

# LEADERS FOR PEACE

Understanding and Transforming Contemporary  
Conflicts and Threats to Human Rights



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# **LEADERS FOR PEACE**

## **Understanding and Transforming Contemporary Conflicts and Threats to Human Rights**

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## Foreward

*Franco Vaccari*

*Founder of Rondine Cittadella della Pace*

*By creating a painting, the artist interchanges two movements. He moves close to the canvas with his eyes and with a brush stroke defines every detail; then he steps back to admire the value of his work. This dossier leads the reader in a similar double movement; an overview to our planet with its seven and half billion inhabitants and a plunge into the deepest folds of a few of its relationship histories; those young people doomed to be born and live as enemies in warring countries. Guiltless as they inherited the poison of ongoing and recent conflict; however, they never surrender to a reality in which change seems a utopia.*

*This two-fold movement grabs the reader, widens their sight and stimulates the comparison between different continents. Then, the reader discovers impressive overall results; increasingly, young people around the world live as if they were enemies, in ongoing conflicts (differing in nature and consistency) and in post-conflict areas.*

*Amazed and intrigued by such a result, the reader can look closely at these young people a second time, questioning about their identity and the history of their relationships. They arrive as a "two people": both were born and raised as enemies on both sides of a cursed border. They choose a radical change and they achieve it. And then?*

*These young people met in one of the smallest places on Earth, Rondine Cittadella della Pace; after a long, intense and courageous educational process, they discover one another as humans, not enemies. They consider one another as potential collaborators, sometimes even friends. A tangible and surprising experience, even for the protagonists themselves – «How is it possible we used to live as enemies?» – this has been on-going for twenty years in a tiny Tuscan hamlet. Now, it is spreading across the world through these young people who diffused an idiosyncrasy: what idiosyncrasy? When each one of them moved toward their enemy in the flesh and blood, they saw themselves as victims of prejudices and as an enraged sense of belonging. Whereas by, recovering mutual trust, in spite of their leading conflict differences and by unmasking the idiosyncrasy and destroying walls, thus they invite each other to develop projects that bring positive change.*

*The reader of this dossier may be stimulated by another movement that pulls them away from these changed stories, mitigating their feelings and leading them to cool down again – however, in turn in significant numbers.*

*Observing our planet from a different perspective, this time the text gives a glimpse of the beauty of two-hundred stories turned from hatred to friendship.*

*It is in this backdrop that those numbers come back and meditate: there is a planet and there is an humankind, both stuck in a fallacy – the construction of the enemy and its several implicit concepts – while a leap could grant access to a new era where global leadership is able to banish war and confine it into a forgotten scrapbook taking on a duty never imagined before. This is the Appeal – to States, to civil society and to individuals – that aim to start the change. It is concrete, possible and progressive, as a quiver of goodness crossing the world, and it requires a step from everyone: almost insignificant for its ostensible scarcity, it actually unmasks alibies and allows it to increase that quiver through willpower.*

*Based on the same numbers of the planet it is possible to trigger the process, by finding the way to dissolve the illusion and fulfilling human rights. There is a method – the Rondine Method for creative conflict transformation – that displays the route of its portability on a global scale. On one hand, people (individuals or groups) can overturn the situation by their relationships and by the enormous power in their hands – by digital language and its portable devices, already being used by two billion people; on the other hand, in this regard leaders can rule by merging different historical processes. Inspired by the Rondine Method, both categories can transform different kinds of conflicts in human development, profiting its inexhaustible creative potential. Starting from their own relationships, without postponing timing and responsibilities.*

*After a quick flight over the world's data, the reader lands again in Rondine, with its vision and project for the full development of the Third Millennium Citadel, rooted in its Tuscan territory swarming with global life. An open-air artisan studio, surrounded by nature, which with its new companions, will multiply its resources by generating and spreading over five continents that leap toward a new era, dreamed by the few, wished by many and achievable by everyone.*

Rondine - Arezzo, November 2018



Franco Vaccari | Founder of Rondine Cittadella della Pace

# Introduction

*Stefano Marinelli*

At the 70th Anniversary of the Universal Declaration of Human Rights, the international community faces a resurgence of identity conflicts and dehumanization. This is jeopardizing the progressive development of human rights experienced in the last decades, as well as international peace and security. As a result, human rights and peace are currently confronting a common enemy. The present study aims to follow the first conflict resolution imperative: to get to know the enemy.

In so doing, the dossier contextualizes the work of Rondine, as a civil society association active in peacebuilding, at the Human Rights Day. To introduce its appeal and its method, which are included as appendices, the analysis offers a theoretical basis to Rondine's call for action.

The relationship between Peace and Human Rights, indeed, goes beyond their current common threats. Their link is controversial, as they are two different and separated values. They can even be in conflict with each other, if States justify the use of force with the aim of protecting human rights. However, a deeper analysis of the connection between the two concepts demonstrates that peace and human rights are fundamental intertwined values of the international community. On the one hand, the absence of an armed conflict is no longer sufficient to define peace. A broader understanding of the value, sometimes defined positive peace, includes the respect of individual freedom and of the fundamental needs of human dignity. Ultimately, the achievement of peace requires the respect of human rights. On the other hand, the relevance of the human right to peace emerges consistently in the analysis of current international law, despite the absence of a human rights instrument which expressly recognizes the right.

Having established the bridge between peace and human rights, the dossier gives an overview of the evolving nature of violent conflicts. In contrast to the past century, current armed conflicts stand for an increasing role of non-state actors, prevalent identity-based motives (national, religious or tribal), a major involvement of civilian populations, and an unprecedented use of technology over human resources, with the development of Lethal Autonomous Weapons Systems. The developing character of war requires

new research approaches and original concepts, to be considered in conflict analysis, and especially in conflict resolution. This overview will therefore explore various angles of the current dynamics of violence and conflict, as well as approaches to peacebuilding and conflict transformation:

- a | Nationalism, as a core element of identity politics and a violent extremism ideology, plays a growing role within the motives behind human conflicts. The dynamics of the dehumanization of the enemy are explored, since they constitute the primary focus of Rondine's action of conflict transformation.
- b | The paradigm of Multi-Track Diplomacy describes the role of civil society in complementing States and International Organizations to address the problems of international community. Civil society's "People's Diplomacy" actions are therefore presented in this framework.
- c | Youth Peace Leadership, i.e. the training of young leaders for peace, constitutes a priority for peacebuilding, according to all levels of diplomacy, from grassroots movements to the UN, such as in Security Council Resolution 2250 on Youth, Peace and Security. Demographic dynamics confirm the importance of the issue: for the United States Institute of Peace, the most violent conflicts of this century are occurring in countries with the highest youth populations.<sup>1</sup> Defining the notion of "youth leadership" and its role in peacebuilding, is not an easy task. It is thus interesting to examine the existing literature which researched the topic.
- d | Education has a twofold negative relation with violent conflict. In war affected countries, the education system is among the first to collapse. In so doing, parts of the youth population are excluded from education, creating a major social obstacle to ending violence and rebuilding a post-conflict situation.
- e | The link between Democracy and Peace, with initiatives aimed to promote the quality of democratic elections as a factor of peacebuilding, deserves attention. Democratic regimes still resort to the use of force and their relation to peace is not plain and consistent. Still, research shows that democracy helps to build a civil and social environment which can promote nonviolent methods of solving conflicts.

<sup>1</sup> United States Institute of Peace (2016), "Global peacebuilding center".

**f** Climate Change is possibly the most all-pervasive and troubling among the phenomena linked to violent conflicts. Scientific studies can hardly measure the impact of human action on the environment, and vice versa the consequences of climate change for violent conflicts. After an overview of the evidence presented in the last IPCC-Intergovernmental Panel on Climate Change report, this study presents the subjective stance of two of Rondine's activists.

The multifaceted work of Rondine on the aforementioned angles emerges in this dossier through examples of international projects. The challenge of intervening in an emergency situation through a long-term training program (South Side); the Second-Track Diplomacy initiative for South Caucasus, conceived and implemented by young students; the support for democratic elections in Sierra Leone, implemented by Rondine International Peace Lab (IPL), the network of alumni of our training program. To introduce the network, individual success stories of former Rondine students are presented.

Finally, the current study is the result of a meaningful research methodology. It is the outcome of a participative process, a collective work of young students and professionals from various academic backgrounds, under a research action approach. At the same time, the youth group which shared reflections over crucial topics on peace and conflict, includes the cultures of the main conflict regions of the world: from the Sahel to South America, from the Middle East to the Balkans and South Caucasus.

This work is itself the result of a conflict transformation process, where young people from opposite sides of conflict challenge their points of view and discover new perspectives. The multicultural authorship enriches the analysis of these pages. It gives an example of a productive outcome of coexistence between different identities, and ultimately demonstrates, through shared research, that, in the words of Jo Cox, as human beings, we are far more united and have far more in common with each other than things that divide us.





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# **PART 1:**

## **The Study**

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## The Human Right to Peace and Positive Peace

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INCIPIT AND FINAL WORDS OF THE INITIAL PREAMBLE DRAFT  
OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

*There can be no peace unless human rights and freedom are respected*

*There can be no human dignity unless war and the threat of war is abolished*

”

Peace and human rights are two fundamental values of international law. The preamble of the UN Charter already mentions both of them, reaffirming “faith in fundamental human rights” and the purpose of uniting “our strength to maintain international peace”.

The relationship between the values, however, bears both theoretical and practical dilemmas. The debate on humanitarian intervention, and on certain approaches to the doctrine of the Responsibility to Protect, consists of the possibility to use force for humanitarian reasons. As a result, peace and human rights are often presented as conflicted principles.

A comprehensive analysis on the fundamental values of international law, however, reveals that such a contrast is overstated. On the contrary, this short examination will describe the positive relationship between peace and justice from two perspectives. On one hand, a detailed list of fundamental human rights will include the human right to peace. On the other hand, the analysis of UN Peacebuilding Architecture in the last decade demonstrates that the value of peace is not limited to the absence of armed violence: in conclusion, the establishment of peace implies respect and the guarantee of fundamental human rights.

### The Human Right to Peace

Human rights law, and the main international human rights treaties, do not expressly recognize a human right to peace. Still, the Universal Declaration of Human Rights begins with “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”. As authoritatively explained “the concluding phrase confirms the relationship of three fundamental objectives. The sentence as a whole highlights the connection between freedom, justice, and peace and the protec-

tion of fundamental Human Rights.”<sup>2</sup>

The preamble, furthermore, affirms the four freedoms famously conceived by Franklin Delano Roosevelt: freedom of speech, freedom of belief, freedom from want, and freedom from fear. Roosevelt explained that freedom from fear involves “a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor - anywhere in the world”. As a result, freedom from fear is strictly linked to the human right to peace.<sup>3</sup>

An accurate reading of the Universal Declaration also shows that the recognized rights, such as the right to life, “shall be subject only to such limitations as are determined by law”. In combination with the prohibition of the use of force, enshrined in the United Nations Charter, and the crime of aggression established by the Rome Statute of the International Criminal Court, the protection of the right to life from unlawful acts of war represents a recognition of the human right to peace.

Furthermore, the UN Human Rights Committee, in its General Comment 36 on the Right to Life, explicitly affirmed that “State parties engaged in acts of aggression as defined in international law, resulting in deprivation of life, violate ipso facto” the right to life. In so doing, the HRC clearly recognized the human right as not to be a victim of a war of aggression, thus reinforcing the value of the human right to peace.

<sup>2</sup> Schabas W. (2017), *The Human Right to Peace*, in “Harvard International Law Journal”, p.4

<sup>3</sup> Clapham A., Gaeta P. (2013), *The Oxford Handbook of International Law in Armed Conflict*, Oxford, Oxford University Press

## The Development of the UN Peacebuilding Architecture

The maintenance of international peace and security is the main function of the United Nations. The development of UN Peacekeeping Operations constitutes the most ambitious project of international direct support to peace processes in conflict areas. More specifically, however, the UN created specific peacebuilding bodies in 2005 and 2006, with the aim of strengthening the work in conflict resolution and in the construction of peace. The Peacebuilding Commission (PBC), the Peacebuilding Support Office (PBSO) and the Peacebuilding Fund (PBF) were established, so that they currently constitute an architecture specialized in helping countries to build sustainable peace and prevent relapse into violent conflict.

