes with the most influence from governments, military, non-state armed groups, religious and civil society leaders and grassroots organizers. For more than ten years, CPCS has held an MA program in Applied Conflict Transformation Studies (ACTS) in partnership with Pannasastra University of Cambodia (PUC). This MA program was explicitly designed for students who have engaged in peace work in Asia. The program was built with the intention of working from a hybrid scholar-practitioner approach (Lederach, 2005) where the students' experiences and reflections were the *prima materia* for the curricular design, i.e. the material upon which the processes designed and held by the MA program operated.

Early in 2015, many alumni of the MA program and other partners in various peace processes requested CPCS to build a Ph.D. program with a similar ethos as the MA program where Asian peace workers could deepen their reflections, refine their critical lenses and learn from each other's experiences. At the outset of the design process of this program, we were faced with the question, "what does doctoral level study mean in the context of applied peace work?" We began the development of the Ph.D. program in a rather conventional manner. We conducted a survey of existing Ph.D. programs around the world to look for structural and content methods that could guide the development of our program. We also had to conduct some exploratory investigations and relationship-building with the accrediting university (PUC) and the Cambodian Ministry of Education as it was not explicitly clear which formal and structural elements were necessary for a Ph.D. program to be recognized in Cambodia.

After several drafts of what the Ph.D. program could look like our team felt that something essential was missing from what we were proposing; it lacked uniqueness and vitality. Awareness of this discomfort led us to return to the question of *why* we were developing this program. The mission of CPCS is to support and accompany "key actors" in peace work across Asia to transform violent conflict. We realized that we were not listening to the voices of the people we were designing the program for. In the language of Theme Centered Interaction (TCI) we had focused intensely on the task of creating a Ph.D. program, the *it*. Through several processes of reflection, we were able to tap back into the vitality of creating this program by placing attention equally on the *We,* the students the program was being designed for and the *I,* the biography and position of our origination in the region.

In January of 2016, a series of workshops were held with alumni from across Asia and other peace workers interested in doctoral study to focus on the question "why would a peace practitioner desire to participate in a Ph.D. program in this context?" It was their recognition of the need that lay at the outset of our development of this program; we needed to return to their motivations and listen more deeply to them. Through this listening, we uncovered three key and interrelated motivations driving peace workers to be enrolled in doctoral level study in this context.

- *Circle Walking.* Prospective students pointed to the strategic importance of having the Ph.D. title in accessing circles of power and influence.
- *Structured reflection and distillation of experience.* Prospective students with many decades of applied peace work were seeking a framework and structure for holding their reflections and learning as well as the support to engage in a prolonged process of engagement with their experiences and ideas.
- *Critical feedback at the outset of a new phase in their peace work.* Students with many years of experience in the field who were

entering a new phase in their approach were seeking an engaged community to critically engage with their thinking and what they were proposing. Feedback in the frame of a Ph.D. program would add to the overall credibility of newly articulated conflict transformation methodologies developed from the experiences of applied peace work.

Hearing these motivations and desires, we were then presented with the question of how to design a program to resonate with these needs and would be acceptable at the formal level of accreditation for in the Cambodian context. It became clear to us that only a Ph.D. program designed by the peace workers it was serving could create the space to hold these diverse motivations.

An underlying theme in these motivations was the need for a center, a 'platform for peace.' Such transformative platforms provide the space "to generate creative responses more than creating the solutions itself. A platform represents the ongoing capacity to generate processes, ideas, and solutions" (Lederach, 2005, pp. 85-86). The students expressed the need for a place of grounding, and the support and connection to a community to accompany them. The power of this physical space where students could spend time together, outside of the stresses and responsibilities of their contexts was evident within the first week of the program.

A prevalent topic in our conversations was the distinction between an 'academic' and a 'practitioner-based' approach to conflict transformation. In the Asian context, these two realms were often understood to be distinct, separate and often antagonistic. This was seen as a point of frustration in many of the contexts in which the students worked. It had become increasingly clear that it was not possible to work in conflicts through focusing solely on actions without reflection and, conversely, change cannot be affected through reflection without action. A distinct need emerged for the Ph.D. Program to be a point of synthesis between the 'academic' and the 'practitioner.' The transformation of conflict is dynamic and occurs in creative, imaginative and often unexpected ways, so too would a program designed to support this.

These discussions with prospective students also prompted further reflections among the faculty, another level of the *I* in this system, the faculty as individuals. We began to share our own experience of going through a Ph.D. program, what helped us, what frustrated us, what we wish we had in our programs. We brought these reflections into discussions with the students to find points of resonance.

Another distinct need expressed by the prospective students was for the frame to generate peace theory based on their experiences. Through their work and in their previous studies they felt a lack of perspectives from Asia expressed in the academic literature. With these reflections in mind,

methodologies that build theory from experience, such as action research, became a cornerstone of the program.

