

UPPER – systemic Upscaling of Peace Education pRactices

Peace Educators Competencies Framework

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All suggestions are welcome and should be sent to **Edwin Katerberg** (edwin.katerberg@esha.org), the owner of this document.

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Introduction

There cannot be a more urgent priority for Europe than to educate its young people to be peaceful. The marked change in populations of young people alongside the pervasive influence of technological development and the competing forces of localism and globalization have given rise to the need to enhance social cohesion, manage rapid transformations in youth populations and prevent violent radicalization.

The Declaration on Promoting Citizenship and the Common Values of Freedom, Tolerance and Non-discrimination through Education (Paris, 17 March 2015) highlighted the key role of education in fostering equality, social cohesion, nurturing mutual respect and embedding fundamental values in society and urges EU level actions "to cooperate and coordinate, to exchange experiences and to ensure that the best ideas and practices can be shared throughout the European Union".

To really have impact, more systematic cooperation is needed across policies and actors in order to counter the risks of exclusion, marginalization or violent radicalization among young people. Many existing initiatives are falling short in terms of outreach or sustainability. Examples of 'good practice' exist but there is a lack of systemic efforts to capitalize and build on smaller scale achievements, understand the success factors and propose an open innovation playground in which each educator and each school may bring their experience, concerns and expectations.

The UPPER project aims at putting peace, intercultural dialogue and civic participation at the core of educational policies and school practice by scaling up the results (approaches, instruments, and learning resources) of existing good practices identified in education projects and experiences.

UPPER specific objectives are:

- analysing, evaluating and reporting on the upscaling potential of the identified "good practices" in terms of maximising their potential for promoting intercultural understanding, peace, tolerance and democratic values in school practices;
- assessing the impact and the feasibility conditions for significantly upscaling and mainstreaming the selected good practices by consulting grassroots actors and policy makers in a major international workshop to be organised in Sanremo in collaboration with the International Institute for Humanitarian Law;
- piloting and evaluating different sets of combined good practice elements in 12 schools recruited through the participating networks;
- ensuring the sustainability of the initiative by securing the support and commitment of relevant actors and synergies with similar initiatives, and by establishing a permanent laboratory on transferability of good practices in the International Institute for Humanitarian Law.

The UPPER project requires a European (rather than a national or local) dimension for several reasons:

- Peace education is crucial for the future of Europe and must play an important role in active citizenship education in all European countries;
- UPPER is consistent with the orientation of several intertwined European Union policies;
- UPPER also supports some elements of the Digital Agenda for Europe (DAE) of the Europe 2020 strategy (“increased learning, recognition about digital competences, awareness raising and effective ICT training and certification outside formal education) and supports the ET2020 priority of improving the quality and efficiency of education and training by ensuring high quality teaching and educator training.
- The UPPER partnership is composed of a variety of organisations (policy making, evaluation, research oriented) and innovation experts representing different European countries, sectors and organisational cultures and draws together a range of communities of practice from across Europe, thus promoting European research synergies and knowledge transfer. A pan-European network – the European School Heads Association - further contributes to the European dimension of the project as well as the Ministry of Education and Employment of Malta, who will promote the results of the project toward representatives of other ministries.

In the field of enhancing peace through education, it is not so much “invention” that is needed (good practices can be found and are documented) but rather a systemic approach to:

1. capitalize and build on small scale achievements;
2. understand the success factors;
3. establish a sustainable way to communicate these and.
4. ensure that successful approaches are enacted in schools.

The basic needs that the UPPER systemic UPScaling of Peace Education pRactices project addresses is to make the whole school community fully aware of the existing priority of making each classroom a dialogue learning environment. The educational aims of socialization and “subjectification” of learners (cfr. Gert Biesta, *Good Education in an Age of Measurement: on the Need to Reconnect with the Question of Purpose in Education*, Stirling, 2016) are often subordinated, in the current teaching and testing practice, to the “qualification” aim, thus creating a well-documented distortion in the balance of learning achievements. Re-balancing educational aims does not mean to reduce the efforts made towards employability of learners (and towards the related consolidation of the learning outcomes approach), but to focus also on the vital socialisation function of schools as the most influential place for the development of human beings who can live harmoniously together, who can respect differences and who can think both independently and as part of a collectivity.

The relationship of the values of the culture in which a child is currently living, or from which a child has roots and the learning expectations and experiences in the classroom is directly related to the child's school successful integration into society. There is now plenty of evidence to support the fact

that individuals each elaborate information in different ways, learn by using different strategies and at a different pace. Many studies (Kolb, 1974; Cornoldi, 1991; Riding and Cheema, 1991; Sternberg, 1997; Cadamuro, 2003; 2004; Zhang, 2002) have shown not only the existence of different cognitive and learning styles, but also above all their relevance also in relation to peace education. Therefore, educators might dedicate an important part of their work to trying to raise students' awareness of the existence of cognitive styles.