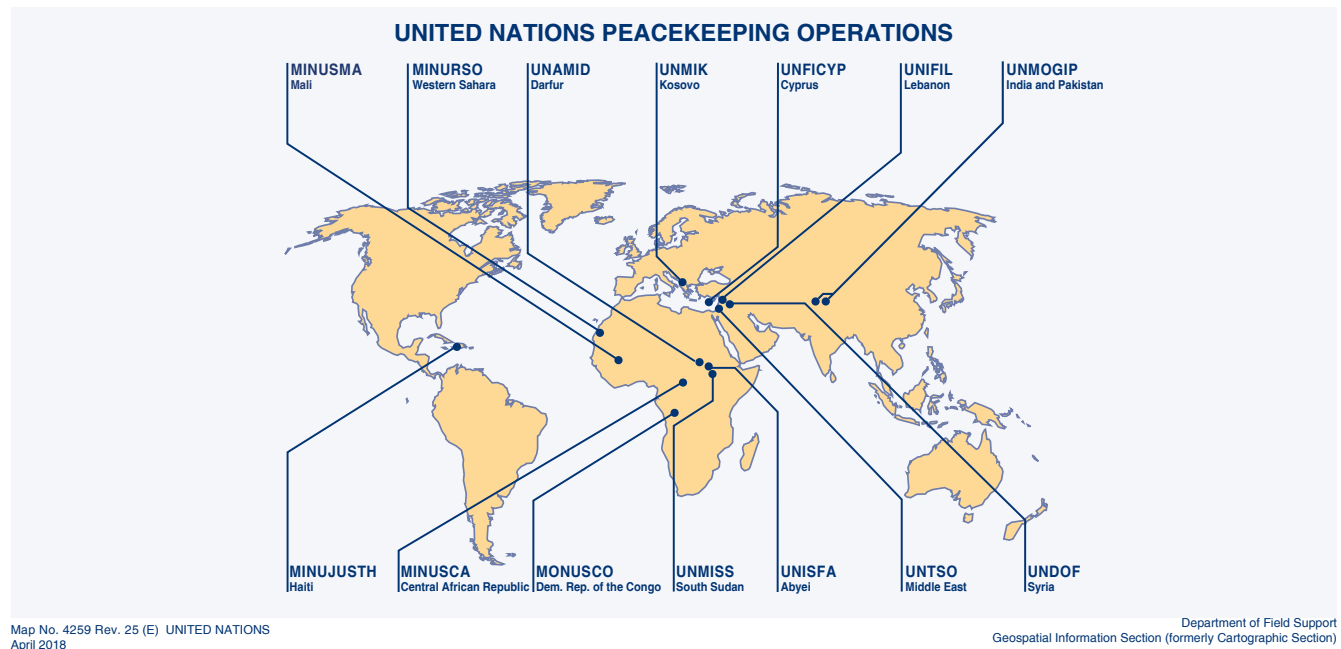
In spite of the progress made, the former UN Secretary-General Ban Ki-moon declared that:

*“...the world is changing and United Nations peace operations must change with it if they are to remain an indispensable and effective tool in promoting international peace and security”*<sup>4</sup>

The statement made by the former UN Secretary-General Ban Ki-moon demonstrated that the UN was aware of the evolving nature of conflicts and that a new approach to peace was needed. Consequently, in 2015, the UN created an Advisory Groups of Experts with the aim to perform a review of its Peacebuilding Architecture, in the light of the work done in the first

decade of activity. As a result, from the analysis the UN realized that a new vision of peace was needed, therefore the concept of “sustaining peace” was introduced. The General Assembly Resolution 70/262, “Review of the United Nations peacebuilding architecture”,<sup>5</sup> defines sustaining peace as “a goal and a process to build a common vision of a society, ensuring that the needs of all segments of the population are taken into account, which encompasses activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict, addressing root causes, assisting parties to conflict to end hostilities, ensuring national reconciliation, and moving towards recovery, reconstruction and development, and emphasizing that sustaining peace is a shared task and responsibility that needs to be fulfilled by the government and all other national stakeholders, and should flow through all three pillars of the United Nations’ engagement at all stages of conflict, and in all its dimensions, and needs sustained international attention and assistance”.

The concept of “sustaining peace” provides a new vision that integrates on one hand the principle of Peace and Security, and on the other hand the principle of Human Rights and Development, both pillars of the UN. This shift made by the UN in the perception of peace brings the challenge of engagement and coordination between the General Assembly, Security Council, and the Economic and Social Council with the purpose of conflict prevention and addressing its root causes.



<sup>4</sup> Former UN Secretary General Ban Ki Moon, 31 October 2014, announcing the establishment of the High-level Independent Panel on Peace Operations (HIPPO)

<sup>5</sup> United Nations, General Assembly, Resolution 70/262, Review of the United Nations peacebuilding architecture. 27 April 2016. New York, United States.

## Peace as Respect of Human Rights

One of the main purposes of sustaining peace is “ensuring that the needs of all segments of the population are taken into account”,<sup>6</sup> this statement implies an understanding of the concept of peace that does not limit the value to the mere absence of an armed conflict. In this context, it is important to bring up the idea of “positive peace”<sup>7</sup> which starts from a definition of “absence of violence” where any violation of Human Rights is considered as an act of violence.

Traditionally, peace has been understood as a situation or context without the presence of an armed conflict. The founder of Peace Studies Johan Galtung, however, offered a broader definition of the so-called “positive peace”. Positive peace is not defined as the absence of war, but as the absence of violence, which can be perpetrated in various forms. In addition, Galtung interprets the manifestation of personal and direct violence as the result of a wide structure of violence, which involves society as a whole. Galtung proposes

an extended definition of violence, as “violence is present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations”.

In addition, the Institute for Economics and Peace - IEP defines positive peace as the “attitudes, institutions and structures that create and sustain peaceful societies”. This definition is strongly linked with the new approach the UN is giving to peace by affirming that “...sustaining peace is a shared task and responsibility that needs to be fulfilled by the government and all other national stakeholders...”. This new perspective brings a wider approach that understands peace as a multidimensional process that requires joint work among all participants within society, since this will ensure full potential respect of the human being, in their civil and social rights, thus ensuring the protection from all forms of structural violence.<sup>8</sup>

Peace will solely be achieved through respect, guaranteeing the fulfillment of fundamental Human Rights in all spheres of society.



*Institute for Economics & Peace, Pillars of Peace Report*

<sup>6</sup> United Nations, General Assembly. Resolution 70/262, Review of the United Nations peacebuilding architecture. 27 April 2016. New York, United States. p. 4.

<sup>7</sup> Galtung J. (1969), Violence, Peace, and Peace Research, in “Journal of Peace Research”, p. 1.

<sup>8</sup> Singh B (30 August 2003), Johan Galtung: Positive and Negative Peace, School of Social Science, Auckland University of Technology

## World Conflicts at a Glance

At the end of the 20th Century, the theory of the “End of History”<sup>9</sup> suggested that mankind, at the turn of the 21st century, was finally able to reach an end to global conflicts. After the end of the Cold War, the international community indeed appeared to have ended a so-called “Short Twentieth Century”<sup>10</sup> which stood out for its level of violence.

However, these hopes were premature. Humanity avoided a new global conflict and the number of inter-state conflicts decreased, but at the same time, the number of intra-state conflicts continued to grow.<sup>11</sup>



The conflict characteristics have shifted, and there have been many definitions trying to identify the original nature of current conflicts: wars among people, wars of the third kind, hybrid wars, privatized wars, post-modern wars, new wars.

In the words of Mary Kaldor, who introduced the concept of “New Wars”,<sup>12</sup> the differences between old and new conflicts are:

“

- *Actors:* Old wars were fought by the regular armed forces of states. New wars are fought by varying combinations of networks of state and non-state actors – regular armed forces, private security contractors, mercenaries, jihadists, warlords, paramilitaries, etc.
- *Goals:* Old wars were fought for geo-political interests or for ideology (democracy or socialism). New wars are fought in the name of identity (ethnic, religious or tribal). Identity politics has a different logic from geo-politics or ideology. The aim is to gain access to the state for particular groups (that may be both local and transnational) rather than to carry out particular policies or programmes in the broader public interest. The rise of identity politics is associated with new communications technologies, with migration both from country to town and across the world, and the erosion of more inclusive (often state-based) political ideologies like socialism or post-colonial nationalism. Perhaps most importantly, identity politics is constructed through war. Thus political mobilisation around identity is the aim of war rather than an instrument of war, as was the case in ‘old wars’.
- *Methods:* In old wars, battle was the decisive encounter. The method of waging war consisted of capturing territory through military means. In new wars, battles are rare and territory is captured through political means, through control of the population. A typical technique is population displacement – the forcible removal of those with a different identity or different opinions. Violence is largely directed against civilians as a way of controlling territory rather than against enemy forces.
- *Forms of Finance:* Old wars were largely financed by states (taxation or by outside patrons). In weak states, tax revenue is falling and new forms of predatory private finance include loot and pillage, ‘taxation’ of humanitarian aid, Diaspora support, kidnapping, or smuggling in oil, diamonds, drugs, people, etc. It is sometimes argued that new wars are motivated by economic gain, but it is difficult to distinguish between those who use the cover of political violence for economic reasons and those who engage in predatory economic activities to finance their political cause. Whereas old war economies were typically centralising, autarchic and mobilised the population, new wars are part of an open globalised decentralised economy in which participation is low and revenue depends on continued violence.

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<sup>9</sup> Fukuyama F. (2012), *The End Of History And The Last Man*, Hamish, Hamilton

<sup>10</sup> Hobsbawm E. (2011), *The Age of Extremes: The Short Twentieth Century, 1914-1991*, London, Abacus

<sup>11</sup> Image from Center of Systemic Peace, *Global Conflict Trends*, 2017

<sup>12</sup> Kaldor M. (2013), *In Defence of New Wars*, in “*Stability: International Journal of Security and Development*”, 2(1), Art. 4

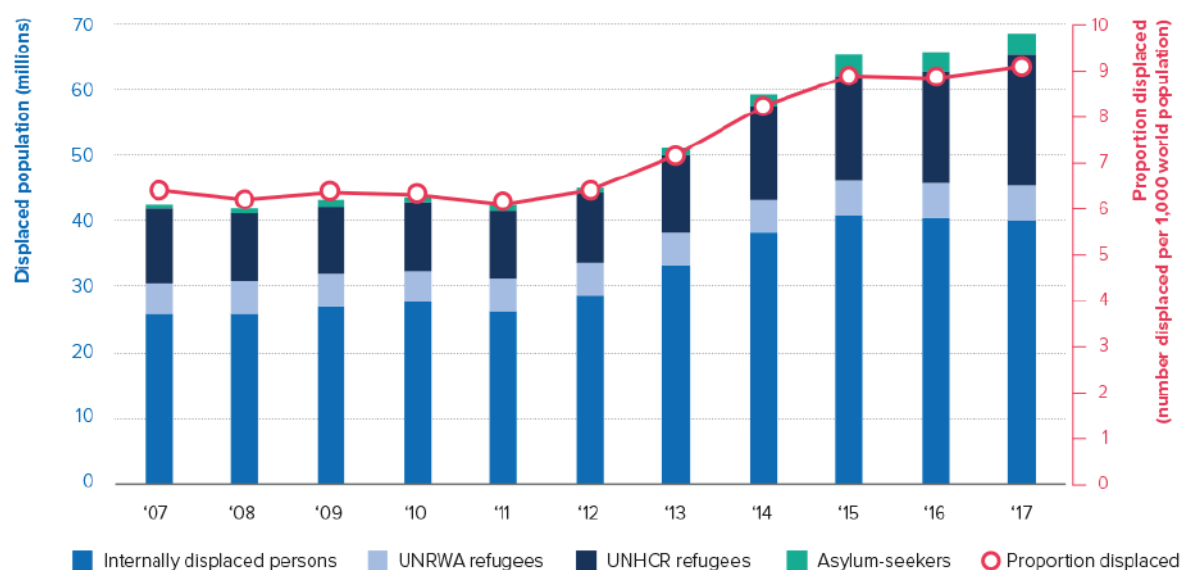
The concept and logic of conflicts changed substantially. As a result, the approach to their resolution should adapt to a new paradigm.