Additionally, we came to understand the structure, organization, and roles of the program we were building in a more nuanced way. CPCS held the structure of the Ph.D. and ensured a frame that was maintained that would be acceptable to the university and remain accredited. CPCS also maintained the center for the students. Each cohort creates a unique co-learning environment and designs their own Ph.D. program to best suit their needs and motivations. The Ph.D. program was then conceived of as a means to intervene in peace and conflict processes in Asia, support and accompany Asian peace workers and develop a body of theory from practice in the region.

On Listening Without Intellectual Understanding: Meeting with Aba Gadaas

It is quite crucial to understand the cultural and social contexts that one engages in within the framework of elicitive curriculum development. However, sometimes it is impossible to do so intellectually, and still, this can contribute to the development of curriculum in a meaningful way. During one of our institutional visits to our partner university in Ethiopia, we had identified regional approaches for Peace in the Horn of Africa as a central quality and resource for building a unique profile for this necessary field in Eastern Ethiopia. Moreover, in line with the approach to explore possibilities of cooperation with non-academic partners, we arranged a meeting between community elders and some senior faculty members from the partner university. These meetings were conducted in Afar Oromo, the regional language, as English is not widely understood by the community elders.

All together we ended up spending more than two and a half hours, listening to the Aba Gadaas – community elders – without understanding a single word. Nevertheless, in a context where the university is particularly large and interactions between the universities and the surrounding communities is rather limited, it is possible through a grounded presence and active listening to hold spaces for important encounters.

In situations like this, one cannot to predict whether an encounter will evolve into something meaningful. However, under the assumption that curriculum development for Peace and Conflict Studies implies a relational dimension, we realized that our presence might have facilitated a fruitful coming together of potentials. Perhaps our role as partners, who had been invited into this context, is akin to that of midwives, who support something new coming into the world. This kind of academic work requires tools and techniques, of which listening is a crucial component.

Active Listening constitutes a central dimension of Elicitive Curriculum Development. In the tradition of Carl Rogers and his groundbreaking work in

client-centered-therapy, Active Listening is an approach to communication that is closely related to NVC and is a fundamental tool for elicitive conflict work (Rogers & Farson, 1987). Listening in this sense is much deeper than hearing. The intention behind Active Listening is to get inside the speaker, to understand more holistically what they are communicating.

In using Active Listening, we seek to listen for total meaning, going beyond the content on the surface of the message to tap into the underlying feelings. This focus on touching into feelings motivating communication is an essential consideration in elicitive conflict work as it is often the case that the feeling underlying the content of the messages is more important than the form of the message itself. Tapping into the feelings of what is said helps to reveal not only the core of what is being communicated but also what those particular messages mean to the speaker. As a holistic approach, this form of listening also places attention on what is communicated nonverbally.

When used in the context of elicitive peace work, Active Listening changes the quality of relationships in a given context. Listening in this manner conveys not only respect but also the willingness to be vulnerable on the part of the listener, and this further engenders empathy and resonance.

Further Reading on Active Listening

Dietrich, W. (2013d). Voice-Oriented Approaches to Elicitive Conflict Transformation. In W. Dietrich, *Elicitive Conflict Transformation and the Transrational Shift in Peace Politics* (W. Stützl, & V. Hindley, Trans., pp. 74-103). New York: Palgrave Macmillan.

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On When to Stop Doing: Curriculum in the Context of Dynamic Peace Processes

It can be hard to realize when to stop doing a program the way one had been doing it for many years. This is especially the case when it is a 'shiny program' that is unique and well-received. Humility and ongoing grounded analysis are needed to realize the program no longer fits the context and its goals. The Applied Conflict Transformation Studies (ACTS) MA program was developed by the Centre for Peace and Conflict Studies (CPCS) in Siem Reap, Cambodia to be a practitioner-focused MA program that held a reflective space to build further and refine the capacity of Asian peace workers to intervene strategically in violent conflict.

The second module of the program, initially framed as Conflict, Power, and Change, focused on understanding different models of change and how they intersect with levels of power. This module was conducted in partnership with the Balay Mindanaw Foundation Inc. (BMFI), a Filipino Mindanao-based NGO focused on equity-based development and sustainable peace. The content of the module was focused on the theme of "Intervening in violent conflict" drawing from experiences and lessons learned from the Peoples' Power Revolution in 1986 and subsequent grassroots movements at social and political change. This module became a unique drawing from a tapestry of learning from different experiences in the Philippines and brought together learning experiences from grassroots activists, NGOs, armed groups and the military.

Ongoing grounded conflict analysis is central to the way in which CPCS works. Despite having sessions of analysis with different partners and actors across the region were crucial developments in peace work across Asia began to become clearly articulated, we came to realize that the way we taught our second module did not reflect the changing context of peace work in the region. In the language of Theme Centered Interaction (TCI), we were ignoring the influence of the *globe* on the relationships between the module (the *it*), our organization (the *I*) and our students (the *we*).