School practice needs to evolve in this direction by using the lessons learnt in hundreds of specific good practices, but each school has to develop its own strategy to innovate in this direction, knowing that it is necessary to have strategies to adapt "good practice" from one context to another. Adopt and adapt 'best practice' to school contexts requires both local leadership and stakeholders' participation. School leaders and stakeholders need access to relevant good practices and an approach to finding, adapting and transferring elements of good practices. This project proposes "sample good practices" at the different levels affecting school practices and then, importantly, develops a method to analyse good practices, match them with contextual needs, and assess their transferability and scalability potential. By making explicit an implementation and adaptation process, a sustainable capacity is being built to multiply (and integrate according to the local conditions) good practice elements (GPE) identified through a collective European level exercise.

The UPPER project identifies several fields of relevant good practices that, in accordance with the Paris Declaration, should be taken into consideration. Within each area, "good practice" has been identified. Beyond this, it is the assumption that other good practices might be found and considered as relevant by participating schools during the pilot phase or after the end of the UPPER project.

Once good practice models have been identified, UPPER proposes to develop explicit systems and processes of selection, adoption, contextualization and multiplication of good practice. The key to success of UPPER is that it is not about reinventing the wheel or solely about finding and sharing good practice, but rather it is about the development of tools for school leaders, policy makers, educators, pupils and other stakeholders to enable them to more effectively adapt examples to their specific context and readily initiate sustainable implementation of peace-generating approaches to education.

This key to unlocking good practice for practical application is crucial because:

1. The availability of information on good practices is a necessary but not sufficient condition to generate a multiplication process;
2. The process of contextualization of good practices is usually complex and requires favourable policy frameworks, school leadership, stakeholders' consensus, educators' competences and organizational conditions. If a large-scale impact is to be achieved, developing and sharing knowledge about the process of selection, adaptation and implementation is as important as showing good practices.

The overall approach of UPPER is to make a difference in education that promotes peace by putting together 6 elements in a system approach:

1. 4 elements of good practice: the policy framework, educators' qualification, evaluation instruments, school practices in peace education;
2. a documentation and testing process;
3. and a systematic upscaling action through broad school networks.

Promoting peace and tolerance through education is not just about teaching subjects that facilitate mutual understanding and civic participation, but it is how teaching and learning are organized in order to develop together the qualification, the socialization and the subjective development of learners in view of a peaceful life (G. Biesta, Good Education in an age of measurement: on the need to reconnect with the question of purpose in education, talk at the European parliament, 27th April 2016); that is why a systemic approach looking for transferable elements of good practices from different contexts is likely to be more effective than fragmented attempts to transfer a single practice.

The project results are materialised by deliverables to make them tangible and easily assessable.

Educators Peace Education Competences

In view of UPPER, ESHA has developed the core educator competencies for peace education in this working document in collaboration with UPPER partners. These core competencies have been agreed upon after discussion/feedback in the consortium as well as the focus group that was formed during the TCF workshop in San Remo. Finalisation of the competences was arrived at during the UPPER plenary meeting in Utrecht on 11th and 12th April.

This document was written and reviewed by ESHA consultants:

Authors

Luca Janka Laszlo
ESHA Consultant
laszlo.luca@gmail.com

Edwin Katerberg
ESHA Consultant
edwin.katerberg@esha.org

Review

Suzanne de Kroon
ESHA consultant
suzannedekroon@gmail.com

General Educator Competences (<https://work.chron.com/list-core-competencies-educators-8916.html>):

Before defining the specific educator peace competences please find generic educator competences below:

Being an educator at any level requires a significant amount of knowledge and skill. Paying attention to the core competencies for educators helps to ensure that all educators and others (educators) who work in education are prepared to make education a positive experience for students and their families:

1. Interacting Well with Students

Educators must be able to positively interact with all students. This includes difficult students, students who work below grade-level and students whose personalities just grate on a educator. Educators must put aside their prejudices and feelings in order to treat all students with respect, provide them with equal opportunities for learning and make them feel confident.

2. Creating a Learning Environment

Creating a safe learning environment that is conducive to learning is essential. Educators must set high expectations for student performance and behavior. All rules must be enforced consistently and fairly. Students should not have to worry about being bullied in the classroom and should feel comfortable when speaking up.

3. Good at Lesson Plan Design

All educators must be capable of designing lesson plans to meet student needs and cover the standards. This requires knowing how to choose and create instructional materials to accommodate students at different levels. It also requires creating a scope and sequence that provides students with enough time to master the standards. The educator pays regular attention to the execution of tasks and rotates tasks.

4. Able to Use Varied Teaching Strategies

Best practices and other appropriate teaching strategies allow competent educators to effectively teach the curriculum. Competent educators may lecture, but they also incorporate a variety of strategies, including non-traditional teaching strategies, to help students with multiple learning styles learn and stay engaged. Educators also attend regular professional development sessions to learn new strategies and the latest best practices.

5. Able to Assess

Educators must design or select and administer effective assessments. An assessment must accurately measure what has been taught and what students have learned. Competent educators combine informal and formal assessment techniques to monitor student performance. They also incorporate technology, portfolios and other creative methods to assess students.