Globalization has made the world smaller, existing trade routes have intertwined and connected different parts of the globe, making international systems and stability more vulnerable to the crises, even if they are local ones. Even local-level conflicts can have an impact on worldwide political and economic stability, e.g. through migration waves moving from affected conflict regions to more stable countries. "Globally, the forcibly displaced population increased in 2017 by 2.9 million. By the end of the year, 68.5 million individuals were forcibly displaced worldwide as a result of perse-

cution, conflict, or generalized violence. As a result, the world's forcibly displaced population remained yet again at a record high".<sup>13</sup>

Conflicts are therefore evolving and changing in nature, posing an increasing threat for peace and security, in particular to civilians and vulnerable populations. State participants are still predominantly involved in armed conflicts. Governments have an increasing military budget, which is being used on modernization and elaboration for new weapons. The military industry and arms trade business still attracts huge investment, which is the basis of threat to international peace and security.

Trend of global displacement and proportion displaced | 2007-2017



<sup>13</sup> UNCHR (25 June 2018), *Global Trends: Forced Displacement in 2017*

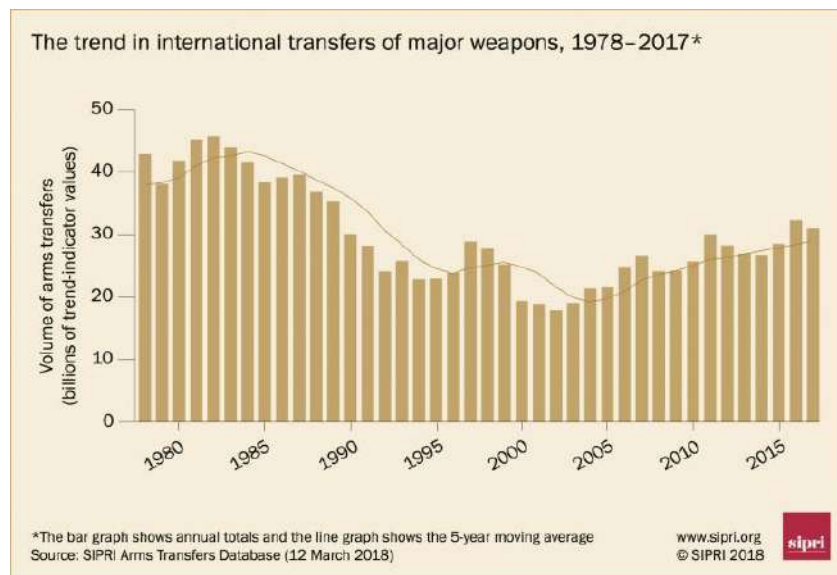
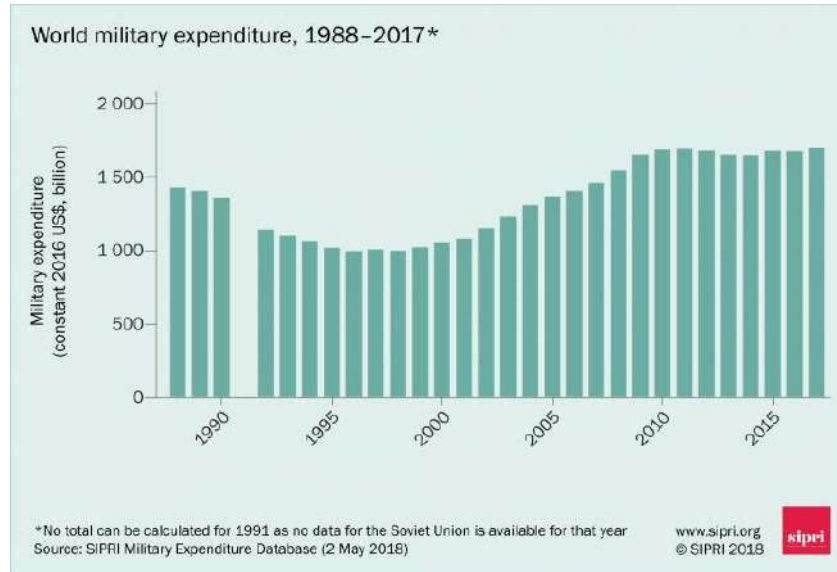


## Military Expenditure

According to the Stockholm International Peace Research Institute global military spending reached \$1,739 billion in 2017, up 1.1% from 2016.<sup>14</sup>

US military spending in 2017 was \$ 610 billion, almost 3 times more than China's military spending, which

was the second highest in 2017 at \$228 billion. In the African continent it was \$42.6 billion in 2017. This is a marginal drop of 0.5 percent compared to 2016.<sup>15</sup>



<sup>14</sup> Sipri, *Military Expenditure (2017)* - The core work of SIPRI is to collect, analyze, process and publish data. This diagram shows worldwide military expenditure, and the military expenditure analysis trends over different countries, looking at their economic, political and security areas and the implications for global peace, security and development.

<sup>15</sup> *Shattered Lives: the Case for Tough International Arms Control*, Oxfam International and Amnesty International 2003, p.34. See also HM Treasury International Finance Facility proposal, January 2003, available at [www.hm-treasury.gov.uk/documents/international\\_issues/global\\_new\\_deal/int\\_gnd\\_iff2003.cfm](http://www.hm-treasury.gov.uk/documents/international_issues/global_new_deal/int_gnd_iff2003.cfm)

## Nationalism and Dehumanization of the Enemy

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THE SEVEN RULES OF NATIONALISM. HEIDI TAGLIAVINI (2013), “ON THE DIFFICULTY TO MAKE PEACE”, ANALYTICAL CENTER FOR GLOBALIZATION AND REGIONAL COOPERATION

1. *If an area was ours for 500 years and yours for 50 years, it should belong to us - you are merely occupiers.*
2. *If an area was yours for 500 years and ours for 50 years, it should belong to us - borders must not be changed.*
3. *If an area belonged to us 500 years ago but never since then, it should belong to us - it is the Cradle of our Nation.*
4. *If a majority of our people live there, it must belong to us - they must enjoy the right of self-determination.*
5. *If a minority of our people lives there, it must belong to us - they must be protected against your oppression.*
6. *All the above rules apply to us but not to you.*
7. *Our dream of greatness is Historical Necessity, yours is Fascism.*

”

Nationalism is an ideology that gives a nation a sense of unity by imposing the same sets of identity on them, for instance: linguistic, historical and cultural. This sense of unity is reinforced by establishing a division between the members of the determined identity, defined as nation, and others. In so doing, this exclusive community creates an enemy. Particular to nationalism is defining the nation against an “Other”, defining as individuals as a non-belonging to the national identity, inside or outside of the state borders. The “other” outgroup is opposed to “us”, as ingroup members, and its threatening presence is supposed to reinforce the internal unity by spreading a sense of fear and insecurity.<sup>16</sup>

The Nation is not a natural structure, but an imagined community; indeed, more often than not most of its members do not share any personal link whatsoever. Consequently, the national sense of unity is fragile and likely to be broken by external influences. Hence, any kind of direct contact with any outgroup is discouraged. The necessity to foster divisions often leads States to impose bans and restrictions to the freedom of movement between countries or regions. Walls are the result of this process.

The “walls” between groups can be geographical, legal and socio-cultural. The first two are directly imposed by a government, through the closure of border or the issue of travel bans. These obstacles to free movement are usually issued under the justification of national safeguards. Several nationals are banned from entering countries of their “enemies”.

The second kind of protection against the outgroup members is a socio-cultural barrier: there is no legal

obstacle to personal meeting among different groups, but in practice no human contact is experienced between people belonging to different identities, even if sharing the same space of a certain city or region.<sup>17</sup>

Sometimes, the system of barriers created between two groups is mixed: legal bans and closed border from one side and suspicious, fear and even hate from the other.

As stated above, one of the main features of Nationalism is the assumption that humanity can be divided in fixed and homogeneous compartments, indeed nations; the members of these groups are supposed to share language, culture, religion and physical features.<sup>18</sup> Whoever inhabits within national borders without matching these requirements is a minority.

Fear and extreme nationalistic ideology create the image of the enemy, that in many cases presents a protective shield and a secure source for the development and self-determination of a nation as a group of people belonging to a certain country.

Nationalism has a subjective dimension to the image of the enemy. Members of a nation usually feel a sense of unity that in certain circumstances may go beyond class inequalities; it is particularly the case when the

<sup>16</sup> De Schutter, H. and Tinnevelt, R. (eds.), 2011, *Nationalism and Global Justice – David Miller and His Critics*, London: Routledge.

<sup>17</sup> Gat, A. and Yakobson, A., 2013, *Nations: the long history and deep roots of political ethnicity and nationalism*, Cambridge: Cambridge University Press.

<sup>18</sup> Sen, Amartya K. (2007) *Identity and Violence: The Illusion of Destiny*. New York: W.W. Norton.





nation has a common enemy, be it a colonizer, or be it a specific minority group. In nationalist rhetoric the nation is frequently conceptualized as a fraternity that somehow holds a privileged position in the world. Many nationalists lay claims to a particular ethnic heritage. For instance, many nations think that their essence has existed from the dawn of times and has been impervious to historical earthquakes such as local rivalries between their enemies and different groups of people.

In reality, nations are being built and created by reinforcing the dominant structures of collective memory in society. It is the state (or at least some power structures) that creates the nation, and not that the state is a natural result of nation-evolution. The state, or at least some state-like structures, imposes a universal identity through state education, in which a linguistic unity, a sense of shared history and culture are effectively created. Nation-building also involves a degree of violence. One example of it is army conscription, which is achieved partly by coercion and partly by instilling the ideology of patriotism.<sup>19</sup>

Education has played a prominent role in the awakening and fostering of nationalism, which led to the autonomy and independence of many former colonized countries around the world. The role of teaching history is crucial for nation-building, which develops pupils' awareness of belonging to the certain nation and their emotional attachment to the nation-state, shaping their sense of moral obligation and loyalty to the nation-state and reinforces their national identity through the promotion of knowledge about the historical distinctiveness of the nation. Notably, teachers never use the word "nationalism",

but "patriotism" associating it with the power and victories of past. Patriotism is symbolically represented in heroic stories about wars and national uprisings and is personified by the male soldier who is ready to die for his homeland. It looks at the past as a collection of heroic deeds—patterns to be emulated. Accordingly, traditional patriots believe that teaching history should focus on the virtues and heroic deeds of the nation to promote national pride among pupils using national flag, anthem, or songs as instruments, through emotional affection and importance of collective memory.

In many post-conflict and post-colonial countries education has played the crucial role as the unifying factor, the strengthening of social cohesion and the shaping of national identity in the formation of the new "imagined communities". As an example, especially in the territory of Caucasus, after the collapse of the Soviet Union the spirit of nationalism started playing a more important role. In this respect, many conflict situations emerged in the zone, playing a role of building and strengthening the feeling of belonging to a certain nation and country. With this in mind, one can reflect on the fact that war or conflict is a method of rebuilding and reinforcing the unity of a group, using as a medium of patriotism and violence.

The artificial feeling of nationalism/patriotism creates tension and need for enemies, only for the collective unity and development.

In most cases nationalism is created by a dictator or by a representative of an authoritarian regime, who

<sup>19</sup> Malesevic, S. and Haugaard, M., 2011, "The chimera of national identity," *Nations and Nationalism*, 17(2): pp. 272–290.

has a reputation, mainly earned by generating fear and menace among the subordinates. To govern a whole nation to realize a destructive personal interest by touching the emotions and collective memory of the nation using the ideological concepts of an old and a great nation, unity, togetherness, loss and victory. The leader/dictator keeps tight control over various ethnic, religious, and nationalist groups under the umbrella of a 'greater nation' and starts a war against another group of people, nation or country.