Following our reflections, the module was restructured to build on the learning from current peace processes in Asia. The importance of *insider mediation* in peace processes across the region was a core topic to be explored drawing from the experiences of:

1. BMFI, in their capacity as an NGO functioning as the independent secretariat in the peace talks between the Government of the Philippines and The Revolutionary Workers Party of the Philippines (RPM-M) (Balay Mindanaw, (n.d.))
2. The role of the Malaysian facilitator in the peace talks between the Moro Islamic Liberation Front (MILF) and the Government of the Philippines.

3. The multi-layered peace process between the Government of Myanmar and many Ethno Political Armed Groups conducted without outside assistance.
4. The Unity Building efforts of the Karen National Union (KNU) as they entered into the national peace process (Davis, 2016).
5. The efforts of individuals working as formal and informal insider mediators such as Padma Ratna Tuladhar in the peace talks between the United Left Front, the Royal Government and other democratic forces in Nepal and Franklin Quijano, who was a government official who also worked meditating inter-clan conflicts in the Philippines (Mason, 2016).

The module was changed and titled *Peace Processes and Mediation Support* and focused on expanding the definition and understanding of what it means to support a peace process beyond the negotiation table. This reframing allowed the students to contextualize the work that they did within the larger system of supporting the overall dynamics of peace in their country. We particularly focused on the role that trust plays in peace work through inviting people from these various peace processes to come into the program and share their experiences with the students over several days and speaking directly to the experience of doing this kind of work.

On Learning From Peace History: Listening in Moments of Transition

What can we learn from the experiences of armed groups in moments of transition? What do we learn from memories of conflict? How can their experiences inform elicitive curriculum design? These were all questions that came out of work done by the Centre for Peace and Conflict Studies (CPCS) in supporting armed groups in peace processes.

The All Burma Students' Democratic Front (ABSDF) is an armed group founded by pro-democracy students in Burma that left for ethnic-controlled areas shortly after the military coup in 1988. For 25 years they fought alongside other ethnic armed groups against the military dictatorship in Burma. After the elections in 2010, a new parliament and quasi-civilian government were formed. This change opened new political spaces, which allowed for formerly banned political parties and their leaders to join political processes. In 2011, President Thein Sein stated that it was time to "open the door for peace" after decades of civil war.

The Karen National Union (KNU) was one of the most significant Ethnic Armed Group to accept this offer and sought the support and accompaniment of CPCS as they navigated the peace process. Later on, the ABSDF, who had spent many years living with and fighting alongside the KNU, also decided to

enter into the peace process. Due to the experiences of the KNU working with CPCS and the resulting trust that was built, the ABSDF approached CPCS to accompany them through this process.

In getting to know the ABSDF and understand what they sought through engaging in the peace process, in addition to their stated political demands we asked them what they wanted from it. They answered, "to come home with dignity." For the first time in 25 years after living and fighting outside the country, they had come to understand how they were seen within Myanmar. For them, to "come home with dignity" was to have their story told, for people to know why they fought and what they experienced (Bilbatúa Thomas, 2014a).

This request to support and accompany the ABSDF in coming home with dignity prompted us to look more deeply into how stories matter in a peace process, how we can listen to many stories and build a narrative that does not leave out but instead concentrates the essence of many peoples individual journeys.

Peace History was conceived as a frame to work with the ABSDF in a deeply personal manner to support the processes of transformation and at the same time capture it. Through carefully designed processes of deep listening and trust building CPCS was able to provide a space where the members of the ABSDF could share their stories of the past and address questions of their concerns, hopes, expectations, and questions about the future. We believed in these reflective spaces change could occur, and space could be made in transforming narratives of conflict to narratives of peace (Bilbatúa Thomas, 2014a).

Through this *Peace History* process, the ABSDF was able to tell their story to people in the country as well as the children of those who live as refugees abroad. Through sharing their stories, they were also able to learn from their experience of conflict. Specifically, they came to see that experiences of having the Burmese identity and having spent many years living with ethnic groups and having their trust led them to conceptualize and structure their political work in the country as bridges between ethnic minorities and the majority (Bilbatúa Thomas, 2014b).

The conversations opened through this process of *Peace History* with the ABSDF prompted further, honest reflection on their own history. It inspired the establishment of the ABSDF Truth and Justice Committee where this armed group, on their own accord designed a reconciliation process to address allegations of arrest, torture, and killings in 1991 in their ABSDF-Northern Camp. This process following a similar approach to *Peace History* sought to establish a narrative of events that took place during these times from survivors, witness, and alleged perpetrators, to acknowledge the abuses committed and the suffering endured. The purpose of this inquiry was also to foster understanding and some measure of satisfaction for those who suffered these abuses as well as to build solidarity among current and former members of the ABSDF. It is quite unique in the context of armed struggles for an

armed group to initiate and carry out a truth and justice process (ABSDF, 2015).