6. Able to Identify Student Needs

Being able to identify and address student needs is a crucial component of an educator's job. This is done by partly using formal and informal assessments to help guide instruction. However, it also involves getting to know students beyond an instructional level, learning about their interests, recognizing changes in mood and making sure students are mentally and emotionally focused on learning.

7. Good at Communication

Communicating effectively with parents and other stakeholders in a child's education is a key component of an educator's job. A quality educator provides regular updates on a child's progress and immediately addresses any concerns that may arise. The educator also knows how to calmly discuss issues with difficult parents and how to come to decisions that have the best interests of the child in mind.

8. Able to Collaborate

Educators must be able to collaborate with other educators, school staff, parents and external representatives of the school community. Educators can learn from one another and grow into better educators through collaboration. They can also collaborate to make the school a safe, effective learning environment for all students and to improve the overall image of the school and the instruction that takes place there.

9. Maintaining a Professional Appearance

Being an educator requires maintaining a professional appearance. This includes dressing appropriately and acting professionally. Educators often serve as role models for students. Actions such as using foul language, gossiping about educators and students or dressing inappropriately can cause students to lose respect for an educator.

10. Demonstrating a Commitment to the Profession

Educators must make a commitment to education and professional development. Subject matter knowledge fades, teaching strategies change and new research is always modifying the way students learn and educators teach (and learn). By furthering their education and taking part in professional development sessions, educators can continue to improve the quality of the education they provide.

What is peace and what is violence

Peace requires powerful educational values. The following principles which underpin peace education have to be taken into account:

- ✓ **Everyday peace is not the mere absence of war, conflict or violence;**
- ✓ **Everyday peace is an active and collaborative social project;**
- ✓ **Everyday peace is closely tied to the perception of fairness in the social contract;**
- ✓ **Everyday peace begins in domestic and community life, not solely in the high corridors of power and diplomacy;**
- ✓ **Everyday peace and economic development are both complementary and reciprocal social conditions;**
- ✓ **Everyday peace is never automatic, permanent or self-maintaining.**

According to the WHO Violence and Injuries are a major public health problem and cause death and harm to several million people each year. However, events which result in injury are not random or unpredictable.

Traffic crashes, falls, burns and acts of violence such as child abuse, youth violence, intimate partner violence, and war and conflict are the main causes of injuries. Violence and injuries place heavy burdens on individuals, their families, their communities and the countries in which they live. However, most of these are preventable.

WHO works with partners in the prevention of domestic violence, child abuse and road traffic injuries. It is supporting country-level efforts to develop prevention approaches that focus on addressing roots causes of accidents and injuries. It also encourages the use of reliable data that will help determine priorities for interventions and evaluate the effectiveness of prevention strategies employed.

Peace and the lack of peace, or violence and oppression have different meanings on different levels. Below you will find examples of violence at each level, as described by Euan Mackie, peace education expert.

- I. On an **individual** level, violence can be personal disrespect, depression, addiction, self-harm and destructive behaviour, or an over dominating bullying ego.
- II. In a **relationship** violence is not only arguing, or physical harm, but also ignoring or disrespecting each other.
- III. In a **group** violence is fear, isolation and exclusion of individuals, bullying, gang cultures, stereotyping, and prejudice, victimisation.
- IV. In an **institution** violence is abuse by managers, government, corporate officials, and even teachers, power fiefdoms, and abuse of hierarchy.

- V. At a **local power** level violence is warlords, mafia, gang culture, social irre manipulation of addiction in drugs, gambling, prostitution, corruption, fear and intimidation.
- VI. In a **community** violence is the missuse of power within an institution, or if some people or groups are not being heard, or are bullied.
- VII. On a **national level** violence can be enacted by opposing socio-economic and political groups in society, populism, discrimination and propaganda, injustice and corruption;
- VIII. In a **global perspective** violence and oppresison is environmental and ecological harm, animal cruelty and global pollution.

This is a very negative, however useful perspective to recognize and avoid destructive and hurtful behaviour. The harmonious, and peaceful ways of being on these levels are the following.

- I. On **individual** level it is personal respect, value, dignity and balanced ego (self-confidence but not arrogance);
- II. In **relationships** it is awareness of difference, dialogue, boundaries, compromise and collaboration, acting as mutual adults;
- III. On a **group** level it is safety and inclusion, collaboration, respect for diversity and ‘the other’, mediation in problem solving, dialogue;
- IV. In a community it is social justice and inclusion, opportunities, entitlements and embracing diversity;
- V. In **public institutions** it is fairness, respect, consultation and transparency by government, managers, corporate officials and teachers, dialogue coaching and mentoring;
- VI. At a **local power** level it is rule of fair just laws and protection from law breakers, restorative justice, interventions and opportunities for social empowerment and responsibility;
- VII. On **national** level it is democracy based on political process for justice and respect for minorities in law, human rights and environment; transparency;
- VIII. From a **global** perspective it is ecological safeguarding and action to protect the environment.