Authoritarian regime was a major concept of the twentieth century. It refers to a system in which control over the population is greater – closer to 'total' – than in any other type of political system. It is the most extreme version of subordination of the individual to the state, and to a questionable notion of the collective. It represents the politicization of all aspects of life. Authoritarian dictatorship includes a lack of respect for citizens' rights, for the public accountability of political elites, and for the rule of law. A world where authoritarian regime dominates every corner of human existence, tearing down the very humaneness and dignity of human beings and crushing the moral person through tactics of ideological domination and the brokering of individuality, the seat of 'human spontaneity', that is 'human freedom'. Tyrannical regimes

exist upon isolation, the denial of the essential human condition of the plurality of men, which through speech and action actualizes power, the condition of all forms of political organization. In many countries in the world authoritarian regime governs and populations are suffering due to being deprived of its right for work, food and education. And this reality is very often not considered by authorities.<sup>20</sup>

The sum of these elements leads to the persistence of rivalries, stereotypes and hate. The "other" is no longer a person, likely to be met and known. The creation of an "us and them" dialectic is completed.

Furthermore, humanity is currently beholden to a context of a powerful rise of nationalistic feelings on a global level, which are directly leading to discrimination and xenophobia. However, this process can be reversed. As stated above, peace requires a bottom-up process involving the entire population. Therefore, it should be representative of two opposite groups by having the chance to meet and coexistence, they could discover the human behind the enemy.

<sup>20</sup> Wimmer, A., 2013, *Waves of War: Nationalism, State Formation and Ethnic Exclusion in the Modern World*, Cambridge: Cambridge University Press.

## Second Track Diplomacy

During recent decades, contemporary conflicts in the international community reached a high level of complexity. The variety of participants involved: from non-state participants to major foreign power interventions, war technology evolution, new economic source development to fund military operations, have increased the variety of participants and interests involved in conflict, as well as the means and methods of war.

Increasing conflict complexity requires a sophisticated approach to conflict resolution.

The concept of Multi-Track diplomacy responds to the necessity to tackle conflict on different levels. First-Track diplomacy, negotiation between leaders with possible mediator intervention, serves the purpose of solving political dispute between states, from sovereignty on disputed territory to status of minority groups. Second-Track diplomacy seeks to tackle the deeper roots of conflict: mistrust – if not hatred – between conflicting populations, working on various levels of civil societies of the conflict parties.

Track Two Diplomacy is an *“unofficial, informal interaction between members of adversary groups or nations, which aim to develop strategies, to influence public opinion, organize human and material resources in ways that might help resolve their conflict”*<sup>21</sup>

The concept and practice of Track-Two diplomacy as a conflict-resolution and conflict prevention approach, which originally emerged during the Cold War between the United States and the Soviet Union.<sup>22</sup>

The limitations of linear diplomacy has prompted the peace research community to develop alternative methods for conflict resolution. The key to this approach is the creation of conditions of “positive peace.” This promotes a series of strategies which go beyond state-centered dynamics of negative peace; it is a much broader concept which seeks to deal with the structural problems and inequalities which are often the sources of tensions that can escalate into destructive conflict. In this context, positive peace has been defined as “a pattern of co-operation and integration between major human groups” and embracing “a pro-active process”.<sup>23</sup>

Ambassador John McDonald added further “tracks” by expanding Track Two Diplomacy into four separate

tracks: conflict resolution professionals, business, private citizens, and the media. In 1991, Dr. Diamond and Ambassador McDonald expanded the number of tracks to nine. They added four new tracks: religion, activism, research, training and education, and philanthropy. Tracks two by its nine tracks help prepare an environment that will welcome positive change carried out by track-one or by governments. If carried out and implemented properly, multi-track diplomacy will allow change. This cross-fertilization of official and non-government sectors of society thus allows change to happen.

Multi-Track Diplomacy is an expansion of the “Track One, Track Two” paradigm that has defined the conflict resolution field during the last decade, by incorporating all aspects of mediation from the ground-level work of private citizens to the top-level meetings of state heads.

Multi-Track Diplomacy utilizes all levels of society in order to determine the needs and facilitate communication between all levels of society. Multi-Track Diplomacy is a conceptual way to view the process of international peacemaking as a living system. It looks at the web of interconnected activities, individuals, institutions, and communities that operate together for a common goal: a world at peace. IMTD’s utilizes its systems-based approach by recognizing that the transformation of deep-rooted conflicts cannot be left solely to governmental entities, but must be expanded to include non-governmental participants, civil society and other informal channels. By expanding the approach to peacemaking and peacebuilding outside of Track One.

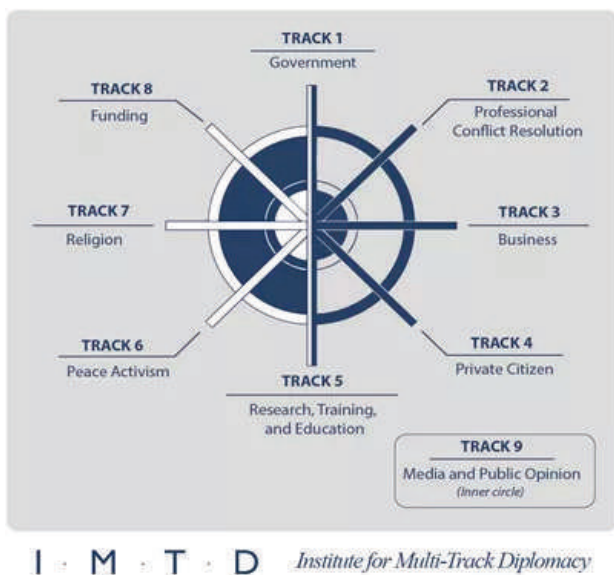
Dr. Diamond and Ambassador McDonald reorganized the relationship between the various tracks. Instead of putting track one at the top of the hierarchy, with all the “unofficial” tracks following the direction of track one, Diamond and McDonald redesigned the diagram and placed the tracks in an interconnected circle. No one track is more important than the other, and no one track is independent from the other. Each track has its own resource, value, and approach, but since they are all linked, they can operate more powerfully when they are coordinated.

Each track operates together as a system. Thus, IMTD systems-based approach to conflict resolution.

<sup>21</sup> Montville, J. (1991). *Track Two Diplomacy: The Arrow and the Olive Branch: A case for Track Two Diplomacy*. In, V. D. Volkan M.D., J. Montville, & D. A. Julius (Eds.), *The Psychodynamics of International Relations: Vol. 2. Unofficial diplomacy at work* (pp.161-175). Massachusetts: Lexington Books.

<sup>22</sup> See W.D. Davidson and J.V Montville, “Foreign Policy According to Freud,” in *Foreign Policy*, p. 45, winter (1981- 82)

<sup>23</sup> Galtung quoted in A B Fetherson *Towards a theory of United Nations Peacekeeping* (1994), St Martin’s Press 93



Since then, it has been used as an important tool to advance the dialogue process among parties in dispute in many conflict zones across the globe.

### Types of Peacebuilding

Political peacebuilding represents the outermost superstructure, it deals with establishing political arrangements that provide the overall context for understanding the relationship of the various parties and their resources. It is about building a legal infrastructure that can address the political needs and manage the boundaries of a peace system.

Structural peacebuilding activities create middle-level structures. It deals with creating structures—systems of behavior, institutions, concerted actions—that support the embodiment or implementation of a peace culture. It is about building an economic, military, and community infrastructure that provides concrete and realistic avenues through which a new peace system might express itself. This necessary social infrastructure, however, is also dependent on a more basic foundation: a human infrastructure.

Social peacebuilding is the grass-roots portion of the peacebuilding process. Social peacebuilding is about relationships. It deals with feelings, attitudes, opinions, beliefs, values, and skills as they are held and shared between peoples, individually and in groups. It is about building a human infrastructure of people who are committed to engendering a new “peace culture” within the social fabric of communal and inter-communal life.<sup>24</sup>

The development of a peacebuilding education is

based on the need to expand the scope of our educational approaches in ways that allow us to respond to both the manifestation of violence and its causes.

To move in this direction requires us to understand education in its broadest sense:

formal, informal and non-formal; it seeks to initiate or support an educational process that allows students to articulate, accommodate and accept differences between and within groups, particularly (though not exclusively) in regions characterized by latent or manifest violence.

This entails a distinct two-fold process that nurtures and constructs positive inter-group relations while marginalizing and deconstructing negative inter-group relations. Peacebuilding education – like peacebuilding itself – would be a bottom-up rather than top-down process driven by war-torn communities themselves, founded on their experiences and capacities. It would be firmly rooted in immediate realities, not in abstract ideas or theories. The application of immediate and relevant, would be applied, which means that it cannot be restricted to the classroom.<sup>25</sup>

Like peace education, peacebuilding education might include facts and figures related to contemporary militarized violence. And it would include the teaching of conflict management techniques and critical reading skills and the cultivation of the values of cultural tolerance and non-violence. However, peacebuilding education would be firmly rooted in immediate realities, not in abstract ideas or theories.

Thus immediate and relevant would be applied. This means that it cannot be restricted to the classroom. It might include community projects involving children and adolescents from cross ethnic borderlines or inter-ethnic economic development projects. For example, in Mozambique this might include assistance in rebuilding schools where damage to the educational infrastructure left two thirds of primary school aged children without access to education.<sup>26</sup>

<sup>24</sup> James Notter & Louise Diamond (1996), *Building Peace and Transforming Conflict: MultiTrack Diplomacy in Practice*, Occasional Paper Number 7 pp. 6-7.

<sup>25</sup> Kenneth D. Bush, Diana Saltarelli (2000), *The Two Faces of Education in Ethnic Conflict, Towards a Peacebuilding Education for Children* (Florence: UNICEF Innocenti Research Centre) p. 32

<sup>26</sup> Kenneth D. Bush, Diana Saltarelli (2000), *The Two Faces of Education in Ethnic Conflict, Towards a Peacebuilding Education for Children* (Florence: UNICEF Innocenti Research Centre) p. 6

## Young Leaders for Peace

“

UN SECURITY COUNCIL RESOLUTION 2250, 2015

*today's generation of youth is the largest the world has ever known [...] young people often form the majority of the population of countries affected by armed conflict [...] youth should actively be engaged in shaping lasting peace and contributing to justice and reconciliation [...] a large youth population presents a unique demographic dividend that can contribute to lasting peace and economic prosperity if inclusive policies are in place*

UN SECURITY COUNCIL RESOLUTION 2419, 2018

*ensuring full and effective participation of youth [...] is key to advancing national peacebuilding processes and objectives [...] Calls on all relevant actors to consider ways to increase the inclusive representation of youth for the prevention and resolution of conflict, including when negotiating and implementing peace agreements, to take into account the meaningful participation and views of youth, recognizing that their marginalization is detrimental to building sustainable peace [...] Recognizes the role of youth in promoting a culture of peace, tolerance, intercultural and interreligious dialogue that aims at discouraging their participation in acts of violence, terrorism, xenophobia and all forms of discrimination and reiterates that efforts to counter terrorist narratives can benefit through engagement with a wide range of actors, including youth and youth led civil society*

”

The concepts of peace leadership and youth leadership constitute an essential part of the peacebuilding discourse. The definition, however, is often ambiguous. It is therefore worthwhile examining the existing scientific literature on the topic of youth and peace leadership.<sup>27</sup> A growing body of research is helpful in identifying the possible role, the required skills, the potential functions that youth leaders can play in building peace.

A proposed definition of youth leadership is “the involvement of youth in responsible, challenging action that meets genuine needs, with opportunities for planning and decision making”.<sup>28</sup> Furthermore, Peacebuilding can be defined as “a holistic approach embraced by individuals, communities, and institutions to demonstrate respect and tolerance and ultimately sustain peace”.<sup>29</sup>

A peace leader is the one who promotes nonviolent relations, working to turn peace into reality. A strong personal commitment is necessary to act as a peace leader, as well as the ability to make other people approaching peace through dialogue and mutual understanding.<sup>30</sup>

The creation of peace passes through justice, equality, sharing and the acceptance of the other without prejudices.