These experiences of supporting and accompanying the ABSDF in this process prompted us in the Applied Conflict Transformation Studies MA program to reflect on how we framed the topic of 'Post-Conflict' especially in regards to the students we wished to support in our MA program. Many of the students were either current or former members of armed groups that were engaged in peace processes in their countries and thus experiencing profound moments of transition in their own individual identities and the understanding of themselves as groups. We changed our curriculum, which had originally addressed the subject of 'Post Conflict' in the frame of Sustainable Peace Building, with a heavy focus on peacebuilding, reconstruction, security sector reform, governance and recovery, to one which focused on collective memory, narratives in peace and conflict and *Peace History*. This frame for the module was designed to give space to the students' experiences of their own individual and collective memories of conflict, to reflect upon them in a supportive environment and to accompany the process of transformation they were seeking to undergo.

On Sundowners and Tea After Sunset: Sharing and Caring in a Collaborative Spirit

Regardless of where we go to facilitate processes of curriculum development, we do so as a team, and we always try to prioritize time spent together. Usually, this happens in the evenings. We eat dinner together, have a drink or a tea and share our experiences of the day. While in the team we have a clear hierarchy that makes us functional to the outside, these sometimes long evening sessions provide a space for the horizontal dimension of our work.

While in action – usually during long days – a team has to be functional regarding its external communication. Elicitive peace work ultimately serves the clients who have invited the intervention as scholar-practitioners. While being in action, there is little chance to reflect on the often-unfamiliar experience of the day. Often the cultural contexts are unknown and social codes challenging to translate into a familiar reference frame. Sometimes, one may be confronted with challenging realities, such as first-hand experiences of violent conflict, trauma or extreme poverty. Some of these experiences resonate beyond particular moments. The space for reflection in the team helps to integrate many of these aspects. The evening team sessions are sometimes a bit like puzzling: You share the pieces of information that each person has gathered over the course of the day, check whether this matches with the observations of the rest of the team, receive additional information from the team and then, start thinking how all of this fits together. The question very often emerges around topics such as: Who are the people we

have met? What are their backgrounds histories and relationships? Have they been on different sides of protracted conflicts? What role do ethnopolitics, religion and gender play in this? What kind of belief and value systems are we confronted with?

Often this is a space for the team members to share moments that triggered them. This space can then be used to processes these events and how the team members are feeling. Sharing these moments in a team can have a powerful balancing impact. Effective facilitation in Peace and Conflict Studies requires spaces intentionally used for the team members to reconnect to each other, to share frustrations as well as joys, reflect on the day and develop strategies for the next day.

On the Pace of Development: When Content Follows Form

The Postgraduate Diploma in Conflict Transformation and Peace Studies with an Emphasis on Emotional Balance in Brazil started in 2015. The curriculum for the Postgraduate program was co-developed by Paz & Mente[4] and the UNESCO Chair for Peace Studies at the University of Innsbruck Austria.

The development of the program defied our expectations of building MA programs in the field of Peace Studies. Within six months the formal aspects of the program were established and it was able to start running. The expediency in establishing the formal elements of the Postgraduate program was due to the nature of the legal environment in Brazil. The initial structure of the organization could be established by creating an organization amongst friends who were committed to the project. All that was needed in the beginning was to develop the curriculum and start the program.

The ease of the smooth beginning of this program did not persist for long. The relationships between the university, Paz & Mente, and the cooperation partner became strained. Power dynamics and concerns of autonomy began to manifest at many levels. The effects of these conflicts soon became evident in the students' experience in the program, leaving many students confused as to the roles of the faculty and the overall ethos of the program.

Once the effects of these conflicts became evident, we had to place a great deal of attention and effort on transforming those relationships layer by layer. Safe spaces had to be created where the underlying tensions between the faculty, students, university, and cooperation partners could be brought out and addressed. It was a powerful demonstration that there is no clear-cut separation between the dynamics 'behind the scenes' in the development of the program and the experience in the classroom. Further, it was a reminder

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4   Paz & Mente is a Brazilian transdisciplinary organization dedicated academically and professionally to the fields of Peace and Conflict Studies, Study of Emotions and Contemplative Science (for more information see https://www.pazemente.com.br/)

that if we want to work on issues of Peace and Conflict in a classroom, we need to be ready to work with conflict because tensions and conflicts at the institutional levels are inevitable in the creation of a program. Attention to working on these conflicts affects the students' experience. We noticed that as attention was placed on each of the layers of conflicts we were facing, and they were in suite transformed, the students' experience of the program improved dramatically.

On Context-Specific Evaluation: Constructive and Appreciative Assessment of Courses in Georgia

Within the framework of the PESTUGE project, the University of Innsbruck was responsible for the curriculum development work-package, and the results exceeded the initially-set goals. Instead of four new modules, 14 MA and two BA courses were created; and instead of the planned 12 revised modules, a total of nine MA and six BA modules were updated. This abundance of courses was the result of listening and following the needs of the professors and the institutions where they worked in Georgia.