UPPER Competences in Peace Education

UPPER proposes 3 core competences in peace education that are sub-divided into 14 specific peace competences:

Core Competence 1: Intercultural Competences

1. Peace competence 1: Intercultural competence
2. Peace competence 2: Social, Cultural and Political Competence

Core Competence 2: Pedagogic Competences

3. Peace competence 3: Decisiveness
4. Peace competence 4: Problem solving
5. Peace competence 5: Conflict management
6. Peace competence 6: Stress resistance

Core Competence 3: Personal Competences

7. Peace competence 7: Communication skills
8. Peace competence 8: Integrity
9. Peace competence 9: Creativity
10. Peace competence 10: Innovative Thinking
11. Peace competence 11: Critical thinking
12. Peace competence 12: Interpersonal sensitivity
13. Peace competence 13: Reflection
14. Peace competence 14: Self-confidence

Application of these competences is expected to lead to education that is based on the inclusion of all stakeholders, regardless of their socio-economic or cultural backgrounds.

Between *inclusion* and *integration*, we prefer *inclusion*, as it means that somebody, or a group is accepted and welcomed as they are, and for the peaceful co-habitation both the minority and the majority group makes effort, while when we talk about *integration*, it expects solely the minority group to adapt to already existing structures and customs.

In view of the the specified competences and the broad context of peace education, it needs to be noted that UPPER has chosen the term educator rather than teacher. In peace education the selected peace competences apply to all stakeholders in education. Stakeholders include school heads, educators, peace educators, peace workers, pupils, parents and the wider school and organisation community where peace education is taught. It goes without saying that it is not enough to be a good peace educator on your own. Peace education being a complex matter an educator needs a supportive organizational structure and likeminded stakeholders in the organization or the community.

UPPER has developed the peace education model below. The core competences are depicted in the outer ring of the model with the subdivision of the peace competences leading to the core. The model aims to show that peace competences can be generic, and thus necessary for all educators regardless of their subject, and specific to peace education.



Core Competence 1: Intercultural Competences

Peace competence 1: Intercultural competence

A peace educator is expected to be interculturally competent. Intercultural competence is a range of cognitive, affective, and behavioural skills that lead to effective and appropriate communication with people of other cultures. Effective intercultural communication relates to behaviors that culminate with the accomplishment of the desired goals of the interaction and all parties involved in the situation. Appropriate intercultural communication includes behaviours that suit the expectations of a specific culture, the characteristics of the situation, and the level of the relationship between the parties involved in the situation. It also takes into consideration one's own cultural norms and the best appropriate, comfortable compromise between the different cultural norms.

In view of the intercultural competence a peace educator is expected to have in-depth knowledge of the own culture and therefore has a keen interest in the background, values and standards of other cultures. The educator understands the interaction between differing cultural practices and developments including but not limited to economy, history, politics and religion. The peace educator is an avid learner of other different cultures and interacts freely with people with other cultural backgrounds and can apply what she/he has learned in the interaction with other cultures.

Peace competence 2: Social, Cultural and Political Competence

A peace educator needs to be socially, culturally and politically competent. Social competence consists of social, emotional, cognitive and behavioural skills needed for successful social adaptation. Social competence also reflects having an ability to take another's perspective concerning a situation, learn from past experiences, and apply that learning to the changes in social interactions. Social competence is the foundation upon which expectations for future interaction with others is built, and upon which individuals develop perceptions of their own behavior. Social competence frequently encompasses social skills, social communication, and interpersonal communication.

According to the Merriam Webster online dictionary one meaning of being competent is "having requisite or adequate ability or qualities." The concept of social, cultural and political competence relies on this intuitive definition, adding that competence stems from performance which advances personal and societal wellbeing. Competence in this sense focuses on the outcomes of social, cultural and political behaviours and to what extent they advance the best interests of the community.

A peace educator understands that the concept of social, cultural and political competence is heavily linked to being civic-minded and prevailing democratic values. An educator's aim is therefore also instilling civic-mindedness in pupils and other stakeholders in peace education. As an outcome the peace educator is someone who is interested in and who cares deeply about what is going on in the community. The educator instills civic-mindedness and democratic values in pupils and in the process allows for stakeholders to be active, peaceful and democratic members of the community.

Core Competence 2: Pedagogic Competences

Peace competence 3: Decisiveness

A peace educator is firm and decisive in decision making. Decisiveness is defined as being characterized by firmness in the decision-making process. Being decisive means the educator has the strength to decide for self and is ready to take responsibility of the consequences of his/her decision. The strength of the own decision the allows the educator to act effectively on violence in the immediate surroundings and beyond. While being strong and decisive the peace educator is skillful in using diplomacy allowing stakeholders to be decisive in their own right.

Peace competence 4: Problem solving

A peace educator is capable of problem solving. Problem-solving in peace education relates to (social) psychology and refers to the process of finding solutions to problems encountered in life. Solutions to these problems are usually situation- or context-specific. The process starts with problem finding and problem shaping, where the problem is discovered and simplified. The next step is to generate possible solutions and evaluate them. A solution is selected, implemented and verified. The educator recognises the person-environment relationship aspect of the problem and independent and interdependent problem-solving methods.