Creating peace also includes the interconnection of several factors: non-violence, the construction of

positive relations, justice and gender equality, demilitarisation, human rights, reconciliation and participative democracy.

- Non-violence can be used as a force for peace, democracy and the social, spiritual and ideologic transformation, in order to achieve a more peaceful future.

- The leader emerges for their genetic, family education and everyday life. They should have camaraderie and management abilities within their community. The leader has some experience in creating non-violent movements and systems for peace-building. They can be considered as a researcher trying to assemble, improve and then give solutions to problems.

- Youth leadership aims to make youngsters aware of their responsibilities of planning and decision-making, in order to detect what is necessary for peace and give it a response.<sup>31</sup>

<sup>27</sup> Miznah Omail Alomair, (2016), “Peace leadership for youth leaders: a literature review”, *International Journal of Public Leadership*, Vol. 12 Iss 3 pp. 227 - 238

<sup>28</sup> Kress, C.A. (2006), “Youth leadership and youth development: connections and questions”, *New Directions for Youth Development*, Vol. 2006 No. 109, pp. 45-56

<sup>29</sup> Mac Ginty, R. (2013), “Conclusion”, in Mac Ginty, R. (Ed.), *Routledge Handbook of Peacebuilding*, Routledge, New York, NY, pp. 387-390.

<sup>30</sup> Andre B (2009), *Le self-leadership, pour (se) manager*, Deboeck

<sup>31</sup> McIntyre Miller, W. and Green, Z.G. (2015), “An integral perspective of peace leadership”, *Integral Leadership Review*, April-June, pp. 1-10,



Theoretical principles<sup>32</sup> show how education is an important factor for developing individual student abilities or within the groups they are affiliated to.

Education plays a key role for these potential young leaders who may contribute to the future of their communities from a political point of view. Its domain of intervention can also be on the socio-economic and cultural plan.

Educational institutions have a prominent role, as they facilitate leadership and development training, and educative programs for students. Such programs aim to create shared good practises for society;<sup>33</sup>

The objective of educating young leaders also contribute to:

- participating in reducing youth vulnerability in politics and social phenomena;
- encouraging young people to be associated as privileged participants within the development process or in environment protection promotion;
- developing youth leadership, considering the different stakes and challenges of young people.

Therefore, peace leadership and youth leadership are parallel.

Adult support and their recognition that young people are key factors in consolidating the perusal of the peace process by permeating it through to respect of human dignity.

This analysis shows that non-violence, communication, dialogue, conflicts resolution, mediation, social capital construction and relationship establishment are part of good practises on which young people should focus on in order to properly play their role as peace leaders.

Considering the worldwide political situation, young people these days play an important role. In such a context, the participation of young leaders in different processes of peace consolidation or in reinforcement of their leadership, would contribute largely to their role as peace leaders.

<sup>32</sup> Dugan J.P., Komives S.R. (2011), *Leadership theories*, in Komives S.R., Dugan J.P., Owen J.E., Slack C., Wagner W. and Associates (Eds), *The Handbook for student Leadership Development*, San Francisco, John Wiley and Son, Inc, pp. 35-57.

<sup>33</sup> Celik, G. (2011), *Peacebuilding through dialogue and education: lessons from the Gülen movement*, in "Journal of Peacebuilding and Development", Vol, 6 No. 1, pp. 86- 90, doi : 10.1080/ 15423166.2011.745958627859.

## Education and Conflict

“

### OPENING PARAGRAPH OF SAFE SCHOOLS DECLARATION [7]

*The impact of armed conflict on education presents urgent humanitarian, development and wider social challenges. Worldwide, schools and universities have been bombed, shelled and burned, and children, students, teachers and academics have been killed, maimed, abducted or arbitrarily detained. Educational facilities have been used by parties to armed conflict as, inter alia, bases, barracks or detention centres. Such actions expose students and education personnel to harm, deny large numbers of children and students their right to education and so deprive communities of the foundations on which to build their future. In many countries, armed conflict continues to destroy not just school infrastructure, but the hopes and ambitions of a whole generation of children.*

”

Quality education is among the UN Sustainable Development Goals (SDG). The words of the SDG Agenda effectively summarize the relationship between education and peace. “When people are able to get quality education they can break from the cycle of poverty. Education therefore helps to reduce inequalities and to reach gender equality. It also empowers people everywhere to live more healthy and sustainable lives. Education is also crucial to fostering tolerance between people and contributes to more peaceful societies”.<sup>34</sup>

The Human Right to Education is recognized by the main human rights instruments. Article 26 of the Universal Declaration of Human Rights recognizes the link between education and peace, stating that “Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace”.

### The War on Education

An estimated 50% of out-of-school children of primary school age live in conflict-affected areas.

Out of the 77 million children that are out of school, 40 million live in conflict affected fragile states where education is at best compromised and at worst non-existent.

Armed conflicts show a growing use of fighters under the age of 18. It is estimated that at least 250,000 minors – of whom 40% are girls – take an active part in the hostilities as soldiers, spies, porters, cooks, sex

workers of fighters.<sup>35</sup>

The overall number of attacks on education documented in Education under Attack 2018 suggests that violence directed at students, educators, and their institutions increased worldwide between January 2013 and December 2017.<sup>36</sup>

Violence against education takes place in various forms: physical attacks or threats of attacks on schools, or directed at students, teachers, and other education personnel; military use of schools and universities; children recruitment at school or university; sexual violence by combatants at school or university; attacks on higher education.

Attacks on education have the potential to increase student dropout and teacher attrition. They lead to extended school and university closures; diminish the quality of education; and cause physical and psychological harm to those affected. Attacks also compromise schools' capacity to protect students from social risks, which leaves learners more vulnerable to sexual and other forms of exploitation, recruitment as child laborers or soldiers, or early marriage and pregnancy. As reporting on attacks on education and their devastating effects has become more common, so have efforts to prevent such attacks and address their impact. This attention was perhaps most evident in specific commitments that more than one-third of the UN member states (so far) have made to protect

<sup>34</sup> United Nations (2015). *Transforming Our World: The 2030 Agenda for Sustainable Development*. New York: UN Publishing.

<sup>35</sup> Save the children International (2008), “Where Peace begins: Education's role in conflict prevention and peacebuilding”.

<sup>36</sup> Global Coalition to Protect Education from Attack, (2018), “Education under Attack”



students, teachers, schools, and universities from attack. As of April 2018, 74 states had endorsed the Safe Schools Declaration, an intergovernmental political commitment to protect education during armed conflict.

*Safe Schools Declaration*, developed through the state consultations led by Norway and Argentina in Geneva during the first half of 2015, is an inter-governmental political commitment that describes the immediate and long-term consequences of attacks on students, teachers, schools, and universities, and the military use of school and universities, during times of armed

conflict.

By joining the declaration, the member states decide to follow the “*Guidelines for Protecting Schools and Universities from Military Use during Armed Conflict*”.<sup>37</sup>

The Guidelines will be used to foster broader political engagement in the protection of children and education in conflict situations.



Elaborated by Rondine Cittadella della Pace Association

<sup>37</sup> Global Coalition to Protect Education from Attack, (2014) “*Guidelines for Protecting Schools and Universities from Military Use during Armed Conflict*”.

## Education as a Peacebuilding Tool

Quality Education is seen as one of the cornerstones of peacebuilding. In the words of UNESCO, “to be successful, it must be associated with social justice and sustainable human development”.<sup>38</sup> The education sector, with all its capacities for delivering knowledge and training, has an important role to play in building peace. Education is also part of the social and political landscape, and contributes directly to growth and stability. The benefits of education are lasting because the children who acquire them will transfer them to the next generation.

Education has been identified as one of the most immediate ways of helping children affected by conflict to facilitate the experiences that support healthy social, emotional and intellectual growth and development.<sup>39</sup>

In this context it can also become a long-term strategy for conflict prevention, especially if concepts and practices of education for peace form the bases of new curricula, textbooks and teacher development.<sup>40</sup> An open education system can help to eradicate the cultural roots of conflict.

Education can also contribute to stop the conflict. In conflict-affected situations education is also about more than service delivery because it is a means of socialization and identity development through the transmission of knowledge, skills, values and attitudes across generations. It may therefore be a driver of conflict (fueling grievances, stereotypes, xenophobia and other antagonisms), but can also be a way of contributing to ‘conflict transformation’ and ‘peacebuilding’.<sup>41</sup>

In conflict areas, it is therefore desirable to invest in education for promoting longer-term reconciliation as a means of preventing recurrence of violent conflict because conflict transformation is ‘a process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict’.<sup>42</sup>

It goes beyond conflict management involving notions of containment and acknowledges that conflict resolution may be idealistic or unrealistic in that conflict cannot be eliminated.

Conflict transformation places an emphasis on changes to context, structures and relationships that shift conflicts away from the use of violence.

Four critical elements are needed to shore up the role

of education in peacebuilding and conflict prevention: Inclusion/access: Primary schools must be free and accessible, and must do all they can to attract all children in a community.

Safety/protection: Schools must be safe from attacks and must be perceived as places where intellectual curiosity and respect for universal human rights is fostered.

Relevance: Schools must use a non-biased curriculum, and educational materials that are relevant to the children and their context.

Accountability: School management must be authorised to make necessary decisions for pupils’ welfare. To achieve this, the opinions of children, parents and community members must be taken into consideration.<sup>43</sup>

<sup>38</sup> UNESCO. (1998). *Preliminary consolidated report to the United Nations on a culture of peace*. (Item 8.5). Paris: Author. (1545EX/42).

<sup>39</sup> Landers, C. (1998). *Listen to me: Protecting the development of young children in armed conflict*. (Working Paper Series). New York: UNICEF, Office of Emergency Programmes.

<sup>40</sup> Save the children International (2008), “Where Peace begins: Education’s role in conflict prevention and peacebuilding”.

<sup>41</sup> Reyes, Joel. 2013. *What Matters Most for Education Resilience: A Framework Paper. Systems Approach for Better Education Results (SABER) working paper;no. 7*. World Bank, Washington, DC.

<sup>42</sup> Miall, Hugh (2004) *Conflict Transformation: a multi-dimensional task*. In: Austin, Alex and Fischer, Martina and Ropers, Norbert, eds. *Transforming Ethnopolitical Conflict: the Berghof Handbook*.

<sup>43</sup> Save the children (2010), “Where Peace begins: Education’s role in conflict prevention and peacebuilding”.

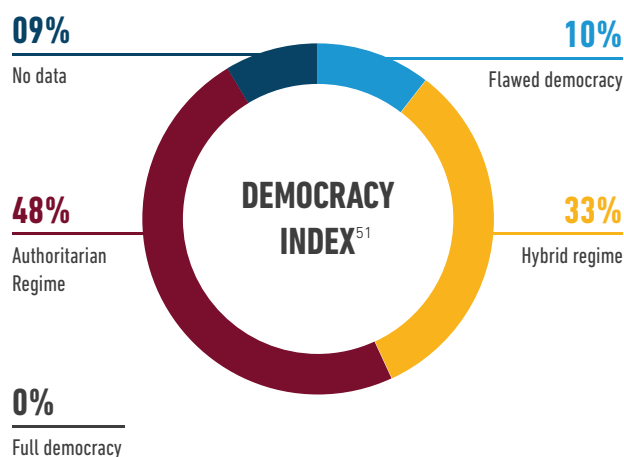
## Peace and Democracy

The relationship between democracy and peace represents a fascinating and controversial topic that interested philosophers and scholars from Ancient Greece, e.g. Plato,<sup>44</sup> to the Enlightenment period, *in primis* Kant in *On Perpetual Peace*.<sup>45</sup> Rather than the absence of war (or negative peace), Peace is defined as the sum of conditions allowing such a status quo to last and to develop (or positive peace). The fulfilment and maintenance of positive peace requires certain elements, including security, equality, and full respect of human rights. As a result, positive peace seems to thrive in democratic regimes.<sup>46</sup>

It is commonly assumed that a democratic system, due to its nature and its values, encourages peace, implements the respect of human rights and solves conflicts by compromise.<sup>47</sup> As a matter of fact,

democratic States do not in principle make war against each other, (with few exceptions, such as the conflict between Ecuador and Peru in 1995).<sup>48</sup>

The following analysis aims to present the positive relationship between Peace and Democracy, by comparing data from the main and most recent research. The sample of countries and regions in question is based on the *Atlante delle guerre e dei conflitti del mondo* (Atlas of wars and conflict around the world), published by the Italian association "46° Parallelo".<sup>49</sup> This document lists the countries currently involved in conflicts (both internal and external) or whose internal stability is likely to degenerate. According to the *Global Peace Index 2017*, the statuses of the selected areas are included between "Medium" and "Very low".<sup>50</sup>



Graphics are an elaboration by Rondine Cittadella della Pace Association based on official data sources

<sup>44</sup> Plato, various dialogues, in *Platonis Opera Omnia*, J. Burnet (ed.), 5 vols., Oxford: Clarendon Press, 1900–1907; and in *Plato: Complete Works*, J.M. Cooper (ed.), Indianapolis: Hackett, 1997.