The Georgian partners had seen that there was a need to integrate Peace Studies courses in the lower BA courses. We saw this as an important moment for the introduction of Peace Studies courses as this was the time where the students were first forming their own research interests. The hope was that through the introduction of Peace Studies at this stage the students would develop more nuanced views on issues of international politics, and importantly, their understanding of the Georgian conflict and the current challenges for reconciliation.

After the process of creating the modules that were relevant to the Georgian professors with the elicitive support of the EU partners (explained in the episode *On the Necessity of Communication, Tools and Skills in ECDM*), there was an opportunity to pilot the teaching of new/revised modules during the last 3 semesters of the project. Trinity College Dublin was the partner in charge of the evaluation of the work-package, which led with the support of all the involved universities. The University of Innsbruck was invited to play a more active role in the design and implementation of the evaluation because of the positive experiences of the cross-readings used in the course design.

Based on the philosophy and methods of Appreciative Inquiry and Nonviolent Communication (NVC), we designed a cluster of methods to evaluate how the professors and the students perceived and assessed the courses. Appreciative Inquiry (AI) is an approach in which positive change is devised for the future by starting from 'the positive present.' This begins through identification of 'what works,' instead of a critical attitude of 'what does not work.' The method of AI can be used to draw positive future

scenarios where participants can plan effectively, building on the resources already present in their context and within themselves.

AI can be used to monitor the achievements of many types of joint endeavors. It can be used to evaluate new or updated courses or to identify in a conflict situation what different participants find as strengths in each other and in themselves. In a course evaluation, AI could thus be used to determine the elements of the course that have been useful, meaningful and empowering for the learners so that these can be harnessed, maintain and built upon in the future.

AI invites learners and participants to look for their strengths, which might lead them to realize that they might already be more resilient, innovative and adaptive than initially assumed (Ford 1999, vi). This empowering effect of AI works because it encourages transformational change by thinking beyond a merely 'critical' perspective (that easily falls into *violent* language through judgment) and instead anchors communication in the heart as well as the mind. AI "involves a significant shift in emphasis from local problems to local achievements, from participation to inspiration," says Charles Elliot (1999, p. 3), a recognized author who uses AI in peace and development work.

In the first stage, a Survey Monkey questionnaire was made available to all students before starting the courses. During this discovery period of the evaluation research, we frame the questions in line with the principles of Appreciative Inquiry through asking the participants about past achievements, periods of excellence, learning methods that contributed to positive experiences and inviting comments on the relationships between the students and faculty. We utilized questions such as "which methods of learning have brought us the best processes and results?", "what have we enjoyed doing/reading or talking about the most?" and "which are the most innovative or crucial ideas gained during a particular course?"

From this survey, key topics were identified for in-depth exploration during feedback workshops. During visits to Georgia, we conducted world-café style workshops with both students and professors, where we engaged in conversations around the main questions or inquiries identified in the survey monkey. Professors were listened to and engaged in conversations through a similar workshop-styled meeting where feedback was given through sharing the feedback, perceptions, and requests from the students. These processes lead to discussions of a grounded imagining of what ideal learning processes and communities could be. Participants and faculty envisioned together a commonly desired future based on the identified elements of the 'positive present.'

The discussions with both students and professors were led in a spirit of open dialogue, engagement and constructive self-reflection, which complimented very well the information that all Georgian universities were collecting individually and anonymously as part of their own quality-assurance procedures. In a further step, most courses were taught a second time during the life of the project, which made the assessment of the courses an essential

process to ensure the relevance and quality of the modules and to allow for refinements. These mechanisms for improvement allowed for designing new structures and processes that could be put forward to fulfill both the short and long-term goals of the program and the students. Most importantly, the assessment processes were carried out in a friendly and collegial way that reinvigorated the spirit of teamwork.

Further Reading on Appreciative Inquiry

Cooperrider, D. L., & Whitney, D. (2005). *Appreciative Inquiry: A Positive Revolution in Change*. San Francisco: Berrett-Koehler.

Elliot, C. (1999) *Locating the Energy for Change: An Introduction to Appreciative Inquiry*. Winnipeg: International Institute for Sustainable Development.