A peace educator understands that problem solving consists of two related processes: problem orientation and the motivational/attitudinal/affective approach to problematic situations and problem-solving skills.

Peace competence 5: Conflict management

A educator understands the underlying processes of conflicts. Conflict management is defined as the process of limiting the negative aspects of conflict while increasing the positive aspects of conflict. The aim of conflict management is to enhance learning and group outcomes, including effectiveness or performance in an organizational and cultural setting. Properly managed conflict through mediation (trying to resolve conflict though dialog) can improve group outcomes.

In discussing conflict management conflicting terminology is used. UPPER has chosen the all-encompassing term of conflict management. This term includes concepts such as conflict resolution, (non-violent) conflict transformation.

Peace competence 6: Stress resistance

A peace educator needs to be stress resistant. Stress tolerance can be defined as the threshold at which an individual can effectively and consistently deal with and manage stressful situations. Stress is a biochemical reaction that occurs when the prefrontal cortex of the brain secretes and regulates

a stress hormone called dopamine. A small amount of stress can actually be beneficial to a person by increasing focus on routine tasks and/or trigger warnings against potential threats. However, high levels of stress can impair cognitive function (i.e. concentration), interfere with relationships at home and/or work, and lead to detrimental future health issues.

Peace education can lead to stressful situations for the educator and stakeholders, however when in stressful situations the peace educator needs to be steadfast in decision-making and show resilience at all times. A peace educator also needs to have high stress resilience, which implies a quick recovery from difficulties.

Core Competence 3: Personal competences

Peace competence 7: Communication skills

A peace educator is a good communicator. Communication is defined as the act of conveying meanings from one entity or group to another through by using mutually understood signs, symbols and rules.

The main steps inherent to all communication are the formation of communicative motivation reason, message composition (further internal or technical elaboration on what exactly to express), message encoding (for example, into digital data, written text, speech, pictures, gestures and so on), transmission of the encoded message as a sequence of signals using a specific channel or medium, noise sources such as natural forces and in some cases human activity (both intentional and accidental) begin influencing the quality of signals propagating from the sender to one or more receivers, reception of signals and reassembling of the encoded message from a sequence of received signals, decoding of the reassembled encoded message and interpretation and making sense of the presumed original message.

A peace educator needs to be fully conscious and aware of the message (s)he broadcasts with her/his spoken, written words and body language.

As part of the communication skills the educator needs to be an able observer of people and an active listener. Multilingualism is often essential of good communication, however technology in the 21st century can provide a great help overcoming language barriers, a peace educator needs to know where to turn for help, if his or her own language skills doesn't seem enough.

Peace competence 8: Integrity

A peace educator needs to be perceived as a person of the highest possible integrity. Integrity is defined as the practice of being honest and showing a consistent and uncompromising adherence to strong moral and ethical principles and values. In ethics, integrity is regarded as the honesty and truthfulness or accuracy of one's actions. Integrity can stand in opposition to hypocrisy, in that

judging with the standards of integrity involves regarding internal consistency as a virtue and suggests that parties holding within themselves apparently conflicting values should account for the discrepancy or alter their beliefs.

In this context the peace educator will be reliable, tolerant and authentic to stakeholders and vice versa.

Peace competence 9: Creativity

Cultural phenomena such as globalization and digitization; mobility, migration processes, cultural encounters, and the formation of identities; urban and social transformations; economic changes; etc. have an important impact on complex and reflective European societies. Cultural creativity is a key concept to understanding all these processes from a deep and complex perspective, both in the specific field of cultural production and in society as a whole. (www.culturalbase.eu).

A peace educator needs to be creative in terms of cultural differences and is capable of thinking outside the box and come up with new ways of working and solutions. Creativity is essential for the work of a peace educator, as (s)he will meet problems, conflicts and challenges that do not have ready to use solutions, therefore a peace educator will need to find the accurate response by using creativity.

Peace competence 10: Innovative Thinking

The peace educator is an innovative thinker. Innovation in its modern meaning is "a new idea, creative thoughts, new imaginations in form of device or method". Innovation is often also viewed as the application of better solutions that meet new requirements, unarticulated needs, or in economic terms existing market needs. Such innovation takes place through the provision of more-effective products, ideas, processes, services, technologies, or business models that are made available to markets, governments, education and society. An innovation is something original and more effective and as a consequence new, that "breaks into" the market or society.

In order to be innovative an educator needs to have an acute sense of curiosity and needs to be inquisitive about what drives cultures, languages, history and religions.

Peace competence 11: Critical thinking

A peace educator is first and foremost a critical thinker. Critical thinking is the objective analysis of facts to form a judgment. The subject is complex, and several different definitions exist, which generally include the rational, skeptical, unbiased analysis, or evaluation of factual evidence. Critical thinking is self-directed, self-disciplined, self-monitored, and self-corrective thinking. It presupposes assent to rigorous standards of excellence and mindful command of their use. It entails effective

communication and problem-solving abilities as well as a commitment to overcome native egocentrism and sociocentrism.