<sup>45</sup> Kant, Immanuel, *Toward Perpetual Peace and Other Writings on Politics, Peace, and History*, with essays by J. Waldron, M.W. Doyle, and A. Wood, P. Kleingeld (ed.), D.L. Colclasure (trans.), New Haven: Yale University Press, 2006.

<sup>46</sup> D'Avino M, De Siervo U. (eds) (2017), *La pace necessaria. Il dovere di impegnarsi per il bene universale*, Roma, Fondazione apostolicam actuositatem

<sup>47</sup> Gelpi C., Huth P. K., Reiter D, Rousseau D. L. (1996), *Assessing the Dyadic Nature of the Democratic Peace, 1918–1988*, in "American Political Science Review", 90.3 (1996), pp. 512–533

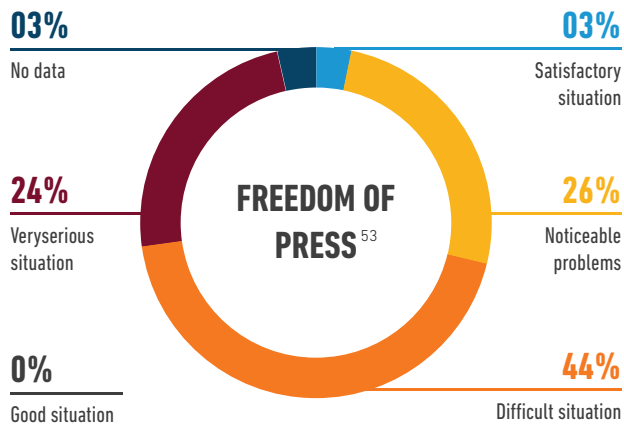
<sup>48</sup> Ray J. L. (1998), *Does democracy cause peace?*, in "Annu.Rev.Polit.Sci.", 1998.1, pp. 27–46

<sup>49</sup> 46° Parallelo (2018), *Atlante delle guerre e dei conflitti del mondo*, ottava edizione, Trento, Terra Nova Edizioni

<sup>50</sup> The Global Peace Index has 5 categories: Very high, High, Medium, Low and Very low. Institute for Economics and Peace (2017), *Global Peace Index 2017*

<sup>51</sup> Economist Intelligence Unit (2018), *Democracy Index 2017, Free speech under attack. For the Democracy Index classification, see Picture 1.1*

<sup>52</sup> United Nations Development Program (2018), *Human Development Indices and Indicators. 2018 Statistical Updates*



Graphics are an elaboration by Rondine Cittadella della Pace Association base on official data sources

The data comparison shows that, broadly, the countries involved in some kind of conflict have a lower level of democracy and suffer relevant lack of freedom and human rights awareness.

In authoritarian and non-democratic systems, the use of violence and coercion is higher than in a democratic regime.<sup>54</sup> In particular, civil wars and identity-based conflicts take place where a specific part of the population is excluded from the civil and political life of society, or it is persecuted and its political participation is prevented.

The link between internal conflicts and oppression of a certain part of the population can be manifested in different ways. For instance, an authoritarian government brutally represses a minority which is ethnically, politically or religiously different.<sup>55</sup> Thus, the oppressed

group itself violently revolts against the government, to seek independence or to obtain a regime-change. In so doing, the violent uprising can lead to both a full-scale civil war. As mentioned above, participation and social inclusion are fundamental elements for violence prevention, whereas the persistence of inequality and marginalized minorities is an important factor in facilitating violent conflicts.

Furthermore, the attitude in managing internal conflicts seems to reflect international interactions of authoritarian countries.

Despite the strong link between authoritarianism and violence, on an international level democracy is not automatically equivalent to peace. Concerning Full and Flawed Democracies, some researchers provided the so-called *dyadic model*. The paper issued by Rousseau and his colleagues describes this scheme as the tendency of democracies «to conflict with nondemocracies as nondemocracies are with one another»<sup>56</sup> Indeed, several democratic countries have been (or are still) involved in armed conflict against non-democratic countries. Nevertheless, the assumption that democracies do not resort to the use of force, or to the threat of using force, is also incorrect. *The International Crisis Behaviour (ICB) Project* shows that democracies are not likely to engage in an armed conflict against each other. Still, they often use force against authoritarian or hybrid-system countries. The article *Democracy and Peace: A More Sceptical View*<sup>57</sup> challenges the accuracy of the dyadic theory because international relations, and complex values such as peace and democracy, cannot be analysed through univocal equations.

## DEMOCRACY INDEX CLASSIFICATION

FULL DEMOCRACY	FLAWED DEMOCRACY	HYBRID REGIME	AUTHORITARIAN REGIME
Civil liberties, political freedom and participation of citizens in policymaking. Independent judiciary and media. Valid and balanced government.	Respect of civil rights and fair elections. Faults in the democratic process, the functioning of the government and the political participation of citizens	Corrupted elections, non-independent judiciary, low political participation of citizens. Pressure and harassment on media and opponents.	Usually monarchies or dictatorships. Abuses of civil liberties, State-controlled judiciary and media, widespread censorship.

<sup>53</sup> 46° parallelo, 2018

<sup>54</sup> Barbey C. (2015), *Links between Peace, Democracy and Human Rights*, in *Contrastes. Revista Internacional de Filosofía, Suplemento 20* (2015), pp. 185-200

<sup>55</sup> The issue of minorities is furtherly analysed in the section Nationalism

<sup>56</sup> David L. Rousseau; Christopher Gelpi; Dan Reiter; Paul K. Huth (1996) *Assessing the Dyadic Nature of the Democratic Peace, 1918-88* *The American Political Science Review*, Vol. 90, No. 3, pp. 512-533.

<sup>57</sup> Gates S., Knutsen T. L., Moses J. W. (1996), *Democracy and Peace: A More Skeptical View*, in *Journal of Peace Research*, Volume 33, Issue 1 (Feb., 1996), pp. 1-10

## Climate Change and Conflict

The relation between climate change and armed conflict is extremely difficult to prove, this is due to methodological reasons. Several forces and factors influence the development of conflict. Climate change in its own entity is proven to be a complex phenomenon to analyze.

The 2018 Report of the Intergovernmental Panel on Climate Change (IPCC)<sup>58</sup> warns readers carefully against the risk of simplification. Nevertheless, the Report also draws clear conclusions on existing research on climate change, and of its impact on armed conflicts.

Drought increase is expected to have an impact on a population reliant on agriculture, resulting in being particularly vulnerable to sustained conflicts. Groups in sub-Saharan Africa and in the Middle East are especially exposed to this phenomenon.

Reported research evidence of the relational link between climate change and conflict, showed a measured 14% increase of the frequency of intergroup conflicts for each 1°C increase in temperature or more in extreme rainfall.<sup>59</sup>

The IPCC report shows the complexity of the phenomenon and the controversies in identifying consistent evidence of the link between conflict and climate change. However, researchers agree that the expected increase of global temperatures over 1.5°C is likely to have an impact on vulnerable populations, increasing poverty, displacement and armed conflicts.

The phenomenon of climate change requires us as human beings to take on direct responsibility for this in our everyday life. At the same time, the consequences of the impact of human activity on the planet is troubling, and controversial to assess.

This analysis will therefore be presented by two contributions from Rondine's world: a youth studying environmental issues, and a former community participant; active in fighting climate change:

**Sevag Toutoushian** | student of Rondine

Unfortunately, we're going to start our topic with the word unfortunately. We assume that it will not be a strange beginning for most of you because with the

advancement of our technologies and means of communication, we can all see and hear everything. What is the difference between humans today and people from thousands of years ago? For some, probably nothing changed.

For thousands of years, the main purpose of humans' everyday life was to find food and water to survive. People would work in groups, families, tribes or teams, because it would be easier and safer, since once the resources of the territory become scarce they would simply walk away and start a new journey going from a place to the other to find new resources to live. In case of dispute with another group for a single resource, people could decide whether to share the resource, or fight the other group.

Thousands of years later, borders are drawn, people found a way to build houses, buildings and skyscrapers, while in some areas of the world, other human beings are still searching for food or water as if nothing changed. Thanks to an industrial leap, people on the luckier part of the world are exploiting resources in a more economically efficient way.

But what happened when the production and consumption both increased to the limit that the balance was lost?

Of course, the industrial leaders needed to search for resources on the poor and less industrial side of the world, however one thing was different: there was no immigration. In the past finding a resource and consuming it were both done on spot, in the same location, however today the rich leaders could find and extract the resources and send it to the other side for consumption.

What does the economically poor side benefit from this process?

Almost nothing.

<sup>58</sup> IPCC, 2018: *Global warming of 1.5°C. An IPCC Special Report on the impacts of global warming of 1.5°C above pre-industrial levels and related global greenhouse gas emission pathways, in the context of strengthening the global response to the threat of climate change, sustainable development, and efforts to eradicate poverty* [V. Masson-Delmotte, P. Zhai, H. O. Pörtner, D. Roberts, J. Skea, P.R. Shukla, A. Pirani, W. Moufouma-Okia, C. Péan, R. Pidcock, S. Connors, J. B. R. Matthews, Y. Chen, X. Zhou, M. I. Gomis, E. Lonnoy, T. Maycock, M. Tignor, T. Waterfield (eds.)]. In Press.

<sup>59</sup> Hsiang, S.M., M. Burke, and E. Miguel, 2013: *Quantifying the influence of climate on human conflict*. *10 Science*, 341(6151), 1235367

Today, the generation who reached the moon and other planets, who can remotely communicate and buy or sell, who can fly planes, cars, bikes etc., is still facing the same problems of the previous hundred years.

Today humans are using the instinct to kill, eat and exploit the resources around them and in some cases they're also using some advanced techniques of religion and nationalism to direct their followers towards an objective that they believe is right, regardless whether it will harm others or even future generations.

Natural catastrophes are increasing because of an unsustainable development. As humans, we are disturbing the balance of the planet, we are forcing the increase of the Earth's temperature, the ice in the poles is melting, species are disappearing, ocean water levels are rising and cities are slowly sinking. We do hope that human evolution in the last thousand years has changed our perspective in life, so that humans can start caring for others. Until scientists find us other solutions, the Earth is the only livable planet we have got. Let's help each other live with dignity.

**Luca Mattioli** | active in fighting climate change

The control and exploitation of natural resources triggered several conflicts, both recently and in the past. The clashes for oil reserves are just an example. In many other countries, international mining companies clash with local populations, the latter deprived of their rights on their own lands and on water sources. The demographic growth throughout the planet, coupled with a rise in consumption, implicates increasing use of natural resources; the more these resources are used the more demand rises and the more conflicts are likely to start.

Such conflict risk, due to decreasing resources is also made worse by other global factors; the most significant is climate change, an undeniable and unavoidable phenomenon we are all witnessing.