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To Conclude: Six Principles for Elicitive Curriculum Development

Figure 3: Principles of Elicitive Curriculum Development
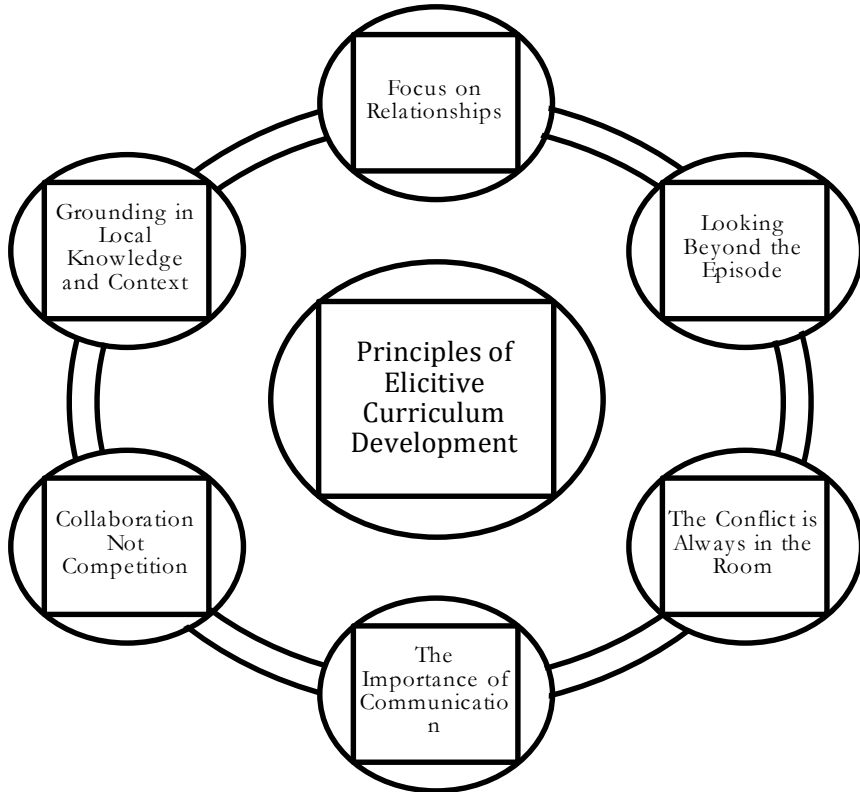
Principle 1: Focus on Relationships

One of the central guiding principles that emerge through these episodes is the importance of relationships in the context of Elicitive Curriculum Development. Humans are relational beings. Our experiences, identities and the meaning we attribute to them are constructed in an ever-changing system

of relationships. The core of conflict transformation work lies in working on and with relationships (Lederach, 2005).

A curriculum - as a collection of discursive texts - is a static artifact that is the result of complex histories and relationships. It also stands as one of the contact boundaries between faculty, students and institutions. Further, a curriculum always exists within a web of connections in a particular context. In the process of developing a curriculum, there are different layers of relationships functioning.

The first layer is the relationship between the institution, team or individuals creating the curriculum, whom it is being designed for and the broader context within which the program exists. In the language of Theme Centered Interaction (TCI), using the four factors of *I, We, It*, and *Globe*, we can see the *It* as the curriculum itself, the *We* as whom the curriculum is being created with, the *I* as the person developing the curriculum, and the *globe* as the context in which the curriculum exists. Awareness needs to be placed on the dynamic balance of all four of these aspects. When an element is ignored, such as in the episode *On Academic-Practitioners,* where insufficient attention was placed on the unique profile of the organization developing the curriculum and the students for whom the program was being created, the *I* and *We*, the program loses its relevance and vitality.

Similarly, as in the episode *On When to Stop Doing: Curriculum in the Context of Dynamic Peace Processes* when there is an overemphasis on the course itself, the *It*, the program can lose relevance in the ever-changing field of peace work. In the episode *On When to Stop Doing,* the course developed on Post Conflict Peace Building became out of touch with many of the dynamics changing in peace work in Asia. There was an overemphasis on the course itself, the *It,* the course needed to be brought back into balance with the larger context or the *Globe*.

The second layer of relationships that is important is that within the teams that are directly involved in developing the programming. Relational dynamics even within small teams can be complicated and multilayered as each individual brings a variety of identities, roles, and responsibilities into the constellation of the group. We have seen through episodes such as *On Being in the Same Boat,* that to work on the harmonious functioning of these layers can at times be done indirectly. Conflicts with partners in the process of curriculum development could not be addressed directly because there was not sufficient trust among the team as a whole. Choosing to take a boat ride with your partners may not have been an immediately obvious choice of methods for working on the relationships in the team, but it allowed for deeper layers of connection and trust to emerge having a substantial effect on the functioning of the team as a whole.

The context within which these teams often work can be challenging with a multitude of stressors and problems arising unexpectedly. We have seen that it is essential to understand how different relational structures can be acknowledged in different moments. In the episode *On Sundowners and Tea*

after Sunset, there are moments when a more rigid hierarchical system of relations is necessary, especially in regards to relating outside of the team. To balance this more top-down relationship structure, it is essential to intentionally build in times for more horizontal modes of interaction, which allow team members to share their concerns and joys freely.

Working on the relationships within teams requires a foundation of trust. With a sufficient degree of trust and mutual respect it is possible, as seen in the episode *On the Necessity of Communication* focused on the PESTUGE program, to engage in processes that elicit reflection and feedback. When done with attention to communication and care for the team relationships these processes of feedback can serve to deepen connections in the team as well as enhance the development of the curriculum.