A peace educator is not only a critical thinker him/herself but is also able to teach and inspire his/her pupils to critical thinking, and constructive criticism when it comes to his/her work.

Peace competence 12: Interpersonal sensitivity

A peace educator is sensitive to other people's feelings and thoughts. Interpersonal sensitivity (emotional and social) is defined as the ability to accurately assess others' abilities, states, and traits from nonverbal cues.

Interpersonal sensitivity includes empathy, which is the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner.

A peace educator understands that interpersonal sensitivity breeds mutual respect and dignity and allows building personal boundaries, thus bringing us closer to peace.

Peace competence 13: Reflection

A peace educator is a reflective person one who enjoys learning and listening to others. She/he insightful and perceptive; capable of seeing past false masks and facades and not easily fooled by superficial implications. A person who is quick to make connections and observations that people often let pass their head. A reflective person tries to have a broad and encompassing understanding of human nature and of self, knows not only what she/he likes and dislikes but why so. A reflective person shows to have thought enough about what her/his interests and preferences are, to know the fundamental nature of self.

A peace educator has a high tolerance for ambiguity which can be defined as the degree to which an individual is comfortable with uncertainty, unpredictability, conflicting directions, and multiple demands. The tolerance for ambiguity is manifest in a person's ability to operate effectively in an uncertain environment.

Peace competence 14: Self-confidence

A peace educator is self-confident. Confidence is a feeling of trust in someone or something. To be self-confident is therefore to have confidence in yourself. Self-confident people are aware of their strength and weaknesses, and while they don't claim to know everything, they are proud of their achievements and skills, and are ready to use them, without bragging or judging others who lack these. A self-confident educator also shows resilience.

Competence	Definition	Behavioural indicators	Source
<p>Core Competence 1: Intercultural Competences</p> <p>Peace competence 1: Intercultural competence</p>	<p><u>Intercultural competence</u> means being open-minded and communicating easily with others, regardless of their cultural background.</p>	<ul style="list-style-type: none"> • The educator is aware of his or her own standards and values and their influence in contacts with others. • The educator is able to look at herself/himself critically. • The educator can easily adapt to new and unknown situations. • The educator has knowledge of the historical, political and religious circumstances and cultures of other groups and is able to adjust and respond to issues arising due to cultural differences. • The educator stimulates tolerance towards pupils from different cultural backgrounds and vice versa. • The educator interacts freely with stakeholders of different cultures and backgrounds in order to ensure a balanced view of other cultures. • The educator informs himself about cultural differences of local and international communities. 	UPPER
<p>Core Competence 1: Intercultural Competences</p> <p>Peace competence 2: Social, cultural and political competence</p>	<p><u>Being socially, culturally and politically competent</u> means being well informed about local and international social, cultural and political developments.</p>	<ul style="list-style-type: none"> • The educator is aware of relevant internal and external developments. • The educator knows how to integrate political, cultural and/or social developments in daily education. • The educator has a good antenna for the social, cultural and political factors that influence education. • The educator is aware of own judgments and prejudices and ensures that these do not enter the group. • The educator instills an open attitude among the pupils regarding differences between people. • The educator is aware when she/he treats pupils differently and the pupils' own preferences and prejudices. • The educator corrects pupils and colleagues if they 	UPPER

		<p>display behavior that is at odds with the goals of peace education.</p> <ul style="list-style-type: none"> • Understands the different backgrounds of the pupils and community that can be found in the group. • The educator instills civic-mindedness and democratic values in stakeholders. • The educator stimulates positive social behavior and sense of community wherein students feel responsible for each other, their group and community at large. • The educator encourages pupils to make an active contribution to activities in the group and to feel responsible for the community. • The educator aims for stakeholders to be active, peaceful and democratic members of the community. 	
<p>Core Competence 2: Pedagogic Competences</p> <p>Peace competence 3: Decisiveness</p>	<p><u>Being decisive</u> means being able to make choices and to make decisions.</p>	<ul style="list-style-type: none"> • The educator will consider and decide, even if certain factors are not sufficiently clear and will 'probably' remain so. • The educator can involve relevant parties in the decision-making process. • The educator can take well-informed decisions. • The educator does not postpone decisions and/or actions unnecessarily. • The educator dares to express his or her own opinion, yet allows pupils to do the same. 	UPPER