Drinkable water being a key resource; its importance will increase in a future planet affected by global warming, and it is also likely to trigger new dangerous regional crisis. During the 20th century, the natural resource, which caused more conflict was crude oil, in the 21th century it will probably be water. The water crisis is going to be a detonator, Pentagon funds are allocated to research on this phenomenon.<sup>60</sup> Among the most critical areas of this are the Himalayan glaciers and the Tibet plateau: the main rivers giving water to three billion people in China, India, Pakistan, Bangladesh and the Indochina peninsula start in these regions. Conflicts for water in fact did not start in this century. According to analysts,<sup>61</sup> control for this resource was the real reason behind the Six Day War and the conflict between India and Pakistan for the Kashmir region, as well as the clashes between Syria, Islamic State and Kurds around the dam of Mosul.

<sup>60</sup> Schwartz Peter, Randall Doug (2003), *An Abrupt Climate Change Scenario and Its Implications for United States National Security*,

<sup>61</sup> Patrick Kevin, *Water Wars- The Next Driver of Global Conflict*. International Bar Association. September 2016.



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## **PART 2:**

# **Rondine's International Projects**

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## Ventidipacesucaucaso – People's Diplomacy Initiative for Caucasus

*Ventidipacesucaucaso* is a project born from the desire of the young people of the Studentato Internazionale – World House to re-open the dialogue in the Caucasian region, swept by the explosion of the Russian-Georgian war in August 2008. For the first time, the Rondine Method for the creative transformation of conflicts have been applied in the context of a degenerate conflict, materializing in the natural vocation of Rondine towards popular democracy through the education of young people who want to have an impact in intense conflict situations.

The project took shape with the editing of the Documento in *14 punti per la pace nel Caucaso* (14 points Document for peace in Caucasus), with the collaboration of the World House young people. The text, developed and unanimously approved by 150 individuals from civil society who gathered in La Verna for the first International Conference of the Caucasus populations, has been delivered to political leaders, diplomats and international religious leaders, including Pope Benedict XVI. In 2010, a huge delegation of Rondine completed a Friendship Trip in South Caucasus and Turkey.

In February 2011, the RondineEuropa Committee was founded. Thanks to the participation of over fifty members of the European Parliament, it set the goal to put into action the document's project proposals in the area.

## South Side – A New Leadership for the South Side of the Mediterranean

The project *Una nuova classe dirigente per la Sponda Sud del Mediterraneo* is an international cooperation process undertaken by Rondine in 2012 after the events of the so-called Arab Spring. It aimed to help the new generations from the South Mediterranean to understand the current transformation processes and actively participate in the phase of historical changes their countries were going through.

The project is articulated in local educational programs, implemented in 2012, 2013 and 2014 at the Citadel of Peace and the Centro per la Formazione alla Solidarietà Internazionale di Trento (Centre for the Education to International Solidarity of Trento): through the application of the Rondine Method, fifty young people from the Middle East and North Africa have been educated to become agents of change. The project finished in April 2016 in Trento with the International Symposium "Sponda Sud. Nuove prospettive per il Mediterraneo" (South Shore. New perspectives for the Mediterranean).



The project *Una nuova classe dirigente per la Sponda Sud del Mediterraneo*



## **PART 3:**

# **Rondine's Alumni Network: International Peace Lab**



## Rondine International Peace Lab

Rondine International Peace Lab (IPL) is an international organization made up of almost 200 world leaders: a network crossing the entire world, applying the Rondine Method for the creative transformation of conflicts in every possible context.

The association is composed of the former *alumni* of the Studentato Internazionale – World House; after completing their education at the Citadel of Peace, they apply the tools and skills acquired to promote dialogue and peace processes in conflict or post-conflict contexts.

Mutual trust and professional skills are the founding elements of Rondine International Peace Lab. IPL members – former enemies who became friends through their experience at Rondine – feel and live every conflict as their own: therefore, they are prompt to act with their innovative approach in every context, even those far away from their homelands.

Rondine International Peace Lab has also made an innovative choice with its Board of Directors, preferring a representation based on personal skills, not on their geographical origin. This is a huge act of mutual trust among the IPL young leaders: indeed, someone who sits on the Board of Directors has decision-making power with respect to acting in the country of his/her former enemy.

The ambitious project of Rondine International Peace Lab is leading the world to a more peaceful future.

### Initiative For Peaceful And Democratic Elections In Sierra Leone

The following project has been the very first action taken by IPL. The association was implemented in collaboration with Rondine Cittadella della Pace and the University of Makeni (Sierra Leone) and funded by FAI – Foundation Assistance International.

After the conclusion of a violent civil war in 2002, Sierra Leoneans had been called to elect their government. However, the voting process lacked political awareness; the choice was merely based on the candidate's tribe. In other words, for the most part citizens

did not perceive themselves as Sierra Leoneans, but as part of a given tribal group. The 2007 elections witnessed some improvement in the democratic process, including a higher propension to an inter-tribal dialogue. Further elections were scheduled for March the 7th, 2018. Then, IPL developed a project, led by members from Sierra Leone, Lebanon, Azerbaijan, Palestine and Kosovo, aiming to encourage a democratic, peaceful and above all conscious voting process. The initiative had to intervene on a state, community and individual level, with a series of long-term effects.

Local partners have been a fundamental element for the success of the initiative. The University of Makeni for instance, has had a crucial role in planning and developing the subsequent steps of the initiative. Furthermore, the academic institution selected and educated twelve young people to lead the initiative, through the program Training for trainers. The key role has been played by these young Sierra Leoneans, eight of whom were former World House students, alongside with five other local activists. After having completed their educational program in Mid-2017, they trained 360 community leaders, both political and religious, whose influence helped to spread the project message all over the country. The core topics of this



The project Initiative for peaceful and democratic elections in Sierra Leone

training included the rights and duties of citizenship, political awareness in voting, the creation of democratic and peaceful elections and the acceptance of so called rivals. Considering the involvement of different tribes and cultures, the main tool was the Rondine Method. Communication was based on the two-way flow; in this way, both receiver and sender benefit from the communicative process. This method implies that participation is key.

Another important role was covered by social networks, in particular by Facebook: the internet has been a fundamental tool in spreading the initiative message throughout the country. On-line activity was also supported by an off-line campaign, which included the distribution of flyers and a series of radio announcements, in order to reach even the poorest and illiterate parts of the country.

The initiative was completed with four roundtables, each one hosting one hundred participants; the focus was on Election and Dialogue. The main concerns were: stimulation of public opinion and negative thinking, as well as civic education and engagement. The result was attempting to avoid an explosion of post-electoral violence, in favour to the acceptance of the voting decisions and the promotion of dialogue between different factions. Indeed, the slogan of the initiative is: One vote, one man, no violence.

### Alumni Success Stories

#### Natali Kenkadze



#### What did you learn from Rondine, and how did that change/help you with your career?

To those two years spent in Rondine, I have been calling it as the most important life experience so far (and I have had a few of them).

It has played a crucial role on the path of my personal development which also led to the professional one. Being part of an amazing team of international students from my generation, co-living with these

diverse and inspiring people, having long deep discussions with them on an everyday basis about religion, politics, conflicts, cultures, demonstrated very clearly to me the objective diversity in our world, its reasons and conflicts, obstacles and hatred created because of it; while realizing that the basis and the needs of all of us, humans, is actually the same.

Those new understandings have helped me to develop more empathy and the desire to overcome the artificially created obstacles around me. This realization has been helping me ever since in my personal and professional life. It is especially important while working in the 3rd sector, but not only, has it played a huge role in business - networking, team management, marketing, need assessment, etc.

Also, in the frame of the Rondine program, I did the master in Non-profit Management, which had also been my field of work before, but it helped me to go even deeper into the topic and discover new concepts that I have experimented with later on after my return home.

#### What do you do now? Please also include a description of a distinctive action/project/initiative that you took which benefited society.

- I am a co-founder of an NGO International Center for Peace and Integration (ICPI), created in 2011 with my friends and colleagues. The organization aims to support young people's personal, educational and spiritual development, promote integration and contribute peace-building processes, to give a hand to create a more active, educated and modern society. We do it mostly through international educational programs and local volunteering activities. [<https://www.facebook.com/icpi.ge/>]
- After returning home I became interested in the concept of social entrepreneurship and together with my team and other like-minded people developed a social enterprise based on the principles of collaborative consumption, the first coworking space & social bar "Generator 9.8", which received an award as the best social enterprise of Georgia and was also invited on TEDx Tbilisi to spread the idea. It is a participative, supportive platform for personal and professional development, sharing the core values and principles that contribute to the common growth and the generation of positive change around us [<https://www.facebook.com/Generator9.8Geo/>]
- Afterward, in 2016, I co-founded the English language center "Beka's School" using creative educational approaches. Today it is one of the most well-known English language centers in Tbilisi [<https://www.facebook.com/Bekas.School/>].

This summer together with my team we took over the hotel in the mountainous ski resort of Georgia - Bakuriani, and we are trying to transform it into the social enterprise - eco-hotel supporting more ecological lifestyle [<https://www.facebook.com/HotelEcoHouse/>].

#### **What are your career plans?**

In the process of finding it out...

#### **Maria Karapetyan**



#### **What did you learn from Rondine, and how did that change/help you with your career?**

The most precious learning from Rondine is what my fellow Rondinesi have instilled in me. Beyond lectures and praxis, peace and conflict are best learned through alternations of proximity and distancing, bonding and rupture, dialogue and debate among human beings being human.

#### **What do you do now? Please also include a description of a distinctive action/project/initiative that you took which benefited society.**

I have been working with the Imagine Centre for Conflict Transformation before, during, and after my fellowship with Rondine. I have been carrying out dialogue and collaboration projects together with colleagues – journalists and analysts, researchers and practitioners – in the context of conflicts in South Caucasus and Turkey.

#### **What are your career plans?**

I am planning to spend the next few years of my life participating in politics – institutional and beyond – as a new way to carry forward the values I hold. At the same time, I would very much like to stay engaged in academia and continue growing as a professional in the field of peace and conflict studies.

#### **Abu Bakarr Tony Kamara**



Before admission to the Rondine Cittadella della Pace – World House, I was a child and youth activist, a founding member of both the National Children Forum Network (CFN) and National Youth Coordinating Council. I am the award winner of the 2003 national child award as the “most outstanding child activist of the Northern Region of Sierra Leone”. I was the district youth chairman, Kambia District Youth Coordinating Council, the position I held till my departure to Italy for further studies in July 2012.

My experience at Rondine is ever celebrated. To me, Rondine means the concrete example of the world that every young person must experience. At Rondine, I had the chance to work in a challenging and multi-disciplinary environment with an opportunity to work with people of different cultural and religious backgrounds. After my experience at Rondine, I was inspired and motivated to return home and showcase my potential in national development. I do believe that “you cannot change without participating”. My first experiment after Rondine was my engagement in the fight against Ebola and university.

With the Ebola response, I championed the creation and setting up of the Kambia District Ebola Response Centre (DERC),<sup>62</sup> the district structure that coordinated the Ebola fight. I was later hired by CAFOD-Caritas Makeni to manage the Ebola death body management and general logistical support Project. I won the award for the best Ebola response agency in Kambia District, also declared as one of the Ebola response champions by the Guardian Magazine London.<sup>63</sup>

At university, I am the “lecturer of the year” award winner academic year 2015/16 and 2016/17. I have

<sup>62</sup> Independent catholic news, “Sierra Leone:CAFOD honours work of community faith leaders on first Ebola-free anniversary” November 2018

<sup>63</sup> The Guardian, “Volunteers who fought Ebola for Sierra Leone – one year on” November 2016



both local and international experience working on a wide range of research, governance, finance, business development, livelihood, and social policy issues. I am currently a lecturer and head of the Business Administration and Management Department at the University of Makeni (UniMak), Sierra Leone.

With support from Rondine International Peace-Lab, we partnered with the University of Makeni (UniMak), to promote the first every youth-led national initiative of a peaceful and nonviolence campaign in the just concluded multi-tiered elections in Sierra Leone.

With the above mentioned, I have the conviction that “Rondine is a civilization of love that productively transforms the lives of young people”.