The third layer of relationships functioning in the background of any curriculum development processes is between the teams developing the programming and the broader institutional relationships. These can be relationships with academic, institutional and funding partners. At this level, the degree of relational complexity is further enhanced. Each institution has its interests and requirements in which the curriculum development processes are operating. In the episode *On Academic-Practitioners*, a new Ph.D. program had to be developed in a way in which best served its prospective students and the aims of the organization while fitting into the formal requirements of the Cambodian education system. Similarly, those relationships dynamics that existed in the background of the Postgraduate program in Brazil in the *On the Pace of Development* episode shows the importance of working on transforming these conflicts to improve the coherence of the program and the experience of the students. The navigation of the complexity of diverse requirements also extends to the elements of unofficial requirements, as each interested organization brings its power dynamics, egos, and needs into the development of the program.

Any Peace Education program will exist in nested layers of communities. Just as a specific Peace Education program may exist within the faculty of a university, so do those universities exist within larger communities. As seen through the *On Listening without Intellectual Understanding* episode in Ethiopia, building robust relationships with those communities around the university is crucial for the success of the program and also a tremendous resource for developing the unique profile of the program through incorporating local knowledge.

Trust built through and imparted by relationships is a crucial element in working in peace processes. In the episode *On Learning From Peace History,* the All Burma Student Democratic Front (ABSDF) requested the accompaniment and support of the Centre for Peace and Conflict Studies (CPCS) to assist them as they entered into the peace process in Myanmar. This connection was only made possible through the previous trust that had been built between CPCS and the Karen National Union (KNU).

The fourth layer of relationships in the context of Elicitive Curriculum development is in how individual programs relate to the broader international community of Peace and Conflict Studies. Here lays the question of how to value and honor the uniqueness of specific programs and the local knowledge that nourishes them with the formal aspects of global learning standards. In this case, questions emerge regarding accreditation and international acceptability. These questions need to be addressed through a deep understanding of the individuals who will participate in these programs, what their needs and desires are. We can see many different approaches to working through these questions of accreditation. The Applied Conflict Transformation Studies (ACTS) program in Cambodia decided to peruse accreditation at the level of the Cambodian Ministry of Education. The United Nations University for Peace (UPEACE), which developed a unique and hybrid approach to their accreditation, and the University of Innsbruck Master Program in Peace Studies, which sits within the system of European Credits Transfer System (ECTS).

Principle 2: Looking Beyond the Episode

Working with a focus on the importance of relationships also requires a shift of perspective that draws awareness beyond any particular episode, which is a specific manifestation of conflict. Broadening the view beyond the episode opens our awareness and analysis to the deeper relational layers functioning below the surface. It also expands our view, contextualizing a specific moment of conflict in more extensive networks of relationships.

Using Appreciative Inquiry in the development of the course assessment tools in the episode *On Context-Specific Evaluation*, allowed for discussions of the assessments to be shared with the faculty in a manner that stressed what was the most helpful to the students. The assessment tool was able to do more than convey information from the students to the faculty. This approach permitted the tool itself to nurture the relationships between the students and the faculty by sharing their experiences in a way that could be genuinely heard. Similarly, the use of cross-readings in the episode *On the Necessity of Communication* allowed for feedback on the development of Peace Education courses to also deepen the relationships between the faculty and partners while informing the development of the curriculum.

Taking an elicitive approach to curriculum development means caring for the relationships involved in the development of the curriculum. As we saw in the episode *On Being in the Same Boat: Peeling the Onion*, efforts explicitly aimed at developing trust within the group of partners had a dramatic effect in the overall functioning of the project team. This care for the relationships that make up the team dynamics such as in the episode *On Sundowners and Tea after Sunset,* where time was built into the schedule of the day during

challenging facilitation activities, demonstrates how care for each other allows the team to engage in multiple modes of operating both hierarchically and more horizontally in different contexts.

Principle 3: The Conflict is Always in the Room

Elicitive Curriculum Development places relationships at the center of importance. Taking a relational view requires a systems perspective of the world. An individual is never a static entity that is easily defined. Each individual brings their unique biographies, histories, identities, and webs of relationships into each interaction. Acknowledgment of this complexity implies that the elicitive principle of correspondence in conflict analysis also operates in any set of relationships; thus, the naming as 'the conflict is always in the room.'

As discussed in the episode *On Being in the Same Boat,* power dynamics within partners' own institutions can clash with expectations from our own. If tensions in the present are not carefully examined their source may not be understood. The broader dynamics of conflict will show up in in the classroom through its student body as we have seen in *On When to Stop Doing: Curriculum in the Context of Dynamic Peace Processes,* acknowledging and understanding the nature of these conflicts better enables a Peace Education program to accompany its students in their processes of learning and transformation. Likewise, in the episode *On the Pace of Development,* larger institutional conflicts can influence the experience of the students. When accompanying armed groups in their engagement in peace processes it is through listening and seeing the conflict the way they see it, such as in *On Learning From Peace History,* that we can understand the heart of their motivation as not merely lying in political demands but in the fulfillment of their need for dignity.