<p>Core Competence 2: Pedagogic Competences</p> <p>Peace competence 4: Problem solving</p>	<p><u>Problem solving capability</u> means that one is capable of identifying problems and find adequate solutions to problems.</p>	<ul style="list-style-type: none"> • The educator makes connections between situations that have arisen. • The educator can recognise possible causes of a problem. • The educator ensures that pupils work together and encourages pupils to ask questions to others. • The educator can assess risks. • The educator can come up with appropriate solutions for problems. • The educator knows how address different opinions and how to highlight different opinions. • The educator uses a solution-based approach in problem solving. • The educator gives pupils a voice in problem solving and listens to their opinions and promotes initiatives that will lead to the problem being solved. • The educator can take (instant and) appropriate actions in order to avoid problems that may arise. 	<p>The Qualities of Educators Who Instruct Peace Education: Views of Prospective Educators' Who Attended the Peace Education Programme (2016). Journal of Education and Practice. Vol.7, No.28,</p> <p>UPPER</p>
<p>Core Competence 2: Pedagogic Competences</p> <p>Peace competence 5: Conflict management</p>	<p><u>Conflict management</u> means ensuring that in a situation where two or more people have opposing views or wishes, a suitable solution is found.</p>	<ul style="list-style-type: none"> • The educator recognises conflicts between pupils and other stakeholders and can intervene effectively. • The educator promotes communication between students who are in conflict and gives people who listen carefully a boost. The educator ensures the pupils feel they are being heard/listened to. • The educator recognises conflict situations and can thus prevent escalations. • The educator shows confidence in the pupils' problem solving skills and addresses their responsibility in the problem solving process. • The educator is capable of bringing students who have a (non-)violent conflict together. 	<p>The Qualities of Educators Who Instruct Peace Education: Views of Prospective Educators' Who Attended the Peace Education Programme (2016). Journal of Education and Practice. Vol.7, No.28,</p> <p>UPPER</p>

		<ul style="list-style-type: none"> • The educator allows for external (student) mediation if the conflict is not solved. • The educator takes immediate action in the event of bullying. • The educator creates a physical safe space where pupils can retreat and take time off/cool down. • The educator allows students to tell about themselves (hobbies, daily activities, personal feelings etc.) • The educator has control over his/her own emotions, but can also express own feelings. The educator allows pupils to express their feelings in turn. • The educator avoids judging other pupil's feelings and instills this aptitude in pupils. • The educator is a capable mediator. • After solving a conflict the educator does not only discuss the outcome of the conflict but also the process of how the solution was arrived at. 	
<p>Core Competence 2: Pedagogic Competences</p> <p>Peace competence 6: Stress Resistance</p>	<p><u>Being stress-resistant</u> means you continue to work effectively and keep your head cool under time pressure, in the event of complications, setbacks, disappointment or opposition.</p>	<ul style="list-style-type: none"> • The educator continues to work effectively under time pressure. • The educator continues to work effectively in uncertain situations. • The educator does not allow himself to be thrown out of control. • The educator continues to have a keen eye for the consequences of own ideas and points of view and that of others. • The educator remains aware of the consequences of actions on others in crisis situations. • The educator is composed and shows resilience when faced with adverse situations. • The educator allows pupils to practice and make 	<p>The Qualities of Educators Who Instruct Peace Education: Views of Prospective Educators' Who Attended the Peace Education Programme (2016). Journal of Education and Practice. Vol.7, No.28,</p> <p>UPPER</p>

		mistakes and stand back rather than stepping in immediately when mistakes are made.	
<p>Core Competence 3: Personal Competences</p> <p>Peace competence 7: Communication skills</p>	<p><u>Communicative competence</u> means that you listen, summarize and ask questions in a proper way. You are able to really understand what someone means and you give the other person the feeling that they are being heard.</p>	<ul style="list-style-type: none"> • The educator will show that he or she is able to pick up important information from oral and written announcements. • The educator ensures that pupils are able to talk well with each other and to express clearly what they think, listen well and put themselves in the perspective of others. • The educator communicates clearly and asks pupils for their opinion. The educator encourages pupils to communicate clearly and to listen carefully to each other and ask each other appropriate questions. The educator stimulates pupils to accept others' points of view. • The educator asks additional questions in order to understand better and gives others the space to express themselves freely. • The educator will respond to what others say. • The educator perceives the other person's emotional message in conversations. • The educator will adapt the way of informing and communication style to the needs of another person. • The educator evaluates what has been discussed and communicates the evaluation to the pupils. The educator allows pupils to comment on the educator's communication skills of listening, asking questions and explaining. • The educator is an able observer of people and an also an active listener. Multilinguality or basic grasp of other 	<p>The Qualities of Educators Who Instruct Peace Education: Views of Prospective Educators' Who Attended the Peace Education Programme (2016). Journal of Education and Practice. Vol.7, No.28.</p> <p>Competency Framework FOR EDUCATORS (2004)</p> <p>UPPER</p>

		languages spoken in the community will help an educator to be a good communicator.	
<p>Core Competence 3: Personal Competences</p> <p>Peace competence 8: Integrity</p>	<p><u>Integrity</u> means that you consistently maintain generally accepted social and ethical standards in word and behaviour. Being accountable for it and holding others accountable for it</p>	<ul style="list-style-type: none"> • The educator complies with generally accepted social and ethical standards, also under pressure. • The educator calls others to account about whether or not generally accepted social and ethical standards are maintained. • The educator will handle personal and/or sensitive information with care. • The educator prevents conflicts of interest and makes interests clear in conflict situations. • The peace educator aims to be reliable, tolerant and authentic to stakeholders. • The peace educator demands reliability, tolerance and authenticity from stakeholders. 	UPPER
<p>Core Competence 3: Personal Competences</p> <p>Peace competence 9: Creativity</p>	<p><u>Creative</u> means that you are able to think outside the box and come up with new ways of working and solutions.</p>	<ul style="list-style-type: none"> • The educator breaks through existing thinking frameworks and develops new ways of thinking. • The educator commands creative thinking in pupils. • The educator combines existing approaches into new solutions. • The educator comes up with innovative ideas and working methods that appeal to others and implements those working methods into everyday teaching. • The educator can easily come up with several solutions or approaches to (solve) a problem. 	<p>A Peace Pedagogy Model for the Development of Peace Culture in An Education Setting <i>The Open Psychology Journal</i>, 2017, 10, 182-189</p>