### Armend Morina



Rondine is a small village of miracles that bring big changes into your personality and thereafter it follows you in every step of your life. Being part of Rondine teaches you how to treat human beings and their views in a human – respected way rather than judgmental ones. Your “enemies” literally become your friends and here comes into effect the sensational part of Rondine’ stories: You no longer hate the enemy, but you are trained and led by examples on how to rationalize and dig for more comprehensive and educated arguments. As a young professional from Kosovo, I no longer blame the entire country of Serbia for what happened during the 1999 war because I have met and lived with Serbians who have never approved wars to happen. Therefore, we as leaders of peace aim to breakdown the myths and prejudices towards a future with a culture of coexistence, tolerance, and peace.

Wherever I have worked – following my completion of Rondine’s experiences, I have always carried over the culture of understanding, respect and rationality taught to me during my Rondine Years of Experience. Previously, I had worked for several UN institutions in Kosovo (Unicef Innovations Lab, United Nations Devel-

opment Program and PEN NGO) and in every surrounding workplace, I have tried in every way to disseminate the Rondine spirit of coexistence and tolerance. In addition, when working with youths from Kosovo it has been a true pleasure to influence their attitudes and opinions in regards to inequalities (ethnic level), gender inequalities as well as personality behaviors. To this day, Rondine is my main guiding story which takes me to the most professional levels in my career.

As a Training Coordinator for one of the largest Unions in the United States of America (SEIU32BJ – Benefit Funds - Employer Relations Department), I still implement the Rondine values in my everyday work. New York City is a bigger version of Rondine – meaning that people from all over the world live and work in this city, aiming to better their lives – hence, bettering the World.

In conclusion, my message for young people is that it is always the right time to be open and absorb wisdom advise and lifestyles. Whereas for prospective donors my message would be: “Please let your blessing resources build a better future ahead – a future where possibly no kid should end up in wars”.



**PART 4:**  
**Future Vision**





## The Third Millennium Citadel and Rondine around the world

The first ambassadors of Rondine are, and will always be, the young people who lived the unique experience of the World House. Through the global network of Rondine International Peace Lab, they are ready to take action in any context with the innovative approach of the Rondine Method for creative conflict transformation. Moreover, their experience at the World House and their consequent projects inspired further educational and training courses in Rondine.

A first concrete result has been the *Quarto Anno Liceale di Eccellenza*.<sup>64</sup> The project started in 2015 being designed for teenagers, as they are about to challenge the greatest conflict of their lives: the passage from childhood to the unknown adulthood. In Rondine Cittadella della Pace they undertake a process for developing a sense of identity and self-consciousness, in order to become active citizens of the third millennium: not just leaders of their own lives, but also potentials guides to a radical change.

Their footsteps are followed by the young middle school students (aged between 11 and 14). Through growing up, they may lose their fantasy and their dreams. Indeed, the Rondine Method aims to teach them to convey all their childhood imagination into projects, with a potentially global impact through digital languages. Indeed, the Citadel of Peace aims to be both a symbolic and concrete place for education of a new generation of leaders, who one day will be able to lead human society toward a future of peace. In this context, the idea for a *Third Millennium Citadel* has been conceived: a place to renew the human being, where anyone can understand how not to be a victim of war and not to promote it. Reversely, in this Citadel people change their point of view and develop a welcoming and caring attitude. All educational programs will find their proper space in the *Third Millennium Citadel*, a place teeming with lives from the entire planet and perfectly integrated in the protected area alongside the Arno river. A small two-kilometre street leads to the ancient hamlet, that welcomes and hosts the richness of human diversity.

In such a regenerating place, the presence of primary schools is essential. Indeed, not to fall into the trap of dehumanisation, children are fundamental, as they can teach us (disenchanted adults) their innocent and beauty-oriented point of view. At the same time,

Rondine aims to protect them from the strictest requests of a society that wants them to be efficient and excellent in every field and to skip important life steps. In the Citadel, children are educated to the beauty of being unique; then they will head toward the future, protected from those who want to steal it away from them.

In the “upside-down school” of Rondine, young people are not merely students, they can also be teachers: their personal experiences are a model for future projects of the Third Millennium Citadel.

These high education programs are addressed to adults and aim to help them to develop the tools to become leaders in social, economic or cultural contexts. The first project has been the People diplomacy school: it trains students to take action in contexts where violence is about to degenerate, by bringing back dialogue and promoting bottom-up symbolic (but efficient) projects. Meanwhile, the idea of business based on the values of the human capital will be developed by the Enterprise school. This course will help entrepreneurs in multiplying their chances of success by creatively transforming conflicts of start-ups and companies. Furthermore, the Rondine Method is the core of school Education for educators, as well as acquiring the tools for becoming educators designed for mediators, teachers, managers and professionals interested in the regenerative process of the citadel of Peace.

For those who have developed a real and deep political vocation, a specialisation course will be developed; it will represent the main and fundamental Rondine intervention tools around the world for the coming years. This is the school of Politics for the education of global leaders. It aims to create new global leadership involving, regenerating humanity. A short but intense process, planning political leadership intervention projects in third countries. The school of Politics will educate two-hundred peace leaders, enabling them to deal with huge globalisation challenges. The aim is to obtain future global leaders who are aware of the radical inhumanity of war and understand the dynam-

<sup>64</sup> In English “Fourth high school grade of excellence”

ics of conflict origin; meanwhile, they will acquire the tools to disarm war and for it not to be triggered again. Together with the recovery and valorisation of ancient elements – from the Castle of Rondine to its tower –, some further projects are currently under development; they include a didactic farm, the Interreligious hug – a religious building, a church, a synagogue and a mosque – and the Regeneration bridge, with a crystal cornerstone symbolizing the vertigo and courage of taking one step after the other to meet the “enemy”. The medieval hamlet will also be paying particular attention to environmental sustainability by using PV panels, small water supply installations and using natural materials.

Once completed, the Third Millennium Citadel will be a model an inspirational place. Every year, leaders, entrepreneurs and teachers will be educated and trained there. Then, they will be able to encourage the development of their own communities according to the Rondine Method and its principles.

Rondine is currently planning another global action course, which focuses on the application of the cross-cultural model of *Quarto Anno Liceale di Eccellenza* in other countries. After four successful editions with Italian students and the acknowledged success of the first four editions at the Cittadella, this innovative didactic program is likely to be exported and applied in an international context. The ultimate objective is establishing a global educational system.

At the same time, Rondine confirms its concrete involvement in the new important action of second track democracy. The main intervention area is still South Caucasus; the success this region has been making after the successful program *VentidipacesuCaucaso*<sup>65</sup> and the draft of the *14-point document for the peace in Caucasus*. The association aims to start a digital diplomacy project through the creation of a mobile app and an online encyclopaedia about the history of the Caucasus reconciliation: this open source tool will couple the academic analysis with the contribution of the young professionals and students who experienced the Rondine educational programs.

Furthermore, the action in Sierra Leone will continue: the important results achieved by *Initiative for peaceful and democratic elections in Sierra Leone* – the first, innovative project with a political and social impact promoted by Rondine International Peace Lab – will be analysed by European and African academics, in order to draft a document defining new politics beyond tribal logic.

Through its constant engagement in education, coupled with second track diplomacy initiatives, Rondine aims to achieve its ultimate objective: a world without armed clashes where, through the Method, everyone is able to creatively transform conflicts.



<sup>65</sup> In English, “WindsofpeaceonCaucasus”. Further details about this project are provided above



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## **PART 5:**

# **Appendix**

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We are young people coming from places of war and post-conflict situations, belonging to enemy populations and parties. We have created and experienced human and cultural coexistence in the twenty years of the life of *Rondine Cittadella della Pace* in Italy. Through its innovative approach to conflict transformation, which we call the Rondine Method, we have learned to live together as global brethren.

At Rondine we have understood how the concept of enemy is a global fallacy that pervades the world's different cultures and insinuates itself into peoples' lives (emotional, sentimental, intellectual and cultural), depriving relationships of mutual trust. We have concretely understood how one can move away from the permanent logic of "the enemy" and prevent a resurgence of this logic in any context. The aim is to preserve the human component in this new global society and to stop poisoning the planet with war, which feeds on preconceived notions of enmity.

Through this extraordinary experience, in which we have overturned conflict into a springboard for human development, we are able to unmask the fallacy that has rendered immovable more than a billion people in their thinking and individual or collective behavior. Unmasking this global fallacy will thus enable us to make a quantum leap forward in the respect of human rights, which have yet to be fully exercised due to war and the logic of "the enemy" that produces it.

This is why we are here at your service! Having recaptured mutual trust among people, we ask states, nations, social, economic, cultural and religious entities, families and individuals to heed our Appeal. We need global leaders, leaders of peace trained with this new Method, capable of immediately influencing societies and our world to guide change and propel us into a new era of human history.

70 years after the Universal Declaration of Human Rights, and a century after the end of World War I, we can choose to leave one hundred years of war behind us and look ahead to a thousand years of peace. The objective is the gradual extinction of wars from the planet through the affirmation of a culture of pacified relations. For this reason, we must urgently pass on to the leaders and citizens of the world the skills that can positively transform conflict and produce endless benefits.

**Leaders for Peace** is the name of the three-year campaign we are launching today, and for which

#### WE ASK

the 193 UN Member States, and other nations, social, religious and economic entities, families and private individuals to:

- Provide for the training of new global peace leaders who can intervene in the main contexts of armed conflict in the world to promote the development of pacified social, economic, and political relations. Rondine is committed to training the first 200 leaders over the next 10 years with its Global Intervention Project.
- Extend to all the Member States education on human rights in their national education systems, integrating them with the results of the Rondine Method on the creative transformation of conflicts, as a significant development of Article 26 of the Universal Declaration of Human Rights.
- Donate scholarships to train new global leaders. We ask Member States for a symbolic contribution, which can be earmarked in their defense budgets

This is our first step. We are waiting for yours!

## Rondine Method

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Rondine Method: the search for a rational order frames the practices of a twenty-year psycho-pedagogical experience. Hence the project of an interdisciplinary “method” to consolidate a cultural turning point, already underway thanks to the noteworthy involvement of people who are sensitive – in the academic, economic, social, political and religious world – to the creative transformation of conflicts. In this horizon some young “former enemies” continue to choose the side-by-side life, for a period of two years, in the Studentato World House, placed in a hamlet (Rondine) where the Rondine Cittadella della Pace Association operates, both with interventions in war scenarios, and with educational choices in several areas.

The discovery of Rondine Method of creative transformation of conflicts mature interweaving three basic concepts. In turn, each of these is composed of a couple of key words, suitable for interpreting the relational experience of some people (guests and staff) who hold open a living laboratory where the conflict is transformed into a creative potential starting from cohabitation in the World House. We outline the interweaving of “who” the actors involved, “how” they are perceived each other and “why” certain choices can be made to them.

The first concept-base is the *relationship-trust* couple. It is the founding principle of the mediation exercised by an environment that fosters the relationship between people who all work together on the basis of mutual trust: volunteer friends, staff and young former enemies. The welcoming of each other is the archetype that nourishes resilience when, even when bending in the face of certain crises that spread panic, we overcome the risk of rift and support each other.

The second basic concept is the war-enemy phantom couple. As in every interpersonal relationship looms the feeling of enmity, paying attention to it prevents the deception of alleged threats that crystallizes into hatred and flows into “making war”. In manufacturing a inside phantom enemy on this basis, any communication is blocked by a refractory wall. So the preconceived hostility leads to contrast one self to the other, a “us” (group, society) to “them”, who is “here” of the boundaries to those “beyond”.

The third basic concept is the *difference-pain* couple. Whenever a conflict degenerates into violence, it means that the difference of the other is not acknowledged. When the corruption of the human is felt, the demand for its regeneration arises, even in the abyss of war. If the perceptive distortion that occurs in any relationship with the other is not communicated, it causes more or less unconscious pain. But if the space of difference is not even imagined due to preconceived hostility, then fear and anger form an explosive mixture with the pain of poisoned remembrance. These, to be emptied of meaning, must be taken into serious consideration in order to be overthrown in their creative potential. There is always a human background in any man and woman!



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