Principle 4: The Importance of Communication

Since conflict transformation is a fundamentally relational endeavor, our primary tools or methods are thus, linked to working relationally. Congruent communication is a critical sensitivity and skill set. It is in the communication process that speaking and listening, observing and being observed meet.

In the episode *On the Necessity of Communication,* we see how once a foundation of trust has been established a group of people can work intentionally on communicating in a manner that goes beyond judgment, blame, or reproach. Communicating in such a way can have multiple effects. It creates a space where people feel safe to be authentic and share their ideas and are able to hear feedback on their work in a way that improves it without

fear of threatening the ego. Further, the process of communicating congruently has a deep bonding effect on the group.

Listening constitutes a central pillar of communication. Attention paid to developing listening as a capacity for elicitive conflict transformation, such as in the episode *On Listening Without Intellectual Understanding,* helps to nurture a space where people who may not meet under usual circumstances can speak, which supports building relationships fundamental to increasing the sustainable and richness of a Peace Education program. Similarly, we have seen in the episode *On Context-Specific Evaluation* that methodologies such as Appreciative Inquiry can be used to establish mechanisms of communication that connect students to faculty. Providing a way for the faculty to see through the eyes of the students and understand what their experience of the program has been, allows for a positive feedback mechanism where the educational programming and the experiences of the students come into a mutually enhancing dialogue, ultimately expanding the self towards empathic communication.

Principle 5: Collaboration Not Competition

To keep the aim of joint work aimed at collaboration instead of competition is a crucial component of Elicitive Curriculum Development. This is especially important as a drive towards competitive relationships can tend to develop in teams, among partners, and is a relational pattern often encouraged in academic institutions. Working relationally means to keep continual awareness on the quality of those relationships and their dynamics. Working in a frame of collaboration was at the heart of using Nonviolent Communication in the cross-readings detailed in *On the Necessity of Communication* and in the utilization of Appreciative Inquiry for assessment of courses in Georgia in the episode *On Context-Specific Evaluations.* It was competitive drives within the institutional relationships that needed to be transformed in the episode *On Starting a Program* to bring the program into a more balanced state.

This same focus on collaboration is also essential for working within teams. The curriculum development partners developed a deeper sense of trust in the episode *On Being on the Same Boat.* Through their experiences rafting on the river, together with our partners we were able to develop a more collaborative way of working in a group. A deep sense of trust is what allows for collaborative work. It was this shift away from competition towards collaboration in the episode *On the Pace of Development* that allowed us as institutional partners to relate to each other more harmoniously and enables the program to function much more smoothly.

Principle 6: Grounding in Local Knowledge and Context

A key principle of Elicitive Conflict Transformation is the importance of local knowledge. Peace and Conflict only have meaning as concepts when they are filled in with the lived experiences of those working on them. To develop a curriculum for a Peace Education program requires knowing the place where you are, the people whom you are working with, where they come from, and what shapes their stories. Conflicts are always dynamic, so too must be any curriculum designed to address it. History always shapes the present and reconciliation may be as much about reconciling the future with the present as the present to the future.

In the episode *On Listening Without Intellectual Understanding*, deep processes of listening allowed for deeper relationships to be developed between the university and the local communities. Through this, it was possible to design a curriculum that explored and honored local wisdom on issues of peace and conflict. Part of the work of developing a curriculum in Peace Education revolves around questions on how to integrate local knowledge with frameworks that operate at the level of the international peace studies community.

Final Thoughts

We expect that the principles of ECDM outlined above are coherent with the initial intention of identifying lessons and recognizing larger patterns in curricular development, without falling into prescriptive guidelines that contradict our elicitive methods and intentions. As writers, we have tried to keep a balance between providing the term *elicitive* with a concrete shape when seen through the lenses of the experiences and the chosen episodes, with reflections that help delineate a path that reveals how when local and global teams come together, resources for peacebuilding and conflict transformation can be strengthened through academic programs.

We hope that this manual is also helpful for our readers, ultimately contributing to a conceptual understanding of the challenges and joys of elicitive curricular development.

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The Elicitive Curricular Development Manual (ECDM) is a systematic collection of experiences and lessons identified in academic contexts around the world in Austria, Cambodia, Colombia, Brazil, Ethiopia and Iraq. The ECDM reflects core elicitive principles such as the importance of a focus on relationships, looking beyond the episode of conflict, collaboration, communication and local knowledge. These principles are consistent with the mission of the Research Center for Peace and Conflict (InnPeace) to teach, learn and research as reflective processes of relevant social questions of peace and conflict transformation.

This manual offers helpful guidelines for academic and administrative staff, as well as international cooperation partners trusted with developing peace and conflict courses at the graduate and postgraduate levels.