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<p>Core Competence 3: Personal Competences</p> <p>Peace competence 10: Innovative thinking</p>	<p><u>Innovative</u> means that you are good at thinking about what people need in the future.</p>	<ul style="list-style-type: none"> • The educator is constantly on the edge of innovation. • The educator's attention is focused on the future. • The educator shares ideas with other stakeholders, allowing ideas to spread and develop further. • An educator has acute sense of curiosity and needs to be inquisitive about what drives cultures, languages, history and religions. 	<p>A Peace Pedagogy Model for the Development of Peace Culture in An Education Setting. <i>The Open Psychology, Journal, 2017, 10, 182-189</i> Competency Framework FOR EDUCATORS (2004)</p> <p>UPPER</p>
<p>Core Competence 3: Personal Competences</p> <p>Peace competence 11: Critical thinking</p>	<p><u>Critical thinking</u> means trying to understand the reasons behind structures and actions, not believing everything you see and exploring alternatives.</p>	<ul style="list-style-type: none"> • The educator is able, independently or not, to gather information, acquire knowledge and assess an issue before reaching an opinion. • The educator can distinguish between relevant and irrelevant information. • The educator asks himself questions about statements and conclusions, definitions and evidence, opinions and beliefs. • The educator is able to arrive at well-founded conclusions and is prepared to explain, defend and adapt these points of view, opinions convictions. 	<p>The Qualities of Educators Who Instruct Peace Education: Views of Prospective Educators' Who Attended the Peace Education Programme (2016). <i>Journal of Education and Practice. Vol.7, No.28,</i></p>

<p>Core Competence 3: Personal Competences</p> <p>Peace competence 12: Interpersonal sensitivity</p>	<p><u>Interpersonal sensitivity</u> means that you recognise the needs and feelings of others and that you take them into account.</p>	<ul style="list-style-type: none"> • The educator welcomes the pupils personally at the door every day, and also says goodbye when pupils leave. • The educator shows appreciation when a pupil shows initiative. • The educator takes the feelings of others into account in his or her own behaviour. • The educator allows others in their value and moves into the position of another. • The educator recognises the feelings and needs of others. • The educator is aware of the influence of his or her own actions on others. • The educator identifies tensions and makes them discussable. • The educator stimulates collaboration and interest in pupils. • The educator recognises the consequences of his or her own decisions on the functioning of others. • The educator shows empathy towards feelings and thoughts and stimulates empathy among pupils. The educator encourages pupils to support each other. Negative feelings are OK and should not be suppressed. • The educator knows how to deal with own feelings by recognising, putting them into words and expressing them and encourages pupils to express their feelings. • The educator nurtures mutual respect and dignity and allows building personal boundaries. 	<p>The Qualities of Educators Who Instruct Peace Education: Views of Prospective Educators' Who Attended the Peace Education Programme (2016). Journal of Education and Practice. Vol.7, No.28.</p> <p>Monisha Bajaj (2015) 'Pedagogies of resistance' and critical peace education praxis, Journal of Peace Education, 12:2, 154-166, DOI: 10.1080/17400201.2014.991914</p> <p>UPPER</p>
<p>Core Competence 3: Personal Competences</p>	<p><u>Reflecting</u> means that you hold up a mirror to yourself to reflect on how you work,</p>	<ul style="list-style-type: none"> • The educator is capable of reflecting on own development. • The educator is capable of learning from own 	<p>Competency Framework FOR EDUCATORS (2004)</p>

<p>Peace competence 13: Reflection</p>	<p>what choices you make within it, what skills you use and how it feels.</p>	<p>experience.</p> <ul style="list-style-type: none"> • The educator is capable of learning to adapt the working method if the situation demands it. • The peace educator has a high tolerance for ambiguity. 	<p>UPPER</p>
<p>Core Competence 3: Personal Competences</p> <p>Peace competence 14: Self-confidence</p>	<p><u>Self-confidence</u> means that you act confidently and calmly and that you maintain this impression, even with resistance or the emotions of others.</p>	<ul style="list-style-type: none"> • The educator makes a confident impression in his/her performance. • The educator puts forward views and proposals with self-confidence. • The educator maintains his or her certain impression even when he or she resists his or her point of view or actions. • The educator challenges pupils to be independent and confident and trusts pupils' competences. • The educator is resilient in nature. • The educator is not scared of losing control. 	<p>UPPER</p>